

A Primer for a Primer

Further Explorations of
Ideas in *The Urantia Book*



Rev. James Leese, UBM

Further Explorations of Ideas from The Urantia Book

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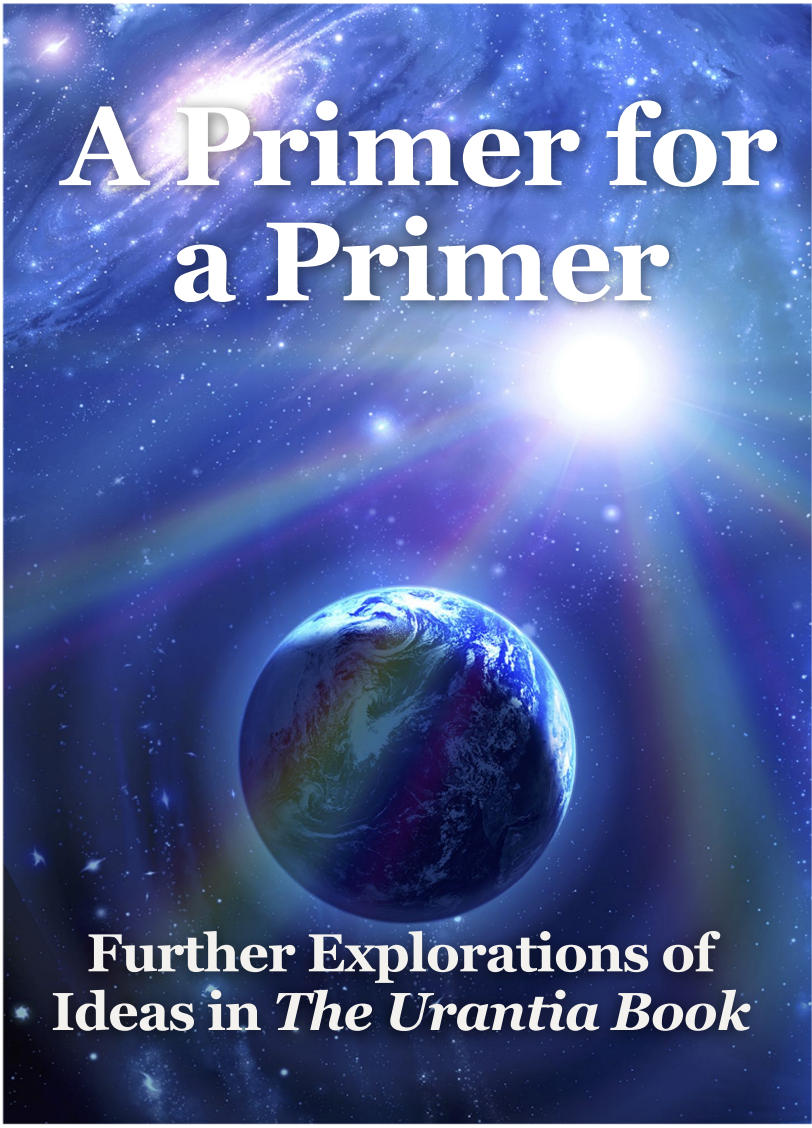
Again, I want to express my gratitude to everyone who has made it possible for me to hold onto my beliefs, certainty, and faith. While I could name many individuals on this material plane, I cannot name them all. However, I can mention a few especially important ones: Michele Turns, my life partner and love; Jim Rosemergy; Donna D’Ingillo; Bryon Belitsos; Clive DeLaPorte; and all the people involved in *Urantia Book* ministries. Beyond this, I would like to thank all the celestials and midwayers who contributed to the creation and publication of *The Urantia Book*, as well as Christ Michael of Nebadon (also known as Jesus) and our Universe Mother Spirit, Nebadonia. Internally, I especially thank my indwelling spirit of our Father and the Spirit of Truth. I also salute the seven adjutant spirits. I am not entirely sure how much my Thought Adjuster influences my thinking process, but I believe it is significant.

I dedicate this book to my sweetheart,

Lt. Col. Michele Turns (Ret)

This book is not copyrighted, nor is *The Urantia Book* itself. However, there may be images that are. I extend my whole-hearted thanks to the artists who contributed their skills to the creation of these images.



The background of the book cover is a deep blue cosmic scene. A bright, glowing sun is positioned in the upper right quadrant, casting a wide, multi-colored rainbow-like spectrum of light across the sky. In the lower center, the Earth is depicted as a blue and white sphere, showing continents and clouds. The entire scene is filled with numerous small, distant stars and nebulae.

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P R E F A C E



This is my second effort. Please help me understand the various aspects of *The Urantia Book*.

My first came out in 2025. It is called *Meandering Through The Urantia Book*. I included many essays in what I hoped was a logical and helpful order, addressing the topics from my perspective. Many of the essays in this book, like those in the first book, were written while taking courses offered online through institutions such as the UrantiaUniversity Institute and *the Urantia Book* Internet School, and are the result of coursework.

I had spent many hours sitting in Starbucks, reading the book almost every day for years, marking it, and taking notes. At the same time, I was facilitating a *The Urantia Book* study group each Wednesday at the Unity of Fort Myers church.

Additionally, I have read many other older books and new ones that address the subject of *The Urantia Book*. These included authors such as Byron Beletsos, William Sadler, Jr., Mary Livingston, Donna D'Ingillo, Sheila Keene-Lund, Timothy Wyllie, George Bernard, Stella Religa, Richard E. Warren, Fred Harris, Jeffrey Wattles, Thomas j. Strawser, Nicholas P. Snoek, Alfred Lambremont Webre, JJ Johnson, Christopher Lepine, Tony R. Bishop, Ernest P. Moyer,

Joseph Campbell, Plato, Malcome Locke, Larry Mullins, Jim Cleveland, Simha Seraya and Albert Haldane, Robert Cricket, Bart Ehrman, and the writings of Dr. Meredith Sprunger. This list is by no means complete. *

Before discovering *The Urantia Book*, I had also been a reader of many other spiritual books, including *A Course in Miracles*, *A Course on Love*, *The Law of One*, and Spalding's *Life and Teachings of the Master of the Far East*, several books by Elanie Pagel, Jon Mark Hammer (aka Jayem), the many books of Dr. David Hawkins, the writings of Daniel Raphael, and the books of Charles Wise.

My discovery of *The Urantia Book* occurred while reading Druvelo Melchizedek's second volume of *The Flower of Life*, in which *The Urantia Book* was mentioned. My interest was piqued, and I immediately purchased it.

Since then, I have purchased many editions, most of which I have given away, donated to the Unity of Fort Myers bookstore for sale, and several hardbacks for my family. I have I hardback that is so used it almost fell apart. I had it rebound while on a trip to New Orleans for \$200. It might be one of the most expensive copies of *The Urantia Book* around.

Finally, after spending so much time at Starbucks, I felt the calling to start exploring other aspects of thought and insight that the world presents us. Thus, I undertook additional readings on the nature of life, humanity, science, and other topics that I felt I needed to grasp to further my

understanding of the complex ideas presented in *The Urantia Book*.

The further explanations have led me to the works of Nassim Nicholas Taleb, Graham Hancock, Adam Grant, Greg Lukianoff, Daniel Kahneman, Steven Sloman, Phillip K. Howard, Jared Diamond, and others.

Luis Elizondo, Courtney Brown (and his farsight.org website on UAPs and remote viewing)

Matt Reichtel, Jane Mayer, Jon Meacham, Michael Lewis, Bob Woodward, James Comey, Peter Frankopan, David Icke, Jared Diamond, Jill Abramson, Edward Snowden, and others, many of whom touch upon current events.

Most recently, I have been exploring the many works of recent publication that try to explain Quantum Theory. These include the works of Paul Levy, Lothar Shaffer, Fre Alan Wolf, Joseph Selbie, Ivan Antic, Robert Temple, Federico Faggin, and many others. Quantum Physics is starting to lean into the realm of consciousness, which will lead it to the ideas that *The Urantia Book* gives us.

Having been an architect and urban designer for over four decades, I am often drawn back to the works of Jane Jacobs with her expertise and insight into how cities and city economies work, how nations and cities decline. Her works are relevant today as they were many decades ago.

Finally, I want to say that one of the most important books I have read recently is Stephen C. Meyer's *Return of the God Hypothesis*.

The reason I am laying all of this out for you is that it will help you understand the perspective from which I view things as I look through the telescope of *The Urantia Book*.

Having said that, it is time for us to move on. I hope you will enjoy this adventure.

James Leese
2025



*Almost all of these authors can be found on Amazon.

C H A P T E R 1

A Primer for a Primer



It is called *The Urantia Revelation*.

What is *The Urantia Book*? - It is a collection featuring some of the most beautiful writings about our universe and ourselves.

Why does it exist? - Partly, it's designed to help us navigate life more easily, but it offers much more.

Where did it come from? - It came from intelligences far greater than ours.

Who is it for? - Not everyone, but anyone who finds it and is ready for it.

When will you be ready? - Possibly not in this lifetime, or maybe today or tomorrow—all depends on you.

Why do I believe it is important? - It is the most significant book ever published in our world's history, presenting the truth about religion, God, Jesus, and Earth's history without

relying solely on literal or metaphysical interpretations of the Bible, which can cause misunderstandings.

Overall, it's mostly clear and elegant English that any educated person can read and understand. The confusion arises in situations where topics and their explanations are still beyond our current comprehension.



Reading scripture and understanding it are two distinct processes.

Merely reading the text is not enough because the mind needs an interpretation to understand its meaning. A literal interpretation often does more harm than good, frequently causing disputes due to differing literal understandings. Do you see? That's the main issue. Often, two people interpret the same words in different ways. To manage this, a priesthood or authority is typically created to interpret scriptures for followers. However, even among these priests, consensus is uncommon, leading to various interpretations of the same text.

Metaphysical interpretation seeks to transcend literal words, providing deeper insights into the author's intended message. If it aligns with the parable style Jesus used in his ministry, as shown in the New Testament, it can help bring understanding closer to the original meaning. Still, subjective interpretations can vary, which is acceptable if

they stay true to the spirit of the original message, provided it can be accurately identified.

That said, metaphysics can be pushed too far. Assigning a metaphysical meaning to every word, noun, or place in scripture implies there are as many interpretations as there are interpreters. This is an exaggeration—there are only a few logical interpretations, but it underscores the main point.

Why do we see so much confusion about texts that our civilization has studied for centuries (like the New Testament) or millennia (like the Old Testament)? Part of the answer is the language gap. These texts were written for people from different eras and cultures, in various languages and customs. It's akin to a doctor relying on surgical manuals from two centuries ago—outdated and possibly misleading.

The issue is compounded because the scripture we're familiar with mainly comes from the current Old and New Testaments. Over the past century, however, many more documents have been discovered—some ordered destroyed in the 4th and 5th centuries but secretly preserved at the time to avoid destruction. These texts are as valuable as those in our sacred books, but require examination and are ultimately subject to someone's interpretation.

Additionally, many of these sacred writings have contradictions in wording and meaning, especially when comparing the Old and New Testaments. Laypeople often

find the contradictions confusing: is God a jealous, vengeful figure as in the Old Testament, or a loving Father as in the New Testament? If Adam and Eve were the first humans, how did Cain marry a wife and go to Nod?

It's important to remember that the authors of these texts were human, even if inspired by God in their words. Given human nature, their inspiration may be questionable. Most sacred writings tell stories —some historical, whether real or fictional —intended to convey messages to their audiences. Stories are fundamental to any culture, inspiring many but also serving purposes of control, power, or genuine revelation.

We should view these sacred texts differently and develop new ways to interpret them. As one minister said, “The stories of the bible are a description of the growth of spirituality within the human race.” That's fine, but it doesn't tell us what to expect now. Today, we need to learn about our ongoing spiritual growth and look ahead, which is especially challenging given our current climate of religious, social, economic, and political uncertainty.

Really, wouldn't it be helpful to have a contemporary document—sacred or not—that presents, in our language, the truth we're all seeking about our world, ourselves, and spirituality? Let's face it: we're all scrambling! We argue, fight, and even kill over different interpretations of scripture, each believing theirs is the correct one.

There must be another way. - There is.

It is called the *Urantia Revelation*.



Introduction to this primer

Why refer to this as a primer for a primer? Initially, I aimed to keep it as simple as possible, and then gradually introduced more complex ideas.

The Urantia Book is often seen as a primer for us, the inhabitants of this world. 'Urantia' is the name given to our planet within the broader context of existence.

Here's what *The Urantia Book* covers: it is divided into four parts. Parts one and two focus on our universe and God. Many imagine God as a figure sitting on a cloud, observing us and perhaps judging us. However, our universe is far more welcoming and intricate than that. And that's the good news.

Another positive aspect is that it is well-managed, organized, and continues to grow and evolve.

In fact, the best news is that everything in the universe is part of the perfection of existence, regardless of what you might believe, see, hear, or experience in your own life. Part Three details the history of our planet from its cosmic origin to today. If you're curious about what the Bible says

about our evolution as a spiritual race, the information is available here.

Parts One, Two, and Three are very detailed and complex, as they are necessary to tell a lengthy and intricate story. I assure readers that the more they read, the easier it becomes to understand.

The language is beautifully crafted, with nearly every sentence serving as a standalone masterpiece. The book was first published in English and was expertly written in that language. Since then, it has been translated into over twenty languages, with more translations forthcoming.



Why The Urantia Book?

What is this thing called *The Urantia Book*? What is it about?

First, however, I want to share my thoughts on what you should do with this book.

- ✱ If you aren't interested in reading, don't pick it up; it is about 2200 pages thick!
- ✱ If you aren't interested in thinking, don't pick it up, as some good old-fashioned thought is required.

- ✱ If you're not interested in science and discovery, don't bother picking it up, as there's no science fiction here.
- ✱ If you're not interested in history, don't pick it up, as it covers all history written by those who truly understand the subject.
- ✱ If you're not interested in religion or spirituality, avoid picking it up, as it covers that and so much more.

However, if you find yourself wondering about the secrets of the universe, its creation, and evolution, you just might find it worth your while. For in it you will find the truth of the origins of all things.



- ✱ And if you find yourself wondering about the meaning of life, of death, and eternity, this might be a book for you.
- ✱ If you enjoy reading about relationships, this book explores all types of relationships.
- ✱ If you ever feel like you're alone, you might be surprised to discover that you're never truly alone.

- ✱ If you seek a deeper understanding of the Bible, this book will guide you to the true meanings intended by the Bible—and highlight where it went astray.

So, what is this book about?

- ✱ Some people think this book is about religion. It is, but not the religion you might expect. This is not a book about the religions of the world; instead, it is a book about your religion—your spiritual truth.
- ✱ Some people believe this book is the work of the devil, but the devil could never write about his nemesis in such glowing terms—and besides, he is dead! Was he real? Yes, but he is no longer with us. This is also his story.
- ✱ Some people believe this book focuses on the God of our mother's knee, but it explores various Gods, Sons of Gods, and the Sons of the Sons of Gods.
- ✱ Some people believe this is a work of fiction, or at least science fiction. This is a story about the Truth, as far as we can comprehend it. It also highlights the Goodness and Beauty of our divine natures as children of God.

It encompasses everything mentioned and much more.

- ✱ It is a book about science and discovery, much of which had not been revealed in our world at the time of the last

writings in 1934—although some scientific facts in the book have since been proven.

- ✱ It is a remarkable book, as every sentence has been meticulously crafted to provide us with as much information as possible.
- ✱ It is a book about the origins of personality, the origins of intelligence, and the origins of our conscious moral awareness—of good and “evil.”
- ✱ It is a book about our soul and its evolution in this world and beyond. Yes, it is a book about death, resurrection, and eternal life. A life that each of us will have the opportunity to choose if we do so.
- ✱ So it is also a book about free will, another gift from the universe, whether we like it or not.
- ✱ This book discusses the recognition of Truth that arises from facts, meaning, and values, emphasizing that truth results from experience rather than theory. The authors, having experienced it all, serve as the arbiters of that Truth.
- ✱ It is a book about God, but not the God of the Old Testament's wrath and anger, nor the New Testament's mysticism and metaphysics. Rather, it speaks of the God of love, truth, beauty, and goodness; a God of personality, an actual being living in a place called Paradise.

- ✱ It is a book about your indwelling spirit or fragment of God, which most of us have, even though we may not realize it. Jesus told us we had this, yet the world has largely forgotten it.
- ✱ It is also a book about angels. Yes, angels exist.

Whether you believe the words of this book or not, ask yourself this: Would Jesus lie to us, to you? If not, then why would the authors of this book? They write under the authority of Jesus and God in Paradise.

While this is not a political, economic, sociological, or psychological book, it does encompass all these aspects, as our true nature incorporates these areas of life — part of life —along with everything else: physical, spiritual, and everything in between.

If you still have doubts, pick it up again. Read a section that might interest you: the history of our planet's beginning; Adam and Eve or the Garden of Eden; the experiences of Jesus, such as the Sermon on the Mount, the feeding of the 5000, his turning water into wine at Cana, the crucifixion, or any of the hundreds of other facts—FACTS—that the book illuminates for us.

If you do these things and still leave it on the shelf or give it away—perhaps that would be better, as others might appreciate it more—that is okay too. You will still, someday, somewhere, have the chance to change your mind.

You have all eternity to do so.



The Friendly Universe

Two questions posed here are:

1. What strengthens my belief in a friendly universe?
2. When Jesus affirms the all-powerful truth of the friendly universe, he also acknowledges “appearances to the contrary” and refers elsewhere to “the enmity of the world.” What appearances to the contrary do I find particularly challenging?

Call me gullible; my mom was. I have had a blessed life in many ways. So when *The Urantia Book* tells us that we live in a benign and friendly universe, not only do I believe it, I want to believe it with all my heart.

What makes this so much easier is my increased understanding of the vastness of our universe and all of its celestial administrators and other beings, including midwayers, plus knowing with all my heart that “all is well.” I take people at their word unless or until I find that I should not have done so. Thus, when Jesus or the authors of the book (the Revelatory) tell me something, I believe it. One reason is that the entire book—I am on my fifth (now eighth) reading of it—comes to me increasingly as a complete work of immense knowledge, meaning, and value. The more I

read, the simpler the overall concept of the universe seems to be. As I continue through it again, belief transforms into knowing and understanding. I can connect dots that I had not connected before. To me, all this, along with enduring faith, makes this a very friendly universe.



We have four cats and two dogs. I give thanks for them and to them every day. While love is the most powerful force, it is the love that these simple creatures radiate to us every

minute that I find so gratifying and that confirms the universe as a loving place. The love of family and friends is powerful. Love consumes ill will and dis-ease. Love drives us daily—albeit some of it is for the love of money—to strive to be better, do better, and create more of what we call civilization. It is only through love that civilization can advance.

When Jesus speaks of the “appearances to the contrary” and “enmity of the world,” he is referring to the natural occurrences of an evolving world where free will and ignorance often lead to mistakes, poor decisions, sin, and iniquity by some that can affect many others. We know that we live in a complicated world, more so than most, due to the two defaults we experienced in our distant past. Those influences are still with us today. I don’t need to name them, do I?

Today’s movies and television shows spin stories about the coming Apocalypse, the machine-driven future of killer robots, and antagonistic aliens from outer space. Isn’t it nice to know all this stuff is just stuff to tickle our imaginations or to scare us? We call it entertainment, but I know it is nothing like the times of rest and relaxation on the architectural worlds ahead of us. However, I do enjoy a good mystery.

Of all the millions of years of evolution into which I could have been born, how blessed am I—are we—to have been born in the time of the Fifth Epochal Revelation? Thank you, God.

"What [Jesus] preached against was not forethought but anxiety, worry. He sought to make it clear that the world is

not to be regarded as an enemy; that the circumstances of life constitute a divine dispensation working along with the children of God.” (UB140:8.3)



Some of My Secrets to Understanding *The Urantia Book*

Here are some of the secrets to understanding *The Urantia Book*, to absorbing it into your mind, body, and soul:

Read it over and over and over. Make notes. Listen to it. Write about it. Teach it to others in a study group setting. Read Sadler's workbooks. Study *The Urantia Book* websites, of which there are many, each with its own jewels to pluck. Take courses from one or more of the several online opportunities. Such websites include the UrantiaUniversity Institute, The Urantia Book Internet Service (UBIS), the Christ Experiment, the Urantia Foundation, and others. Make time for more of them. When the courses ask questions, write what comes to mind on each topic, drawing from your internal, intuitive feelings regarding them in answering the course questions, for every question. If a question seems too hard, start writing anyway. Read the book again. And meditate. Go into the stillness and talk to your Father who is in heaven. He is always listening. One day you will hear his still, small voice.

I do all of the above. I am in my 7th reading since I found it in 2008. Now I am taking notes on each paragraph that stands out as significantly more important than the others. I started over on January 1st, 2017. One hour a day is all you need. I bet you can find it. Become the shining light in the study group. I guarantee that the moment you start teaching it, you will start learning even more than you ever have before. And, for Heaven's sake, don't worry; we have all the time in the world and eternity.

Breathe. Talk to your TA before you go to sleep each night. Tell him good morning upon awakening. Chat with your seraphic guardians; you don't want them bored, right? And talk to Nebadonia, our Universe Mother Spirit. Recall she is everywhere all the time.

Now, doesn't the third psychic circle feel good?

The above was written in January 2018. Eight years later, I am just as emerged as ever. Although I am no longer taking as many classes, I did help prepare some of the courses for the UrantiaUniversity Institute's individual self-study program. I became ordained as a minister from the Universal Brotherhood Movement.

However, over the past five years, I have immersed myself in *A Course in Miracles*, quantum physics, and a deeper examination of other religions that few people even consider studying. These included Indian religions of the Western Hemisphere, shamanism and its connections to quantum physics, and the study of osmometry, the organizing

principles of the universe— also a part of quantum mechanics. Plus, a greater emphasis on readings in higher levels of thinking and being by some very wonderful writers and researchers.

Website mentioned above:

UrantiaUniversity Institute: <https://urantiauniversity.wildapricot.org/>

Urantia Book Internet Service - UBIS: <https://new.ubis.urantia.org/moodle/>

Christ Experiment: <https://thechristexperiment.org/>

Urantia Foundation: <https://www.urantia.org/urantia-book/study>

I feel like I am gaining a better understanding of the interconnectedness of all, the unity of everything—thoughts, meanings, values. It is a blast and so much fun! This gives me a renewed boost of enthusiasm and zeal for doing what I do each day with joy, pleasure, and a commitment to serving others.



How Do We Learn?

Yes, how do we learn? We humans learn through experience.

This means we can make many choices and have as many decisions available as possible, but these are there for the

sole purpose of giving us experiences in which to create, think, reason, act, and put ourselves out into the world.

For many, this is a scary, unpleasant, and sometimes deadly experience. For others, it is a thrill, a joyous ride living from one day to the next. What is the difference? I believe the difference lies in our outlook on life, whether we are prone to be positive and look for the best in situations or not. And I think that our lives are made easier, not because the experiences are so much better—they are the same levels of intensity for the most part—but because we can grab the benefit of whatever the experience is to us in a more benign or positive way. I never served in the military; I didn't think Vietnam was a great place to be at that time in my life, so I was lucky to stay away.

But the current concern about the present pandemic has many asking: “How could God let this happen? Surely he will step in to save us.” Some take the opposite view: “God is punishing us for our sins and wicked ways.”

The truth is that neither of the above bears any truth. God, our Paradise Father, is not personally aware of our plight except as he may or may not be aware of the experience of his indwelling spirit within each of us. However, as *Urantia Book* readers, we recognize that there are many celestial helpers in the universe and in our world who manage large issues of planetary, but celestial, governmental concerns.

And we know the power of prayer works for us, provided we are using it in its proper and only true context.

However, as *Urantia Book* readers, especially those who devote a great deal of time to studying the book, we want to know more to help us navigate the troubling times we are in today. For example, in a recent communication, the question was asked: "...whether there would be divine intervention during this time of crisis." The answer was a definitive "no!" As was said, this is shocking, startling, and perhaps "... it does not fulfill your expectations that you think of a benevolent, loving Creator would provide."

So why no intervention? The answer given was that we, as a species, are not very good at solving the problems that we, ourselves, have created. We did create this mess. Perhaps the primary culprit is overpopulation.

But that we are not very good at reasoning our way through this simple issue suggest we are not very good a thinking clearly about many other things: The poisoning of our lands, our air, and our waters; irresponsible greed that those in power should have easily overcome except that they, too, are very, very greedy; corruption of our governments and corporations; the incredible power of conspiring industries to work against us; the vast mind-altering materialism of the age, far worse than Jesus saw almost 2000 years ago; and so on and on and on.

But here is the thing that the communication brought to us as to why there would be no celestial intervention: "...nothing would be learned." If somehow, something or someone stepped in to curtail this pandemic, our world would still "...

not learn that it is fallible.” But more than that, “It would not learn that there is joy and thanksgiving and guidance available to individuals who are open to learning about God.”

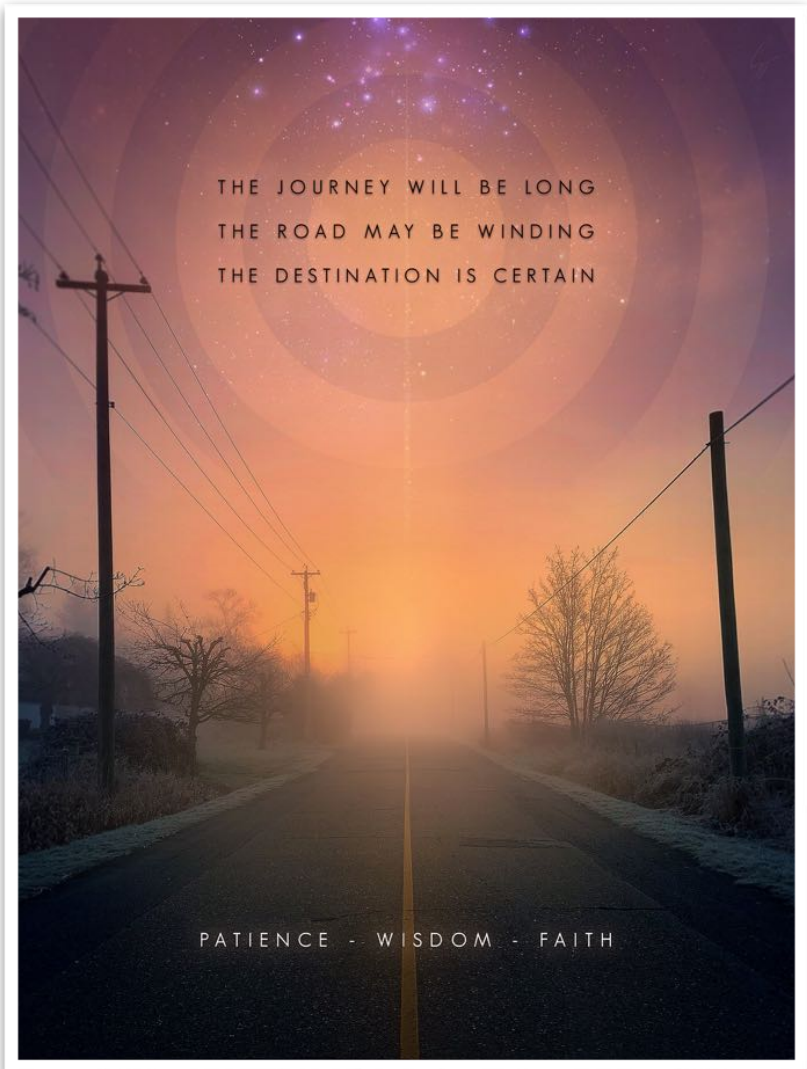
This is not to say that if we did what was stated above, we would be in hog heaven. This is not the purpose of it. *“It is simply that you will be guided and led to live life more simply—to live in joy, peace, and harmony rather than learning the hard way.”* We would learn to be more open to our indwelling spirit, and guidance would follow.

We would be more aware of how life proceeds around us and how we all fit into its grand plan for our world. And we are certainly aided immensely by our studies of the text, which gives all of us who understand it, not specifically, but generally, the intellectual and spiritual tools to live a life that can find fulfillment in the grand plan.

However, without this awareness, we will continue to stumble in ignorance, startled from one fear to the next, and fail to trust in the process that was created for each of us to succeed in life and prepare for the life ahead.

I recall the story of Jesus feeding the 5000. We all know the story, either from our text or from the Bible. Except the Bible version stops where the lesson begins, where the moral of the story unfolds. Recall that, after all the people had been fed, they wanted to make Jesus king. He refused. Even his apostles did not understand Jesus’ reluctance to accept the accolades. Why? Jesus did this very act of feeding those hungry, one of his true miracles, for one reason. To prove to

A Primer for a Primer



THE JOURNEY WILL BE LONG
THE ROAD MAY BE WINDING
THE DESTINATION IS CERTAIN

PATIENCE - WISDOM - FAITH

his apostles that all the people wanted was free food. Beyond that, most of them lost interest in Jesus immediately. Miracle, schmiracle. It was the time of greatest disappointment to his followers. But the point was made.

Here we are today, many people wanting some sort of heavenly salvation from the pandemic. But we created it in the way we live in the world. And the world will not long stand for it. This is likely just a shot over the bow.

But fear not.

Jesus asks us: “*what does it matter if all things earthly crash?*” (UB100:2.7) And later he reminded his followers this: “*The downfall of nations, the crash of empires, ... the end of an age, even the end of the world, what have these things to do with one who believes...? ... You who are God-knowing and gospel-believing have already received the assurances of eternal life. Since your lives have been lived in the spirit and for the Father, nothing can be of serious concern to you. Kingdom builders, the accredited citizens of the heavenly worlds, are not to be disturbed by temporal upheavals or perturbed by terrestrial cataclysms. What does it matter to you who believe this gospel of the kingdom if nations overturn, the age ends, or all things visible crash, since you know that your life is the gift of the Son, and that it is eternally secure in the Father?*” (UB176:3.2)



C H A P T E R 2

Revelation



My Favorite *Urantia Book* Revelation of Truth

Read this very carefully: *“In religion, Jesus advocated and followed the method of experience, even as modern science pursues the technique of experiment. We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the pursuit of truth, loyalty to duty, and the worship of divine goodness. But of all these values, love is the true guide to real insight.”* (UB195:5.14)

All too often, we read a book and while we think we somewhat understand what it is saying, we do not truly grasp it in a way that allows us to explain it to another person in our own words—and without referring to the text—in a coherent manner. In other words, we cannot construct our understanding in a way that communicates to us, “there, I understand.” However, if we fully immerse ourselves in what the book is conveying and actually experience its message, then we would be able to explain it quite easily.

Let's examine that paragraph with the goal of first genuinely understanding the words, meaning, and values of the sentence, breaking down each part.

1. "*Jesus advocated and followed the method of experience....*" This suggests that Jesus believed experience is the most reliable path to truth. He then taught this to his followers. In his view, his experience equated to truth. Of course, we are discussing the truth of God, not the facts about God or the components of a BLT. Facts may lead us to truth, but on their own, they are merely facts. Reaching the truth requires a leap that is not intellectual.

If it were merely intellectual, it could easily be taught. But it cannot. Therefore, experience is fundamental. That is why the revelators repeatedly emphasize the necessity of studying the life of Jesus: how he lived, how he treated people, and how he taught them about life and God. *The Urantia Book* is filled with accounts of Jesus' experiences.

The comment about modern science serves as a device, a metaphor to illustrate his point that experience must be actively lived, just as real science is grounded in experimentation, observation, and hypothesis testing, making and breaking them along the way. It is neither theoretical nor hypothetical. A black hole is a hypothetical event; the Big Bang theory is..., guess what?

2. "*We find God through the leadings of spiritual insight....*" Where do we find God? In the Bible? Is He sitting there waiting for us to discover Him? The leads of spiritual insight

can only be found through experience. In our text, we can read about spiritual insight, but that will not bring it to us. We must wait for it and experience it when it arrives. Otherwise, it is not insight. Life gives us plenty of lemons, and insight leads us to lemonade. We call this wisdom when it finally comes to us.

Wisdom is far better than mere knowledge, which we also gain through experience... or books, and so forth. While knowledge tells us a tomato is a fruit (really! You can read about it), wisdom is knowing it has no place in a fruit salad. It is gained wisdom that gives meaning and value to knowledge and experience.

3. But, it goes on, “...*we approach this insight of the soul through the love of the beautiful, the pursuit of truth, loyalty to duty, and the worship of divine goodness.*” Is the “insight of the soul” more significant than the spiritual insight mentioned above? I think not. What Jesus is telling us is that the soul, that morontial entity with the potential capacity of eternal existence, is accessed by the four (why four?) verbs and their objective nouns of beauty, truth, duty, and divine goodness.

Beauty: the aesthetic combination of all moral, moral, and spiritual elements.

Truth: the quality or state of being truthful, sincere, candid, honest, and genuine.

Duty: a moral or legal obligation; a responsibility.

Divine goodness: the quality of being morally good or virtuous.

We love beauty as defined.

We are always in pursuit of truth.

We are to remain loyal to our duties.

We worship divine goodness.



More Thoughts on *The Urantia Book*

Some Words about Revelations - Part 1

Before delving into *The Urantia Book* and explaining WHAT it is, I'd like to discuss WHY it exists. First, let's examine some fundamental aspects of our nature as human beings and our relationship with God.

How much do you believe in "revelations"? I'm not referring to the Biblical Book of Revelations, but rather to the phenomenon where we, as individuals, can receive powerful ideas, concepts, or solutions to our problems. Sometimes, we go to bed contemplating an issue, and by morning, a solution seems to have manifested overnight. Perhaps this is merely our conscious and subconscious minds working together, or maybe it's something deeper.

If we possess the spirit of God within us, is that a tangible reality or just a metaphor? What if this "God within" is truly

a fragment of God? And if He is reaching out to assist and guide you, that encounter becomes genuine, provided you recognize His presence and remain open to Him with faith. What if He is constantly influencing your superconscious mind—the channel through which revelations flow—but we are often too busy or, more likely, unaware of it?

Let's pause that thought for now...

Beginnings

What do you truly believe? Is it the actual truth, or is it merely “your” truth, which is relative? Regardless, you navigate your life based on that perception of truth. However, it may stem from misconceptions and false ideas. Where can we uncover the truth? That is the essence of my quest.

Unity set me on a path to seek truth—my truth, to be specific. In many ways, we are all seekers; it's why we attend church, go to school, make friends, join Alcoholics Anonymous, and deliver speeches at Toastmasters. If you ask anyone whether their actions are an attempt to uncover a lie or falsehood, I doubt you'll find anyone who claims yes.

My quest began with a statement from a Unity minister in Kansas City, Missouri. For some reason, her words resonated with me, creating an insatiable curiosity. I needed to learn more about the origins of her insights. They were not derived from the Bible but sourced from a recently published book discussing the teachings within the Dead Sea Scrolls. My

journey of exploration eventually led me to *The Urantia Book*.

Initially, I thought it was merely another stop along the way; however, I soon recognized it as my current focus. Yet, I now realize that this is still just a part of the journey because the journey is endless. We are always moving forward. But now I feel confident that I possess the best guidebook for my journey that has ever existed! My emotions and faith have made this book sacred to me, akin to Scripture—cherished by me and by tens of thousands of others around the globe.

More on “Why The Urantia Book?”

The authors of the UB emphasize that it’s insufficient for us, as individual human beings, to know our origins and current state merely. More importantly, we need to be aware of our direction and what the future holds for us as evolving children of God.

They believe that NOW IS THE TIME. Thus, they have embarked on a journey to provide us with insights necessary to navigate our time on this Earth in the simplest and most rewarding way possible. As we each become open to receiving the words, their meanings, and the significance they hold, we will discover our own paths to understanding, appreciation, and spiritual insight.

Contained within are nearly all the answers to life’s questions—nearly, because no great book or teacher reveals everything at once. Personally, I’ve realized that this journey is merely

the beginning; it continually evolves and improves. (The authors refer to this work as a “primer.”)

Here is what it has imparted to me:

- * A new world view—what is important out there and what is not (most of the stuff is not!);
- * A cosmic view—where I am in the universe and why;
- * A new understanding of God and His creation, and why;
- * A new understanding of Jesus, his life, his teachings, and his role in God’s universe;
- * A new vision of why we are here—to love and be loved and to extend that love to others, and to learn to know God, love God, and start our journey to find God and become “... perfect, even as he is perfect.”
- * A vision of what happens next, and then..., and then..., and then.

But even more importantly, it has also provided me with:

- * An understanding that truly I need to “render to Caesar the things that are Caesar’s, and render to God the things that are God’s.”
- * An understanding that life, like the law of the conservation of energy, cannot be destroyed, but merely change forms.
- * And the urge to continue to learn and deepen my faith in God and the universe.

For many, this should be sufficient encouragement to pick up the book and start reading. However, for those who remain uncertain, I will elaborate a bit more about the book.

Back to Revelations - Part 2

Jesus said: *“Our Father did indeed speak through Moses, Elijah, Isaiah, Amos, and Hosea, but he did not cease to minister words of truth to the world when these prophets of old made an end of their utterances. My Father is no respecter of races or generations in that the word of truth is vouchsafed one age and withheld from another. Commit not the folly of calling that divine which is wholly human, and fail not to discern the words of truth which come not through the traditional oracles of supposed inspiration.”*
(UB155:6.1)

Do you think God has ceased sending us messages? If yes, why would that be? What would cause Him to stop? Given that much of the Bible is essentially composed of words that God communicated to the prophets of the past, why wouldn't He speak to us now? Or was the Bible truly the final word from God?

Where do the messages received by Jim Rosemergy originate? Are they merely products of his overactive theological mind and imagination, delivering insights in his stillness? Or do his revelations stem from a different source?

Many recognize Abraham from the teachings of Abraham-Hicks. Can anyone doubt the authenticity of Ester's ability to

receive and convey messages from a higher intelligence? Attendees of Abraham workshops can attest to the sincerity of the insights shared, which Ester could not possibly generate on her own.

Additionally, numerous published books showcase examples of “self-revelatory” content from various cultures and eras. Some works emerge from extraordinary circumstances involving remarkable sources. While some may be dubious, many others hold genuine authenticity. Consider Neal Donald Walsh’s *Conversations with God* series or *A Course in Miracles*, which Helen Schucman claimed was authored by Jesus. The debate over whether Jesus truly dictated the text is secondary; what truly matters is the wisdom and truth contained within, which resonates with anyone who engages with it. As the saying goes, aside from “judging a book by its cover,” the next least relevant criterion is determining the author. Let the words and their meaning guide your assessment. Does the book resonate with your “heart”?

Religious experiences are thought to come in two primary forms: the first is through the gradual evolutionary development of a people’s beliefs, evolving from an initial fear of fire and lightning to the belief in ghosts and supernatural events. This belief continues to develop through conceptions of other supernatural beings, driven by increased intelligence and moral growth, ultimately culminating in the appreciation and worship of a singular, all-powerful God, who may be seen as jealous or otherwise. We refer to this progression as evolutionary religious growth. The Bible, encompassing the Old and New Testaments,

largely reflects this narrative. However, a significant issue with evolutionary religious growth is its limitation, confined by our intellectual capacity to comprehend ourselves, our relationships, our world, and our connection to God. Thus, there must be something additional, something more profound.

The second way religion manifests is through "revelation," where concepts, thoughts, or ideas originate from a source beyond our own minds. While it could stem from our own cognition, it is more likely to arise from a higher consciousness, which we might refer to as the superconscious or "Cosmic Mind." These insights, termed "self-revelations," can emerge during meditation, through sudden flashes of understanding, or as solutions to problems encountered upon waking. This process exemplifies how Jim Rosemergy translates his beautiful thoughts into words on paper.

In Unity, we acknowledge that the force aiding Jim in his creative endeavors is his "in-dwelling Christ," his "friend," the spirit of God residing within him. However, for many Christians and those of Jewish heritage, from which Christianity originates, this notion may seem absurd.

Epochal Revelation?

There is also a significant source of revelation known as "epochal revelation." This refers to major interventions involving extra-material, super-conscious, and spiritual manifestations that can affect the entire world. Our planet,

referred to as Urantia by those guiding our spiritual, mental, and physical evolution, has experienced five such revelations.

The narratives of these epochal revelations are detailed in Part III of the book. The first revelation took place many thousands of years ago, giving rise to our myths surrounding Lucifer and the devil. The second was linked to the event in the Garden of Eden involving Adam and Eve and the consequences of their choices. The third revelation is associated with Melchizedek, a biblical figure, and his connection with Abraham around 4000 years ago. It was through Melchizedek and his Salem school that the truth about God was disseminated globally at that time. Today's religions, such as Hinduism, Buddhism, Jainism, Taoism, Confucianism, and Shinto, all retain elements of the Salem priests' teachings.

The fourth epochal revelation was embodied in the human figure of Jesus. His mission, like those of his predecessors, was to reveal God our Father, characterized as the God of Love, and the interconnectedness of all humanity.

The authors refer to this book as the fifth epochal revelation. Epochal revelations typically serve to elevate human mental and spiritual development, particularly in spiritual terms. It is hard to envision a similar figure today capable of enlightening billions. If Jesus were to return now, he might face a much harsher reception than 2000 years ago, despite his earlier influence resulting in the foundation of modern Christianity, although imperfect. The authors assert that *The*

Urantia Book serves as the means of revelation this time, and its reach is expanding, now available in 16 languages and counting.

What is The Urantia Book?

In the early twentieth century, an extensive and meticulous exploration by a group of mostly professional individuals in Chicago culminated in the publication of *The Urantia Papers* in 1955. This collection spans over 2,100 pages and is divided into 196 separate “chapters” across four main divisions, now translated into numerous languages worldwide. While some may categorize this work as a religious text, it encompasses much more.

Part one, titled *The Central and Superuniverses*, discusses God, our Father, along with his nature, attributes, and relationship with the universe. It also covers the Eternal Son and the infinite Spirit, the Trinity, and elaborates on the various personalities and functions within our grand universe. Indeed, we inhabit a multi-universe. This section includes explorations of energy, mind, matter, as well as seraphic entities and guardians.

The second part, *The Local Universe*, delves into the character of our universe, of which Earth is just one of many inhabited planets. Do you believe God only has one method? This part reveals the nature and source of the Holy Spirit, along with concepts of our seven adjutant spirits. Have you ever pondered why we possess an innate desire to connect with God and aspire for perfection, just as He is perfect?

Part three, *The History of Urantia*, narrates the story of our planet (named by others, as naming is beyond our jurisdiction). It outlines Urantia's origins, the establishment of life, the emergence of the first human families and races, the dawn of civilization, the Lucifer rebellion and its ramifications, the tales of Adam and Eve in both of the Gardens of Eden (indeed, there were two), the rise of civilizations, human institutions, governance, marriage, and ultimately religion and worship, which includes the Melchizedek narrative and the history of the Hebrew people that underpins our Christianity.

Particularly intriguing for many is the nature of the indwelling spirit of God, present within each of us, dedicated to guiding us through our evolving spiritual journey. *The Urantia Book* refers to these as "Thought Adjustors," "mystery monitors," and our "indwelling fragment of God." It also discusses our "soul" and the crucial role played by our inner spirit. Additionally, there is an elaborate explanation of what transpires after we release our physical bodies. Just as Jesus experienced, we too will embark on a journey into the "morontia" world, the "many mansions" that Jesus mentioned. Our adventures continue, one after another, without illness, disability, or aging. It is truly uplifting.

Part four, *The Life and Teachings of Jesus*, encompasses 700 pages and presents, for the first time, a detailed historical account of Jesus' life, from before his birth to his crucifixion, resurrection, ascension, and the arrival of the Spirit of Truth at Pentecost. This section provides thorough details about

his family, talents, parables, teachings, lessons, miracles, his wilderness experiences both before and after his baptism, his travels to Alexandria and Rome, and back, his confrontations with Hebrew rulers and religious leaders, and the timeline leading to his crucifixion. It also narrates the stories of the twelve male apostles and twelve female apostles, the hundreds of disciples, the resurrection of Lazarus, and much more. While the language is modernized, quotes attributed to Jesus remain as close to his original words as the authors could achieve, without resorting to Aramaic.

I STRONGLY encourage people to initiate their exploration with part four, focusing on an aspect of Jesus' life that may be familiar from Sunday School or church, such as the Sermon on the Mount (Paper 140), the transformation of water into wine (Paper 137), Feeding the 5000 (Paper 152), The Last Supper (Paper 179), Jesus' crucifixion (Paper 187), his resurrection (Paper 189), or any others that pique your interest.

If you decide to give it a try, I have a few copies I can share. However, should you choose to delve into the book, please heed my advice and exercise patience. There is an astonishing depth of material that our creators wish for us to grasp about our identity, history, and future. The path to understanding lies in "The way, the truth, and the life."

The only request I have is that if you find the book does not resonate with you in this lifetime, please return it so I may pass it along to someone else.

Our book study group maintains a vibrant website, featuring links to numerous other sites related to *The Urantia Book*, its historical context, current happenings, and more.



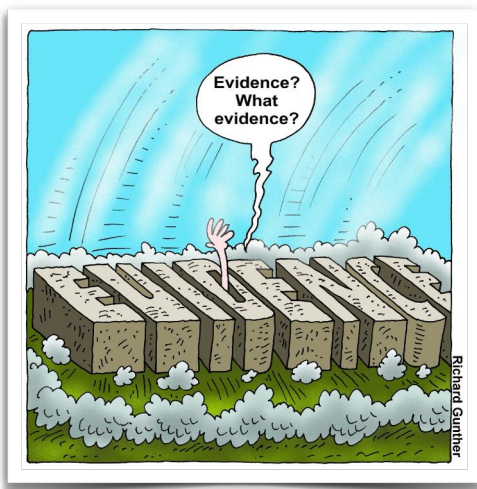
*“Fail Not to Discern the Words of Truth
Which Come...”*

Those of us who are enthusiastic about *The Urantia Book* would like to play our part in helping the book succeed in its mission. But why does the book itself not provide us with clear instructions on how to do this? There are hints and guidelines within the book, including a discussion of a more successful, but also quarantined, planet. That planet has issues. Jesus does much to tell us how to live our lives in this friendly cosmos, but not-so-friendly planet. My operating belief and faith lie in his message to his Apostle, essentially, what does it matter to me, a God-faith son, if the world ends tomorrow?

But there is more —much more —going on here. Some readers of *The Urantia Book* are convinced that the book, as presented at the time, marks the end of the dialogue. Once the revelators said goodbye, that was it; no more communication. To me and many others, *The Urantia Book* is not the end but part of an ongoing series of exercises—a mission statement, if you will—in what some of us are calling “The Correcting Time,” which we believe began around 40,000 years ago when Michael made his decision to

incarnate here on Urantia.

We also suspect, supported by some evidence, that it truly got underway just under 2000 years ago when Michael completed his seventh bestowal. I believe that a part of this corrective period includes the emergence of the “new thought” movement, leading to the creation of



several new churches and religions that emphasize the New Testament more than the Old Testament. The arrival of *The Urantia Book* is a component of this correcting time process. While writing was completed in 1935, the book suggests that Caligastia still roams the planet, and the adjudication between Gabriel and Lucifer had yet to take place. Until that happened, the circuits would remain cut off from our planet.

In the 1970s, some unusual phenomena began to occur within certain study groups. By the late 1980s, several groups had heard that the adjudication had been finalized and circuits were reopening. Many study groups started receiving celestial teachers to guide them, consistently using *The Urantia Book* as their text. This movement has been called “The Teaching Mission” and is part of The Correcting Time. Additionally, George Barnard’s 11:11 Progress Group emerged, and new books were published—many with the assistance of celestials in authorship—along with other

phenomena that mostly support the idea of a process now underway to lead our planet into the Light and Life era. It was through finding *The Urantia Book* that George came to understand who his midway helpers were.

If *The Urantia Book* is meant for the next 1000 years, then it must be a living book; nothing remains static, and all sorts of things must be happening or will happen. If we lack the eyes to see and the ears to hear, we will miss much of it. Nowhere in the book does it state that all spiritual progress and insight stop here. Quite the opposite. Even Jesus emphasizes that God has not ceased to communicate with us: *“Our Father did indeed speak through Moses, Elijah, Isaiah, Amos, and Hosea, but he did not cease to minister words of truth to the world when these prophets of old made an end of their utterances. My Father is no respecter of races or generations in that the word of truth is vouchsafed one age and withheld from another. Commit not the folly of calling that divine which is wholly human, and fail not to discern the words of truth which come not through the traditional oracles of supposed inspiration.”* (UB155:6.2)

But here is a sobering thought: At the same time the New Thought movement was gaining momentum, there was also a revolution in industry and science, painting and music—all the arts underwent a transformation in which time and space could be transcended. Quantum Physics marks the beginning of a science that aims to connect our physical world with our mental (consciousness) and spiritual worlds.

This is just the beginning. It is an ongoing process, a journey, not merely a destination. There are many destinations, each one more incredible than the last. Let's not judge the ride by our experience of the first few inches.



Truth is Always a Revelation

We are told, “We are told that truth is ALWAYS a revelation.”

The statement about truth was presented by a Melchizedek of Nebadon in Paper 101: *"Truth is always a revelation: auto revelation when it emerges as a result of the work of the indwelling Adjuster; epochal revelation when it is presented by the function of some other celestial agency, group, or personality."* (UB101:4.3)

I find the statement that “...truth is ALWAYS a revelation” hard to digest. I would be more comfortable with “revelations of higher truth.” The statement suggests that all truth comes from our First Source and Center. Yet, we experience many kinds of truth—and non-truth—from, it seems, various sources. So let's explore this idea that truth is always a revelation, a bit more. What kinds of truth do we find in *The Urantia Book*?

Jesus talked about “revealed truth” and “advanced truth,” so he must have been distinguishing these from other, more

common truths of mankind. I am reminded of our Common Laws jurisprudence, the legalistic standards we inherited from the English legal system. These are the truths and standards by which we test the facts of a matter. They are not the same as Jesus' revealed truths.

First, Jesus often uttered the word "truth" in its more common usage. For example, at one point Jesus said, "*You have spoken the truth, for, while you may have once had a husband....*" (UB143:5.4)

Second, in 148:1.2, we read, "*Each of the apostolic teachers taught his own view of the gospel of the kingdom. They made no effort to teach just alike; there was no standardized or dogmatic formulation of theologic doctrines. Though they all taught the same truth, each apostle presented his own personal interpretation of the Master's teaching.*" Here, we see that while the TRUTH of Jesus' teachings is indeed the truth of Jesus' teachings, this same truth can be subject to personal interpretations, which is acceptable as long as it aligns with the spirit—so to speak—of the original truth.

Or could it be that what we call the truth in everyday usage is really what we mean by a fact? An established, unassailable fact. Period. At least for the moment that it is such. Facts change all the time, don't they? Changes in perception, biases, or alternative cultural frames of reference can all cause shifts in what we consider fact.

Couldn't it be said that this kind of truth is contextual? We can acknowledge common daily truths, such as a politician lying, where what they claim is not the truth, but rather a misrepresentation of factual information or their intention. We might say that I am now 45 years old, but that wouldn't be the truth or a fact either. In contrast, saying I am over 70 years of age reflects the truth in fact.

Perhaps the idea of truth in SPIRIT is more accurate, as “spiritual truth is ALWAYS a revelation.” Whether this spiritual truth comes from our Father in Heaven, God the Supreme, Jesus, the Spirit of Truth, the Holy Spirit, a Solitary Messenger assigned to the division of the Revelators of Truth, seraphic ministry, or ANY source connected to that First Source and Center, it can be called truth, even “living truth.” This is primarily how Jesus used the term. When the Pharisees did not know the truth, he was not referring to whether they recognized the day as Wednesday or Thursday. The truth in that context has always been and will always be spiritual truth. (As an aside: What is morontial truth? It, too, is spiritual truth.)

Anything outside of a spiritual context might just be a fact, an everyday fact. Trials are, theoretically, about finding the truth, but they essentially involve a jury reaching a conclusion based on a set of facts and—here's the tricky part—intention (plus the judge's instruction on applicable law). Quite often, even the so-called truth as facts—evidence and intent—can be manipulated to yield a distorted conclusion.

When the revelators tell us that “*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,*” they are always referring to revealed truth. They are not talking about my age, which changes each year, are they? They are talking about a truth that is unchanging. (UB118:3.2)

But do we, as humans, have access to this revealed truth? Yes, in several ways. One way is through the revelations we are given. We have received what is called the Fifth Epochal Revelation, and we have access to it. Is it a secret? While many might think it is, it is not. It has been available to everyone since 1955. It was never a secret. Even so, beyond the publication of our text, Jesus shared these truths almost 2000 years ago, Melchizedek 3800 years ago, our Material Parents 38,000 years ago, and most likely, our planetary prince at some time after 500,000 years ago.

Fast forward to today: We also have access to our Spirit of Truth and our Thought Adjuster. The truth revealed through self-revelation is also that higher truth, as long as the mind through which it comes has interpreted it correctly in light, meaning accurately as truth.

This higher truthiness, as Stephen Colbert calls it, can arise from our Adjutant Mind Spirits. What some refer to as intuition is one of our mind spirits working for us. We just need to pay attention. And what about our seraphic helpers? Are they just sitting around, having a brew?

Our attentiveness must be one of the greatest joys for spirits—you know, all the prepersonal, personal, and superpersonal entities. The offerings of truth are all around us. We hear them if we listen, see them if we are looking, and feel them deep within us daily. Therefore, we need to be open to the possibility of all truth that comes our way and be grateful for every bit of it.



Authority – Where Does It Come From?

What is the authority behind *The Urantia Book*? It certainly doesn't come from the readership or from those who study the book, nor from all the writings by others interested in the book who attempt to closely examine its concepts, ideas, meanings, and values. Does this imply that the authority for something or someone originates within the institutional framework that establishes that authority?

So, where do we find authority in the book? Let's set that aside for a moment.

Where do we find authority for anything? What about the Bible? What is the authority behind the Old Testament and the New Testament? Both of these sets of books have come down to us through the ages, but they have entirely different sources of authority, if they have any at all.

Legitimate authority comes from a “supreme” source. Supreme in this context may refer to the “top dog” of an

organization. The President of the United States is the supreme commander of the country's military might, the Commander-in-Chief. He occupies the highest position, where "the buck stops here," within the hierarchy of authority. Each of his top-ranking military members holds the highest level of authority over those under their command, and so on. Similarly, companies and corporations have authoritative structures throughout their ranks. Royalty also maintains levels of authority. However, this authority is also considered "granted."

Sure, we the people voted, and whatever happens next, the result is that the top elected official holds that highest authority. We create authority in our legislative bodies. From these two top levels, authority for specific areas is granted to lower governmental bodies.

I mentioned earlier that the readership of *The Urantia Book* can't grant authority to the authors of the book. However, what if enough readers of anything believe what they read, or viewers believe what they are watching, or listeners believe what they hear? Could these readers, viewers, and listeners, collectively, confer authority upon what they are reading, watching, and hearing? Are we beginning to observe more of that in the world today?

Moving on. Alternatively, it could arise from firsthand experience of an event, providing the experiencer with genuine knowledge about the experience. Beyond personal experience is the effort involved in scientific or other forms

of research, whether clinical or not, that one acquires through the process of research or through direct experience.

Of the two types—granted authority or experienced authority—which one do you consider more legitimate?

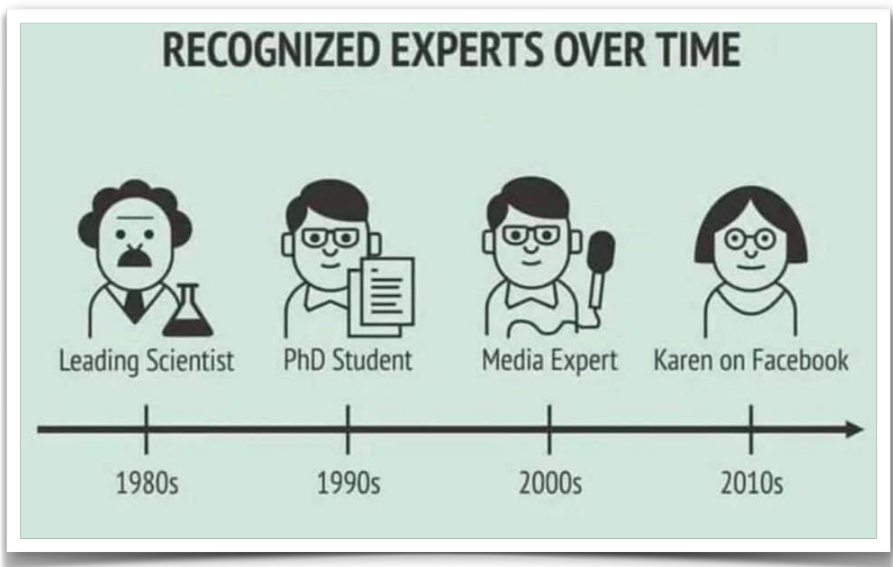
Webster's dictionary defines authority in several ways. The first few definitions relate to authority derived from institutional power assignments, such as elected officials, appointed officials, and special licenses (to practice a profession requiring uncommon skill, like lawyering, for example). Lastly, there are means of authority based on citations or statements from court decisions or earlier precedents. Additionally, these later forms of authority are grounded in experience in some manner.

In *The Urantia Book*, the word authority appears about 300 times. In some instances, it refers to organizational authority granted to something or someone. However, the majority of the occurrences highlight the authority of the authors themselves. Their authority derives from two sources: experience and appointment by the highest and supreme authorities. For example: "*The Universal Father delegates everything possible to his Eternal Son; likewise does the Eternal Son bestow all possible authority and power upon the Conjoint Creator.*" (UB8:3.2) The book spends considerable time establishing and granting authority to many celestial personalities.

For example, in Paper 1, we read this: "... *I am commissioned to sponsor those papers portraying the nature and*

attributes of God because I represent the highest source of information available for such a purpose on any inhabited world. I portray the reality and truth of the Father's nature and attributes with unchallengeable authority; I know whereof I speak.” (UB1:7.9)

Here we have “unchallengeable authority” stemming from the personality speaking, which represents the highest source of information available. Several papers are provided in which the author makes a similar statement about their subject matter.



Unlike the “experts in the illustration above, *The Urantia Book* authors will also inform us when they cannot speak with authority about a detail that remains unknown to them, and therefore to us. While they may be unchallengeable

authorities on much of what they share, not everything is clear to them.

Here is another situation where the author, a Divine Counselor assigned to the Ancients of Days on Uversa, tells us, “*I know whereof I speak since we have their numbers and records in the archives of Uversa.*” (UB109:4.6) In this case, the authors possess the facts to support their statements.

If someone questions the authority of *The Urantia Book*, it is helpful to ask the question, “What is the authority behind the Bible?” Ultimately, there is little authority behind the Old Testament; any authority that one gleans from it must come through faith alone. Much of the New Testament, on the other hand, offers a degree of live testimonies from those who were present when parts of the gospels were written. Many of Paul’s writings stem from his own experiences; thus, he speaks with some degree of authority, at least that of his own experience.

And yet, the presumed authority of religious institutions has held much of mankind in bondage for a couple of millennia through the operations of tradition and rules dictated by the church, synagogue, or mosque. They are the predominant authorities of religious beliefs, customs, and even everyday living. It is this belief in the authority of the religious systems, whether real or not, that gives them the power they have wielded for centuries. Until something changes.

From the Bible, we recall a session of Jesus before the Sanhedrin, during which he was asked this question: “*By what authority do you do these things? Who gave you this authority?*” We are told the Jewish Sanhedrin is very concerned about authority when it comes to religious teachings; “*authority was the watchword of all Jewry.*” The prophets of old did not fare well in their countries of origin as they were always seen as troublemakers for teaching things without “authority,” that is, “... *without having been duly instructed in the rabbinic academies and subsequently regularly ordained by the Sanhedrin.*” The consequences were not good. But then Jesus “... *had repeatedly asserted that all his teaching and works were by the power and authority of his Father in heaven.*” (UB173:2.2-7) He didn’t fare much better, did he?

For example, during the pre-trial motions following his arrest, Jesus astonished Pilate with his response to Pilate’s statement, “*Do you refuse to speak to me? Do you not realize that I still have power to release you or to crucify you?*” Jesus said, probably in all calmness and yet in forthright defiance, “*You could have no power over me except it were permitted from above. You could exercise no authority over the Son of Man unless the Father in heaven allowed it.*” (UB185:7.2) Ultimate authority comes from God. However, remember that He is always delegating authority to others, including us, if we have the responsibility to take it up.

We read in the Bible and the UB that Jesus told his apostles this: “*The Father loves and sustains me because I am*

willing to lay down my life. But I will take it up again. No one takes my life away from me—I lay it down of myself. I have authority to lay it down, and I have authority to take it up. I have received such a commandment from my Father.” (UB187:0.3)

If we are all heirs to the Father’s Kingdom, we also possess this same authority, which has been granted to us by our Father in Heaven. We, too, can determine when we need to lay down our lives, knowing that we will take them up again. That is also authority.

That is the thing to remember about *The Urantia Book*. Its authors are not just telling us stories; they have lived the stories they share. Their knowledge comes from their experiences. They know what they are speaking about—and if they don’t know, they let us know. Experience is key.

Can there be another type of authority out there? I believe there is. I think this other kind of authority comes from within our own beings. We recognize that there is much happening within us and around us that shapes our truth. Our discoveries of these personal truths provide us with our own authority to stand behind our own truth. These are subjective truths, but the genuine ones, the ones closer to Truth (with a capital T), give us a glimpse into the objective truths and the authority behind them.

Without breakthroughs in thinking—sometimes resulting from new insights gained through experience or moments of self-revelation, which is also a very personal experience—

there would be little advancement or challenges to age-old religious authority. Self-revelation, intuitive insight, or whatever you choose to call it, remains a personal experience that grants us a unique authority over our own lives. Our authority may not be supreme, but it is still ours.

In the final paper of *The Urantia Book*, we are told this: “*In the Master’s life on Urantia, this and all other worlds of the local creation discover a new and higher type of religion, religion based on personal spiritual relations with the Universal Father and wholly validated by the supreme **authority of genuine personal experience.***”

(UB196:0.4) It is this personal experience that validates Jesus’ authority. This does not mean that we are all granted supreme authority as a result of our experiences. However, I have argued that it is through our personal experiences that we encounter Truth; the decision to recognize it is ultimately ours.

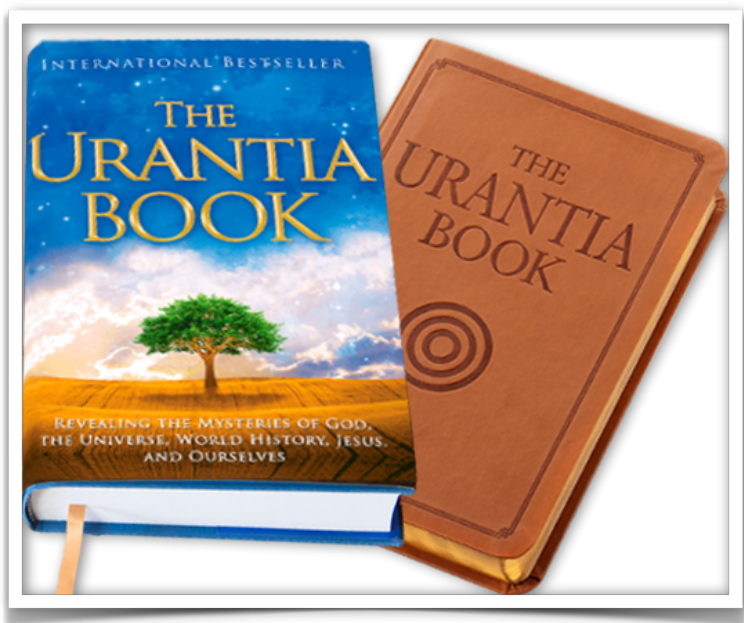
We possess the authority to ask, knock, and seek. We hold the power that accompanies it; we can ask, knock, and seek. However, we also bear the responsibility to do so in spiritual alignment with our duties as children of God. I propose that we also have the authority and power to “command” as well. A command in this context is just a forceful way of asking.

That is certainly something to ponder.



C H A P T E R 3

The Book



Revelations: How do They Reveal Our True Identity, and What It Mean to Us

As mortal beings, we possess a unique personality given by a Father, inhabited by a unified pre-personal spirit

realm. This spirit is made conscious through a mind derived from an absolute, Infinite Spirit Deity, all of which is temporarily housed in a physical body controlled by a material brain. Except for the fact that the body is physical, these truths are self-evident. How do these revelations define our true identity, and what significance do they hold for us?

Wow... When expressed this way, it might seem like all we have are a body and a material (sometimes foolish) mind—both of which can be extinguished! But, of course, we sensed early on that there was more—perhaps much more—beyond that. Some of us initially discovered we were connected to something unknown at that time. Maybe we couldn't quite explain it logically, but we could feel it in our gut or heart. It felt right and good. If we had a relative or someone we trusted who understood more about our longing, they encouraged us and gave us the confidence to explore those feelings further. As we did, we realized there were others like us—searching, seeking, asking, knocking—and perhaps, eventually, finding.

Some of us were lucky to be led on a journey of discovering truth. This sometimes involved gaining deeper insights through different books and courses, such as the Gnostic Gospels, the Vedas, Confucius's teachings, and even New Age mysticism. Others became disillusioned with what they were taught and turned away from traditional paths to seek new ways. In either case, we all eventually found our way to *The Urantia Book*. When the student is ready...

The revelation that God is not just the deity we hear about from the pulpit, but something much greater and more perfect than any human mind could imagine, was astonishing. And that he—our God—shares a part of Himself with us to dwell within us forever... I mean, seriously, what...? Nothing can truly capture the joy and peace that come from understanding this.

Furthermore, the detailed explanation of intelligence in the universe is both satisfying and wholly rational. Logic is self-supporting and requires no external proof, as our daily interactions with life and various intelligent beings—such as dogs, cats, horses, dolphins, and others—serve as evidence.

The revealed knowledge of our true Personality, Rather than focusing on character and identity, I was struck by something else... how can I express this without sounding redundant? Last night, I understood that our true Personality aligns perfectly with our inner fragments of God, known as our Thought Adjuster. Of course it does—both are divine gifts from our Paradise Father.

And to top it off, there is the soul—our developing moral character that we constantly shape through our experiences and willpower, working together with our Thought Adjuster. This partnership nurtures our embryonic soul in a wondrous process of evolution, leading us toward eternal life.



This Thing Called *The Urantia Book*: It Said What!?!?!

Our Local Universe Creator Son, Michael of Nebadon, selected Urantia for his seventh and final bestowal. His personality manifested as Jesus of Nazareth. This Creator Son is NOT the Eternal Son of the Trinity but is one among at least 700,000 Creator Sons of the Paradise Order.

Discovering *The Urantia Book* years ago initially startled me. Much of it seemed unfamiliar, yet fundamentally true. While some truths were difficult to accept, I quickly came to embrace other non-truths, such as reincarnation. Within a few days, I was fully committed!

My understanding of who and what God is has broadened, as I believe it would for anyone except the most fundamentalist believer of the Biblical God. However, this “new” (to me) conception of God's nature can never lessen his significance in my view—on the contrary, it reinforces it. Our role as humans isn’t merely a burden on a planet that might be doomed to deplete all resources, or perhaps we are and do? But isn’t the core purpose of evolution centered on us? We reach this “jumping-off point” to start the next phase of our ascent toward Paradise. The UB’s exquisite description of the indescribable frames this entire experience as a journey of truth, beauty, and goodness, infused with abundant love.

What could be more amazing? And when we truly reflect on it, more logical as well.

“Sometimes I just look up, smile, and say, ‘I know that was you. Thank you.’” - Stuart Smalley

The more we grasp the meanings and values underlying *The Urantia Book* revelation, the stronger our desire becomes to live out the meanings and values that the text presents to us.

God’s powerful command, “*Be you perfect, even as I am perfect*,” is more than just a directive; it also serves as the title of our journey. We must and will pursue this ideal as we choose our path, advancing on our journey of ascension.

This isn't the first time these words have been spoken. “*Be ye therefore perfect, even as your Father which is in heaven is perfect*.” (Matt 5:48 KJV and UB140:3.16). However, now we UB readers can appreciate the context in which this statement was made.

From the beginning, we can enhance ourselves by striving for excellence, starting with our initial moral decision. For attentive individuals, this natural character development begins early; for others, it may take longer to realize it.

We aim for perfection in our environment. Our pursuit of excellence grows as we face new contexts, whether on Earth, mansion worlds, Havona, or Paradise. Now that we know our purpose, aren't we duty-bound to seek that perfection in this world and beyond? Doing so aligns with God’s will.

Finally, from the text we have this: “*Urantia mortals can hardly hope to be perfect in the infinite sense, but it is entirely possible for human beings, starting out as they do on this planet, to attain the supernal and divine goal which the infinite God has set for mortal man; and when they do achieve this destiny, they will, in all that pertains to self-realization and mind attainment, be just as replete **in their sphere of divine perfection as God himself is in his sphere of infinity and eternity.** Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience, but it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and God-consciousness.*” (UB1:.05) [My emphasis.]



Sources of Information for *The Urantia Book*

Recently, I've been delving into the back issues of The Fellowship Herald, which feature numerous excellent articles. A few articles have discussed the Revelators' writing approach—perhaps compilation is a more accurate term for much of it—suggesting that the first three sections encompass over 1000 concepts that humanity has known throughout the centuries, many of which have been forgotten. In essence, most of the material in *The Urantia*

Book originates from human sources accumulated over the ages.

From the book's *Foreword*, the final section titled "Acknowledgements":

In formulating the succeeding presentations, ... we are to be guided by the mandate of the superuniverse rulers, which directs that we shall, in all our efforts to reveal truth and co-ordinate essential knowledge, **give preference to the highest existing human concepts pertaining to the subjects to be presented.** We may resort to pure revelation only when the concept of presentation has had no adequate previous expression by the human mind.

Successive planetary revelations of divine truth invariably embrace the highest existing concepts of spiritual values as a part of the new and enhanced co-ordination of planetary knowledge. Accordingly, in making these presentations about God and his universe associates, **we have selected as the basis of these papers more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings.** Wherein **these human concepts, assembled from the God-knowing mortals of the past and the present,** are inadequate to portray the truth as we are directed to reveal it, we will unhesitatingly supplement them, for this purpose drawing upon our own superior knowledge of the reality and divinity of the

Paradise Deities and their transcendent residential universe. (UBO:12.11-12) [Emphasis mine]

In Part IV of the book, it is noted that over 2000 sources from the time of Jesus on Urantia, up until the final editing of the papers, contributed to the compilation of the Life and Teachings of Jesus. This indicates that the majority of the text in Part IV originates from human accounts that witnessed Jesus in person two thousand years ago, along with his teachings and life as conveyed by people since his bestowal on our planet.

In Paper 121, we find this:

[Acknowledgment: In carrying out my commission to restate the teachings and retell the doings of Jesus of Nazareth, **I have drawn freely upon all sources of record and planetary information.** My ruling motive has been to prepare a record which will not only be enlightening to the generation of men now living, but which may also be helpful to all future generations. From the vast store of information made available to me, I have chosen that which is best suited to the accomplishment of this purpose. **As far as possible I have derived my information from purely human sources.** Only when such sources failed, have I resorted to those records which are superhuman. When ideas and concepts of Jesus' life and teachings have been acceptably expressed by a human mind, **I invariably gave preference to such apparently human thought patterns.** Although I have sought to adjust the verbal expression

the better to conform to our concept of the real meaning and the true import of the Master's life and teachings, as far as possible, **I have adhered to the actual human concept and thought pattern** in all my narratives. I well know that **those concepts which have had origin in the human mind will prove more acceptable and helpful to all other human minds.** When unable to find the necessary concepts in the human records or in human expressions, I have next resorted to the memory resources of my own order of earth creatures, the midwayers. And when that secondary



source of information proved inadequate, I have unhesitatingly resorted to the superplanetary sources of information.

The memoranda which I have collected, and from which I have prepared this narrative of the life and teachings of Jesus — aside from the memory of the record of the Apostle Andrew — **embrace thought gems and superior concepts of Jesus' teachings assembled from more than two thousand human beings who have lived on earth from the days of Jesus down to the time of the inditing of these revelations**, more correctly restatements. The revelatory permission has been utilized only when the human record and human concepts failed to supply an adequate thought pattern. My revelatory commission forbade me to resort to extrahuman sources of either information or expression until such a time as I could testify that I had failed in my efforts to find the required conceptual expression in purely human sources.

*While I [the celestial author], with the collaboration of my eleven associate fellow midwayers and under the supervision of the Melchizedek of record, have portrayed this narrative in accordance with my concept of its effective arrangement and in response to my choice of immediate expression, nevertheless, **the majority of the ideas and even some of the effective expressions which I have thus utilized had their origin in the minds of the men of many races who have lived on earth during the intervening***

generations, right on down to those who are still alive at the time of this undertaking. In many ways I have served more as a collector and editor than as an original narrator. I have unhesitatingly appropriated those ideas and concepts, preferably human, which would enable me to create the most effective portraiture of Jesus' life, and which would qualify me to restate his matchless teachings in the most strikingly helpful and universally uplifting phraseology. . . .] (UB121:8.12-14)
[Emphasis mine]

Many sources can be uncovered, just as the Revelators and Midwayers did. In the two articles I referenced, you can find a few of these sources mentioned.

Some individuals are unsettled by the findings of both the Revelators, Midwayers, and researchers for one of two primary reasons. One reason is that many believed the entire book, or most of it, was a “revelation.” The realization that the Revelators and Midwayers drew from other sources may come as a disappointment to them. For others, the disappointment stems from the notion that a lot of the Revelators’ and Midwayers’ expressions were taken from these external sources. Conversely, if the authors of *The Urantia Book* aim to provide the best possible insights within their capabilities, why should the human concept of “plagiarism” hinder their efforts? In reading the book, the authors wisely omitted all citations for various religious quotes scattered throughout. Consider how cluttered the book would be if all those quotes were footnoted. For those truly interested in identifying the sources, most can be easily

found online. The sources that are not readily available may belong to human origins that have been lost to us but still reside in the knowledge of others.

The positive aspect of these insights is that there is a different way to introduce *The Urantia Book* to those who are skeptical about "Celestial" authors. Specifically, much of the book compiles human contributions on a range of topics such as ideas, history, science, religion, and philosophy—all in one resource. What a remarkable asset!

Moreover, the emergence of scientific topics that were previously unknown at the time of the book's publication, now recognized by our scientists, serves as confirming evidence of the reliability of the information presented by the authors as revelation. We benefit from the Revelators' skill in connecting events and ideas, which helps fill the gaps in areas like evolutionary theory.

Did any Revelator deliberately conceal the fact that this material originated from sources other than direct revelation? No. After numerous readings of the book, I have gained a greater appreciation for the approach taken in its authorship. It is now significantly easier to discuss the book

The two articles from The Fellowship Herald:

1. "A Source Study of 'Instructions for Teachers and Believers,'" by Matthew Block, *The Fellowship Herald*, Summer 2001, pages 2-5.
2. "Revelatory Mouthpiecing," by Finlan, *The Fellowship Herald*, Summer 2002, pages 17-18.

with others, its nature, sources of information, and its relevance to every individual—this is our entry point. From there, who knows what the outcome may be?

Finally, a “reminder” note from the late Raymon Miller, my wonderful co-facilitator for many years: *What is a ‘revelation’? If they [readers] are stuck on the word, a revelation is a ‘revealing.’ A revealing does not only have to be original, never before known or heard. It can also reveal or be a revealing of things lost or forgotten, and be a ‘reminder’ or a ‘re-minding’ to coin the phrase for the purpose of elevation or expansion of mind, knowledge, and a widening of understanding. Yes?*



C H A P T E R 4

Existential vs Experiential



Differentiating Existential from Experiential

I am generally regarded as an experiential being, consisting mainly of five interconnected parts: body, mind, soul, spirit, and personality. My personality is a gift from God, but it likely doesn't exist as a separate entity until I am born or close to it, making it unique. My spirit, a fragment of God, can be considered existential, although perhaps not, since Thought Adjusters are created as needed but before their actual deployment. My soul forms at my first moral decision—whether good or bad—and when my Thought Adjuster arrives, it also becomes experiential. Both my body and mind are constantly evolving and changing, contributing further to my experiential nature. Therefore, while I tend to see myself as existential, I am not fully so, nor am I completely realized—simply put, I am fundamentally experiential.

Looking up the word "existential" reveals many definitions, but none quite align with how the UB uses it. I think this is because most people don't believe the eternal is real.

In the UB, 'existential' refers to something that always exists, not something that comes into being. From the very start of creation in eternity, all beings and personalities that exist were already there. To help human understanding, the book describes a sequence of events, which can make it unclear whether something is inherently existential or has come into existence through particular occurrences. Both the absolute and the finite are regarded as existential.

Thus, although certain parts of our character and makeup may appear, at least in some way, existential, they are not. Personality develops at birth and is unique to each person; thus, it is not existential. Similarly, our Thought Adjusters are created as required. The rest of us came into being at the time of our birth, not earlier.

A will creature's personality is not inherently eternal. It begins at the start of life. While it might last forever, that does not make it existential. To be truly existential, it would need no beginning or end. It can, however, cease to exist if the will creature does not survive. *"Personality is given by the Universal Father to his creatures as a potentially eternal gift. This divine endowment is meant to operate across many levels and in different universe contexts, from the finite to the highest absonite, even approaching the borders of the absolute."* (UB112:1.1)

To me, claiming it as a gift denies its claim to existence. Being given to us suggests a beginning in time, making it non-existential. In UB115:3.14, it states, *"The personality of the spirit Son is the master pattern for all personality*

throughout all universes.” This suggests that the personalities of finite beings (and other personal entities) are replicas of the original master pattern, manifesting as needed—such as at birth in our case. Therefore, it cannot be considered existential.

I have reviewed every part of *The Urantia Book* but found no evidence to suggest that the will-creature personality is inherently existent. Although the text states that personality is changeless, I noticed many references that imply change might occur. For instance, *“Neither has your personality suffered distortion in consequence of your parents’ loveless maneuvering for your confidence and loyalty, the one against the other.”* (UB177:2.2) This passage describes Jesus spending a day alone in the hills on the Wednesday before the crucifixion. It suggests that personality can undergo some form of change when it comes to unifying the body, mind, soul, and spirit of a will-creature. I believe that such changes to the personality are likely superficial but can still cause major disruptions in the process of soul-making.

Returning to the themes of personality and existence, and supporting your previous point, I found this statement in UB112:5.2: *“That which comes from the Father is like the Father eternal, and this is just as true of personality, which God gives by his own freewill choice, as it is of the divine Thought Adjuster, an actual fragment of God. Man’s personality is eternal, but with regard to identity, a conditioned eternal reality. Having appeared in response to the Father’s will, personality will attain Deity destiny, but man must choose whether or not he will be present at the*

attainment of such destiny. In the absence of such a choice, personality attains experiential Deity directly, becoming a part of the Supreme Being. The cycle is foreordained, but man's participation therein is optional, personal, and experiential." To me, this suggests that personality, as integrated by the Supreme, does not vanish or cease.



What is the Value of Human Experience?

Each person leads a unique life, shaped by a wide range of experiences. Some encounters are intense and vibrant, while others are more typical and less dramatic. Extreme experiences can include traumatic events like serious illness, deformities, or poverty, or remarkable achievements such as exceptional intelligence or wealth. Additionally, some people have extraordinary opportunities—like walking on the moon, staying aboard the International Space Station, or going on adventures akin to an Indiana Jones film.

But that probably isn't us, is it? Mostly, we are “typical” humans living what we see as normal lives—mostly free from extremes, positive or negative. Each person has unique perspectives, biases, and tastes, shaping their “lifestyles”—whatever that means. But are we surprised to realize that every life, with its experiences, matters? Not only to us—duh!—but also to the universe.

Furthermore, each life lost before experiencing the world's full richness creates a gap in the universe. Dying for a just

cause means there has been a life lived, correct? To die intentionally is to cut short one's time in this world, breaching one of Moses' commandments, because the life experiences that could have been gained remain unfulfilled, waiting for someone else to claim the credit and glory.

Note: Ending one's life due to pain and suffering, without hope of recovery, or after a long, meaningful life, is not necessarily a matter of stealing time or experiences—at least not to a significant degree. Some experiences are better left unexperienced.

Every experience has its value, even the ones we see as “bad.” *The Urantia Book* explains that God's indwelling spirit isn't meant to simplify our lives or make them more comfortable. Rather, it leads us into situations that foster growth—both in our character and our soul—helping us become mature, spiritual beings prepared to face whatever challenges arise.

Before fully understanding that life is primarily about gaining experience—over and over—we often struggle and reflect on what we might later see as misguided efforts. We spend time making mistakes, mistakenly believing that life is being wasted.

But it often isn't. Many moments in life highlight times when we realize we should have acted differently, thought more carefully, or listened to our parents, spouses, or bosses. For example, why didn't I enroll in that Spanish class in high school, now that I'm living in Spain? Or why didn't I invest in Apple when it was just an IPO?

Each day offers a fresh chance to learn and develop. Surprisingly, every experience is an opportunity for growth. Although some growth experiences may appear negative, they often contribute to positive development in various ways.

One of the most meaningful experiences is the kind that cultivates character development, especially moral character. This process helps us build a strong soul, guiding us beyond the present and into whatever the future holds, both in our remaining life and during our ascension journey.

Those of us aware of how experience shapes character will embrace this new knowledge. We will seek out new experiences, including some we've never attempted before. Additionally, our desire to learn more will grow, recognizing that learning is a continuous process across the universe. The vast array of experiences awaiting us is astonishing and exceeds anything we can imagine.

Just as the quality of your childhood experiences influences your adult self, the overall quality of your life here shapes your afterlife's disposition. This doesn't mean that the limitations placed on your opportunities in this life restrict what you can become in eternity. You will have every chance to pursue the adventures needed to feel whole and complete. If you're naturally curious and unafraid to explore the unknown, these qualities will serve you well and lead to some of the greatest adventures and most profound experiences. This is what the Creator desires for you — to look beyond

your current horizon and embrace many 'ah-ha' moments and astonishing surprises, as much as you wish. The universes were created to offer these contrasting experiences and to fulfill your innate desire to know.

Currently, our focus should be on creating more experiences for ourselves. We're committed to developing a strong, mature character that promotes our soul's growth. This is the ideal moment to prepare for upcoming opportunities and to set the stage for future great experiences.

What are our options? We can explore new locations, encounter different cultures, and adopt diverse perspectives. We can read anything that sparks our interest or brings us joy. We can document our experiences, dreams, or fantasies. We can invent innovative products like the next best mousetrap or smartphone, or restore a classic car. We can create, direct, or act in the next blockbuster film, aim for a Grammy, and perhaps even pursue a Pulitzer Prize.

We are nearing a future where no one is restricted by prejudice, borders, orientation, or lack of education, including training opportunities. The world becomes our oyster, and the valuable pearl is within our grasp. How would that feel? Just imagine, then take action.



Experience and Its Memories

*“Confusing experience with the memory of it is a compelling cognitive illusion—and it is the substitution that makes us believe a past experience can be ruined. The experiencing self does not have a voice. The remembering self is sometime wrong, but it is the one that keeps score and governs what we learn from living, and it is the one that makes decisions. What we learn from the past is to maximize the qualities of our future memories, not necessarily of our future experience. This is the tyranny of the remember self.”*¹

The quote is from a highly informative book about how we perceive the world and use mental tools to simplify and enhance our lives. It discusses how an experience, such as listening to a beautiful musical piece on CD, can be marred at the end by scratching sounds. These last few seconds may overshadow over 39 minutes of a great performance, because our mind replaces the ruined moments with the overall experience of the piece. However, this replacement is rooted in the experience itself, not the memory. This illustrates why the “remembering self” can sometimes be inaccurate, even though it’s the self we recall. The length of time we retain such memories depends on their value; in the example, the ending was probably not memorable for long, as it was neither valuable nor pleasant. It’s unlikely we will choose to keep such a painful or insignificant memory.

Memories of worth can be painful, as they can serve as lessons we needed to learn. Making them seem less painful requires time. However, if our goal in life is to have fewer painful memories and more pleasurable ones—both valuable in helping to build meaning and values in our lives—then we need to strive for more of the pleasurable ones, the happy ones, the ones that uplift our spirits and dreams.

As we ascend the first step in the Resurrection Halls of Monsonia, the primary focus is on reestablishing and personalizing ourselves by reuniting our inner divine fragment—holding our morontial and spiritual memories—with our seraphic guardians who have protected our soul. We also integrate our personality with a new body. These re-emerging human mortal memories, though not entirely precise of our past experiences, do not genuinely mirror the memories themselves.

Is this a negative aspect? How could it be? Remember that much of our spiritual legacy involves letting go—releasing what no longer serves us and embracing what does. The painful or sad memories we hold onto do not benefit us. If they did, these memories would be accessible even after resurrection.

While we pursue truth, we recognize that not every experience reflects the full truth; it was simply our truth at that moment. Each “truth” is a memory shaped by our experiences, serving as the basis for our learning. The actual event exists only momentarily and does not linger.

Memories, however, endure much longer, forming the foundation of our knowledge and wisdom.

Every new experience offers opportunities to create new memories—whether good or bad—and learn from them. The lessons we gain will stay with us forever, shaping our moral character and, ultimately, our soul.

But there's more. Many experiences from our mortal lives include moments that were once painful but have since become joyful memories. These include mistakes we made, which later turn into humorous stories that we recall when the right opportunity arises. Much of our lives will involve revisiting and retelling these stories, often with humor, as they become amusing to us and others over time.

Ascendancy is intricate. *The Urantia Book* offers insights into its complexity without overloading us, which is beneficial. The key point is to focus on creating positive experiences that foster happy, joyful, meaningful, and valuable memories.

Footnotes:

1. Daniel Kahneman, *Thinking, Fast and Slow*, New York: Farrar, Straus and Giroux, p. 381.
2. "The Thought Adjuster will recall and rehearse for you only those memories and experiences which are a part of, and essential to, your universe career. ... But much of your past life and its memories, having neither spiritual meaning nor morontia value, will perish with the material brain; much of material experience will pass away as onetime scaffolding which, having bridged you over to the morontia level, no longer serves a purpose in the universe." (UB112:5.22)
3. "As ascendant beings you are in possession of personal memories of all former and lower existences, and without such identity

A Primer for a Primer

memories of the past there would be no basis for the humor of the present, either mortal laughter or morontia mirth.” (UB48:4.20)



C H A P T E R 5

Hope, Faith, Certainty, and Truth



From Hope to Certainty

Recently, we hosted a panel discussion in celebration of Unity's World Day of Prayer, a session led by our Unity minister, who was joined by the rabbi of a small Jewish group that meets in our shared spaces at Unity. They are an unusual church of Jewish followers in that they, as he said, do not have meetings (only gatherings), do not collect tithes, and do not practice other common Jewish practices among believers.

One discussion focused on the difference between their Jewish use of "hope" and Unity's use of "faith." As I understand it, their view is that because of the long history of struggles faced by the Jewish people, along with current issues like rising anti-Semitism and the conflict between Israel and Hamas, the "chosen people" depend on hope. For them, hope is the understanding of past troubles combined with a desire for a better future.

However, Rabbi Diamond explains that “faith” is the belief that good will come to its believers effortlessly, meaning it involves no work. As a passive concept, it does not inspire or motivate those who hold it.

An interesting example is that the Hebrews, whom I believe he mentioned numbered 10,000, witnessed Moses coming down Mt. Horeb (Sinai) after speaking with God, and even saw God. In contrast, Christians only refer to the fact that no one has seen Jesus being resurrected. No one at all. (He didn’t mention what happened afterward.)

Thinking about these two words, hope and faith, brings to mind an earlier essay from December 6, 2016, titled “Faith or Blind Luck? You choose.”

I view hope as the initial step in our journey to elevate understanding as we deepen our spiritual insight. Here are the steps:

- ✱ Hope
- ✱ Belief
- ✱ Faith without reason (blind faith)
- ✱ Living Faith

This is just the beginning. As our spiritual growth progresses, we recognize that Living Faith is only a step in the journey. I envision the next stage as:

- ✱ Knowing, which leads to:
- ✱ Certainty, and

✿ Beingness

We can see that as we acquire more knowledge through firsthand experience, our reliance on faith decreases. Now, we KNOW what we understand, leading to CERTAINTY that what we recognize is the Truth and Reality.

The Urantia Book mentions "certainty" 63 times, and each instance carries more strength and impact than faith. In Paper 196, titled "The Faith of Jesus," they are:

- ✿ *He experienced the ordinary ups and downs of mortal existence, but he never religiously doubted the certainty of God's watchcare and guidance. (UB196:0.1)*
- ✿ *This personal faith of a son in the certainty and security of the guidance and protection of the heavenly Father imparted to his unique life a profound endowment of spiritual reality. (UB196:0.9)*
- ✿ *He depended on the heavenly Father as a child leans upon its earthly parent, and his fervent faith never for one moment doubted the certainty of the heavenly Father's overcare. (UB196:0.11)*
- ✿ *Physical certainty consists in the logic of science; moral certainty, in the wisdom of philosophy; spiritual certainty, in the truth of genuine religious experience. (UB196:3.5)*

Some of the other lines worth reading again include:

- ✳ *Although the thought of the certainty of the resurrection of the dead did much to comfort the apostles in their grief, at the same time, they truly mourned the loss of their good friend, who had been their staunch supporter even in the times of great trouble and disappointment. (UB192:4.5)*

Much certainty about hope and faith has been lost due to the spread of diverse viewpoints on the nature of God and His actions.

- ✳ *Although both science and philosophy may assume the probability of God by their reason and logic, only the personal religious experience of a spirit-led man can affirm the certainty of such a supreme and personal Deity. By the technique of such an incarnation of living truth the philosophic hypothesis of the probability of God becomes a religious reality. (UB103:8.1)*
- ✳ *The confusion about the experience of the certainty of God arises out of the dissimilar interpretations and relations of that experience by separate individuals and by different races of men. The experiencing of God may be wholly valid, but the discourse about God, being intellectual and philosophical, is divergent and oftentimes confusingly fallacious. (UB103:8.2)*
- ✳ *The certainty of the God-knowing religionist should not be disturbed by the uncertainty of the doubting materialist; rather should the uncertainty of the*

unbeliever be mightily challenged by the profound faith and unshakable certainty of the experiential believer.
(UB103:8.5)

Finally, the book tells us this:

- ✳ *The science of the material world enables man to control, and to some extent dominate, his physical environment. The religion of the spiritual experience is the source of the fraternity impulse which enables men to live together in the complexities of the civilization of a scientific age. Metaphysics, but more certainly revelation, affords a common meeting ground for the discoveries of both science and religion and makes possible the human attempt logically to correlate these separate but interdependent domains of thought into a well-balanced philosophy of scientific stability and religious certainty. (UB103:7.9)*
- ✳ *There is a reality in religious experience that is proportional to the spiritual content, and such a reality is transcendent to reason, science, philosophy, wisdom, and all other human achievements. The convictions of such an experience are unassailable; the logic of religious living is incontrovertible; the certainty of such knowledge is superhuman; the satisfactions are superbly divine, the courage indomitable, the devotions unquestioning, the loyalties supreme, and the destinies final—eternal, ultimate, and universal. (UB103:9.12)*

Byron Beletsos' insightful book, **Reason and Revelation: Scholarly Writings about The Urantia Book**, includes the complete section 3, **Instruction for Teachers and Believers**, from Paper 159. This section is one of the most meaningful parts of the UB for me (see <https://www.urantia.org/urantia-book-standardized/paper-159-decapolis-tour>). Notably, it contains a few poignant sentences. One statement attributed to Jesus reads: "...[M]en [and women, I dare say] die searching for the very God who resides within them. Men seek the treasures of the kingdom with yearning hearts and tired feet when they are all within immediate reach through living faith. Faith, to religion, is like sails to a ship; it adds power without an extra burden of life. The only struggle for those entering the kingdom is to fight the good fight of faith. The believer's sole battle is against doubt—unbelief." (UB159:3.8)

And this: *"Increasing happiness is always the experience of all who are **certain** about God."* (UB159:3.10)

Okay. I used to think—and now I am convinced—that knowledge brings certainty.

So, how do we progress from living faith to knowing, and then to certainty? I believe that reading— even studying the Bible—alone does not achieve this. It requires more than just reading old stories that may have questionable origins, no matter how inspired they appear.

My journey began unexpectedly during a sermon by Rev. Karen Bradley at Kansas City Unity on the Plaza. She

discussed the Gnostic Gospels as presented by Elaine Pagels, which opened my eyes to a wider realm of exploration. This brief moment ignited my pursuit of Truth wherever I could find it. Through reading and studying many religious texts from various sources, I ultimately discovered *The Urantia Book*, inspired by Drunvelo Melchizedek (unrelated), in his book, *The Flower of Life*, vol. 2.

Certainty isn't derived from science or intellectual pursuits. Instead, it stems from a profound inner feeling that defies explanation. We sense that the truth exists out there, and when we discover it — or it discovers us — we recognize it. Through the guidance of our inner spirit and Jesus' Spirit of Truth, we are directed to understand the certainty of what is true for us and others.

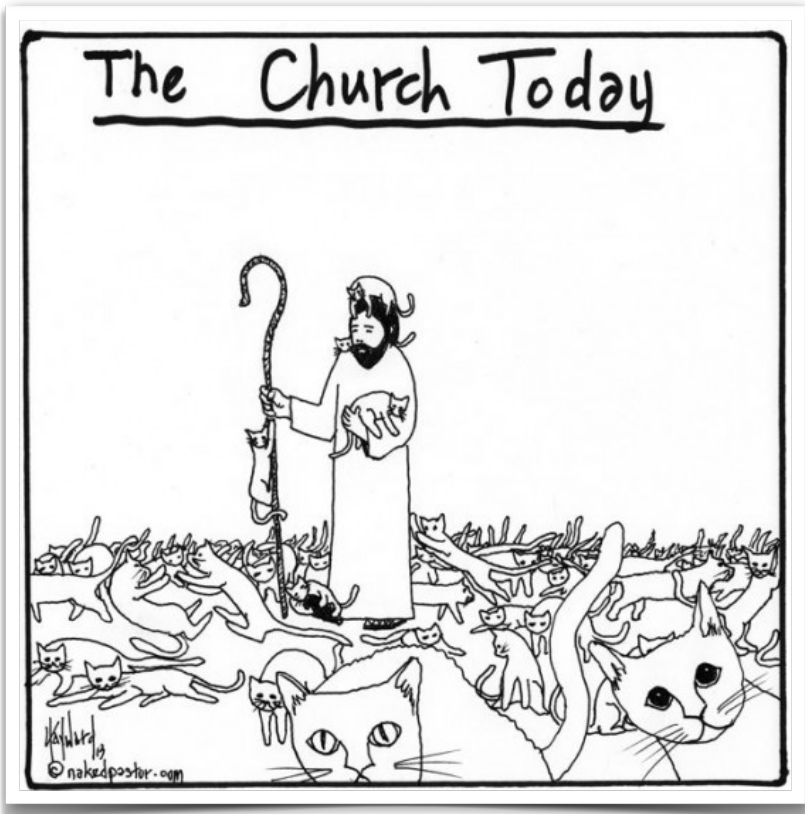
For those genuinely searching for the truth, it is available if we ask, knock, and seek. However, it is up to each of us to actively pursue it. We can inquire, knock, and look, but the effort must come from us. We are the seekers and questioners. Those who sincerely seek the truth will discover it if they make the effort.

“If there was only certainty, and if there was no doubt, there would be no mystery, and therefore no need for faith.”
— Robert Harris, *Conclave*



If You Want to Believe....

I often wonder if there's a way to help people understand their true selves. Maybe it's more effective to focus on conveying what reality truly is, rather than the illusions presented by this world that often appear as “reality.”



Perhaps it is better if others begin to envision their own perspective on reality—one that would be meaningful if true, and hopeful if it turns out to be true.

For those of us who are avid readers and study *The Urantia Book* with like-minded others, reaching out to find different works for a deeper understanding can be challenging. Similarly, people who do not share the vision of *The Urantia Book* face similar difficulties. What can be said to help ease the uncertainty and worries about the future?

This is what I reflected on during one of my early morning moments of calm.

***If you want to believe in something,
Make it the best belief you can muster.***

***Visualize the best future you can,
Then believe it.
You will live it.***

***If you want to believe in an afterlife,
Make it the most adventurous, beautiful,
And loving one, you can come up with.***

***The sky— rather the Universe— is the limit.
You will not be far off the mark.***

***Reality is a universe filled with abundance—personality,
consciousness, loves, intellectual and spiritual pursuits,
beliefs, certainties, insights, empathy, compassion, capacities***

to serve, and much more, including truth, beauty, and goodness.



And Now for Something Completely Different

Recent thoughts that cross my alleged mind:

- ✱ How does the brain of a caterpillar fit into the head of a butterfly?
- ✱ Butterflies must live in a different time experience than the rest of us humans. This may be true for all life. Think of trees.
- ✱ How can you rejoice without having first joiced?

Enough.



This I Know, or Believe, or Understand, or What? A Recipe for Something Good

Which is more powerful: belief, knowledge, faith, or wisdom? Some writings offer differing opinions on which of these—whether to believe, to know, to have faith, to possess wisdom, or to be wise—is more beneficial.

The Urantia Book views “knowing” as if it genuinely involves knowledge of something, implying an objective and scientific meaning. However, belief is a deeper, more subconscious part of the mind, soul, or spirit—perhaps just the mind itself. The issue is that belief doesn't need any evidence to justify its existence and can be entirely false. But can “scientific” truth ever be false? Occasionally, someone tells me, “everyone is entitled to their beliefs.” While this might be true as a statement, it can also be quite misleading.

Now, I find faith to feel weightier than belief. However, this depends on a reference frame that cannot be proven (at least in this world) and might be founded on false ideas. Wisdom, on the other hand, goes beyond mere knowing and belief, into faith, and as *The Urantia Book* indicates, it can prevail because it is rooted in truth.

The Urantia Book defines mind as “The total conscious and unconscious experience. The intelligence linked with emotional life ascending through worship and wisdom to the spirit level...” (UB 0:5.8). The term “knowing,” as understood, typically refers to what we can consciously know, excluding feelings—distinguishing between conscious knowing, unconscious knowing, and even superconscious knowing.

The evolutionary form of knowledge is simply the buildup of protoplasmic memory material, which is the most basic type of creature consciousness. Wisdom involves ideas formed from this memory through processes of association and

recombination, setting the human mind apart from that of animals. While animals have knowledge, only humans have the capacity for wisdom. Truth becomes accessible to those endowed with wisdom through the gift of the spirits of the Father and the Sons, including the Thought Adjuster and the Spirit of Truth.

Authentic revelation provides us with genuine knowledge to form solid beliefs aligned with Cosmic Reality. From this foundation, we collect all the faith necessary to advance without tangible proof—what we identify as faith—leading us toward wisdom. This journey requires a dedicated trust in our Creator, His sons, and the spirits of time, space, eternity, and infinity.

“The reason of science is based on the observable facts of time; the faith of religion argues from the spirit program of eternity. What knowledge and reason cannot do for us, true wisdom admonishes us to allow faith to accomplish through religious insight and spiritual transformation.” (UB 102:1.2)

I think my conclusion is that we should acknowledge the boundaries of each word and what they represent. Each word has its limits, yet they rely on one another. Actual knowledge is limited by observable facts, but personal understanding can grow through experience, which fosters deeper insight and wisdom. Belief goes beyond knowledge but can be mistaken. Faith broadens our beliefs and personal knowledge, allowing us to explore spiritual insights and

universal truths. Wisdom is the synthesis of all these qualities, as it seeks Truth and Reality.

Living within the Cosmic Mind of God involves embodying these qualities in harmony, so none overshadow the others. It's akin to making pancakes: you start with flour (KNOWLEDGE), add baking soda and a pinch of salt (a touch of FAITH), include some shortening and an egg (BELIEFS), stir in buttermilk (INSIGHT), combine everything (REVELATION), and finally pour it onto the griddle (EXPERIENCE). What results? WISDOM? No, just a pancake, of course!



When Does Faith Cease?

One morning, I was reading some text from *A Course In Miracles*. I came across this line in the section on Sin versus Error, next to the last paragraph: *“For faith is still a learning goal, no longer needed when the lesson has been learned.”* (T-19.I.15:4)

What I interpret is that faith dissolves once certainty arises—when certainty turns into knowing and absolute knowledge. This resonates with my view on the development of God Consciousness in the mind—progressing from hope, belief, and faith to certainty, and ultimately to knowledge or complete knowingness.

Then, unexpectedly, I received this message from the 11:11 Progress Group on the same morning:

“At the human level, a distinction needs to be made between these two concepts. Knowledge has an intellectual connotation, as it is composed of the sum total of factual data collected in various fields of inquiry. It is relative and, therefore, subject to revision. Knowingness is the soul’s certainty acquired through personal experience, in synergy with wisdom, enhanced inner vision, and flashes of insights. It provides the soul with a sharper definition of some aspects of reality.” -- From 11:11 Progress Group message from Anya, June 17, 2021

ACIM talks about certainty and knowledge or knowing. For example, in T-3.111, we read: *“Knowledge is timeless, because certainty is not questionable. You know when you have ceased to ask questions.”* (T-3.III.2:10-11)

ACIM carefully distinguishes our perception of what we think we know from true knowing. *“When you say you are acting on the basis of knowledge, you are really confusing knowledge with perception. Knowledge provides the strength for creative thinking, but not for right doing. ... Knowledge is the result of revelation and induces only thought. Even in its most spiritualized form perception involves the body. Knowledge comes from the altar within and is timeless because it is certain. To perceive the truth is not the same as to know it.”* (T-3.III.5:7-13)

Observe the phrase “alter within” in the quote above. The author, claimed to be Jesus, is likely referencing either the Thought Adjuster or the Spirit of Truth. In my view, when Jesus mentions “the Holy Spirit,” he could be talking about the Thought Adjuster, the Spirit of Truth, or the activities of our Universe Mother Spirit, also called the Holy Spirit. The surrounding context helps clarify which one he means.

In *The Urantia Book*, the term “knowledge” distinguishes between our limited, finite understanding and God’s all-encompassing knowledge. It states that *“All finite knowledge and creature understanding are relative. Information and intelligence, gleaned from even high sources, is only relatively complete, locally accurate, and personally true.”* (UB 2:7.1) The book criticizes materialism as false science, which risks condemning humans to become outcasts in the universe. This partial knowledge can be harmful because it mixes good and evil. True beauty in truth arises from its completeness and symmetry. When humans seek truth, they are actually pursuing what is divinely real, aligning with the concept of Knowledge as described by ACIM.

Knowledge of the cosmos—God—is considered truth. Any influence of perception or judgment means that absolute knowledge—truth—is lost.

In our quest for truth, we pursue knowledge and information to comprehend our place in the universe. Although meditation, reading, and studying offer some understanding, genuine insights and convictions come from other sources—specifically, revelation. The UB is considered one of these

important sources. But “[t]he lack of a knowledge of the multiple Sons of God is a source of great confusion ...” on our world. (UB 7:6.1)

Our Thought Adjuster and the Spirit of Truth are enduring guides in our journey. Our meditations and prayers can act as catalysts for insights from other sources. I believe that after we graduate from this world, we start to comprehend true knowledge. The main obstacle will likely be our own wills, with little else to hinder us.

Referring back to the title, faith stays a narrow part of spiritual insight. When does certainty begin to appear? That largely depends on each individual's choices and how they progress on their journey. Nevertheless, it's comforting to realize that certainty isn't necessary to access the Morontia realm. Faith alone, and likely belief as well, is enough. Hope too.

Footnotes:

1. The Sin versus Error quote: <https://acim.org/acim/en/s/229#15:4> | T-19.I.15:4
2. Message from Anya of June 17, 2021, published by the 11:11 Progress Group
3. Other ACIM quotes of interest in the context of knowledge:
“Knowledge transcends the laws governing perception, because partial knowledge is impossible. It is all one and has no separate parts. You who are really one with it need but know yourself and your knowledge is complete.” (T-3.V.8:6-8)
“*The choice to judge rather than to know is the cause of the loss of peace. Judgment is the process on which perception but not knowledge rests. I have discussed this before in terms of the selectivity of perception, pointing out that evaluation is its obvious prerequisite. Judgment always involves rejection. It never emphasizes only the positive aspects of what is judged, whether in you or in others.*” (T-3.VI.2:1-5)

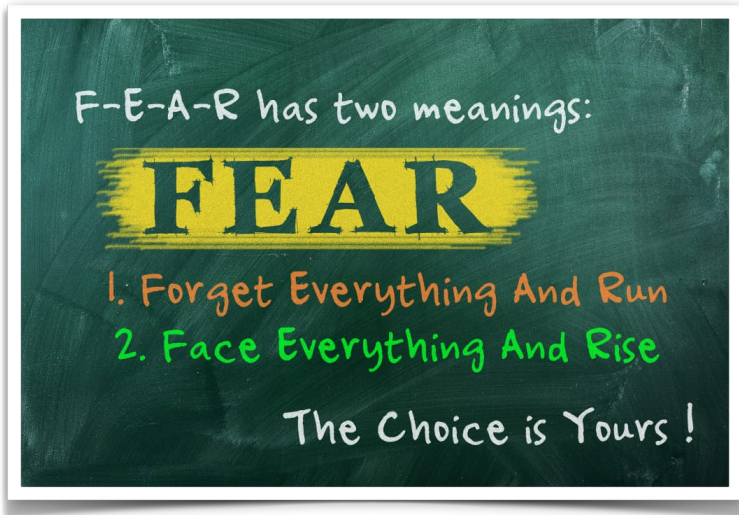
Further Explorations of Ideas from *The Urantia Book*

“Perception is not knowledge, but it can be transferred to knowledge, or cross over into it. It might even be more helpful here to use the literal meaning of transferred or “carried over,” since the last step is taken by God.” (T-5.1.6:5-6)



C H A P T E R 6

Fear and Conscienceness



Taking Another Look at This Thing Called Fear

Fear is something we all know—feeling afraid, frightened, or scared. This is a common experience for everyone in this world.

We could discuss it endlessly, describing how it feels to us and when it tends to occur.

I believe we can distinguish fear from mere being scared. To me, being scared is an instinctive reaction to something unexpected. For instance, a surprise party---SURPRISE!!!!!!---might cause us to startle or feel scared momentarily until we understand the situation. Similarly, hearing a gunshot can trigger brief panic until we realize it's just a car backfiring. It seems that any loud, unforeseen noise has the potential to frighten us.

However, this isn't fear in the sense that these frightening moments are instinctive reactions to an unknown event, which quickly fade once the source is identified as harmless. Donna D'ingillo spoke about fear being a gift of God, an aspect of our Adjutant Mind Spirit of Intuition. It is that which helps us live to see another day, to continue experiencing life, as is our desire. God's desire for us too.

I see these moments as our Adjutant Mind Spirit of Intuition fulfilling its role, a task it has carried out for countless millennia. This isn't unique to humans; all animals have this primary Adjutant Mind Spirit called Intuition. It manifests more as a feeling than an emotion—a gut response or reaction.

However, I believe fear demands more than that. It is an emotion that, while capable of overwhelming us at times, also calls for reflection. This makes it rich ground for the arts, where even the simplest story can inspire feelings of compassion and tears. For example, a scene in a movie with an evil mad bomber seconds from detonating a device in a

crowded place with children and puppies can trigger a fear that feels just as genuine as real danger—unless we take a moment to remind ourselves that it’s just a film.

However, there is another aspect of fear that is more significant.

Dr. David Hawkins authored a series of books, including *Power vs Force*. In this work, he proposed that all of humanity, and indeed all life and everything in the universe, possesses a specific level of consciousness. This level is connected to what I refer to as cosmic consciousness. Due to these profound links, every event, thought, word, or action, as well as the consciousness of every individual, alive or deceased, can be measured against this level.

Dr. Hawkins designed this subjective chart of consciousness levels—being the discoverer, he was entitled to do so—to illustrate the different levels of consciousness, which also represent varying degrees of power or force that consciousness holds. The chart spans from a low of 1 to a high of 1000.

In his chart, any measurement below 200 is labeled as a “force.” In this context, a force is usually not beneficial; it is mainly selfish, temporary, and contrary to life's qualities. Many parts of the world function at levels under 200. Levels exceeding 200, however, promote life and indicate degrees of positivity and beneficence.

At level 200, we encounter Courage, the first level above the force-oriented levels below 200. Power begins to emerge here. As we ascend the scale, we reach levels of Willingness (310), Acceptance (350), Reason (400), Love (500), Joy (540), Peace (600), and from 700 to 1000, numerous levels of enlightenment.

These levels are interesting because everyone can be found on some level or another. Even more intriguing is that those at a certain level often struggle to understand those at higher levels. For example, at the 400s levels, reason involves scientific pursuits. However, science, constrained by the scientific method, struggles to connect with concepts above the 500 level. The main exception is in areas like quarks, wormholes, quantum physics, and chaos theory. (Note: the Big-Bang theory is considered false.)

Here's something that will surprise you: each level shows how truthful it is. Science, rated at 499, is less truthful than love at 500, which is like a dog's wagging tail or a cat's purr. Even higher is unconditional love. (The 500 level of love is not the romantic kind we usually think of. It can be lower due to conditions like jealousy that one person feels for their partner.)

The next astonishing point: we can measure each of these levels. That means we have the ability to assess the truth or strength of a thought, idea, book, person, ideology, or even whether a certain food is beneficial, or if someone is guilty—all infinitely. This is achieved through muscle testing or kinesiology. However, much of mainstream science,

especially traditional medicine, struggles with these concepts because they imply that the human body is linked with consciousness. It's not just the individual's body performing the test, but all consciousness involved.

Let's revisit our discussion on fear. Fear is set at an energy level of 100, just above grief at 175, significantly higher than apathy at 50 and guilt at 30, with shame at the lowest point at 20. Above fear, the levels of desire (125), anger (150), and pride (175) are found. It's important to note that all levels below 200 are regarded as spirit poisons according to *The Urantia Book*.

When Dr. Hawkins wrote his book, he estimated that 85% of the global population had a consciousness level below 200, while the overall world average was only 204. Additionally, just 8% of people function above the 400 level, and only 4% above 500.

One benefit of higher levels is that they follow a logarithmic scale rather than an arithmetic one. For example, a level of 300 is substantially more powerful than a level of 200.

Here's what Dr. Hawkins says about energy level 100: fear.

“At the 100 level, there is significantly more life energy available; the fear of danger can actually be beneficial. Fear drives much of the world, inciting endless activity. The fear of enemies, aging or death, rejection, and various social anxieties are fundamental motivators in the lives of most people.

“From this perspective, the world appears dangerous, filled with traps and threats. Fear is the preferred tool for control used by oppressive totalitarian agencies and regimes, while insecurity is the primary commodity for major market manipulators. The media and advertising exploit Fear to boost market share.

“The proliferation of fears is as limitless as the human imagination; once Fear becomes one’s focus, the endless fearful events of the world feed it. Fear becomes obsessive and may take any form. Fear of loss of relationship leads to jealousy and a chronically high stress level. Fearful thinking can balloon into paranoia or generate neurotic defensive structures and, because it is contagious, become a dominant social trend.

“Fear limits growth of the personality and leads to inhibition. Because it takes energy to rise above Fear, the oppressed are unable to reach a higher level unaided. Thus, the fearful seek strong leaders who appear to have conquered their fear to lead them out of their slavery.”

While fear has some positive aspects compared to lower levels, there is still much room for growth. Transitioning from fear to an emotion like anger involves a leap of 50 points. However, most people below the 200 level rarely change more than a few points throughout their lives.

Dr. Hawkins's book is titled *Power vs Force*. Power originates from above, specifically from the First Source and

Center. The term 'force' is used here because it reflects what humans often believe they can accomplish—such as winning a war or taking what they want without considering others. Much of the world's activity relies on force, but ultimately, force is on the losing side. In the end, power always prevails.

Therefore, the way to elevate our consciousness is through Jesus's teachings. By understanding, embodying, and observing his example and teachings, we gradually raise our awareness. As we are guided toward higher truths, our consciousness level increases. The key factors are our intentions and motives behind our actions. Pursuing love simplifies life and fosters growth.

We begin to understand what Jesus meant when he told us, *“What does it matter to you who believe this gospel of the kingdom if nations overturn, the age ends, or all things visible crash, since you know that your life is the gift of the Son, and that it is eternally secure in the Father?”* Here, at these levels, you now grasp exactly what Jesus meant. (UB176:3.2)

This fear as an aspect of our base Adjutant Mind Spirit, Intuition, is the thing that pushes us to go forward, to survive, not to give up. We do what we can to overcome our fears, and our instinct, our intuition, and our gut warn us and help us through it all.



Fear of Change

Since ancient times, humans have feared change, believing some forms threaten survival. Yet, not all change was feared, which allowed progress. While the reasons for our fears are sometimes unclear, we can counter them with a simple question: Why not? If fear of failure holds me back from trying something new, I should ask myself, Why not try it and see what I can learn from the experience?

This topic could stir up many issues or, more likely, controversies—similar to what Eve experienced in Genesis. Two points come to mind: First, why should we fear the prospect of something wonderful? Essentially, that was Melchizedek's struggle. Just as today, when we're told that faith alone can ensure survival, why would anyone dismiss that remarkable idea?

Today—and perhaps not much has changed since then—many non-believers and materialists prefer to ignore the possibility of the hereafter, fearing it might disrupt their enjoyment of possessions and pleasures. Even during Melchizedek's era, there were likely fervent unbelievers, though they probably weren't the main audience of his teachings. Since ancient times, it's been considered foolish to cast pearls before swine. Want to bet? That's why it's all the more puzzling why so many still reject this idea.

Today, there are many reasons to do so, including a scientific theory. In this country and most of the West, we're in an era where many identify as humanists, freethinkers, brights, pragmatists, agnostics, or "cultural Catholics"—labels that often amount to atheism and secular materialism.

Many people are eager to hear the "good news," but they find it hard to believe it's real— it still sounds too good to be true. This feeling is familiar. The entire Urantia Book situation seems to fall into that category, or some might even think the devil wrote it.

As a species, we genuinely enjoy taking risks. We frequently gamble: Will I get away with crossing the red light without being caught or harmed? Can I discreetly steal a few hundred dollars or possibly billions without anyone noticing? Is it possible to pursue a relationship with someone else's wife and hope my partner remains unaware?

Some risks are much more significant than others. For example, a weekly lotto involves small bets, while a trip to Las Vegas entails larger stakes. We've all likely heard phrases like, "Here, hold my beer; watch this!" or, "I double-dog dare you to...." My main point is that, as humans who enjoy gambling, we seek excitement through taking risks, although this thrill may diminish with repeated experiences.

Think about the risks Andon and Fonta faced when leaving their only known home. There is likely a strong desire to explore new possibilities, and the element of risk adds to the

excitement. I wonder, if that's the case, why not take a small risk about the uncertain future, especially when based on a promise repeated many times? It might mean lifelong survival. It might. But perhaps I should keep holding onto this good luck charm a bit longer.



Deciding Against Survival: Who Chooses Not to Survive and Why

As a point of curiosity, I find it interesting to gain a better understanding of the concept of survival termination—that is, non-survival—on this world. In *The Urantia Book* we read: “*Urantians generally recognize only one kind of death, the physical cessation of life energies; but concerning personality survival, there are really three kinds:*

“1. *Spiritual (soul) death. If and when mortal man has finally rejected survival, when he has been pronounced spiritually insolvent, morontially bankrupt, in the conjoint opinion of the Adjuster and the surviving seraphim....*” The Adjuster leaves the mortal and from “... *the cosmic standpoint the mortal is already dead; the continuing life merely indicates the persistence of the material momentum of cosmic energies.*” There is no resurrection, and the soul does not survive.

“2. *Intellectual (mind) death. When the vital circuits of higher adjutant ministry are disrupted through the*

aberrations of intellect or because of the partial destruction of the mechanism of the brain...” beyond a point of no return, so to speak. While the Adjuster leaves the mortal, the mortal’s soul may survive. The word “*may*” is interesting and provokes thought also.



“3. Physical (body and mind) death. When death overtakes a human being, the Adjuster remains in the citadel of the mind until it ceases to function as an intelligent mechanism....” Such a type would be an accident or anything that kills a mortal. (UB112:3.1-4)

The primary point of interest is the first one mentioned above. It indicates that, even before a mortal's birth, events

unfold that show great optimism from the Thought Adjusters regarding a successful union with the mortal. As we read:

“The volunteering Adjuster is particularly interested in three qualifications of the human candidate:

1. **Intellectual capacity.** Is the mind normal? What is the intellectual potential, the intelligence capacity? Can the individual develop into a bona fide will creature? Will wisdom have an opportunity to function?
2. **Spiritual perception.** The prospects of reverential development, the birth and growth of the religious nature. What is the potential of soul, the probable spiritual capacity of receptivity?
3. **Combined intellectual and spiritual powers.** *The degree to which these two endowments may possibly be associated, combined, so as to produce strength of human character and contribute to the certain evolution of an immortal soul of survival value.”* (UB108:1.3-6)

It's remarkable that an effort by a TA could ultimately result in a failed mission. Once in residence, the Thought Adjuster strives to guide the mortal toward salvation values that guarantee survival. We read:

“The presence of this divine Adjuster in the human mind is disclosed by three experiential phenomena:

1. ***The intellectual capacity for knowing God—God-consciousness.***
2. ***The spiritual urge to find God—God-seeking.***
3. ***The personality craving to be like God—the wholehearted desire to do the Father’s will.” (UB1:2.3-6)***

The core question is: how much non-cooperation could eventually cause a person's downfall in this world? We can imagine the circumstances that might lead to this. One such condition involves actions—either spoken or behavioral—that unmistakably show a decision not to carry on. The crucial element here is intent.

Now, consider all the people out there who are unaware of the information we read and gather from our text. Or those who want to understand but lack the necessary knowledge, relying only on insights from their traditional religious beliefs, such as Christianity, Judaism, Islam, Hinduism, and many other belief systems. Thankfully, we read, *“Ignorance alone can never prevent survival; neither can confusional doubts nor fearful uncertainty. Only conscious resistance to the Adjuster’s leading can prevent the survival of the evolving immortal soul.”* (UB110:3.5)

What about secular humanists, who are frequently seen as atheists? Besides, atheists, skeptics, and agnostics are also categorized as secular humanists. These individuals often identify as "Freethinkers" and "Brights."

However, atheistic belief holds that being religious or spiritual does not influence one's ultimate reality, implying there is no possibility of survival. It is important to note that secular humanists and atheists can still uphold the highest human values and act righteously. I am referring specifically to an atheistic belief. *"Who are the secular humanists? Perhaps everyone who believes in the principles of free inquiry, ethics based upon reason, and a commitment to science, democracy, and freedom...."* (Paul Kurtz (1925 – 2012), founder of the Council for Secular Humanism and Free Inquiry Magazine.)

The Free Inquiry website also states, "Secular humanism is *comprehensive*, touching every aspect of life, including issues of values, meaning, and identity. Thus, it is broader than atheism, which concerns only the nonexistence of god or the supernatural. Important as that may be, there's a lot more to life ... and secular humanism addresses it.

Secular humanism is *nonreligious*, espousing no belief in a realm or beings imagined to transcend ordinary experience. *"Secular humanism is a lifestance, ... a body of principles suitable for orienting a complete human life. As a secular lifestance, secular humanism incorporates the Enlightenment principle of individualism, which celebrates emancipating the individual from traditional controls by family, church, and state, increasingly empowering each of us to set the terms of his or her own life."*

Does this sound familiar? Much of this echoes our way of life, but it lacks any acknowledgment of God or anything

divine. It also resembles a variation of a Luciferian declaration of independence.

The problem here is this: *“Morality without religion fails to reveal ultimate goodness, and it also fails to provide for the survival of even its own moral values.”* (UB196:3.27) Also *“Morality without religion fails to reveal ultimate goodness, and it also fails to provide for the survival of even its own moral values.”* (UB196:3.27)

As long as the atheist believes there is nothing more, how can he survive? *“In the inner experience of man, mind is joined to matter. Such material-linked minds cannot survive mortal death. The technique of survival is embraced in those adjustments of the human will and those transformations in the mortal mind whereby such a God-conscious intellect gradually becomes spirit taught and eventually spirit led.”* (UB1:3.7)

Moving on, what about typical or atypical villains like bank robbers, serial killers, embezzlers, or similar figures? I believe they probably fit into the ignorant category, possibly still holding on to their own religious beliefs, believing that their sins can be forgiven and that they will eventually get a genuine chance to choose survival. *“One error of human thinking respecting these problems consists in the idea that all evolutionary mortals on an evolving planet would choose to enter upon the Paradise career if sin had not cursed their world. The ability to decline survival does not date from the times of the Lucifer rebellion. Mortal man has*

always possessed the endowment of freewill choice regarding the Paradise career.” (UB54:6.9)

We might speculate on the extent of Luciferian influences around us and within us, still affecting the behaviors of non-spiritual individuals. However, exploring this could fill another lengthy essay.

We read: *“Human survival is in great measure dependent on consecrating the human will to the choosing of those values selected by this spirit-value sorter—the indwelling interpreter and unifier. Personal religious experience consists of two phases: discovery in the human mind and revelation by the indwelling divine spirit. Through oversophistication or due to the irreligious conduct of professed religionists, a man, or even a generation of men, may choose to suspend their efforts to discover the God who indwells them; they may fail to progress in and attain the divine revelation. However, such attitudes of spiritual nonprogression cannot long persist because of the presence and influence of the indwelling Thought Adjusters.”* (UB196:3.17)

A comment in our text contributes to the discussion by proposing that individuals need to make a decision for survival in this world. One former member of our study group thinks this implies that only a few from our “world of the cross” will progress to the mansion worlds. This view conflicts, however, with the idea that individuals have a genuine opportunity to make a true choice for survival.

Now, regarding the questions: What percentage of mortals do not transition out of this world? And what percentage will opt not to enter the Mansion worlds? For discussion's sake, I estimate that about seven percent do not progress further. However, I could be mistaken.

Footnote: The definitions of agnosticism and skepticism imply potential opportunities for those who identify with them. They will reportedly have a genuine chance to decide to understand once they are resurrected (from a dormant survival state, I assume), allowing them to choose whether to pursue survival or not.



C H A P T E R 7

Intelligence, Consciousness, and Understanding



The Evolution of Intelligence

Our Universe Mother Spirit is the creator of intelligence in our local universe. She does this through the creation of what is known as “adjutant mind spirits,” which are really circuits that every animal has access to.

The emergence of the seven Adjutant Mind Spirits builds upon each other over their early life experiences. On our world, mammals are the highest manifestation of creatures with operational adjutant mind circuits.

These initiators of mental intelligence are, applicable not only to humans but also to all animal intelligences (excluding the spirits of Worship and Wisdom).

They begin with an initial spirit called the “**Spirit of Intuition.**” This initial feeling is what we describe as “feeling,” a gut-based sense.

This feeling then leads to the second spirit, "feeling," known as the "**Spirit of Understanding.**"

Next comes the "**Spirit of Courage.**" The first three spirits are primarily based on unconscious knowing or feelings, rather than logical reasoning, and still operate at a level below actual knowledge.

The fourth spirit, the "**Spirit of Knowledge,**" is the first to incorporate logical thought, although it is initially based on feelings linked to the previous three spirits. Even the fifth spirit, the "Spirit of Counsel," and the remaining two—worship and wisdom—are largely rooted in feelings.

The fifth one, the "**Spirit of Counsel,**" is the urge to be with others of like kind, as well as to be with others who may be different. For example, a dog adopting a kitten, or a squirrel adopting a person. Certainly, humans often adopt animals of all sorts.

The next one is the adjutant mind "**Spirit of Worship.**" This one arrives in humans (but not other animals) when a moral decision has been made by the human, a decision that likely has a spiritual context, according to Stuart Kerr. Again, it is sensed as a feeling more than a knowing.

One might assume that the final aspect, the "**Spirit of Wisdom,**" arises from logical reasoning. However, this is often not the case. True wisdom is built upon a foundation of truth, a framework of logic, and a peak of intellectual

understanding. This creates a wisdom structure that may overlook logical appearances or the need to justify itself to others. In essence, it is a visceral feeling or insight rather than a purely logical one.

I envision these feelings in the chest as the “mind” of the heart, conveying a powerful message that declares, “This is right!”

These Adjutant mind spirits are also linked to our chakras, starting with the root chakra (Spirit of Intuition) and moving up.



The Power of Understanding and *The Urantia Book*

While “understanding” is one of Unity’s twelve powers, it also represents a vital aspect of our intelligence inherited from our Celestial Parents. According to *The Urantia Book*, our Universe Mother Spirit is the origin of our intelligence, granted through her 'adjutant spirits.' This intelligence extends beyond humans to include all animal life. The Spirit of Understanding is one of seven adjutant spirits that humans possess, whereas animals have only five. The remaining two, Worship and Wisdom, are what give us an edge over other animals (the first five include intuition, understanding, courage, knowledge, and counsel).

As mentioned above, that although these adjutant mind spirits exist within each of us, similar to the spirit of God, our Father, they are activated at the appropriate moments in our lives. The initial spirit is “intuition,” which activates first. Through our early instinctive or gut reactions to situations, we trigger the next spirit, “understanding.” With sufficient intuitive experience, we develop an understanding of the connections between cause and effect, thoughts and actions, and ourselves and others.

Understanding is essential for our successful progress through life; without it, we would find it hard to navigate the world. But what about the next life? Or other realms? What knowledge do we have of our destiny as children of God? *The Urantia Book* provides important insights into our fate after leaving this early stage of our eternal journey, emphasizing the importance of understanding why we are here, who we are, and especially our relationships with others and the celestial beings who will guide and teach us along the way.

A true grasp of our position in the cosmic universe provides insight into both our past and future—our long-term view of eternal existence. Additionally, truly understanding our connections with others—covering their ideas, meanings, values, and personalities—is essential for confidently progressing in this world toward what is next, free from fear or anxiety.

Even now, at this moment, do you genuinely grasp your relationship with your Father? His spirit resides within each of us. Do you realize this? If you do, what implications does it

have for your daily life? He is continually present; you can talk to Him. He is always listening and eager to guide us if we heed His prompts. The kingdom of heaven lies within you. You and your Father are inherently united.



What is the Best Way to Convey the Three Levels of Consciousness and Reality Realization to Someone Else?

We often casually use the phrases “God-consciousness” or “consciousness of God,” assuming everyone understands their meaning. For some, it might mean a “constant awareness of God's divine presence during daily activities.” Others may see it as our natural embodiment of God's consciousness, since we are all created by him. A Unity church explains: “God is within each of us, so opening our consciousness to the unity of God's pure spiritual consciousness in Christian Mysticism reveals God in a state of love, promoting both spiritual and physical unity. This unity shows that God's pure consciousness is not distant but present with us now. Jesus also highlighted this when he said, “The Kingdom of God is within.””

Clear?

But the UB states: “God-consciousness, as experienced by an evolving mortal of the realms, must comprise three distinct

factors, reflecting three different levels of reality realization.”
These are, and they occur in sequence as:

1. The **mind consciousness** — the comprehension of the *idea* of God;
2. The **soul consciousness** — the realization of the *ideal* of God.
3. The **spirit consciousness** — the realization of the *spirit reality* of God.

The book goes on to tell us that by “... *the unification of these factors of the divine realization, no matter how incomplete, the mortal personality at all times overspreads all conscious levels with a realization of the personality of God.*”
(UB5:5.11)

While the “... *experience of God-consciousness remains the same from generation to generation, ... with each advancing epoch in human knowledge the philosophic concept and the theologic definitions of God must change. God-knowingness, religious consciousness, is a universe reality, but no matter how valid (real) religious experience is, it must be willing to subject itself to intelligent criticism and reasonable philosophic interpretation; it must not seek to be a thing apart in the totality of human experience.*”
(UB5:5.12)

So, what are the next steps I should take? If I needed to explain the UB to someone new to it, where would I begin? I might put it like this:

Being in God's presence involves integrating your own mind—containing an understanding of God, which I believe everyone can grasp—with your soul consciousness, where you recognize the divine ideal of God, a notion with which many are somewhat familiar. Moreover, spirit consciousness reflects the reality of God as a spiritual Father to us all, linked to His indwelling presence within us. Regardless of your position on this spectrum, your unique personality, a gift from God, combines these elements with God's own nature.

This process requires time, but keep in mind: *“Everything will be okay in the end. If it's not okay, it's not the end.”* (John Lennon)

Simply let be!



The Works of David Hawkins

Recently I finished reading, for the second time, two of my favorite books by David Hawkins: *Power vs Force: The Hidden Determinants of Human Behavior* and *Truth vs Falsehood: How to Tell the Difference*.

Both books are linked by the grand topics of consciousness, power, and truth.

The core ideas from these two books highlight that each person has a measurable consciousness level, ranging from 1 to 1000 in our world—higher levels exist when we go off-planet as we ascend. This well-researched method of testing consciousness also helps distinguish between what is true and false. Each level of 'truth' presents a different version of reality, but none represent absolute, objective Truth (with a capital T). Sometimes, shifting from one consciousness level to another can significantly alter how we perceive and interpret our experiences of reality.

This technique, known as Kinesiology or “muscle testing,” is fascinating because it demonstrates a strong link between our personal consciousness and a higher one. We are all connected through this higher consciousness. However, when we experience what *The Urantia Book* describes as spirit poisons—such as fear, anger, guilt, shame, and apathy—we are affected by force attractors. These attractors are often false, hard to detect, and significantly harmful to our well-being. On a scale from 1 to 1000, these levels of consciousness are below 200 and are positioned on the Level of Consciousness scale.

Above the 200 level are the “power” levels, harnessing the universe's energy to promote civilization's progress and personal growth. These include courage, willingness, acceptance, reason, love, joy, peace, and enlightenment. Each level offers increasing control over our lives,

relationships, and the ability to transcend lower levels. For example, at the courage level, fear diminishes; at the love level, reason no longer restricts understanding. This progression continues upward.

Each of us is influenced by what Hawkins calls attractors—patterns that shape our thinking. Some of these attractors can be harmful, while others are very helpful. Most people around the world tend to think in terms of cause and effect: one thing causes another. However, in reality, most effects come from causes much more complex than we imagine. These causes originate in attractor fields that heavily influence both individual and collective consciousness. Many attractor fields have low energy. It's not just the negativity of the message itself, but the energy of the attractor field that determines its impact.

For example, everyone is now familiar with the “law of attraction,” which is truly a universal law. When we encounter phrases like “as above so below” or “you reap what you sow,” they reflect that same universal principle. Jesus referenced this law many times, and the so-called Karmic laws are rooted in this idea. But where does this concept or inherent fact originate? It is one of the universal attractor patterns that are constantly at work.

The idea I want to emphasize is that power consistently outweighs force, just as truth consistently surpasses falsehood. Both force and falsehood are considered weak when their values are below 200, with their weakness level reflecting the extent of falsity or force that can be assessed.

In contrast, truth and power always score above 200, indicating a positive register. Additionally, there are numerous levels above 200, each more powerful than those beneath.

A concerning aspect of these ideas is that most of the world's population scores below 200, as do many countries. It's also worrisome that people at any level of consciousness often struggle to understand those with higher levels. For example, individuals below 200 tend to see the world through a force-based lens, believing that major outcomes are driven by force—regardless of what they call it. People in fear, for instance, often follow leaders who rely on force, not realizing that force is temporary, limited, and externally sourced. A tyrant, therefore, is not a true leader.

Above 200, power appears to stem from within. Consider the lowest level above 200 as an example; it originates from inside. Conversely, fear is a reaction to outside influences. Here, "inside" refers to the heart, soul, and a rational mind. It isn't influenced by peers, drill sergeants, or scoutmasters; it must be internalized.

Unfortunately, many people are disconnected from their inner spiritual essence. They often find comfort in external sources that temporarily make them feel better. Commonly, they seek outside for supposed sources of goodness—like accumulating wealth, gathering Facebook friends, and earning awards and accolades. Although these may bring fleeting happiness, they stem from an internal sense of lack—whether it be money, friends, or achievements—which drives

a relentless desire to start anew and acquire more of what they feel is missing.

When we go beyond 200, the fulfillment from work takes precedence over money; meaningful friendships matter more than a multitude of Facebook “friends,” and the joy of just living outweighs awards and honors.

Dr. Hawkins states that most people only improve by about 5 points in their entire lives. This seems unlikely in our country, where polls suggest a strong focus on what is often called spirituality. Yet, much of this spirituality, sometimes called evangelism, may not match Jesus's teachings, as it often relies on the Old Testament perspective of God rather than the true nature of who He is.

Nonetheless, Western civilization's key strength is its ongoing sensitivity to truth, goodness, and beauty. The concept of Providence, along with the steady progress of civilization, acts as a strong pull that ultimately guarantees the triumph of goodness, beauty, and truth.

When someone encounters an undeniable or unexplained event in their life, their outlook can change significantly. This could be a near-death experience or hitting rock bottom because of addiction, leading to a sudden shift in awareness. The most meaningful change often involves embracing spiritual understanding and recognizing a higher power. As a result, life might transform—not necessarily becoming easier, but the challenges become less significant.

As we acknowledge the strength and truth of our ascent, leaving behind falsehood and coercion, we realize that truth and power are not opposites; what seem to be opposites are simply illusions.

As we go through life, we can learn from the impactful ideas and truths in these books. The author explains: *“By humbly surrendering to this awareness of them, we may be forearmed. When we admit that we are gullible and easily seduced by the senses and deluded by glamour (including intellectual glamour), we have at least the beginning of discernment. Wisdom can ultimately be reduced to the simple process of avoiding that which makes us go weak—nothing else is really required.”*

As for Truth (capital T), *“Truth ... derives its validity from ultimate sources far beyond the influence of any localized perceptual field. It represents neither personality nor opinion and does not vary with any condition of test subject or environment. Ignorance does not yield to attack, but it dissipates in the light, and nothing dissolves dishonesty faster than the simple act of revealing the truth.”*

What is the most effective way to utilize this information? Here's the approach: *“The initial effect of taking responsibility for the truth of one's life is to raise lower energy field levels to 200, the critical level at which power first appears, and the stepping-stone to all of the higher levels. The Courage to face truth leads eventually to Acceptance, where greater power arises at the level of 350. Here, then, there is sufficient energy to solve the majority of*

man's social problems. This, in turn, leads to the yet greater power available at 500, the level of Love. Knowing our own and everyone else's human foibles gives rise to forgiveness, and thence to compassion. Compassion is the doorway to Grace, to the final realization of who we are and why we are here, and the ultimate source of all existence."



C H A P T E R 8

Judgment and Bias



Judge Not! Why Not?

Judge not by appearances. Where have we heard that before? Aren't we constantly reminded in the UB that, despite contradicting evidence or experiences, perfection remains the fundamental reality of the universe?

Byron Katie, author of *Loving What Is*, helps thousands gain perspective on living free from conflicting beliefs about reality. She encourages us to discard the importance of others' opinions, as they can affect our self-esteem and confidence.

Katie teaches us to release speculative thoughts that are unlikely to influence our future or even our present. Her understanding of how to perceive our earthly reality is refreshing, aiming to keep us more grounded and sane in a world that often feels opposing.

For Katie, truth is what exists in the present moment; everything else is an illusion or falsehood. While her perspective is rooted in the immediate reality of earthly life, her work, called "The Work," stems from a genuine personal

bond and deep understanding of relationships. Loving What Is embraces all people as they are, without judgment or condemnation; it acknowledges conditions as they exist, not as they “should be” or “could be,” starting from that point.

In her workshop, she helps participants explore their beliefs and feelings by asking four key questions: 1. Is it true? (if no, skip to 3); 2. Can you be completely sure it’s true?; 3. How do you respond, and what results do you get when you believe that thought?; 4. Who would you be without that thought?

The turnaround involves accepting the participant's statement as true and turning it back on themselves. Typically, the participant realizes they are the origin of the issue under investigation. Katie explains, *“Uncomfortable feelings serve as clear reminders that we’ve attached meaning to something that may not be true for us... Your work isn’t complete until you can view the enemy as a friend. Friendship is an internal experience.”*

She also states, *“In my view, only one person is necessary for a successful relationship, and that’s me. I often say I have the perfect marriage, although I’ll never truly know the kind of marriage my husband has.”*



Let's Identify Our Biases

What a great idea!

But first, what exactly is bias? How does it differ from discrimination or prejudice?

Wikipedia defines bias as a disproportionate favor or opposition toward an idea or object, often in a close-minded, prejudiced, or unfair way. Biases can be innate or learned, causing individuals to develop preferences or prejudices against certain people, groups, or beliefs. In science and engineering, bias refers to a systematic error, such as that resulting from unfair sampling or an estimation method that doesn't yield accurate average results.

I must acknowledge that I have many biases, as mentioned earlier. However, I should also consider whether these biases indicate closed-mindedness or similar traits.

For example, with over forty years of experience in training, practicing, and teaching architecture, I have strong opinions about building design and urban planning. I do not see these biases as harmful to my character; instead, I believe there are objectively correct and incorrect ways to approach these matters. The reality is reflected in our built environment, and this is a fact.

Is a fact considered a bias? If it's truly a fact, can it also function as a bias? What are the implications for concepts like truth, love, and forgiveness?

Before exploring these issues further, let's look at the origin of the word 'bias.' Wikipedia tells us that it originates from Old Provençal and Old French, where 'biais' means "sideways, askance, against the grain." From this, French 'biais' is understood as "a slant, a slope, an oblique." Okay.

There is a list of different bias types, including nine cognitive biases. It also covers biases from conflicts of interest, like bribery, favoritism, lobbying, regulatory issues, and shilling, which are easier to identify. Additionally, statistical biases are included. Lastly, ordered by increasing severity, there are numerous prejudicial biases.

Additionally, biases are present across many professions. My own biases might be in my work and teaching, but they are also found in academia, law enforcement, media outlets, and many other areas of life.

Some of these biases are implicit, meaning they are unconscious — the unconscious attribution of specific qualities to a member of a particular social group.

These so-called “professional” biases, or preferences, are not unconscious to me. They stem from many years of study, work, and experiences that I consider important not only personally but also for society at large, especially in the context of designing and constructing cities.

The lessons history teaches us about this are clear to those who analyze cities, study them, and reflect on their importance. Similar to many fields, the craft of designing buildings and cities has often been practiced without a deep understanding of the practitioners' intentions. The results of this lack of understanding are visible in our surroundings.

So much for professional biases.

I now delve into spiritual biases, which I find more enjoyable to examine. Like many, I favor truth, beauty, and goodness—especially for those fortunate enough to have encountered *The Urantia Book*. My bias towards the book's truth is so strong that it can be described as The TRUTH itself. While most people might see it as unconventional or contrary, I see it as perfectly aligned.

For us mortals and other ascending entities, all truth is relative. In this life, our greatest efforts involve stillness, prayer, meditation, asking, seeking, knocking, and gaining insight and self-revelation to find a place where our truth aligns with higher, even ultimate, truth.

If my bias favors certain values, then the opposing bias would oppose falsehood, corruption, deception, and similar vices. These serve as enemies to truth, beauty, and goodness. Why do we tolerate them? Are we so blind that we can't recognize these poisons? Or are we simply following the crowd? Are we truly so ignorant, selfish, and greedy that we overlook how our actions impact the world and one another?

Probably. However, faith never gives up (perhaps another bias?). I believe everything will work out fine in the end. I might not be here to witness it, but what difference does that make? I can watch from a different perspective as time passes.

Forgive them, Father, for they do not understand their actions. Forgiveness is another bias of mine. Ultimately, love remains the most valuable gift one can give and receive again and again.

Alright. Now it's your turn...



C H A P T E R 9

Morality, Ethics, and Choice



Life and the Seven Universal Innate Human Core Values

For many years, Daniel Raphael has published downloadable papers on various topics, many of which focus on the “seven core values” of humanity.

While Daniel’s papers thoroughly detail these values, their origins, and their possible effects on daily life, my goal is to simplify his message so everyone walks away with a memorable takeaway.

His argument, supported by his co-authors, is that over the past 200,000 years, humans have evolved with an unconscious acceptance of seven values that have supported our survival. He further suggests that these values are embedded in our DNA.

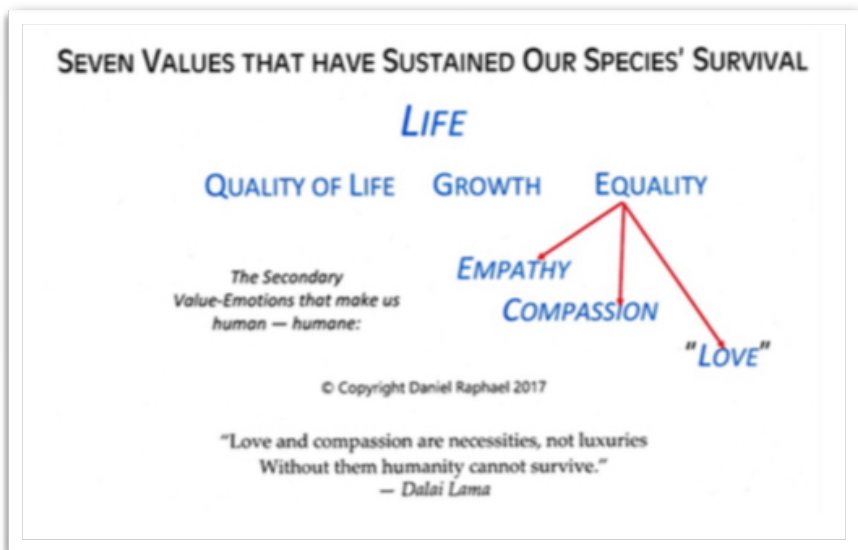
These seven values are grouped into three categories:

1. Life, regarded as the most fundamental value, gives rise to three others:

2. **Equality**
3. **Growth**
4. **Quality of Life**

Equality encompasses three more values, referred to as the secondary “value-emotions,” which define our humanity.

5. **Empathy**
6. **Compassion**
7. **Love** (a “generalized love for humanity”)



“If, as the author has proposed, the subsequent behaviors that develop from decision-making and the values that

underlie those decisions would be common to all humans past, present, and future, then those values should exhibit certain common characteristics.”

The criteria for these values are as follows:

- ✱ **Timeless**—They have exhibited themselves in all races throughout time.
- ✱ **Universal**—They are present in all humans, no matter their race.
- ✱ **Irreducible and immutable**—These values have no underlying values. In other words, they are not interpretations of more basic values because there are no foundational values.
- ✱ **Self-evident** — When reflected upon and examined, it becomes clear that they are, “... *so obvious that they have been overlooked, ignored, and not recognized for themselves. They would be so intrinsic to our own personal being that we would not have identified them except in extreme situations....*” Our United States Declaration of Independence actually put these concepts into writing.

Life

Life is a fundamental value shared by all living beings, as demonstrated by their efforts to respond to life-threatening stimuli.

Equality

The sense or awareness of INequality motivates decisions and behaviors aimed at addressing that imbalance. Understanding INequality primarily depends on awareness. If a creature is unaware of being treated UNEqually, then INequality does not exist for that creature. Most mammals, however, demonstrate an awareness of UNEqual treatment.

Growth

Physical growth is a characteristic of all living beings. Mental development happens alongside physical development. “The full development of intellectual, emotional, social, cultural, and spiritual growth seems to require some level of curiosity, which is enhanced when the individual strives to satisfy that curiosity.”

Quatlity of Life

All beings appear to aim at improving their lives' quality. This is a fundamental value that is “*distinguished from social comparisons.*” The enhancement of quality of life serves as a social comparison value, but is “*... fulfilled by a combination of the values of life, equality, and growth.*” One might say that architectural evolution arises from this value. [My opinion]

Empathy, compassion, and love

The next three values arise from the value of equality.

“The value-emotions of empathy and compassion are more evolved and refined forms of the primary value equality. We know when equality is out of balance because of the secondary value-emotion of empathy – to “feel” or put ourselves in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for others, the value-emotion compassion motivates us to reach out to the other person and assist them in their situation. When empathy and compassion are combined, and we feel that equally for everyone, then we say that we have a love for all humanity — the capacity to care for another person or all of humanity, as we do for ourselves.”

These secondary value levels have evolved more in primates than in other species, although anecdotal evidence suggests that some of these qualities, particularly love, are also present in other animals, such as dogs, cats, horses, pigs, elephants, and many birds.

What is the Purpose of These Values?

Daniel Raphael informs us that these values exist solely to guide decision-making.

“Because we know that values always underlie all decisions, the presence and purpose of the four primary values, (life,

equality, growth, quality of life) is to ensure the survival of the species.”

Sounds great, but “... *history has proven that though the four primary values have sustained the survival of our species, they have not been sufficient to sustain the survival of societies, cultures, civilizations, and their nations, empires, dynasties. The 30,000-year history of organized social existence is a record littered with the consistent failure of all civilizations, cultures, societies, and nations, along with their governments, administrations, and policies.*”

This is because these institutions have consistently failed to apply the three secondary values to “... *balance the aggressive nature of the four primary values.*”

To sustain civilization, these three additional values must be implemented. “*In order for democratic nations to survive, the decision-making practices of their politics, governments, administrations, and policies must begin to use the whole spectrum of the seven values, plus the morality and ethics that erupt from them.*”

To sustain our civilization, humanity needs to start embracing three additional values: empathy, compassion, and a universal love for humanity.

Values and Decision-Making

To adopt these seven values, it's essential to understand the "rules" for making good, rational, and effective decisions grounded in them. "Since these seven values are universal to all people, the morality and ethics that arise from these values are also universally applicable."

"If LIFE is truly the ultimate human value for making decisions about life, then you would value your life highly ... and others' lives are as valuable as your own."

"If EQUALITY is truly a primary human value for making decisions about your life, then every other person's life is equally as valuable as your own."

"If GROWTH is truly a primary human value, then the growth of others is equally as important as yours, and yours as theirs."

"If QUALITY OF LIFE is truly a primary human value, then the quality of life of yourself is equal to that of others, and theirs as your own."

"The same examination of the secondary values calls for similar but more developed and evolved discussion to use them effectively for human decision-making."

Morals and Ethics

With the seven values at the top of our decision tree, we must establish a set of rules to direct human actions and decisions, helping to prevent destructive behavior in our interactions. These rules are known as qualities of moral behavior or moral character. Since recognizing the Seven Core Values, our crucial task is to create, reshape, or rebuild our fundamental moral and ethical frameworks.

I believe these moral definitions are innate within us, functioning through our divine indwelling spirit, the Thought Adjuster. They are supported by various spiritual influences, including our seven adjutant spirits, the Spirit of Truth, and the Universe Mother Spirit operating via her Holy Spirit circuit. Our understanding of morality should correspond with our embodiment of the Seven Core Values, which guide our future decisions about life, humanity, and our role in the Universe of Universes.

Some individuals, knowingly or unknowingly, embrace the first four values but have yet to discover the remaining three. This lack restricts their moral development, and some may act in amoral or even immoral ways by choice. Such amoral people often display sociopathic traits without understanding their own behavior. Moreover, many will not adopt these Seven Core Values and will face the consequences of their choices as we approach future transition periods. This is my personal view. Currently, our world seems unable to imagine a future filled with light and

vitality. However, the light exists for those who seek to find it.

Daniel Raphael's paper offers extensive detail on his methodology for developing his theses and examines other efforts to categorize social organization systems. However, this should serve as a helpful starting point. If interested, you can read his full paper online, as all of his writings are available for download.

Footnotes:

For very detailed explanations, please refer to Daniel Raphael's paper, which can be found and downloaded from, <https://sites.google.com/view/danielraphael/free-downloads>.



A Personal Sense of Morality

Where does personal morality come from? Is it possible for the first moral choice to occur without an innate mechanism, feeling, urge, or similar trigger?

When we think about the spiritual influences that develop in our early life and, later on—since all other animals have five of these spirit influences, called the mind adjutant spirits—could one or more of these influences be the origin of our sense of morality?

Or is there something more?

Is morality an innate aspect of personality? We recognize it cannot originate from the Thought Adjuster, as it is triggered by that initial moral choice. Nonetheless, it may influence later moral decisions. That first decision triggers multiple events simultaneously: the activation of the sixth and seventh mind adjutant spirits, the arrival of the Thought Adjuster, and presently, the activation of the Spirit of Truth circuit along with acknowledgment of the Holy Spirit's circuit activity.

Another point to consider is whether animals, if they share the same five in-built adjutant mind spirits as humans—and if personal morality depends on the presence of one or more of these spirits—also possess a personal sense of morality. When I see the morality shown in many people's actions today, I sometimes question whether our animal relatives might actually have a stronger sense of morality than we do as a species. However, that topic is for another time.



Is it Truly Better to Give than to Receive?

The notion that giving is superior to receiving stems from a tradition of sayings designed to help the 'giver' feel better about relinquishing something for another person's benefit.

Maybe we first learned the phrase, “It is more blessed to give than to receive.” (Acts 20:35) from the Bible when we were very young.

However, we later find in *The Urantia Book* a passage where Jesus uses exactly this phrase: “*The Master was always generous. He never grew weary of saying, ‘It is more blessed to give than to receive.’*” (UB100:7.10) This was initially spoken to his apostles during their week of ordination. (UB140:8.18)

However, the part of this exchange that receives is equally important. Acknowledging that you have received and feeling grateful for it motivate you to contribute more. As noted earlier in that paragraph, Jesus also said, “*Freely you have received, freely give.*” He is informing his apostles that, given what they should have understood about Jesus and the spiritual truths he shared, they are also blessed with all of God’s gifts.

And finally, he added, “*For every one who seeks shall receive.*” Here, the gift is connected to the seeker—the person who receives it.

Being a good receiver is important, just as important as being a giver. A truly generous receiver of the heart experiences a double benefit: they are blessed as the recipient of a gift and now have the ability to give that gift to others.

Certainly, this isn't solely about goods, services, or money; it includes all of your physical, mental, and spiritual gifts. When you reflect on all your external and non-material possessions, you recognize how truly blessed you are. These

include talents, skills, a mind capable of remarkable thoughts, hopes, intentions, gratitude, as well as spirit, love, faith, and the capacity for truth, beauty, and goodness.

The verb “to give” appears 89 times in the book, whereas “to receive” shows up 92 times. Additionally, the word “give” appears 342 times, while “receive” is found 513 times. These figures are not necessarily significant, just intriguing. [But what insights could a statistician draw from these comparisons?]

Both are important, but how often do people hesitate to accept what is offered? Have you ever tried to refuse a gift—a drink, a meal, something of worth (to whom it is uncertain), or even money? We often make excuses, saying, “Oh, that is not necessary.” Wouldn’t the giver recognize the need? The gift is given out of the giver's sense of necessity.

Alternatively, the recipient might feel that they now “owe” the giver something in return. This is another negative mindset, based on the selfish little self of ego that worries about keeping track.

The response, “de nada!” or “it’s nothing,” is often dismissed as harmless. However, upon reflection, it can be seen as the recipient rejecting the gift as insignificant, no matter its meaning to the giver. Usually, the giver aims to compliment the receiver. This phrase often appears when the person saying “it’s nothing” has already given a gift, even something simple like saying “thank you.”

Here's what I envision for the world: each person, as both a giver and a receiver, should feel grateful for every chance to give and receive. I believe embracing this mindset benefits our well-being.

I value Deepak Chopra's quote: "The universe operates through dynamic exchange . . . giving and receiving are different aspects of the flow of energy in the universe. And in our willingness to give that which we seek, we keep the abundance of the universe circulating in our lives."¹

This captures the overall implications of giving and receiving. It shows how the universe functions, both physically—from the Isle of Paradise to Mother Nature—and spiritually—ranging from the love our Father in Paradise freely bestows on us all as cosmic citizens united in mankind's brotherhood.

I want to restate Deepak Chopra's perspective on his approach to giving and receiving: The Law of Giving and Receiving.

1. Wherever I go and whom I meet, I will offer a gift. It might be a compliment, a flower, or a prayer. Today, I will give something to everyone I encounter, starting the cycle of spreading joy, wealth, and abundance in my life and others'.
2. Today, I gratefully accept all the gifts life offers. I embrace nature's gifts—sunlight, bird songs, spring rain, and winter's first snow. I also stay open to

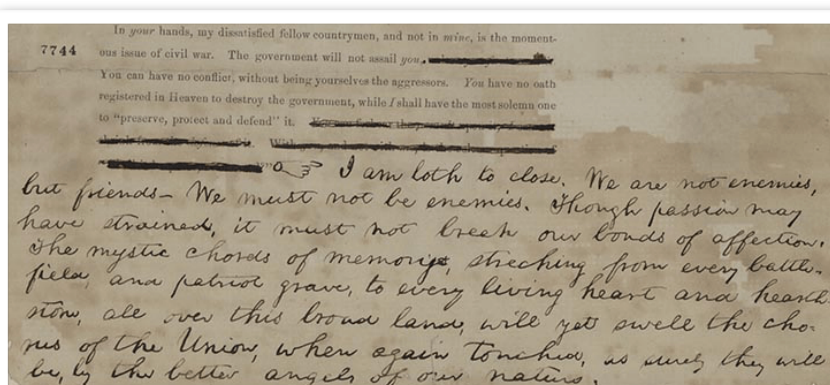
receiving from others, whether it's a material gift, money, a compliment, or a prayer.

3. I pledge to keep wealth flowing in my life by sharing and accepting life's most valuable gifts: care, affection, appreciation, and love. Every time I encounter someone, I will quietly wish them happiness, joy, and laughter.

Blessed are those who give and receive with grace, humility, and gratitude. And so it is.

Footnote:

1. See: <https://chopra.com/articles/the-law-of-giving-receiving>.





The Better Angels of Our Nature

Recently, I've noticed a specific clause appearing more frequently, particularly in relation to the topic in the title. It's common in movies, TV shows, songs, and music albums spanning decades, particularly in recent times. I'm also sure it has appeared in many speeches, especially those of recent valedictorians at graduation. Additionally, I've come across it in numerous books, with at least one book even titled using the phrase. It has truly become a cliché.

Many people know that Abraham Lincoln was the first to write these six famous words in his inaugural address in 1861, during a period when the nation was on the verge of civil war.

The concept of better angels has a long history. In David Blankenhorn's essay "Better Angels" In Our Past, he explains that, for both Shakespeare and Lincoln, 'better angels' are not supernatural beings or separate entities but parts of our temperament. A 'better angel' symbolizes the admirable qualities within us that coexist and sometimes compete with less worthy traits.

For Lincoln, these qualities include civic and patriotic virtues, shaped by shared memory, which help us, even during times of national division, to unite and support the

Union. Blankenhorn concludes that this interpretation of 'better angels' regards them as qualities to aspire to or virtues that reflect the good within us.

For example, William Shakespeare used the phrase in Othello around 1603: "*Yea, curse his better angel from his side, And fall to reprobation.*" Then, around 1839, Edward Bulwer-Lytton employed the phrase "*the better angels of the human heart.*" (The American Interest website offers many more examples related to the better angel concept.)

It seems like a beautiful idea to think that within our nature, we have something we can call our 'better angels.' But what exactly does that mean? Some early writers started to explore this concept. For example, in The London Magazine in 1784, it was written: "*Away then, fear, despondency, and doubt, My better angels drive such traitors out.*" Another example from 1832 states, "*As he at once formed his decision to obey his better angel, his spirit, previously burdened by the heavy weights of misery and despair, now felt light and buoyant, almost ethereal.*"

One of my favorite quotes comes from a 1837 sermon by Rev. William Whewell, where he warns his congregation, "*We not only refuse to listen to our better angel, but drive him from us with mocks and insults. We willingly plunge into the slough of selfishness, and refuse to move forward.*"

In 1851, another minister, Rev. Frederic Huntington, addressed the "national sin" of the Fugitive Slave Act, saying: "*With every wanton denial of our purer aspirations, those*

aspirations themselves grow faint. Resistance to our better angels drives those angels away.”

Many such quotes exist, but one I particularly like is from Charles Dickens’ 1841 novel *Barnaby Rudge*: “*So do the shadows of our own desires stand between us and our better angels, and thus their brightness is eclipsed.*”

As readers of *The Urantia Book*, we can expand this idea to encompass the notion—or fact—of our seraphic guardians, the indwelling spirit of our Paradise Father, the Spirit of Truth, the operations of our Universe Mother Spirit (also called the Holy Spirit), or even our Personality (capital P). Additionally, it’s sensible to attribute these traits to our seven adjutant mind spirits. But how do these concepts relate to our true nature?

What defines our nature? As UB readers, we continue to deepen our understanding of the unity that exists within our being, consciousness, and oneness. At the core, our natures are grounded in the nature of our Creator.

Was this what Abraham Lincoln was contemplating? I like to believe so. I think he was in tune with his inner spirit, which guided him through challenging times, much like how our natures are guided. His level of awareness was quite elevated compared to most people of his time. His thoughts and writings demonstrate this heightened consciousness, which is universal and connected to all awareness.

Another indication that my suspicion could be correct is a previous statement in the same speech: *"The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart...."*

In this passage, Lincoln leverages the phrase "mystic chords of memory" to emphasize the interconnectedness of all people through history and consciousness. He suggests that our "better angels" are inherently greater than we might realize. Nevertheless, they do not act independently; it is each individual's responsibility to invoke them when needed.

The Universal Law of asking, seeking, and knocking applies to everyone, just as it does to others. Although our Paradise Father knows our needs even before we ask—perhaps even before we are aware of them—we still need to ask. After asking, remain still. The answer will arrive, but we must stay alert and attentive so we don't miss it.

Footnotes:

From Wikipedia:

Abraham Lincoln's first inaugural address was delivered on Monday, March 4, 1861, as part of his taking of the oath of office for his first term as the sixteenth President of the United States. The speech was primarily addressed to the people of the South, and was intended to succinctly state Lincoln's intended policies and desires toward that section, where seven states had seceded from the Union and formed the Confederate States of America.

Written in a spirit of reconciliation toward the seceded states, Lincoln's inaugural address touched on several topics: first, his pledge to "hold, occupy, and possess the property and places belonging to the government"—including Fort Sumter, which was still in Federal hands; second, his argument that the Union was undissolvable, and thus that secession was impossible; and third, a promise that while he would

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never be the first to attack, any use of arms against the United States would be regarded as rebellion, and met with force. The inauguration took place on the eve of the American Civil War, which began soon after with the Confederate attack on Fort Sumter.

Lincoln denounced secession as anarchy, and explained that majority rule had to be balanced by constitutional restraints in the American system of republicanism:

“A majority held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions and sentiments, is the only true sovereign of a free people.”

Desperately wishing to avoid this terrible conflict, Lincoln ended with this impassioned plea:

“I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature.”

From The American Interest website: <https://www.the-american-interest.com/2019/07/04/better-angels-in-our-past/>

No one knows with certainty how Lincoln first encountered the phrase “better angels.” But based on available evidence, one possible source stands out as the most likely: William Shakespeare’s play, *Othello*, written about 1603. In the play, Othello has murdered his wife, Desdemona, accusing her of adultery. Her uncle, Gratiano, declares that it’s good that Desdemona’s father, Brabantio, is dead:

Poor Desdemona! I am glad thy father’s dead:
Thy match was mortal to him, and pure grief
Shore his old thread in twain: did he live now,
This sight would make him do a desperate turn,
Yea, curse his better angel from his side,
And fall to reprobation.

Three factors point to *Othello* as Lincoln’s source. It’s highly likely that Lincoln read the play.

There’s no positive evidence that he read any of the other English works published prior to 1861 that use the phrase. And as regards intended meaning, Lincoln uses the term exactly the way Shakespeare uses it.

For Shakespeare, as for Lincoln, “better angels” were neither individual people nor supernatural beings, but instead aspects of temperament. A “better angel,” in this construal, is a composite of those praiseworthy traits within us that exist alongside of, and contest with, unworthy traits.

This conception of “better angels” as admirable aspects of temperament, or aspirations toward what is good, is likely the dominant meaning of the term in English and U.S. history. Edward Bulwer-Lytton in about 1839, for example, prefigures Lincoln exactly when he yearns for “the better angels of the human heart.” Earlier, in 1715, in Nicholas Rowe’s *The Tragedy of Lady Jane Gray*, we learned that we need “our better Angels” to help us participate in “Friendship’s Hour and Friendship’s Office”



And What of the Sparrows?

What my divine parents desire for me aligns with what my earthly parents wished to give: their very best. Although that may not always have included abundant material possessions, it encompassed a wide range of intellectual and moral gifts, along with a great deal of love. In contrast, my divine parents are quite similar—they provide ongoing intellectual and spiritual gifts, such as the gifts of time and eternity, along with limitless and unconditional love. They also supply all the material needs I have. Surprised? I believe this is supported by many teachings of Jesus, who advises his apostles not to worry about tomorrow, mentions the numbering of sparrows, and highlights the beauty of lilacs.

“Consider the lilies, how they grow; they toil not, neither do they spin; yet I say to you, even Solomon in all his glory was not arrayed like one of these. If God so clothes the grass of the field, which is alive today and tomorrow is cut down

and cast into the fire, how much more shall he clothe you, the ambassadors of the heavenly kingdom. ... [Y]ou should not be of doubtful minds concerning the support of yourselves.... Let me assure you, once and for all, that, if you dedicate your lives to the work of the kingdom, all your real needs shall be supplied. Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the



earthly shall be included. The shadow is certain to follow the substance.” (UB165:5.3)

My responsibility is to accept my involvement and strive to be the best I can be for the sake of truth, beauty, and goodness, all while fulfilling my Father's will.

Cosmic morality is “... *the universal sensitivity to, and acceptance of, duty. This is a morality which transcends the temporal sense of relative right and wrong; it is a morality directly predicated on the self-conscious creature’s*

appreciation of experiential obligation to experiential Deity.” (UB117:4.8) But cosmic citizenship is the “... honest recognition of your progressive obligations to the Supreme Being, awareness of the interdependence of evolutionary man and evolving Deity. This is the birth of cosmic morality and the dawning realization of universal duty.”

(UB110:3.10) Yet there is more to duty, or rather less than the word implies: “The idea of duty signifies that you are servant-minded and hence are missing the mighty thrill of doing your service as a friend and for a friend. The impulse of friendship transcends all convictions of duty, and the service of a friend for a friend can never be called a sacrifice.” (UB180:1.6)

I have made a personal commitment to “find the Paradise Father and participate in the evolution of the Supreme.”



Ethics vs Morals: Comparison Chart

Ethics and morals both pertain to what is considered 'right' and 'wrong.' Although they are often used interchangeably, they are distinct: ethics are the rules set by external sources, such as workplace codes of conduct or religious principles, while morals are an individual's personal principles about right and wrong.

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Comparison chart

	Ethics	Morals
What are they?	The rules of conduct recognized in respect to a particular class of human actions or a particular group or culture.	Principles or habits with respect to right or wrong conduct. While morals also prescribe dos and don'ts, morality is ultimately a personal compass of right and wrong.
Where do they come from?	Social system - External	Individual - Internal
Why we do it?	Because society says it is the right thing to do.	Because we believe in something being right or wrong.
Flexibility	Ethics are dependent on others for definition. They tend to be consistent within a certain context, but can vary between contexts.	Usually consistent, although can change if an individual's beliefs change.
The "Gray"	A person strictly following Ethical Principles may not have any Morals at all. Likewise, one could violate Ethical Principles within a given system of rules in order to maintain Moral integrity.	A Moral Person although perhaps bound by a higher covenant, may choose to follow a code of ethics as it would apply to a system. "Make it fit"
Origin	Greek word "ethos" meaning "character"	Latin word "mos" meaning "custom"
Acceptability	Ethics are governed by professional and legal guidelines within a particular time and place	Morality transcends cultural norms

C H A P T E R 1 0

Ego, Pride, and Dignity



Pride: What is the Problem Here?

Pride: /prīd/ noun, sometimes a verb. Not be confused with Pride, Alabama; Pride, Louisiana; Pride, Ohio; or Pride as a surname, such as Duane Pride, NCIS-NOLA.

Growing up, we often learned in church that pride is a “sin.” This essay explores the theme of “pride” and the related adjective “proud” in its many forms. It is regarded as the most serious of sins. (See disclaimer above.)

To start, Wikipedia tells us:

“Pride is an emotional state deriving positive affect from the perceived value of a person or thing with which the subject has an intimate connection. It may be inwardly or outwardly directed. With a negative connotation pride refers to a foolishly and irrationally corrupt sense of one's personal value, status or accomplishments, used synonymously with hubris. With a positive connotation, pride refers to a content sense of attachment toward one's own or another's choices and actions, or toward a whole

group of people, and is a product of praise, independent self-reflection, and a fulfilled feeling of belonging."

Further along, we are told it is "*distinct from happiness and joy.*" And some "*social psychologists identify the nonverbal expression of pride as a means of sending a functional, automatically perceived signal of high social status. In contrast, pride could also be defined as a lowly disagreement with the truth.*" Note this is a "nonverbal" [read "non-oral"] expression. We have all seen that one.

St. Augustine told us that pride is "*the love of one's own excellence.*" And from Meher Baba: "*Pride is the specific feeling through which egoism manifests.*"

Continuing, pride "*... is sometimes viewed as corrupt or as a vice, sometimes as proper or as a virtue. While some philosophers such as Aristotle (and George Bernard Shaw) consider pride (but not hubris) a profound virtue, some world religions consider pride's fraudulent form a sin...*" [Proverbs 11:2 of the Hebrew Bible] In Judaism, "*pride is called the root of all evil.*" [Genesis 3:5; 1 Timothy 3:6; 1 John 2:15-17]

Is pride truly the root of all evil? We used to think it was love of money! [1 Timothy 6:10] So, what's the real cause? Could it be greed instead, as the Latin Biblical quote "*Radix malorum est cupiditas*" suggests? We are also reminded that greed affects more than just love of money. Since addictions are inherently harmful, this provides further insight.

More: *“When viewed as a virtue, pride in one’s abilities is known as virtuous pride, greatness of soul or magnanimity, but when viewed as a vice it is often known to be self-idolatry, sadistic contempt, vanity or vainglory.”*

Pride is not merely an abstract idea; it is a feeling, pleasure, or a sense of satisfaction that arises from personal efforts and achievements, or from the accomplishments of those closely linked to us—like a sports team, a daughter’s award for excellence, or a high regard for one’s nation or ethnicity.



Jesus has a lot to say about pride, primarily focusing on its negative aspects. *“The pride of unspiritualized learning is a treacherous thing in human experience. The true teacher maintains his intellectual integrity by ever remaining a learner.”* (UB130:3.7) *“Forget not that pride goes before destruction and a haughty spirit before a fall.”* (UB131:2.6) *“Pride obscures God. If you would obtain heavenly help, put away your pride; every hair of pride shuts off saving light,*

as it were, by a great cloud. If you are not right on the inside, it is useless to pray for that which is on the outside." (UB131:7.3) To me, this indicates that "pride" is an aspect of the ego, or more specifically, egoism and egotism. (Different meanings; look them up.)

So, what is the problem here?

There are many forms of pride, but are they all inherently negative? When we think of pride as a sin, I believe it mainly refers to self-pride: pride in oneself or personal pride.

David Brooks, in his book, *The Second Mountain*, breaks down self-pride into several categories to make it easier to understand. He outlines some of them as:

- ✱ The pride of power, "... the illusion that you can gain enough worlds power to make yourself secure."
- ✱ Intellectual pride is "... suffered by those who try to organize life into one all-explaining ideology...", and is every form of fanaticism.
- ✱ Moral pride is "... the ego's desire to escape moral insecurity by thinking it is better than other people...."
- ✱ Religious pride "...afflicts people who think religion involves following the mortal codes..." and they are so proud to do so unlike so many others.

The term "hubris" comes to mind. *"Hubris itself is associated with more intra-individual negative outcomes and is commonly related to expressions of aggression and*

hostility” that can come in individual servings or in group settings. (Wikipedia again.)

“All pride is competitive,” says Brooks. And all “... *pride contains a hint of malice. All pride is bloated and fragile, because the ego’s attempts to establish security through power, money, status, intellect, and self-righteous are never quite successful.*”

Pride in others can be either positive or negative, but it is usually not considered as negative as self-pride. Self-pride becomes almost sinful when driven by selfish and self-centered motives—thus returning to the concept of self-pride.

Examples of positive pride include feeling proud of a son’s or daughter’s performance in Prokofiev’s Violin Concerto No. 1 (or even playing chopsticks on the piano!), an athlete’s accomplishments, the creators of an Oscar-winning film, and those awarded for architectural excellence for a well-designed project. In this context, it’s clear how pride in a building’s design might translate into self-pride.

Nevertheless, not all self-pride is necessarily negative; any action that approaches or reflects the beautiful, the good, and the true cannot be considered sinful. Is that correct?

Footnotes:

1. Also from Wikipedia: “*The seven deadly sins, also known as the capital vices, or cardinal sins, is a grouping and classification of vices within Christian teachings, although it does not appear explicitly in the Bible. Behaviours or habits are classified under this category if they directly give birth to other immoralities. According to the*

standard list, they are pride, greed, lust, envy, gluttony, wrath and sloth...."

2. David Brooks, *The Second Mountain: The Quest for a Moral Life*, New York, Random House, 2019.



The Dignity of Us All

If the universe was created with LOVE, then love is its spiritual, mental, and physical expression, shown through the natural growth of plants, animals, and minerals.

This idea emerged during a weekly spiritual discussion. It partly stemmed from a lingering thought from the previous day's talk, but it felt more like a revelation. I came across a new word that seems to express this sentiment, which I will call "sacrednicity."

Our ancestors saw the Adam and Eve creation story as giving Mankind dominance over the earth and its creatures. However, this view fostered a narrow mindset, leading to the belief that humans could exploit all of creation freely. This resulted in excessive pollution, reckless resource consumption, and the degradation of the earth, including its soils, plants, animals, and even species some consider inferior.

The responsibility of mankind, made in God's image, was to serve as stewards of the earth, much like how God acts as our steward and shepherd. If our duty is to pursue perfection in

our environment, just as God does, then it appears we've strayed from that path at some point, particularly during the Old Testament era.

Building on the second discussion, the idea that all creation is infused with love implies that creation has an inherent dignity. It was highlighted that each creature holds its own dignity.

Dignity refers to the state or quality of being worthy of honor or respect, especially in relation to ourselves. It reflects a stance that says, "I have a place in this world, and I acknowledge it." Additionally, it expresses, "I am a child of the Creator, and therefore I am loved."

Reflect on the lion, the horse, and all dogs and cats. Their innate dignity probably mirrors the initial five adjutant mind spirits bestowed upon us by our Universe Mother Spirit.

When the dignity of the lion recognizes and respects the dignity of the lamb, and when every person's dignity is honored, we can all become friends, brothers, and sisters.

Last night, I watched the film "The Mustang" on HBO, which tells a compelling story about two contrasting species forced to coexist: an imprisoned murderer and a wild mustang recently captured to be trained for auction by the Border Patrol or another government agency that uses horses.

It tells the classic story of “boy meets horse, boy loses horse, boy and horse become best friends,” illustrating that love often requires letting go.

What I find notable in this reflection is the mutual dignity shared by both man and horse as their relationship evolves.

Recall the recent discussion about David Hawkins’ levels of consciousness. Levels below 200 are not life-affirming, whereas those above 200 are progressively more supportive of life. As shown in the movie, dignity must be at a higher level of consciousness than courage (level 200). Even individuals who exhibit some positive life affirmation within their dignity are often below 200.

Each of us embodies varying levels of consciousness that can be measured. Although we might feel fear (rated at 100), we can still summon courage when necessary, propelling ourselves into a stronger sense of empowerment. This process highlights the expression of dignity. Even individuals overwhelmed by fear can find the love of others to serve as a potent catalyst for positive change.

Throughout our lives, we endeavor to elevate our consciousness, seeking to embrace the higher sensibilities and truths of our universe. While many may not progress far, others will exceed all expectations. In a sense, dignity serves as a lens through which we perceive life, enabling us to comprehend our role in it and our soul's path in its growth. The onus is on us to make that effort. As Samuel Jackson asks (almost), “What is in your intention?”



The Many Faces of Morality

Introduction

At the beginning of one of the online courses I took, I aimed to explore the core issues behind the challenges of our chaotic and dangerous civilization. After a week, I recognized the importance of focusing on fundamental problems. This change in perspective revealed that these issues are not recent but have deep roots in the historical development of society, resulting in ongoing ethical and moral dilemmas.

When I looked into *The Urantia Book* for guidance on what constitutes an “ethical” or “moral” standard—whether for personal behavior or professional duties—I found it insufficient. This is surprising, considering that the Thought Adjuster appears to become involved when a person makes their initial moral choice. But what exactly counts as a moral decision?

Our Urantia Book study group found this concept challenging, especially when discussing the event involving Andon and Fonta’s choice, which did not seem to be a moral decision. “The decision of Andon and Fonta to flee from the Primates tribes implies a level of awareness far above the lower intelligence typical of many of their later descendants,

who mated with their mentally challenged relatives from the simian tribes. Their vague sense of being more than mere animals was due to possessing personality, enhanced by the presence of the Thought Adjusters.” (UB63:1.4) It appears that their decision was to leave, unless we missed another option. The Thought Adjuster seems to have already been present or arrived immediately, encouraging the couple to confirm their choice to depart.

In the beginning

I was trying to understand some issues related to why our political and commercial systems appear so corrupt. Why is deception so common? Why do people frequently cheat and cut corners? Why is avoiding responsibility a norm in many personal and societal interactions? These themes form the basis of most TV shows, movies, and books. It seems life often imitates fiction, or vice versa. This is evident in the current election season and in the reports of major abuses in our financial and corporate dealings with the public, as well as widespread misconduct within our government’s legislative and executive branches. For proof, just pick up a newspaper any day.

After choosing my topic, I recognized that I already knew a brilliant thinker who had extensively examined the root causes of the cheating, lying, and theft that exist in our society and civilization.

The person I mention again is Jane Jacobs. Throughout her notable career, she has examined how cities thrive, stay

lively, and maintain safety. Jacobs isn't shy about criticizing architects, planners, engineers, economists, politicians, and others for the many poor decisions that lead to the disappointing state of many urban and suburban areas. The results aren't surprising: most of our foolish errors, mistakes, and misjudgments come from a misunderstanding of the true nature—the reality—of how our goals relate to the actions we take to reach them.

In her various books, she discussed the economies of cities and nations. Toward the end of her life, she explored, in her last two works, what I consider the core issue I want to highlight. This issue relates to a misunderstanding of how our civilization's history is structured — a crucial insight we have neglected. Fundamentally, it all boils down to morality.

What is morality?

What exactly is morality? Although the term appears 29 times in *The Urantia Book*, it is never explicitly defined. Here's an example: *“Religion is the origin of advanced ethics and morals within the framework of progressive social development. However, religion itself is not solely a moral movement, although the outward and societal expressions of religion are heavily influenced by the ethical and moral currents of human society. Religion always serves as an inspiration for human evolution, but it does not hold the key to that evolution.”* (UB101:0.2)

Alternatively: *“The righteousness of any action should be judged by its motive; therefore, the highest forms of good*

are often unconscious. Jesus was not primarily focused on morals or ethics. Instead, his main concern was the inward, spiritual relationship with God the Father. He taught that the religion of the kingdom is a personal, genuine experience that cannot be contained within an individual. Being aware of belonging to the family of believers naturally leads to practicing the family's precepts, serving one's brothers and sisters, and working to strengthen and expand the brotherhood." (UB170:3.9)

So, what are the moral and ethical principles being referenced? We can identify several: familial and brotherly love, family values (not necessarily political), kindness, forgiveness, empathy, and compassion. Additionally, we can compile a list of the "jewels of the kingdom of heaven," confirming that these moral principles are indeed the appropriate ones. *"...loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace."* (UB193:2.2) But we know these are the personal moral precepts that we are led to live each day. Yet, so much of the world seems to operate on different versions of moral systems.

The debate over whether morality is innate or learned may seem settled. Still, many overlook its importance in everyday life. However, it is the "first moral decision" that enables the thought adjuster to enter a person's mind, sparking the soul's development. I believe this initial moral choice occurs naturally, without needing instruction, just as children

decide what feels right or wrong before turning six. Beyond that age, I have doubts. I wonder how much this first decision depends on the child's close relationship with parents or guardians and the early influences they encounter. Yet, it seems that this first choice requires no external prompting and genuinely belongs to the child. “... *mind-reason intuitively knows its moral duty...*” (UB16:6.10)

Some believe that morals should be taught by family, teachers, peers, and others involved in a child's upbringing. Additionally, ongoing influences continue to shape how adults recognize and apply morality as they contribute to the development of their civilization. For example, “*Some sociobiologists argue that behaviors forming morality evolved mainly because they offered survival or reproductive advantages (i.e., increased evolutionary success). Consequently, humans developed "pro-social" emotions, such as empathy or guilt, as responses to these moral behaviors*” (Wikipedia). These morals differ significantly from the “first moral decision,” as by this point, the adult has encountered various moral systems and justifications.

The many views of morality in human life

This brings us to the core of the discussion. In everyday life, two major moral systems of behavior hold historical significance, both of which Jesus understood well. It's essential to examine these systems because they shape our daily lives in various ways. Interestingly, these two broad

types of moral systems—often perceived as impersonal—are essentially opposites or contradictions. Jane Jacobs discusses these moral frameworks in her book, *System of Survival: A Dialogue on the Moral Foundations of Commerce and Politics*, referring to them as the Guardian Syndrome and the Commercial Syndrome.

Moral Precepts	
Guardian Syndrome	Commerce Syndrome
<ul style="list-style-type: none">• Shun trading• Exert prowess• Be obedient and disciplined• Adhere to tradition• Respect hierarchy• Be loyal• Take vengeance• Deceive for the sake of the task• Make rich use of leisure• Be ostentatious• Dispense largesse• Be exclusive• Show fortitude• Be fatalistic• Treasure honor	<ul style="list-style-type: none">• Shun force• Compete• Be efficient• Be open to inventiveness and novelty• Use initiative and enterprise• Come to voluntary agreements• Respect contracts• Dissent for the sake of the task• Be industrious• Be thrifty• Invest for productive purposes• Collaborate easily with strangers and aliens• Promote comfort and convenience• Be optimistic• Be honest

Before I continue, I should note that Ms. Jacobs only lists the precepts unique to each syndrome, leaving out those they share. For example, "to love" is a moral precept that applies to both syndromes. Each moral syndrome has several precepts in common that do not conflict.

Above are the precepts that are attached to each syndrome:

Review each column to identify how a moral principle from the Guardian perspective aligns with one from the Commerce perspective. Interestingly, these principles developed independently. However, both syndromes illustrate the primary ways individuals can earn a living in a changing world, as they are currently the only frameworks supporting material success. The Guardian syndrome "... originated mainly to meet the needs of territory organization and management. It became the code for warriors, governments, religions, and some private organizations." In contrast, the Commerce syndrome developed as a response to human trading and the manufacturing of goods and services.

Examining the Guardian syndrome's list of moral precepts—remember, a moral syndrome is neither inherently good nor bad but a set of behaviors defining a particular group—the precepts related to territorial protection echo those historically upheld by knights, kings, queens, and early religious institutions. Today, these are most visible in military units, police forces, public education systems, bureaucracies, legislatures, and intelligence agencies. While they showcase admirable qualities, they also include questionable ones, especially when viewed through the lens of commonly accepted "Christian" or spiritual morals and values. Consider the precepts to "take vengeance," "deceive for the task," and "be fatalistic." (Is it surprising that law enforcement has a negative perception of the characters they encounter daily? It influences their overall outlook on life.)

Loyalty remains the primary cornerstone of the Guardian syndrome.

The Commerce syndrome historically arose from the need for people to expand their livelihood options, which guardians couldn't do due to their exclusion from participation. Trading and producing goods through their means met this need. As a result, trading paved the way for the development of villages, towns, and cities along trade routes across Europe, the Middle East, Africa, and Asia. These places grew into centers for barter, exchanging goods and services, and sharing knowledge and learning about the wider world. Jesus thrived in this vibrant setting; in his youth, he spent much time observing and learning about people's diverse lifestyles.

Reflect on the Commerce precepts—they are inherently positive. You might see the phrase “dissent for the sake of the task” as negative; however, it actually encourages innovation and development. The core principles of the Commerce precepts emphasize honesty, since trust is vital for commercial success, particularly when working with unfamiliar people.

If you pay close attention, you might notice that these two or three key terms, along with other principles, are part of the “jewels” of the Kingdom of Heaven mentioned earlier, despite appearing in different contexts.

As Ms. Jacobs examines different ways of earning a living on this—and likely every evolving planet’s civilization—she

demonstrates the effects when one syndrome's moral principles are adopted by another. This leads to the corruption of politics (including police and religious institutions) and commerce. For instance, when a military unit engages in commercial activities, it undermines its trustworthiness as a loyal entity serving the government.

Similarly, when a business adopts the moral principles of the Guardian syndrome, such as “exert prowess” or “deceive for the sake of the task,” it loses its integrity as a reliable trading partner. Examples of corrupted syndromes include the Mafia, loyal only to its organization hierarchy, and mercenaries, who are loyal solely to the highest bidder.

Ms. Jacobs skillfully uncovers the various malicious activities by many entities and organizations that illustrate such corruption. Concerning science, she firmly places it within the “commerce” syndrome, emphasizing it must earnestly seek truth; there should be no “deceit for the sake of the task.” Ignoring this principle makes institutions vulnerable, as seen with many “think tanks” that tend to give favorable reports to those paying the bills.

Twenty-five hundred years ago, Plato warned against mixing these two syndromes, stating, “Justice is to perform one's own task and not to meddle with that of others.” (Plato's *Republic*, Book IV)

Comprehending the core moral principles of each syndrome helps us understand the underlying truths behind societal successes and failures. This view enables us to navigate the

world while remaining detached from it, observing with insight and curiosity the chaos and confusion that exist in society.

This exploration reveals many surprising insights. For instance, Ms. Jacobs claims that a key difference between humans and animals is that only humans participate in trade. Commerce is fundamental to the development of civilization, and widespread trade beyond small groups was only feasible after the rise of cities. *The Urantia Book* supports this view.

*How does this relate to what we learn about life
from The Urantia Book?*

In *The Urantia Book*, we see the story of Jesus' final days, highlighting various issues affecting the Jewish community. The text shows how Jewish leaders, originally spiritual guides, became corrupt by turning into money-changers and animal dealers during Passover, exploiting visiting worshippers. It also illustrates their efforts to bend their own rules to arrange Jesus' execution. During the scene of the money-exchangers' removal, Roman soldiers stand passively, refusing to join the chaos after the animals and money-changers are expelled from the temple. In this period, the Roman occupiers exemplified the Guardian syndrome described in *The Urantia Book*.

Although Jesus was not especially inclined to focus on the world's problems, he did propose many sound principles for living in this world, which are applicable to both Guardian

and Commercial syndromes. *“Build well the foundations for the growth of a noble character of spiritual endowments.... Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature”* (UB156:5.2) For me, this involves achieving success in our present journey and building a strong character base, while also preparing for what lies ahead in future worlds.

Jesus frequently addressed these topics in his teachings to his Apostles and others. Our text is filled with similar insights, if we're willing to see them. As we journey through life, it is our duty to become the best versions of ourselves. This dedication equips us for a more fulfilling journey ahead, no matter where we are.

But remember, *“Morality is not necessarily spiritual; it may be wholly and purely human, albeit real religion enhances all moral values, makes them more meaningful. Morality without religion fails to reveal ultimate goodness, and it also fails to provide for the survival of even its own moral values. Religion provides for the enhancement, glorification, and assured survival of everything morality recognizes and approves.”* (UB196:3.27)

Conclusion

“Character is something more than mere mind and morals.” This the statement emphasizes that marriage plays a crucial role in character development. *“Of all social relations*

calculated to develop character, the most effective and ideal is the affectionate and understanding friendship of man and woman...." (UB160:2.6) However, the call for the fellowship of mankind, the "*brotherhood of man*," extends beyond just relationships between men and women in marriage. A large part of our lives involves engaging with many individuals who are initially strangers. Developing character through understanding and accepting those who differ from us is crucial. It is through these daily interactions that real companionship, friendship, trust, and loyalty are built. Nurturing these moral values helps our daily lives prosper, as long as we stay true to our fundamental moral principles and their teachings.

As our civilization progresses, we should aim to correct the misguided directions of our two moral frameworks. It's important to understand that these two seemingly opposing moral aspects are both crucial and support each other when they operate within their proper and legitimate domains. "*Ethics and morals become truly human when they are dynamic and progressive, alive with universe reality.*" (UB12:5.10)

"The evolutionary mind is able to discover law, morals, and ethics; but the bestowed spirit, the indwelling Adjuster, reveals to the evolving human mind the lawgiver, the Father-source of all that is true, beautiful, and good; and such an illuminated man has a religion and is spiritually equipped to begin the long and adventurous search for God." (UB196:3.26)

The Urantia Book intentionally does not provide a specific definition of morality. This approach mirrors how “*Jesus’ concept of perfection [is] not static...*”, It includes every aspect of human activity, from personal actions to international interactions. When seen together, each syndrome reflects the core and integrity of a complete system—addressing fact, meaning, and value while acknowledging beauty and striving for goodness. (Jeffrey Wattles: *Living in Truth, Beauty, and Goodness*. Eugene OR, Cascade Books, 2016, pp 198, 200) Each syndrome is rooted in a steadfast dedication to the concepts of truth, beauty, and goodness, linking these values directly to the syndrome itself. Straying from these principles can invite evil (ignorance), which may result in sin and even iniquity.

These two syndromes, Guardian and Commerce, seem to transcend our personal ideas and morals. However, at their core, they embody our own personal morals as central meanings and values, since each syndrome is driven by the individual personality, which is its heartbeat. It is these personal moral precepts—the foundations of guardianship and commerce—that shape how we live our lives, earn a living, and serve our fellow humans.

I recommend anyone interested in the underlying structural problems in our institutions and commercial enterprises today, pick up her book. You will not regret it. Ms Jacobs fleshes out in detail how these syndromes relate to each other and provides examples of real-life situations where they break down. Jane Jacobs, *Systems of survival: A*

Dialogue on the Moral Foundations of Commerce and Politics, New York: Random house, 1992.

Footnotes:

Available on Amazon: https://www.amazon.com/Systems-Survival-Dialogue-Foundations-Commerce/dp/0679748164/ref=sr_1_1?s=books&ie=UTF8&qid=1478548019&sr=1-1&keywords=Systems+of+Survival

1. Below is a brief overview of how the different syndromes interconnect their precepts.

To understand how these different syndrome principles are interconnected and form the foundation of each syndrome, let's examine the Commercial syndrome first. The principle of non-force is the moral rule that prohibits commercial individuals from using force against one another. Consider what would happen if they did use force: their trading would likely suffer in terms of fairness and success. This precept leads to the next, which is to come to voluntary agreements. Honesty naturally follows because, without it, trade wouldn't be sustainable for long. The idea of collaborating easily with strangers and aliens is also connected to honesty, as most trade worldwide involves interactions with people from different backgrounds. Then, the concept of competing assumes that individuals have choices. Respect for contracts "...gives substance to voluntary agreement," as contracts are essential—even if unwritten. Using initiative and enterprise centers around being open to invention, efficiency, promoting comfort and convenience, and dissenting for the task's sake. As stated, "...[E]very single improvement in efficiency of production or distribution requires dissent from the way things were previously done. So does every new material used in production and every innovative product...." The next set includes investing for productive purposes, being industrious, and being thrifty. Finally, optimism is vital, as commercial individuals are willing to take risks with themselves and their assets. They are not resigned to misfortune or fatalistic; they actively pursue their goals.

Regarding the Guardian syndrome, the first rule is to avoid engaging in trade. Historically, guardian institutions have generally avoided commercial pursuits. When they do become involved, corruption often follows. (For example, observe how some politicians, especially during congressional hearings, interact with businesspeople.) These precepts originate from origins such as the Knights of the Round Table or military traditions. Guardians typically display prowess,

which fosters obedience, discipline, respect for tradition, hierarchy, and loyalty. They may also seek vengeance and deceive when necessary, traits characteristic of police tactics. Additionally, guardians often indulge in leisure, display ostentation, and dispense largesse, believing they deserve it and can afford it—since it's not their tax dollars. Loyalty, honor, and exclusivity are central, reflected in uniforms, insignias, badges, and ribbons, many earned through fortitude. A fatalistic sense of honor and the anticipated sacrifices—sometimes even death—they are willing to endure for their service—are also part of this ethos.

2. A few definitions that I did not want in the body of the paper, but are interesting enough to warrant their inclusion here.

***"Morality** (from the [Latin](#) moralitas 'manner, character, proper behavior') is the differentiation of intentions, decisions, and [actions](#) between those that are distinguished as proper and those that are improper. Morality can be a body of standards or principles derived from a [code of conduct](#) from a particular [philosophy](#), [religion](#), or [culture](#), or it can derive from a standard that a person believes should be universal. Morality may also be specifically [synonymous](#) with 'goodness' or 'rightness.'" (Wikipedia)*

***"Ethics** (also known as moral philosophy) is the branch of [philosophy](#) which addresses questions of morality. The word 'ethics' is 'commonly used interchangeably with 'morality,' and sometimes it is used more narrowly to mean the moral principles of a particular tradition, group, or individual.'" (Wikipedia)*

To be fair, we need to consider other factors that have evolved over the years, thanks to the contributions of philosophers, scientists, and theologians.

***"Moral science** may refer to the consideration of what is best for, and how to maximize the flourishing of, either particular individuals or all conscious creatures. It has been proposed that "morality" can be appropriately defined on the basis of fundamental premises necessary for any empirical, secular, and philosophical discussion and that societies can use the methods of science to provide answers to moral questions." (Wikipedia)*

Neuroscientists have come up with this idea: *"the neural network underlying moral decisions overlapped with the network pertaining to representing others' intentions ... and the network pertaining to representing others' (vicariously experienced) emotional states (i.e., empathy). This supports the notion that moral reasoning is related to both seeing things from other persons' points of view and to grasping others' feelings."* (Wikipedia) Various parts of the brain are seen to

be at work in helping a person determine which particular moral system they will use at any given moment.

And “*in modern **moral psychology**, morality is considered to change through personal development.*” (*Wikipedia*), but studies suggest that political spectrums also determine the leaning of an individual’s moral compass: “Americans who identified as liberals tended to value care and fairness higher than loyalty, respect and purity. Self-identified conservative Americans valued care and fairness less and the remaining three values more. Both groups gave care the highest overall weighting, but conservatives valued fairness the lowest, whereas liberals valued purity the lowest. Haidt also hypothesizes that the origin of this division in the United States can be traced to geohistorical factors, with conservatism strongest in closely knit, ethnically homogenous communities, in contrast to port-cities, where the cultural mix is greater, thus requiring more liberalism.” *Wikipedia*, especially the researches of Jonathan Haidt and Jesse Graham

3. On this election day [this was written on November 8, 2016], I thought these two quotes would be appropriate.

The Guardian – Lao Tzu

A leader is best
When people barely know that he exists,
Not so good when people today and acclaim him.
“Fail to honor people,
They fail to honor you”;
but of a good leader, who talks little
When his work is done, his aim fulfilled,
They will say, “We did this ourselves.”

and from *The Urantia Book*:

“The survival of democracy is dependent on successful representative government; and that is conditioned upon the practice of electing to public offices only those individuals who are technically trained, intellectually competent, socially loyal, and morally fit. Only by such provisions can government of the people, by the people, and for the people be preserved.” (UB71:2.19)



C H A P T E R 1 1

Love, Truth, Beauty, and Goodness



What Does the Phrase “God is Love” Mean?

Love represents truth, beauty, and goodness. As an eternal core, love is completely forgiving, depending on our readiness to forgive others. It is compassionate and merciful, yet it upholds justice—without which mercy loses its significance. Genuine infinity in truth can only come from a sincere love for truth, even on Urantia. In our limited lives, the beauty we produce stems from our love for beauty itself.

I always appreciate someone who critically evaluates a statement or issue using their own experience, intelligence, and insight. Your thoughtful approach motivated me to analyze it carefully. Therefore, my comments below are based on the interest I developed from your response to the question. That said...

Defining love is truly difficult due to our limited understanding of its connection to God. However, I disagree

with the idea that love isn't also a noun. We acknowledge that “love” is one of God's key attributes. If so, it's worth considering what makes up an attribute. Can an attribute be a noun? Absolutely. One definition describes it as: *"a quality or feature regarded as a characteristic or inherent part of someone or something."* Simultaneously, love can also function as a verb.

Contemplating whether a “God without love” can produce error and objectionable creation is quite complex. It’s easier to consider whether a God can, first, relinquish nearly all personal qualities to others without being inherently loving from the start. I believe he would choose not to do so. Without such a loving nature, could he even share a part of himself with us, let alone create countless beings whose only goal is to love and guide us toward Paradise?



Footnote:

For example, color acts both as an attribute and as a noun. Likewise, an attribute can be interpreted as a verb, meaning *"to regard something as being caused by someone or something,"* or *"to see a quality or feature as characteristic of or possessed by someone or something."* Why isn't it possible to include both definitions? We exist in a world of both/and, not one of either/or. The difference between static and dynamic qualities isn't connected to whether the term is a noun or a verb. To me, phrases like "love of God" and "love of Christ" from Romans seem more like a group of nouns.



The Beauty of Truth, Beauty, and Goodness

The Urantia Book gives us a triad of spiritual qualities that the authors label as Truth, Beauty, and Goodness. ¹ [my caps] “*Divinity is creature comprehensible as truth, beauty, and goodness; correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty.*” (UBO:1.17) “*The God of universal love unfailingly manifests himself to every one of his creatures up to the fullness of that creature’s capacity to spiritually grasp the qualities of divine truth, beauty, and goodness.*” (UB1:4.5)

“The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly co-ordinated and unified in God, who is love.” (UB2:7.10)

We can fairly understand what the authors suggest truth is, and we have a decent sense ourselves. Nonetheless, in our limited world of time and space, truth remains relative; only

the First Source and Center holds the complete Truth (capital T).

Additionally, within our cultural context, we usually understand the idea of Goodness (with a capital G). Jesus considers Goodness one of the “*fruits of the spirit*”: “*And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace.*” (UB193:2.2)

Love exceeds this trio (triad? triangle?) of truth, beauty, and goodness. Jesus told John Zebedee this. “*Love is the ancestor of all spiritual goodness, the essence of the true and the beautiful.*” (UB192:2.0)

This essay argues that “beauty” goes well beyond what we typically think of as attractive—such as pretty, gorgeous, or lovely. It includes much more than the temporary, physical ideas we hold in daily life. At the Unity Church, I often hear messages about truth and goodness, but I have never heard beauty discussed alongside those qualities. This omission is unfortunate because it leaves out a third vital part of the whole picture, like missing a leg from a stool.

The Urantia Book mentions “divine beauty.” Isn’t this more than a mere “what-an-angel” attitude toward someone? I believe that concepts of beauty range from the purely material to the profound spiritual wholeness.

Two thoughts come to mind.

First, our innate beingness, which includes our adjunct spirits and the presence of our Father within us, is essential for recognizing and creating beauty. In the physical world, creative fields and crafts understand what it takes to produce something beautiful—be it a poem, song, painting, sculpture, house, or city. Some elements—such as design features or universal concept patterns—are often intuitive but are usually enhanced by knowledge, wisdom, and values that the creator brings to the creative process. Our ability to access all forms of beauty resides within us.


Secondly, building on the first point, many cultures have embraced these universal ideas. The ones I know best are from some indigenous peoples on our continent. Their concepts of harmony and balance influence all parts of their lives—from health and natural events to social bonds and spiritual practices. These notions of harmony and balance are powerful forces in their lives, remaining true today just as they were 800 years ago.

This realization struck me while I was reading *Man's 4th Best Hospital*. The author, a doctor, had spent several years working on the Navajo Reservation near Chinle, Arizona. One of his patients described the essence of Navajo healing as “*Walking in Beauty*”—not simply about aesthetic beauty, but about living in harmony and balance with oneself and the world—body, mind, spirit, and maintaining proper relationships with the community, family, the natural

environment, animals, water, air, and earth. According to him, when someone respects these relationships, they "*walk in Beauty.*"

Closing Prayer from the Navajo Blessing Way

In beauty I walk
With beauty before me I walk
With beauty behind me I walk
With beauty above me I walk
With beauty around me I walk
It has become beauty again
It has become beauty again
It has become beauty again
It has become beauty again



Hózhóogo naasháa doo
Shitsijí' hózhóogo naasháa doo
Shikéédée hózhóogo naasháa doo
Shideigi hózhóogo naasháa doo
T'áa altso shinaagóo hózhóogo
naasháa doo
Hózhó náhásdlíí'
Hózhó náhásdlíí'
Hózhó náhásdlíí'
Hózhó náhásdlíí'

Many of our ideas about physical beauty originate from an intuitive visual understanding of what is pleasing and what is not. In ancient Greece and much of Rome, thanks to Greek influence, there were highly developed concepts of scale, proportion, and harmony, all aiming for balance — balancing form and substance, light and dark, pattern and texture, as well as form and void — along with entasis (look it up). These principles were applied across all creations of these civilizations. After the Middle Ages, similar concerns

appeared in religious architecture, but little else until the Renaissance dawned in central Italy in the 15th century.

Most creative minds' ideas about physical beauty originate from studying ancient civilizations, a tradition we still follow today. Unfortunately, this results in ideas that are heavily derivative and not reflective of our current era and technological advances. In architecture, it seems that original thinking halted centuries ago. While the modern architectural movement once helped us break free from an old rut, it instead led us into a new one that lasted for decades.

One area requiring more focus is the old city design concepts from previous centuries—for a time, we lost sight of what defines a city. Luckily, we've rediscovered the importance of the ideas and patterns from historic cities and are now implementing them in certain locations.

However, while the patterns and ideas of ancient Greece and Rome were designed for a specific time and place, they were tailored to that era. In contrast, the Navajo concept of harmony and balance, along with their patterns, extend beyond the present to encompass the future — a pattern applicable both in eternal life and in this life.

This essay aims to expand our understanding of Beauty beyond mere appearance or sound, or whether it complements my drapes. It is one component of the classic “three-legged stool” of Truth, Beauty, and Goodness, which together are considered as Love.

Footnotes:

1. The word “truth” is found 775 times in *The Urantia Book*. “Goodness,” however, is found only 149 times in *The Urantia Book* and “Beauty” only 147 times.
2. Samuel Shem, *Man’s 4th Best Hospital*, New York: Berkley (Penguin Random House LLC), 2019.
3. Entasis. In architecture, entasis is the application of a convex curve to a surface for aesthetic purposes. Its best-known use is in certain orders of Classical columns that diminish in a very gentle curve, rather than in a straight line as they narrow going upward. The human eye would believe that the middle of the column was diminishing in a concave curve halfway up the column, and entasis corrects this. Before this phenomenon was discovered, classical buildings all over America simply made the columns slope inward at a constant angle. To the practiced eye, these columns look dead as compared to the ones in Greece.



Truth and Beauty: How Can We Connect These Divine Realities in Our Lives?

The ultimate, eternal truth belongs to God; our understanding of truth is always relative, shaped by our context and experience. Anything that isn't true is considered evil—either ignorance or error, or worse. While truth is relative, it isn't subjective; there can be partial truths, but not completely false truths. For example, Stephen Colbert’s term “truthiness” refers to partial facts that seem true but aren't actually truth. Recently, a political figure attempted to argue that “the truth is not the truth,” a move to conceal non-truths, often referred to as lies.

Beauty is different. It can lead to an endless array of material and energetic creations that foster intellectual and spiritual

meaning and the highest values order. And if it is “... *diffused with purpose derived from high spiritual motivation,*” and “...*it is ethical and to the extent that it enriches the concept of the moral,*” It may be one of the nearest experiences to spirituality that we can perceive on our humble worlds.

Perhaps beauty most accurately reflects the essence of knowledge (facts), meaning, and values, giving rise to a “spiritual” quality that is often experienced internally in the heart and soul of each person. Consequently, this perception can be quite subjective.

As an architect, I suddenly thought about the beauty of everyday architecture. This isn't about the buildings that appear everywhere or the rare, standout “jewel” structures in public spaces. Instead, I mean structures that someone has intentionally designed with care, paying attention to every form and detail, and honestly expressing the materials and functions involved. We can understand subjective beauty—what I like—but this is often based on a lack of knowledge about art and perfect patterns. But can architecture have an objective beauty? Consult with an architectural critic or an architect who specializes in such buildings, if possible. Is the Spirit of Truth involved here too? I believe there's a connection.

Don't you enjoy the thought that, even as we grapple with defining truth—however incomplete and relative—we can still experience beauty more directly in our daily lives? We are just an instant away from the magnificence of creations by the Paradise Deities and our Divine Parents, seen

everywhere around us. From this perspective, it often feels like we are "closer than ever" to perfection.

If we can't have everything at once, why not experience it with added flavor? Imagine our everyday selves, subtly infused with the most benevolent care—through love, goodness, mercy, truth, and beauty. Can you sense it just beneath the surface?

An afterthought: Truth is what exists; untruth is what does not—an illusion. Some argue that truth is "knowledge, logic, and rationality," but wisdom isn't always the same as knowledge. It often defies logic and rationality, especially from a human perspective.

Beauty is so subjective to us (similar to how we perceive truth and 'truthiness') that we often struggle to know what to think when someone else expresses an opinion about something we find unattractive, but they see differently.

I recently read that most people prefer not to know the truth because it demands too much mental effort. Maybe "we can't handle the truth!" Just observing my surroundings confirms this. Sometimes, we're hit with something incredibly beautiful, even when we can't find a reason for its beauty.

Through our evolving experiences, we increasingly attune ourselves to what is genuinely truth, beauty, and goodness, as these ideals are interconnected in unity. Rarely do we all reach a consensus on these concepts in this world.



Truth and Non-Truth

One of the most urgent issues today is what I term the conflict between truth and falsehood. There appears to be no widely accepted system for verifying which claims or statements are genuinely true, while false claims spread, often being presented as “true,” with very little actual truth behind them.

This is a major issue because it causes division among the nation’s people. Without shared standards for identifying truth from falsehood—such as misleading statements, exaggerations, and outright lies—we remain vulnerable to the influence of a minority. These individuals often exploit outlets to spread falsehoods aimed at undermining society and, ultimately, civilization.

I believe some people, driven by good intentions, end up making disingenuous statements that can lead to exaggerated falsehoods. As we’ve seen, many conspiracies start with a true statement—or at least a fact. From there, the initial fact is used as bait, cast into the ether, ready to be seized by those seeking discord wherever they can find it.

How can we uncover the truth in controversial situations? Any investigation must be free of bias toward a specific outcome, since bias can distort the truth just as much as falsehoods. When opportunities to uncover the truth are

blocked, lies and misstatements tend to dominate. Even the most skilled fact-checkers struggle to keep up with falsehoods, given their overwhelming volume. There are far more lies than fact-checkers available.

What is the solution? I believe there are numerous approaches to combat the falsehoods spreading today. Without engaging in metaphysical debates or relying on the Holy Spirit, the Spirit of Truth, or our inner higher power, there are methods to challenge a world filled with fabrication, conspiracy, and fake news.

I'm not denying that conspiracies exist; I am sure they do. However, I don't believe they are the ones impacting our daily lives as we search for the truth to coexist peacefully.

How can we verify truths? Several methods exist, with kinesiology, or muscle testing, being among the most common and widely recognized. The late Dr. David Hawkins extensively studied this topic, and his writings summarize this method clearly. (See his website, <https://veritaspublish.com>.)

In our pursuit of truth, we must acknowledge that truth exists at multiple levels, as it is relative to our context. Everyone has their own perception of what they believe to be true, which is notable given the many different versions of so-called truth around us. How can anyone be sure that their own truth is truly accurate? Or is it just a product of imagination and deliberate manipulation by themselves or others?

In recent decades, our country's education system has declined, affecting society, the nation, and the global community. A less educated population tends to make decisions based on unsupported theories or false facts, particularly among those without critical thinking skills. Today, critical thinking is becoming increasingly rare, and each year, fewer people can effectively navigate complex facts and knowledge. As a result, wisdom is becoming more scarce.

Thomas Jefferson stated, “An educated citizenry is essential for our survival as a free nation.” Without educated voters, people may vote only on directives or choose not to vote at all, because they do not understand the significance or impact of their vote.

There is not only a lack of critical thinking and reasoning skills that produce positive results, but also a deficiency in common sense.

Recently, I received a couple of items that help us tackle our challenges in identifying the truth or, at the very least, in combating the misinformation, fabrications, and lies that flood our lives.

One link directed to a previous report by The World Health Organization called Let's flatten the infodemic curve. (See <https://www.who.int/news-room/spotlight/let-s-flatten-the-infodemic-curve>.) It outlined a systematic method for addressing the dissemination of information in our lives.

This method involves the following strategies when you come across information that needs verification before being accepted as fact or truth:

Assess the source: *“Who shared the information with you and where did they get it from? ... When it comes to images or videos, make it a habit to verify their authenticity. ... Other clues that a source may be unreliable or inaccurate include unprofessional visual design, poor spelling and grammar, or excessive use of all caps or exclamation points.”*

Go beyond the headlines: *“Headlines may be intentionally sensational or provocative.... [L]ook at the entire story. Search more widely than social media for information. ... Diversifying your sources allows you to get a better picture of what is or is not trustworthy.”*

Identify the author: *“Search the author’s name online to see if they are real or credible.”*

Check the date: *“When you come across information, ask yourself these questions: Is this a recent story? Is it up to date and relevant to current events? Has a headline, image or statistic been used out of context?”*

Examine the supporting evidence: *“Credible stories back up their claims with facts Verify that experts are reliable and that links actually support the story.”*

Check your biases: *“Evaluate your own biases and why you may have been drawn to a particular headline or story. What is your interpretation of it? Why did you react to it that way? Does it challenge your assumptions or tell you what you want to hear? What did you learn about yourself from your interpretation or reaction?”*

Turn to fact-checkers: *“When in doubt, consult trusted fact-checking organizations, such as the International Fact-Checking Network and global news outlets focused on debunking misinformation, including the Associated Press and Reuters.”*

Then be careful what you are inclined to share with others. *“How does this make me feel? Why am I sharing this? How do I know if it’s true? Where did it come from? Whose agenda might I be supporting by sharing it?”*

British researchers and a Google team developed short, clever, and informative videos to help people identify misleading information and falsehoods. They note that falsehoods have an advantage in the online fight: they appear quickly, spread rapidly, and there is a delay before fact-checkers can respond. They term this approach “pre-bunking,” which involves ‘inoculating’ internet users against misinformation by preemptively showing videos about the tactics used to spread falsehoods. These videos, often 90 seconds long, are animated and aim to educate viewers in the U.S. about propaganda strategies and manipulation techniques, making them more skeptical of false information afterward.

One video provides examples, like headlines calling an accident "horrific" rather than "serious," then reminds viewers that if something they see makes them angry, "someone may be pulling your strings."

Tools exist to help us tell truth from falsehood, but we must get better at using them. Without improvement, both our country and the world risk losing the freedom from tyranny that allows for a flourishing society.

Footnote:

Currently, there are five videos available. These five videos can be found on YouTube: https://www.youtube.com/channel/UCiov-3rtgg9NI_ezyWyOHpQ.



The Relationship of Truth and Freedom

A close friend once asked, "What is freedom, or more precisely, where does it originate?" Some mentioned chocolate, while others offered different answers. I quickly responded, "Truth." I'll explain my reasoning later, but first, I want to explore diverse perspectives on truth and freedom. Although many have studied these topics separately, few have connected them.

The disconnect might stem from truth being perceived as highly personal, similar to debates on politics or religion. Today, society often considers discussions of truth and

falsehood accessible to everyone. Many people seem indifferent, and I've noticed that some prefer to avoid confronting the truth because it can be overwhelming. Conversely, freedom is often associated with America, mom, and apple pie.

Many believe that science's goal is to uncover the truth, but this is a misconception. Science aims to approximate the truth as it investigates the universe and beyond. Throughout history, many ideas once accepted as scientific truth have been eventually disproven. Today, science provides a variety of hypotheses and observations, seldom asserting absolute certainty. While science does not fully understand the origins of life, it offers several plausible theories.

Previously, science focused on objective truth. Although it cannot prove certain aspects, like how oxygen and hydrogen combine to form water or the origins of life, we know both exist through our experiences. The case of global warming is different; it is observable, and its causes are generally understood. To deny it is to deny the existence of life or water. Recently, science's credibility has come under increasing scrutiny. The rise of think tanks and policy experts spreading misinformation has worsened political issues. Currently, expert knowledge faces intense scrutiny, while the opinions of dubious figures are often elevated as standards.

While truth may appear subjective, it is ultimately based on an objective standard. The core of all truth resides not in personal thoughts but in moral awareness and spiritual

insight. Our founding fathers acknowledged this concept of objective truth when creating the Declaration of Independence, a key part of our Constitution. Although it has taken over two centuries to fully understand their intentions, the growth of our nation, shaped by those foundational documents, remains rooted in objective truth.

I am not asking about “*absolute Truth*,” which I believe does not exist in our reality. Instead, I think we deal with relative truths that depend on our context in time and space. Given that, can we identify what constitutes our truth at this very moment? I acknowledge that this question stems from a philosophical, intellectual, or even lofty perspective, which is our true domain. On a material level, many truths and interpretations exist—like what a cow is or the color blue—but these are not particularly important to us, unless you are a butcher or an artist. During my research, I found an interesting website that claimed to host a conversation with Plato, who was known as a great questioner. He asks, “*What is the real truth?*” and provides the following response.

“... [A]ll truths are part of that greater truth. The greater truth allows all other truths to be a part of it. That greater truth has another term - God, Love, or All That Is, the Source, the Infinite, etc. This so-called greater truth knows all truths, and yet it is not judgmental.

“Generally speaking, to bring truth into practical terms, truth is found in the present. It is a gift already on its way to you, and already there! If something was true yesterday, can it still be true today? Yes, and you can see

that one must constantly bring truth into the present in order to define it. Maybe something was true a long time ago, determined at that past time and is no longer true now."

The rest of the dialogue—more accurately a monologue—delves into how each individual interprets their own version of truth, though that's not my main focus. We are all entitled to our beliefs and may call them truths, but is that really valid? To me, truth has a clear defining feature: it is rooted in factual data. Facts are objective; they cannot be false or fabricated. If they are, they are no longer facts. In this sense, facts equal truth. Any deviation from the facts results in falsehood, proportional to the degree of that deviation. "Truth does not change because it is, or is not, believed by a majority of people."

The quote from the 16th-century philosopher Giordano Bruno appears in "*Wisdom for the Soul*," a collection of quotes encompassing a wide range of ideas and concepts. This anthology includes around 120 insightful quotes on truth. Many of these quotes align with the second paragraph of the provided Plato dialogue. For example, the 13th-century thinker Eihei Dogen states, "*When we first seek the truth, we think we are far from it. When we discover that the truth is already in us, we are all at once our original self.*" Likewise, 17th-century philosopher Blaise Pascal remarks, "*We arrive at truth, not by reason only, but also by the heart.*" Moreover, Robert Browning's poem "*Paracelsus*" expresses, "*There is an inmost center in us all where truth abides in fullness.*"

Further reflections from “Plato” raise the question: How can we uncover the truth that lies within us?

“By going within yourself in a gentle, relaxed way, and focusing on feeling love, connecting with the Source within you. Feel the oneness you share with all creation. Feel what your soul is feeling, as this is where your real TRUTH resides. By practicing this daily, or whenever possible, you will begin to feel expanded, more relaxed, more open to receiving love and knowledge, clarity, guidance from this center of truth. Let it reveal itself to you at that moment of integration with all that you are.

“Ask for the truth and you SHALL receive it. It is really that simple. The more you do this, the more space you open up within you to receive even more and more. You will begin to know and trust what you know, what you are, what is your truth because within you is the truth. With your God within you as the main force directing you, you have the best way to trust the truth you receive for yourself and own it.”

Alright, but how does this relate to freedom? Henrik Ibsen remarked, *“The spirit of truth and the spirit of freedom — these are the pillars of society.”*

So, what’s the tie-in?

For many, freedom means the ability to act or express oneself freely at all times, including thoughts, writing, and

various forms of self-expression without interference. Generally, freedom is seen as requiring boundaries that respect others' freedoms. I have always appreciated Robert Frost's definition: "*It's being easy in your harness.*" Each of us wears a harness that upholds our moral values and aligns with societal norms and the laws of our country.

A key remark about the relationship between truth and freedom is made by Jesus, who stated, "... the truth shall make you free." Recognizing the deep link between these concepts is truly meaningful. When the pursuit of truth is obstructed, or when we are exposed to lies and partial truths—no matter where they come from—it limits us with falsehoods. Consequently, our lives are restricted by the extent to which we avoid the truth.

Our freedom as individuals and society is at risk if we tolerate even minor lies, falsehoods, or half-truths from others. I doubt any American would disagree with this. Even if they find it difficult to confront the truth, most would prefer it over the often-encountered fabrications.

Unless they wouldn't.

Footnotes

¹ *Wisdom for the Soul*, Larry Chang, Washington DC: Gnosophia Publishers, 2006.

² The whole sentence is "You shall know the truth, and the truth shall make you free." (John 8:32) KJV



C H A P T E R 1 2

Rebellion and Default—a Reprise



The Rebellion: Why Us? Why Not?

Many *Urantia Book* readers associate today's problems with Caligastia's betrayal, which includes greed, envy, and possibly all seven sins plus more. *The Urantia Book* describes life on another planet affected by the Lucifer Rebellion, yet it also shows how that society handles issues more effectively. By comparing our world to that one, we can gain a better understanding of our situation and imagine what life could be like without Caligastia's influence. However, don't rely on Hollywood's portrayal, where Armageddon tends to be exaggerated for entertainment.

But is this truly realistic? Even on a planet free from betrayal, evolutionary ignorance, evil, sin, and iniquity still exist to be faced. They may be less severe, but they could also vary in other aspects.

I believe many of today's problems would still exist. We would continue to face corruption and greed, with some striving to surpass others; crime, disease, poverty, and

inequality; and environmental crises, whether caused by nature or human activity.

Even without Caligastia's betrayal, we wouldn't be perfect; we still possess ignorance and foolishness, lacking knowledge and wisdom in many areas. We might still have our original Planetary Prince and possibly Adam and Eve with us. However, those events happened, and now Jesus/Michael serves as our Planetary Prince. Won't he suffice?

One day, I was reading about the Melchizedeks and came across this piece of information:

“Recent rulings handed down from the Most Highs of Edentia, and later confirmed by the Ancients of Days of Uversa, strongly suggest that this bestowal of Melchizedek is destined to take the place of the fallen Planetary Prince, Caligastia. If our conjectures in this respect are correct, it is altogether possible that Machiventa Melchizedek may again appear in person on Urantia and in some modified manner resume the role of the dethroned Planetary Prince, or else appear on earth to function as vicegerent Planetary Prince representing Christ Michael, who now actually holds the title of Planetary Prince of Urantia. While it is far from clear to us as to what Machiventa's destiny may be, nevertheless, events which have so recently taken place strongly suggest that the foregoing conjectures are probably not far from the truth.” (UB93:10.6)

While reading this paper, I hadn't considered the possibility of other, more direct ways to seek celestial guidance, as the

authors suggest. I see their words as hinting at future opportunities. At the very least, Melchizedek appears to hold promise for an intriguing time on our small world. Meanwhile, we can watch the Sea of Glass Jumbotron.

Yes, we are all personally impacted. Isn't that great?



Then, Who Is to Blame?

This comes from *The Urantia Book*:

"Caligastia rebelled, Adam and Eve did default, but no mortal subsequently born on Urantia has suffered in his personal spiritual experience because of these blunders."
(UB67:7.7)

We are continually reminded that the consequences of the Caligastia rebellion and Adam and Eve's default influence our world today. These major historical events seem to contribute to the chaos we see around us. Moreover, changes in our DNA originate from these events. It appears many communications and connections from our capital and other regions were cut off, leaving the planet feeling abandoned.

About 4000 years ago, attempts to revive our civilization began, initially through Machiventa Melchizedek and later with Michael of Nebadon's incarnation on Earth as Jesus.

Despite these efforts, we still struggle to be good neighbors to one another. The previous century was tumultuous, filled with many difficulties, and the current one seems bleak as well.

Therefore, if neither the rebellion nor the default explains any suffering in a person's spiritual path, where else can we look for answers?

It's important to note that the name Lucifer isn't mentioned in that statement. However, I believe the true villain in our world is the former Planetary Prince.

Blaming Melchizedek or Jesus for Christ's sake would be unfair, so who does that leave?

Before delving deeper, it's useful to consider whether those two events were also influenced by non-spiritual factors. I believe they were. First, we see that by the time Adam and Eve arrived, the world had reverted to a very primitive state, similar to when Caligastia and his 100 first arrived; in other words, it was largely primitive again. Almost completely. Fortunately, Van, Amadon, and the other loyal members of the Planetary Prince's staff prevented it from regressing entirely. So, it wasn't exactly at zero.

But I cannot help but wonder how far that first civilization had advanced in its initial 300,000 years. How impressive was that peak? No matter how high it was, it eventually declined. There seems to be enough technology to make Van's task easier, including constructing a massive temple

and more, along with 5000 residences, thousands of miles of paved roads, and irrigation canals in the first garden before Adam and Eve arrived. Some skills are timeless.

We are told there was no issue regarding physical or biological impairment.

But there was other damage. We read: *“Sin on Urantia did very little to delay biologic evolution, but it did operate to deprive the mortal races of the full benefit of the Adamic inheritance. Sin enormously retards intellectual development, moral growth, social progress, and mass spiritual attainment.”* (UB67:7.6) This emphasizes how sin results from a conscious choice to oppose God’s will, often driven by ignorance (evil) from those who lack understanding and do not conform.

But that paragraph continues with: *“But it does not prevent the highest spiritual achievement by any individual who chooses to know God and sincerely do his divine will.”* I think there must be a qualifier here. The book is speaking of a totality of spiritual experience, not what we might find on this world alone. For on this world alone, it seems laughable to think we, as a total brotherhood of man, are very spiritually advanced. The paragraph that started this essay is not the one mentioned above either. Here is the rest of it: *“No person is ever made to suffer vital spiritual deprivation because of the sin of another. Sin is wholly personal as to moral guilt or spiritual consequences, notwithstanding its far-flung repercussions in administrative, intellectual, and social domains.”*

The spiritual experience is entirely limitless regarding place and time. The celestials enjoy encouraging us to keep the BIG picture in mind.

If we restrict the concept of spiritual experience to our world, it covers all of our religious development—from early ghost cults to modern organized religions and spiritual movements. So, where do we currently stand? Not in a good place.

So, who is responsible for blocking our chances at spiritual growth? We have the option to move forward or remain stuck in the past. While we are encouraged to stay present and keep advancing, our natural curiosity drives us to investigate causes and consequences, a fundamental trait of human nature.

Considering the difficulties Jesus' apostles encountered in understanding his teachings, I imagine a group strongly connected to their Jewish traditions, viewing God primarily through Yahweh, and governed by their rituals and 613 laws. This makes me think they are largely responsible for missing the deep truth Jesus shared: that God, the Father, dwells within each of us.

I wanted to share this feeling. Hoping my Thought Adjuster agrees.

And what about love? While love is good, its true value lies in appreciating personal achievements and acquiring cherished possessions. Happiness comes from loving things.

Ultimately, our campaign will succeed if everyone shifts their focus away from their God and soul and instead considers themselves—those unpredictable humans—becoming immortal. That would be the greatest joke on God.

From the desk of: Rebeiiion Secretary No. 7734

Hello, all followers of our glorious and soon-to-be-successful rebellion.

I know. You all expected us to have fully taken over within the past 200,000 years. Sadly, we encountered some setbacks. The first was the non-participation of 40 of Caligastia's top individuals in the noble effort to declare our liberty.

Although considered a major setback, the rest of our group, including thousands of angels and most planetary midwayers who joined us, have made life challenging for those still believing in a Paradise Deity and the gradual, very slow ascent plan.

Of course, we didn't prevent the Material Son and Daughter from arriving on the planet, but we somewhat thwarted their plans. Simultaneously, we planted in humanity the idea that the entire event was just a mythological dream created by some anonymous priests, whom I nonetheless thank.

As a result, their default outcome was achieved: the first Garden was destroyed, and everyone inside was expelled. Indeed, the troublesome Melchizedeks persist in disrupting our plans. Although the Material Son and Daughter became mortal,

You will be pleased to know that the elusive Atlantean and Lemurian civilizations have yet to reappear. And now that Van and his henchman, Amadon, have left the planet, we can return to dealing with those so-called loyal Midwayers and bungling Melchizedeks.

We encountered another obstacle with the unexplained rise of the so-called “New Thought” thinkers, who surprisingly started exploring deeper teachings of Jesus. Quite intimidating.

Over the past century, many helped us lead, but most were overpowered by forces opposed to our cause. Don't worry—there are still many supporting us, including some of the world's biggest banks and financial firms. Additionally, numerous corporate and industry leaders remain under our influence, along with a growing number of pharmaceutical companies and conglomerates in the agricultural and food production sectors.

Our biggest setback so far was the release of the unpopular *The Urantia Book*. Fortunately, it remains largely unaccepted. One problem is that it presents a distorted version of our glorious rebellion's history, albeit in a negative light.

To make matters worse, there have been troubling episodes involving pure celestial beings reaching out to earth inhabitants. The so-called Teaching Mission, Correcting Time, and more recently, the Magisterial Mission all pose a threat to the ultimate success of our rebellion.

As you're aware, for nearly 2,000 years, our esteemed leaders and followers—except those who have repented—have been caught up in prolonged legal battles involving Gabriel vs. Lucifer (Heil Lucifer!). Now, that chapter has closed. Our leaders were eliminated around 1985 A.D. on Earth. It's a sad ending.

Since then, numerous circuits linking Earth and other spheres that were previously severed are now being reconnected. This disruption is hindering our ability to maintain control over the planet.

At least our glorious Prince, may he rest in peace, still maintains his original power hub at Göbekli Tepe, which remains active, even though modern people now view it as a ruin.

Speaking of setbacks, who would have expected that the Creator Son of this Local Universe would select this particular world—our world!—to incarnate on? What an unfortunate turn of events! As you all know, our leaders, Satan and Caligastia, attempted to meet with him to persuade Michaelson to participate in our mission; however, they failed and ended up imprisoned.

For more than 30 years, this Son of God has challenged our plans. Jesus shared his Truth with the world, and nearly every other planet in his so-called universe saw how it unfolded. We made every effort to stop his survival even in his first year. Our colleague Herod the Great worked relentlessly to find and kill the newborn early on. However, Jesus escaped thanks to the wise men from the East who betrayed Herod.

Our other efforts to contact Jesus failed because he was aware of the situation with our Hebrew partners, who intended to arrest and kill him. However, we eventually succeeded in reaching him. Little did we know, it was all part of his plan to die and then rise again. At that moment, our own plans were seriously threatened.

Fortunately, his devoted apostles understood this, and later priests and early Christians, with our help, managed to discard much of Jesus's teachings. Their sacred texts now resemble amusing children's fairy tales, holding only fragments of what they claimed was Jesus's Truth. The challenge was to convince people that these texts encompassed all the truth, thereby masking Jesus's true messages.

Since those early days, we have achieved major victories in war, endured severe pestilence, and faced widespread ignorance among humans who do not know what is right or wrong. They remain enslaved to disease, lies, and a separation from their God that, although not true, they fail to see as reality.

But don't worry. We have millions of people who no longer believe in God or are so engrossed in material pleasures that they overlook their souls. Using scientific sophistry, we are advancing in questioning the very existence of the soul. The approach is simple: ask, "where is the soul?" Yet, no scientist has located it. Therefore, it must not exist. Most people accept this reasoning.

Many influential individuals oppose religion or spiritual beliefs. They work across different areas and include many talented writers and thinkers. Since the term "atheist" was uncomfortable, we use "humanist" instead. If you come across it, the movement is known as secular humanism.

And if that wasn't enough, we can also recall the takeover—a kind of coup—of the Family of God Urantia ministry by individuals driven by greed for power and money in Chicago several decades ago. Another split that appears to be healing very gradually.

Recently, we've been greatly impeded by the current political climate, where those in power choose to stay completely hidden from public view. There are chances to spread misinformation within global cultures: the truth becomes uncertain, conspiracies emerge—some true, many not, but who can tell?—fake news, accusations against citizens, witch hunts, and more; anything that undermines the ideals of goodness, beauty, and truth that Jesus spoke of. We prefer our own version of truth and goodness. The more lies that governments and public servants tell the public, the more they seem to enjoy hearing them. Our ratings are at an all-time high.



Report from the Rebellion

(Mistakenly sent to the author a few years ago.)

The purposeful destruction of Göbekli Tepe was verified by the technique of remote viewing. See <https://www.farsightprime.com/videos/mystery->



BREAKING NEWS! Caligastia's power center Göbekli Tepe destroyed by Loyalist forces. Rats!

of-gobekli-tepe-farsight for video proof.





Caligastia vs Yahweh: Let the Games Begin!

I've been enjoying the last seven volumes of Timothy Wyllie's books, which explore, among other topics, the history of rebel angels and other celestial beings that have mostly prospered over the past half-million years since the founding of Dalamatia. I mention "mostly" because, as understood by the Teaching Mission, Caligastia, Lucifer, Satan, and Dalagastia are no longer part of our realm. While they were present, they brought chaos, confusion, pain, and suffering to our world. Good riddance, I say.

This story across eight volumes of Timothy Wyllie's book is told by Mr. Wyllie, a graduate of 2017, via Georgia. She is a rebellious angel striving to redeem herself by assisting Timothy in his earthly journey while also pursuing two objectives.

One recounts Timothy Wyllie's journey in the Process Church, also known as The Process Church of the Final Judgment, later renamed the Foundation Faith of the Millennium, and then, in 1980, the Foundation Faith of God, until he left in 1977.

Georgia's second story recounts her experience as a rebel angel during the Satania system rebellion, where 37 out of approximately 630 evolutionary planets participated in a revolt against our Creator Son, Christ Michael (also known as Jesus during his incarnation on our world), and his administration.

This prepares the context for the point I am about to discuss.

Georgia observed everything from the Lucifer Rebellion through the present times. In the seventh volume, *The Rebel Angels Among Us*, she explains Caligastia's attempts to be worshipped as the "god of this world." Since Caligastia (a speculative idea, which we acknowledge as false due to lack of evidence) could only legitimize his claim and gain worship by promoting a monotheistic religion, I believe he managed to do so indirectly.

Fast-forward to a period in the second millennium BC when rebel midwayers continued to trouble humanity, often by masquerading as gods and goddesses in ancient myths. Though they were not divine, they deceived many. One such rebel midwayer clan was based on Mount Horeb, where they encountered a band of ragged nomads—some of whom were Hebrews—struggling to reach what they believed was the

promised land. This account is documented in the Book of Exodus in the Old Testament.

We read in the Old Testament that their fearless leader, Moses, ascended a mountain and conversed with Yahweh, the most notorious name for the God of the ancient Jewish faith. A bush burned, words were exchanged, and stone tablets were carried back down to the encampment. (Actually, the Bible calls this entity an “angel of the Lord” or the “Lord.” Which is it? Neither, really.)

As UB readers, we know that God communicates only through our inner spirit, the Thought Adjuster. Our Paradise Father does not personally interact with the numerous worlds in our space-time universes, nor with individual beings. Thus, it seems that Moses's encounter with Yahweh might be a myth—unless...

Georgia provides additional context, explaining that Caligastia struggled for nearly two hundred thousand years to have the people acknowledge him as the “god of this world.” She notes that his only notable success was a small group of more obedient midwayers watching over some Middle Ester hill tribes, who were more aware of the Prince’s presence due to his nearby palace.

As an aside, Caligastia’s palace is today known as Gobekli Tepe, a ruin in Turkey.

Georgia explains, *“This was the midwayer clan that, over the centuries, would become known as Yahweh—or the*

more familiar Jehovah—and would be the only result of Caligastia’s campaign of self-deification.”

Later, we read, *“Although Yahweh was originally merely one of the thousands of so-called nature gods (midwayers), he happened to be the local deity of the tribes around Mount Horeb—a semi-active volcano in the Sinai Peninsula.”*

Yahweh in the Old Testament was portrayed as an angry and jealous deity. This depiction reflects the core aspects of Caligastia. Georgia tells us: *“... Caligastia’s imposed monotheism was very different from Vanu’s (that is Van of the UB fame) worship of the Unseen Father God, whose presence could be discerned by mortals as a direct experience of the Indwelling Spirit. The Prince’s monotheism as it manifested among the hill tribes was more concerned with an accumulation of power through conquest...”* and was *“very materialistic in essence.”*

And in the next book by Wyllie, yet to be published, Georgia writes that another angel, a watcher like Georgia, tells her, *“It was precisely Caligastia’s declining influence over his independent rebel Midwayers which had made him place so much attention and energy on the Yahweh. ... Then I’d venture that the Prince’s imposing his monotheism through Yahweh on the Semitic tribes of southern Palestine was every bit as much the Prince’s final bid for absolute power.”*

By analyzing Wyllie’s books and the story Georgia weaves through them, I can see a broader perspective. This perspective explains why our Jewish and Christian faiths

often experience tension about their beliefs, as they arise from false assumptions based on mythologies shared with the Jewish people and later embraced by Christian traditions. From the UB, we understand that while monotheism promotes worldwide faiths—differing from polytheism—it doesn't convey the full truth. The universe contains many gods, countless celestial beings, all divine, with some holding a portion of the creative power similar to our Father in Paradise.

Humans have been downgraded to non-essential roles by rebellious forces. Many harmful religious beliefs, imposed by a traitorous tyrant—an angry, jealous god who was essentially our devil—continue to influence us. Even though Caligastia left decades ago, his legacy persists among many religious communities, distorting their understanding of God and humanity. Two hundred thousand years seem like enough time, don't you think?

Caligastia's ideas were so influential that many so-called religious individuals in the West would prefer to worship the devil, who has seemingly been more engaging due to the violence he has incited over the centuries, rather than focus on the life and teachings of Christ Michael when he arrived as Jesus. Throughout history, force has been the tool of those with malicious intent. However, true power originates from the First Source and Center.

A Primer for a Primer



C H A P T E R 1 3

Errors and Omissions



Big Erroneous Ideas of Evolutionary Religions

The people of Urantia are said to be confused because of two significant events: the Rebellion and the Default. These are code words recognized by every UB reader. Consequently, *“One of the greatest sources of confusion on Urantia concerning the nature of God grows out of the failure of your sacred books clearly to distinguish between the personalities of the Paradise Trinity and between Paradise Deity and the local universe creators and administrators.”* (UB4:5.2)

Our records and sacred texts contain many errors and deliberately misleading information, complicating our understanding of reality. Even more problematic are parts of these texts that, though clear in their wording, are twisted by those who fail to recognize the truth within them. More on this later.

We often view God as a single being separate from the other two Paradise personalities, typically seen as an angry,

jealous, vengeful figure. It's not just a personality but one that requires sacrifices, including bloodshed, even involving his own son. (Fortunately, New Thought religions do not follow this misconception.) *“Such beliefs are utterly repulsive to the celestial beings and the divine rulers who serve and reign in the universes. It is an affront to God to believe, hold, or teach that innocent blood must be shed in order to win his favor or to divert the fictitious divine wrath.”* (UB4:5.4) As above, so below, thankfully.

Contrary to New Thought ideas, the key revelation about God is found in our text. The book entirely rejects the Atonement doctrine, claiming that God dwells within us rather than on a distant cloud in the “heavens.” But wait...!

Another important idea—actually a significant fact—that often gets overlooked is the concept of God's location. Many people might be surprised to find out that He's not sitting on a heavenly cloud, watching our every move and possibly becoming angrier over time. (Just consider, isn't weather an “act of God”? So, what about climate change... You can draw your own conclusions!)

They rarely pay attention to the passage about Luke when Jesus was responding. *“...to a question from the Pharisees about when the Kingdom of God would come, Jesus said, ‘The kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you.’* (Luke 17:20-21)

While traditional Christian churches often debate and offer many interpretations—such as claiming that the location of heaven cannot be within me, because it simply wouldn't fit—New Thought philosophy, at least, recognizes that the spirit of God resides within. This view is supported by Romans 8:9 (NKJV), which states, “*But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you.*” And “*You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you.*” (NIV)

If you explore the different methods re-interpreters of the New Testament use to rewrite and reinterpret its language, you might be surprised—just as I was. Here's an example from The Passion Translation: “*But when the Spirit of Christ empowers your life, you are not dominated by the flesh but by the Spirit.*” A nice Pauline statement, perhaps, but not what Jesus said.

Another verse, this from 1 John 4:4 (ESV): “*Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world.*” As UB readers, we easily grasp what's being communicated, don't we? But where do these ideas show up in traditional Christian teachings?

We are reminded that “*evolutionary religion is sentimental, nor logical. ... Evolutionary religion pictures the circuitous gropings of humanity in quest of truth; revelatory religion is that very truth.*” (UB92:4.3) This appears quite clear to those of us at UB. Fortunately, *The Urantia Book* clarifies

the facts and addresses many other aspects of our limited Urantia religious background.

I don't understand why this incredible book, this epochal revelation, hasn't garnered thousands or even millions of others demanding it.

Footnote on 1 John 4:4. This is from Anthony D. May's webpage, found at <https://www.anthonymays.com/blog/2015/06/01/greater-real-meaning-1-john-44/>

“John’s intent, however, isn’t to promote a clever one-liner marketing catchphrase. Instead, he aims to instill confidence in believers battling against the false teachings of Gnosticism. The Gnostics believed that truth comes from personally applied knowledge and experience.... In other words, rather than trusting in the revealed word of God in scripture, they believed that a person needed new, special revelation to understand “hidden meanings” of scripture. These false teachers would sometimes claim that they had visions or new prophecies not found in scripture and that they had divine authority to impose these revelations upon the church.

“Many false teachings found in today’s churches employ similar Gnostic principles. Whether it’s through the requirement of speaking in tongues as the genuine sign of true Christianity, as claimed by Pentecostalism, the spurious revelations of Joseph Smith and the Book of Mormon claimed by the Church of the Latter Day Saints, or the prophetic utterances of the Word of Faith preachers, they all deny the sufficiency of the Bible as the fully revealed word of God. At the core of these false religions lies the belief that the Bible is simply not enough. They are always in a continual need of new prophecies, new experiences, new techniques, and new requirements to reach God.”

I see a parallelism between this and some UB readers.

For more detail on issues of the Bible and its creation, see the works of Bart D. Ehrman



The Fear of God!

That statement is probably one of the main reasons why some people drift away from traditional Christianity.

Although the phrase “the fear of God” or “lord” appears in the New Testament, it doesn’t imply we should fear God or the Lord. Instead, it largely stems from Old Testament teachings. When such ideas appear in the New Testament, they are likely errors from copying or leftover Old Testament beliefs.

To be fair, the Hebrews inherited these ideas from the development of their human heritage, tracing back to the earliest beliefs of primitive peoples about God. I imagine a primitive human discovering fire; seeing the flames as luminous and otherworldly, they might have thought it was a deity. After touching the fire, the human realizes it can also cause harm, leading to the fear of God. This fear also gives rise to the concept of religion.

The fear of God is a central theme throughout the Old Testament. The Hebrew scriptures state that “the fear of God is the beginning of understanding” (see Proverbs 1:7 and 9:10, Psalm 111:10). This idea might connect more with primitive peoples' worldview, where awe and wonder at storms, lightning, and thunder probably marked the origin of

early religions: acknowledging a greater power beyond oneself.

A caveat here—the word *feat* might have meant something different in the Old Testament wording. I might have merely meant “respect.” This can put a different spin on the concepts above.

Be that as it may, the New Testament writings shifted away from portraying fear as a characteristic of God—and also as a trait of a God-aware or God-conscious person.

On the “no fear” side, John states, *“There is no fear in love, but perfect love drives out fear, because fear has to do with punishment.”* (1 Jn 4:18)

Or Paul: *“There is no fear of God before their eyes.”* (Rom 3:18) and *“For you did not receive the spirit of slavery leading again to fear, but you received the Spirit of adoption, by whom we cry, ‘Abba, Father.’”* (Rom 8:15) Also *“For God did not give us a Spirit of fear but of power and love and self-control.”* (2Ti 1:17)

I’ve always believed that what you fear, you cannot truly love. That sums me up.

We are constantly told that fear, along with other harmful attitudes, is a toxin to the spirit.

Jesus told Thomas, *“What does it matter to you who believe this gospel of the kingdom if nations overturn, the age ends,*

or all things visible crash, since you know that your life is the gift of the Son, and that it is eternally secure in the Father? Having lived the temporal life by faith and having yielded the fruits of the spirit as the righteousness of loving service for your fellows, you can confidently look forward to the next step in the eternal career with the same survival faith that has carried you through your first and earthly adventure in sonship with God.” 176:3.2

Yet, fear continues to govern the world today. Sir David R. Hawkins, M.D., Ph.D., explains: “*Fear runs much of the world, spurring on endless activity. Fear of enemies, of old age or death, of rejection, and a multitude of social fears are basic motivators in most people’s lives.*

“From the viewpoint of this level, the world looks hazardous, full of traps and threats. Fear is the favored official tool for control by oppressive totalitarian agencies and regimes, and insecurity is the stock-in-trade of major manipulators of the marketplace. The media and advertising play to Fear to increase market share.

“The proliferation of fears is as limitless as the human imagination; once Fear becomes one’s focus, the endless fearful events of the world feed it. Fear becomes obsessive and may take any form.”

One aspect of the power of *The Urantia Book* lies in its existence. In truth, fear has no power. Power comes from God. Fear is the absence of power, as it is the absence of God. If we could only live our lives knowing that fear is an illusion

and that only truth will ultimately prevail, then we should approach our lives without fear. Certainly, there are certain moments when things scare us or make us pause in fear. But upon reflecting on what we know to be the truth, fear loses its grip. All that remains is the fear of fear itself—pure illusion. Poof!

It may take considerable effort to reach the state that Jesus is in. However, the more we strive for that calm and peace, the more we will enjoy life, and the better we can help others overcome their fears.

Footnotes:

Sir David R. Hawkins, M.D., Ph.D., was a nationally renowned psychiatrist, physician, researcher, spiritual teacher, and lecturer. The uniqueness of his contribution to humanity stems from his advanced state of spiritual awareness. **A hallmark of Dr. Hawkins's research is his pioneering, internationally known and applied "Map of Consciousness ©,"** presented in the widely popular book *Power vs. Force* (1995), which has been translated into over twenty-five languages. The "Map of Consciousness©" incorporates findings from quantum physics and nonlinear dynamics, thereby confirming the classical "stages" of spiritual evolution found in the world's sacred literature as actual "attractor fields." See: <https://veritaspublishing.com/dr-hawkins/>

The Hawkins quote comes from his book "*Power vs. Force*."



Virgins or Raisins?

I first noticed this while watching CNN's show "Why They Hate Us," hosted by Fareed Zakaria. The program aims to

explain the roots of radical Islam and features insights from Canadian academic Irshad Manji.

Canadian author and Quran scholar Irshad Manji has raised serious doubts on an Islamic belief that fuels the militants' quest for martyrdom, saying that what the Quran promises to a martyr is not "72 virgins in heaven but raisins."

Manji spoke during CNN's recent "Why They Hate Us" special, a recent show hosted by Fareed Zakaria that sought to find out what is fuelling the anger of radical Islamists towards the West, including America.

Manji told Zakaria that the word "virgin" in the Quran actually means "raisin," adding that "several scholars studying the original text came to [that] startling realisation," WND reports.

"Nowhere in the Quran does it promise 72 virgins, 70 virgins, 48 virgins. What it promises, as far as heaven goes ... The Arabic word for 'virgin' has been mistranslated. The original [word] that was used in the Quran was the word for raisin, not virgin. In other words, that martyrs would get raisins in heaven, not virgins," Manji said. (From Christian Today website, published 21 May 2016)

What Wikipedia tells us

In Islamic mythology, the **houris** (/ˈhʊərɪz, ˈhɑːərɪz/) or **ḥūr** (plural of **ḥaurāʾ**, "gazelle-eyed (woman)") or **ḥūrīyah** (Arabic: حورية) are commonly translated as "(splendid) companions of equal age (well-matched)", "lovely eyed", of "modest gaze", "pure beings" or "companions pure" of paradise, denoting humans and jinn who enter Jannah (paradise) after being recreated anew in the hereafter.

Among non-Muslims, the concept of the houri received wide publicity as "virgins" (most usually 72 in number for each shahid) promised as a reward to Muslim martyrs, after their death. However, contrary to such reports, the Quran states that all believers who go to Heaven shall be granted the company of more than one houri—explicitly mentioned in the plural, and the number 72 comes from a hadith with a weak chain of narrators, and not the Quran.

Alleged "72 virgins"

The idea of 72 virgins in Islam refers to an aspect of paradise. In a Sunni collection by Abu `Isa Muhammad ibn `Isa at-Tirmidhi in his *Jami` at-Tirmidhi*^l and also quoted by Ibn Kathir in his *Tafsir ibn Kathir* of sura 55 it is stated:

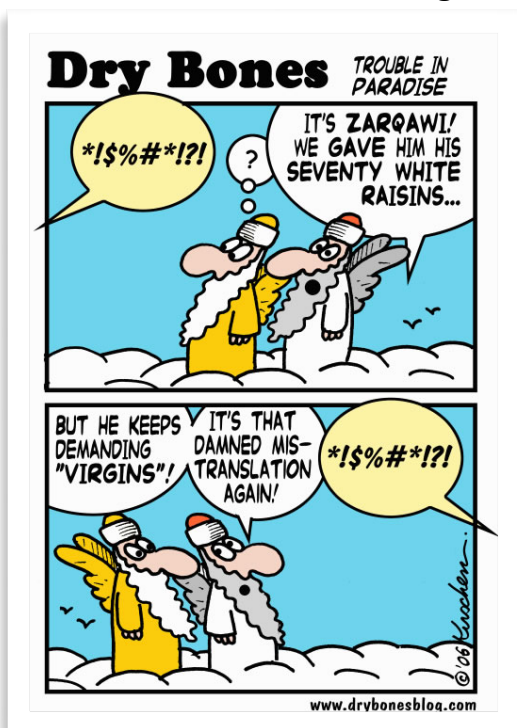
It was mentioned by Daraj Ibn Abi Hatim, that Abu al-Haytham 'Adullah Ibn Wahb narrated from Abu Sa'id al-Khudhri, who heard Muhammad saying, 'The smallest reward for the people of Heaven is an abode where there are eighty thousand servants and seventy-two houri, over

which stands a dome decorated with pearls, aquamarine, and ruby, as wide as the distance from al-Jabiyyah to '.

However, regarding the above statement, Hafiz Salahuddin Yusuf has said: "The narration, which claims that everyone would have seventy-two wives has a weak chain of narrators."

In the same collection of Sunni hadiths, however, the following is judged strong (*hasan sahih*):

That the Messenger of Allah said: "There are six things with Allah for the martyr. He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror, the crown of dignity is placed upon his head—and its gems are better than the world and what is in it—he is married to seventy two wives among Al-



Huril-'Ayn of Paradise, and he may intercede for seventy of his close relatives.”

Importantly, some scholars argue that the promise of 72 virgins is a mistranslation from "72 angels" or even from "72 white raisins, of crystal clarity". According to Ibn Warraq referring to *The Syro-Aramaic Reading of the Koran*, "Luxenberg claims that the context makes it clear that it is food and drink that is being offered, and not unsullied maidens or houris”.

Note that there's no concept of a "72 virgins" for martyrdom in Shia Islam.



Was Monotheism a Mistake?

Was monotheism a mistake, or just another experiment on an experimental planet?

This question has been on my mind for several intertwined reasons. One is *The Urantia Book* itself. Why does our text start with the widest possible perspective? It's because it prepares us to understand the new revelation: rather than a single god, there are multiple. Specifically, we encounter the three Sources and Centers—three distinct Deity personalities, not just one. From the beginning, we meet several God-like beings who create and oversee the universes. When these three are combined, they form a collective entity known as the Trinity, which can be seen as

another divine force with its own distinct authority to create and manage, different from the original three gods.

The next level in the hierarchy includes the sons and daughters of these four primary Deities: the Michaels, Creative Sons of the Eternal Son, the Second Source and Center, and the Universe Mother Spirit, who is the consort of the Michaelsons and the daughters of the Infinite Spirit, the Third Source and Center. The indwelling spirit of God, known in the UB as the Thought Adjuster and by other names, is a kind of offspring of our Paradise Father. We call this indwelling spirit of God our Heavenly Father. It is stated that, for all practical purposes, our Thought Adjuster is equivalent to God.

I have been studying the works of Timothy Willie and Georgia for several years. In their most recent two books, they discuss Yahweh, as well as Moses and Machiventa Melchizedek.

While the Bible's Old Testament highlights Moses' importance on Mount Horeb, *The Urantia Book* appears to disagree with the traditional Hebrew narratives that describe Moses ascending the mountain to speak with God. At that time, the mountain god was known as Yahweh, the "I AM that I am" personality.

Like much of the Old Testament's teachings, these are best seen as myths or simple fabrications designed to boost the Hebrews' morale and justify their status as the Chosen People before the arrival of Melchizedek.

Here is what we learn from the UB text:

“The Old Testament account of creation dates from long after the time of Moses; he never taught the Hebrews such a distorted story. But he did present a simple and condensed narrative of creation to the Israelites, hoping thereby to augment his appeal to worship the Creator, the Universal Father, whom he called the Lord God of Israel.

“In his early teachings, Moses very wisely did not attempt to go back of Adam’s time.... That the earlier traditions recognized pre-Adamic civilization is clearly shown by the fact that later editors, intending to eradicate all reference to human affairs before Adam’s time, neglected to remove the telltale reference to Cain’s emigration to the “land of Nod,” where he took himself a wife.

“The Hebrews had no written language in general usage for a long time after they reached Palestine. They learned the use of an alphabet from the neighboring Philistines, who were political refugees from the higher civilization of Crete. The Hebrews did little writing until about 900 B.C., and having no written language until such a late date, they had several different stories of creation in circulation, but after the Babylonian captivity they inclined more toward accepting a modified Mesopotamian version.

“When the Jewish priests returned to Jerusalem, they had already completed the writing of their narrative of the beginning of things. Soon they made claims that this recital was a recently discovered story of creation written by Moses. But the contemporary Hebrews of around 500 B.C. did not consider these writings to be divine revelations; they looked upon them much as later peoples regard mythological narratives.

“This spurious document, reputed to be the teachings of Moses, was brought to the attention of Ptolemy, the Greek king of Egypt, who had it translated into Greek by a commission of seventy scholars for his new library at Alexandria. And so this account found its place among those writings which subsequently became a part of the later collections of the “sacred scriptures” of the Hebrew and Christian religions. And through identification with these theological systems, such concepts for a long time profoundly influenced the philosophy of many Occidental peoples.” (UB74:8.7-12)

Yahweh, as the UB tells us, was a “volcano spirit.”

We read in the UB that, *“Yahweh was the god of the southern Palestinian tribes, who associated this concept of deity with Mount Horeb, the Sinai volcano. Yahweh was merely one of the hundreds and thousands of nature gods which held the attention and claimed the worship of the Semitic tribes and peoples.”* And *“Jehovah is a term which in recent times has been employed to designate the*

completed concept of Yahweh which finally evolved in the long Hebrew experience.” (UB 96:1.3 and 96.10)

Then:

“Up to about 2000 B.C., Mount Sinai was intermittently active as a volcano, occasional eruptions occurring as late as the time of the sojourn of the Israelites in this region. The fire and smoke, together with the thunderous detonations associated with the eruptions of this volcanic mountain, all impressed and awed the Bedouins of the surrounding regions and caused them greatly to fear Yahweh. This spirit of Mount Horeb later became the god of the Hebrew Semites, and they eventually believed him to be supreme over all other gods. (UB96:1.11)

“The Hebrews passed through henotheism and long believed in the existence of gods other than Yahweh, but they increasingly held that these foreign deities were subordinate to Yahweh.” (UB 96:1.13) Henotheism is the practice of adhering to one particular god out of several, especially by a family, tribe, or other group.

Recall that when Machiventa arrived, he informed the shepherds that he was sent from:

“El Elyon, the Most High, and the covenant of divine favor through faith, had been largely forgotten by the time of the Egyptian enslavement of the Semite peoples who were shortly to form the Hebrew nation. But throughout this period of captivity these Arabian

nomads maintained a lingering traditional belief in Yahweh as their racial deity.

“Yahweh was worshiped by more than one hundred separate Arabian tribes, and except for the tinge of the El Elyon concept of Melchizedek which persisted among the more educated classes of Egypt, including the mixed Hebrew and Egyptian stocks, the religion of the rank and file of the Hebrew captive slaves was a modified version of the old Yahweh ritual of magic and sacrifice.” (UB 96:2.5-6)

Note that Machiventa was not present to promote Yahweh or any of the other tribal gods of the early period Semites, but, as *The Urantia Book* tells us, “... *one of the purposes of Melchizedek’s incarnation [was]: That a religion of one God should be so fostered as to prepare the way for the earth bestowal of a Son of that one God. Michael could hardly come to Urantia until there existed a people believing in the Universal Father among whom he could appear.*”

Now, along comes Moses. The UB version of the events involving Moses is a matter of fact, not embellished by mythology. We find no parting of the Red Sea (or perhaps the Reed Sea), but we learn that Moses, a master of human psychology, demonstrated leadership that included his understanding of the mindset of the Bedouin tribes he led out of Egypt. And “[w]hile Moses comprehended the more advanced Egyptian religious philosophy, the Bedouin slaves knew little about such teachings, but they had never entirely

forgotten the god of Mount Horeb, whom their ancestors had called Yahweh.” (UB 96:4.1)

During their escape from Egypt, Moses and his followers set up camp close to Mount Horeb. “... *formulated a new and enlarged concept of Deity (derived from all his former beliefs), which he wisely decided to proclaim to his people as an expanded concept of their olden tribal god, Yahweh.*” And “[t]he fact that Yahweh was the god of the fleeing Hebrews explains why they tarried so long before the holy mountain of Sinai, and why they there received the ten commandments which Moses promulgated in the name of Yahweh, the god of Horeb.”

Then Providence comes along.

“It does not appear that Moses would ever have succeeded in the establishment of his somewhat advanced ceremonial worship and in keeping his followers intact for a quarter of a century had it not been for the violent eruption of Horeb during the third week of their worshipful sojourn at its base. “The mountain of Yahweh was consumed in fire, and the smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.” In view of this cataclysm, it is not surprising that Moses could impress upon his brethren the teaching that their God was ‘mighty, terrible, a devouring fire, fearful, and all-powerful.’

“Moses proclaimed that Yahweh was the Lord God of Israel, who had singled out the Hebrews as his chosen people; ...telling his followers that Yahweh was a hard taskmaster, a ‘jealous God.’

“Under the teachings of Moses this tribal nature god, Yahweh, became the Lord God of Israel, who followed them through the wilderness and even into exile, where he presently was conceived of as the God of all peoples. The later captivity that enslaved the Jews in Babylon finally liberated the evolving concept of Yahweh to assume the monotheistic role of the God of all nations.”
(UB 96:4.5-6, 4.8)

One more item of significance:

“Moses feared to proclaim the mercy of Yahweh, preferring to awe his people with the fear of the justice of God, saying: ‘The Lord your God is God of Gods, and Lord of Lords, a great God, a mighty and terrible God, who regards not man.’” And “Little of the mercy of God was taught the Hebrews during these early times. They learned of God as ‘the Almighty; the Lord is a man of war, God of battles, glorious in power, who dashes in pieces his enemies.’” (UB 96:5.6-7)

This doesn't seem to reflect the God of the New Testament—the God Jesus called his and our Father, embodying love, mercy, and forgiveness. Why is that? When Moses climbed the mountain, was he aware he was speaking with our Paradise Father—who, unlike the traditional view of

Paradise, communicates through His indwelling fragment, our Heavenly Father, the Thought Adjuster? Or was something else occurring? Throughout the Old Testament, Yahweh remains no kinder, gentler, nor less angry and jealous.

The question that arises is: Is Yahweh identical to the God of Jesus, the First Source and Center, or are they different entities?

Although our discussion of Yahweh will continue in another paper, the events on Mount Horeb (or Mount Sinai) draw our focus, as they mark the first major event that profoundly captivated the Hebrews and forever changed their religion.



MOUNT HOREB, ALSO KNOWN AS MOUNT SINAI, YAHWEH'S HANGOUT

Over time, Yahweh—originally the tribal mountain god associated with the volcano—transformed through Old Testament stories and myths into a more benevolent deity in the New Testament, as perceived by believers.

Timothy Wyllie’s seventh book in a series of eight (published before his untimely death) explores new ideas on the topics mentioned above.

For those unfamiliar with his books, the author befriended a “rebel angel,” a Watcher, who has been present since the beginning of the Dalamatia visitation by Caligastia and his Caligastia “one hundred,” roughly half a million years ago. Her name is Georgia, and she became a rebel angel, like many during the system-wide rebellion of Lucifer about 200,000 years ago. She befriended the author, and through Timothy’s automatic writing process, she shares the story of Timothy Wyllie’s life, alongside her own experiences from 200,000 B.C. to Machiventa’s efforts in Salem (Jerusalem) around 4000 years ago. Their journeys are described across eight books, the latest released in August 2021.

According to Georgia, Prince Caligastia aimed to become the “god” of Earth, our planet. This was a key reason for his alliance with Lucifer and Satan. His goal was to be recognized as the sole god of Earth, commanding all to submit to him alone. He realized that, due to the rebellion, many rebel angels and midwayers had been released into the world, causing chaos for its inhabitants—and they may still be active. Some rebel midwayers have taken on the roles of

gods within their territories, deceitfully tricking naive and ignorant populations.

One such group was situated near Mount Horeb, as Georgia mentions it, *“This ... midwayer clan who over the millennia will come the known as Yahweh—or by the more familiar name Jehovah....”* (Wyllie book 7 of the stories of Georgia, page 263, footnote 1)

“Although Yahweh was originally merely one of thousands of so-called nature gods (midwayers), he happened to be the local deity of the tribes around Mount Horeb—a semi-active volcano in the Sinai Peninsula. ...[I]t had been Yahweh and his worshippers whom Caligastia had chosen to feature as the purest example of his monotheism.” (Wyllie book 7, page 277)

Did Moses fall for deceit by rebel midwayers? It appears so. But what was Caligastia's reason for choosing that particular group? We quickly see the reasoning Georgia discovered, as explained in Wyllie's eighth book of Georgia's stories.

Frustrated with his closely aligned rebel midwayers scattered and uncooperative, Caligastia selected the volcano midwayers called Yahweh to advance his monotheistic message among the Semitic tribes in southern Palestine. It appeared he had no alternative, since during the long aftermath of the rebellion, most other midwayer groups had become independent or showed no interest in Caligastia's offerings, choosing to ignore him.

The Yahweh—also called Jehovah since the mid-second millennium—clan seemed prepared to cooperate with Caligastia, though only a few actually did. *“This small clan of midways had originally settled in the mountainous region straddling southern Palestine and east across the Dead Sea to present Jordan.”* They managed their affairs in a highly authoritarian manner. When events went smoothly, their priest would inspire and unify the community. However, during crises—such as a plague, famine, or a conflict with another tribe—the situation changed. The *“spirit of Caligastia’s monotheism ... would need to start all over again.”* (Footnote 2)

Recall from *The Urantia Book* the idea that the authors suggest: that the disruption of planetary spiritual evolution might be seen as a blessing in disguise, implying that more good ultimately came from the rebellion than harm.

A recurring idea in *A Course in Miracles* (ACIM) suggests that the Holy Spirit can transform what the ego creates to serve a beneficial purpose.

Whenever Jesus mentions the Holy Spirit in the Course, he likely refers to all the combined spiritual influences within us and around us, such as the Thought Adjuster, the Spirit of Truth, and the circuits of the Mother Spirit, which we call the Holy Spirit. It doesn't require much discernment to identify which of these spiritual entities are performing specific tasks, as the context makes it evident.

Reconsider Machiventa Melchizedek's role in the discussion. While he acknowledged that the concept of one God was already prevalent among the Semitic peoples, he chose not to reinvent the wheel, unlike *The Urantia Book's* approach. Instead, he leveraged the existing monotheism of Yahweh and Caligastia as a foundation. This strong monotheistic belief was then used to introduce the idea of a God of love, facilitated by Machiventa and his Salem teachers. The strategy proved very effective.

“It was only when entire clans turned away from worshipping Prince Caligastia as the Supreme Deity and toward the teachings of Melchizedek that the Prince finally understood what was really going on.” Now the people “... were turning away from the Prince in droves.” Melchizedek “... was using all those thousands of from years when Prince Caligastia was held supreme to piggyback his own belief system on top of it.”

“For Caligastia this was the final insult. It was as if he had been unwittingly working on the behalf of the MA [Multi-universe Administration] all along. It would never have occurred to him that Melchizedek was merely attempting to make eat best of a thoroughly difficult situation. ... Machiventa needed to start his mission somewhere. At least the priest of Jehovah had done something toward paving the way for his teaching of the One True God.

His [Caligastia's] midwayers had long since dismissed the Prince as a megalomaniac and had carved out their

own fiefdoms in the landscape of the minds of the people. And yet even their influence had been steadily diminishing over the recent millennia as human beings became progressively more independent minded.

“As Melchizedek’s revelation of El Elyon the Most High God gained progressively more purchase on the religious sensibility of the Semitic tribes who’d previously worshipped him, Caligastia became a shadow of his former self.

“... Melchizedek simply built on the Prince’s monotheism....

“The Prince would find himself panted as the devil, reigning over an imaginary region called hell—imaginary because it exist only the imagination human beings.

“The Prince will be confused with Lucifer and Satan by people ignorant of the true situation. He will be painted as the king of lies and the prince of darkness. He will find himself reviled and blamed for all the sins of the world until the time came that the once-glorious Prince Caligastia would not longer be believed to have ever existed—all but erased from the history of this troubled planet. (Footnote 2, pages 299-300)

After reading Georgia’s perspective on Yahweh and comparing it with the facts in *The Urantia Book*, I found the two narratives quite compatible and understood their

relationships. The only odd element is the tablet of the Ten Commandments given to Moses on the mountain. In both the Dalagastia administration and the Edenic garden life of Adam and Eve, there existed—at least for half a million years—seven of the ten commandments. This remains a mystery. We know the Paradise Father did not deliver the tablets, so who was responsible? Could it have been the midways? There seems to be more than what's immediately apparent.

Timothy Wyllie's numerous books are excellent reads. Georgia's stories of early prehistory (from our perspective) are significant within the context of *The Urantia Book*. I recommend them to anyone genuinely interested in understanding the evolution of our world, its descent into separation and egoism, and the way a personality who experienced it all fills in the gaps of the UB story. Georgia's stories are rich with insightful ideas, captivating situations, and even glimpses of life on other worlds, including how those civilizations responded to the rebellion.

Gloria the Watcher explains that our planet hosts numerous rebel angels, many of whom incarnate as humans with the largely unconscious goal of redeeming themselves to ascend to the Morontia worlds, just as we do. She mentions Timothy Wyllie as one of these angels.

A few years ago, I talked to Timothy. He mentioned, and Gloria also emphasizes, that people who pick up his books about the rebel angels are probably rebel angels heading home. I doubt I belong to that group, but it is what it is. In the end, we will understand much more than we do now—

yet, without Timothy, the mortal on Earth, and his ward to share their insights.

For that, we must wait.

An Update

A recent airing of a Farsightprime.com episode about remote viewing featured a remote viewer who went back in time to determine what happened at Gobekli Tepe. The site was in ruins in a manner that differed from other ancient ruins; it appeared to have been deliberately destroyed, not merely subjected to the ravages of time and weather. The remote viewer concluded that it was targeted for destruction. This aligns with the idea that, as Caligastia's home base, it was intentionally attacked and destroyed.



GÖBEKLI TEPE. ALLEGED PALACE OF PRINCE

Footnotes:

1. Timothy Wyllie, *The Rebel Angels Among Us: The Approaching Planetary Transformation*, published by Bear and Company, Rochester VT.
2. Timothy Wyllie, *Revelations of the Watchers: The Unfolding Destiny of the Rebel Angels*, published by Bear and Company, Rochester VT.
3. The Farsight.com episode can be seen at this link: <https://www.farsightprime.com/videos/mystery-of-gobekli-tepe-farsight>



What Our Sacred Books— and the Belief Systems Arising from Them—Have done to Our Religions

[NOTE: This essay does not aim to diminish the devotion of those who find spiritual meaning in our sacred texts. How many lives have been inspired by the study of the Bible and related writings? Rather, it offers a broader reflection on a series of mistakes that have caused some to misuse these texts for personal gain. This issue persists today.]

Christianity, often seen as an “organized” religion, is actually quite unorganized. It also doesn't necessarily align with the true meaning of 'Christian,' especially if that relates to the concept of Christ. Essentially, it's a mixed belief system—combining Jewish, Greek, Egyptian mystery schools, pagan influences, and a lot of nonsensical elements.

This short story explores three main ideas. The first is how the Old Testament nearly destroyed the Bible as we know it;

the second examines how the New Testament attempts to overcome this but falls significantly short. The third describes what occurred when these two ideas merged, leading to a culture of prejudice that began to dismantle the ancient classical world rooted in our history.

So, where do we stand today? We're significantly behind where we should be at this stage of our civilization's development. What steps can be taken now? That discussion is for another time. First, we need to understand what went wrong.

How the Old Testament Nearly Ended Christianity

The Old Testament is not originally a Christian text; it originates from Jewish Hebrew scriptures. How did it come to be included in the Christian Bible, and what influence did it have on the New Testament?

The answers to these questions are multi-layered, often prompting more questions and making us wonder if we should abandon the Bible and seek truth elsewhere until it truly resonates within us. However, we are not there yet, so we continue. In summary, here are the reasons why the Old Testament is included.

The Old Testament, particularly the Torah and other Hebraic traditions and texts from the extensive history of the Jewish people, laid the groundwork for the emergence of Christianity. Jesus was born a Jew and grew up in a Jewish home alongside his siblings and friends. He learned at the

synagogue in Nazareth and demonstrated a strong understanding of the scriptures written by early authors. He distinguished between scriptures from wise prophets, who appeared spiritually connected, and those that were simply stories teaching Hebrew children how to live their lives.

Much of the true history of the Hebrew people was deliberately lost during their captivity in Babylon, from 605 BCE to 539 BCE. To boost morale, priests and scribes invented many stories in the early books of the Torah, enriching the Hebrews' narrative with miracles. They depicted episodes involving Moses and others to emphasize the idea that the Hebrews are the “chosen people.” As is typical in patriarchal societies, men often marginalized women’s roles, viewing them as property and excluding them from many activities, including reading scriptures. Based on their religious beliefs from the Torah, Hebrew customs became very strict. Besides the commandments, there were another 613 rules to follow, some of which were quite trivial.

Jesus, while fully understanding the scriptures and rules of the Hebrew tradition, frequently warned his Apostles about the discernment needed to understand the true meaning behind some Old Testament prophets. However, he told them to ignore much of the false and biased material found in the old scriptures, most of which were not penned by enlightened scribes but by those seeking to control the people — similar to modern times.

Since all the Apostles were Jewish and received a typical Jewish education, they clung to many rituals and ceremonies

from their upbringing. Shortly after Jesus's departure, Peter crafted a new story about Jesus, omitting many of His teachings from these so-called "Christian" practices. This narrative is the one most of us learned growing up and is still taught today: Jesus was born in a manger, crucified, and resurrected. Amen. He walked on water, fed five thousand men, women, and children with a few fish and bread, turned water into wine, and brought some people back from the dead while healing others.

One of the most objectionable rituals, arguably the worst, is the atonement doctrine, which claims that Jesus, as God's son, had to be sacrificed to God to save humanity from sin. The idea of sacrifice has deep roots in Jewish tradition. They practiced animal sacrifices on special religious occasions like Passover. (Note that this was an improvement over earlier practices, such as human sacrifices—like firstborn sons—which were common before Abraham was persuaded by Machiventa Melchizedek that such sacrifices were unacceptable.)

Returning to the core of the Old Testament reveals many ideas about God that conflict with the New Testament perspective. This causes confusion for many modern believers. How can there be two contrasting portrayals of God, and how can they be reconciled? Additionally, there are numerous differing interpretations of how to live, act, or behave according to the sacred texts. Faced with these inconsistencies, it's understandable to question whether the Bible is truly inspired by God. Unfortunately, we are all human. Did the authors misunderstand divine messages?

Did they possess hidden agendas that we now overlook? Or are the messages clearer than they appear?

It's important to note that, although it may seem trivial now, including the Old Testament in our Christian Bible prompts essential questions. When and how did this integration occur? What considerations influenced their decision?

Before we address those questions, let's examine the next section: how the New Testament aimed to correct the early misconceptions and where it ultimately fell short.

How the New Testament Attempts to Overcome the Initial Flawed Idea, but Falls Short

The differences between Jesus' teachings, reflected in his life, and the stories in the New Testament show that the Apostles who authored the gospels overlooked much of Jesus' message. Paul (Saul of Tarsus) later developed his own interpretation of Christianity, leading to further division. Additionally, many scribes and priests modified the original gospels by adding preferred material and removing disagreeable content. This is somewhat understandable, considering that the four gospels were written decades after Jesus' death, with ongoing editing and rewriting by believers and others over centuries.

During the first two centuries, numerous spiritual scholars focused on Jesus' teachings, leading to diverse conclusions about God, Jesus, and his message. Some believed Jesus was a divine incarnation sent to share Gnosis, or inner

knowledge, with the world. Others dismissed the incarnation but still saw Jesus as a guide to achieving divinity in life. Today, many of us view him as both a divine incarnation and a teacher of how to live out that divinity. The core idea was that Gnosis represented the inner truth revealed through Jesus.

Another Gnostic idea was that a spark of divinity exists within every individual. Although this concept was often overlooked or forgotten by mainstream fundamentalist Christian traditions, it remains a core teaching of Jesus. The New Thought movement, emerging in the late nineteenth century, embraced this idea and continues to uphold it today.

Numerous versions of evolving Gnostic thought exhibited great variability, some quite trivial. The main point is that many writings about Jesus, his teachings, and his life resemble *The Urantia Book* more than the Bible. Since they did not align with the dominant Christian ideas promoted by Paul and others, these texts were suppressed, and many were destroyed in the early Fourth Century. Nonetheless, much of the Gnostic perspective was revived with the discovery of the Nag Hammadi texts in Egypt in 1945.

The key moment in the development—or possible non-development—of Christianity came when Emperor Constantine made Christianity the official religion of Rome in 325 CE. At the First Council of Nicaea, many early Christian texts and knowledge were discarded as efforts were made to create a unified understanding of Christianity. This led to the final version of the document that would become

the New Testament. Combined with the Old Testament, it formed the Bible we know today, though with around 2000 modern variations. The most significant outcome of this meeting was the decision to include the Old Testament in the Christian Bible.

An effort to remove the Old Testament from the Christian Bible ultimately failed. Advocates for separation pointed to the stark contrast between the wrathful, jealous Yahweh of the Old Testament and the loving, merciful God shown in Christian texts, a contrast that could not be reconciled. Despite this, the process aimed to attract both Jewish and Christian believers. Additionally, the image of an angry, jealous God was employed as a warning to those still worshipping the old Roman gods.

But now the trouble starts. Declaring a set of stories, letters, and some compelling gospels as the ultimate sacred text for all of Christianity—frozen in time and excluding alternative viewpoints, some of which were more enlightened—along with the bulky mythical stories of Hebraic theology, there we are.

By the end of the process of unifying various sacred texts—while discarding those that didn't fit the delegates' preconceived ideas—Christians across the Roman Empire finally understood their status. No longer marginalized, crucified, or fed to beasts for Roman entertainment, they emerged as the new “chosen people.” What potential issues might still arise?

Then things got worse.

The Destruction of the Classical World

Religious extremism, regardless of its location, offers nothing particularly satisfying.

There is widespread evidence showing how extreme religious beliefs have led to conflicts among many countries competing for influence and prestige. We have seen historic monuments, sacred temples, and statues that have stood for centuries destroyed—some for thousands of years. We have seen evidence of the killings of “non-believers” and the desire to obliterate entire villages and cities if the inhabitants refused to convert to the “right” religion. And much more.

I'm not talking about the recent conflicts in the Middle East in the early 2000s. Those are minor compared to the devastation inflicted by the new Christian extremists on ancient Greek, Roman, and Levant cultures after they rose to prominence as the Chosen Ones, the Christians.

In just over two and a half centuries, the newly designated “Christians,” who fervently believed in the Bible and its literal interpretation, transformed into religious zealots and extremists after Rome recognized Christianity as its official religion. Although not the sole reason for the fall of the Roman Empire, this intense religious fanaticism played a significant role in the destruction of over 80% of classical art, architecture, sculpture, literature, and intellectual works. These extremists thought they had the right to kill anyone

who refused to convert to Christianity. Does this sound familiar?

The result is significantly more severe than ISIS's attempts to create a Caliphate in the Middle East. Imagine the consequences if ISIS, along with its affiliates and subordinate groups, had been given free rein for over two centuries, with support from countries like Saudi Arabia, Yemen, and others in the region.

By the end of this period, the Roman world had vanished. The destruction caused by these so-called Christians—many of whom were just troublemakers exploiting the new status of Bible followers—remains impactful. Paul's theology and Hebrew mythology continue to influence us today. This God was vengeful, angry, and jealous, tempered by Christ's loving ministry but lacking actual love. Still, the state-sponsored violence throughout the Roman Empire left little cultural heritage for civilization to learn from for centuries. Combined with the Roman Empire's failure to defend its now-diminished territory, this contributed to what is commonly called the Dark Ages, more accurately known as the Early and Middle Ages. The Roman world was vulnerable to northern and eastern invaders, as there was nothing to stop them. The Roman Empire was gone, unable to stop the armies of the steppes from destroying it.

Claiming that the specified version of Christianity was completely blameless for the decline of the Roman Empire and the start of the Dark and Middle Ages is as inaccurate as asserting it was the sole cause. Reality is rarely as simple as it

appears initially, especially without enough information about what actually occurred during that period. Multiple factors contributed, including the invading armies from the north and east, a minor ice age from the tenth to thirteenth centuries that led to widespread famine, and the detrimental impact of the Black Plague.

Some historians argue that the renewed emphasis on divine ideas emerged during the Italian Renaissance, marking the beginning of a new civilization. However, this is an exaggeration, as the Middle Ages also experienced many significant advancements. For example, during Charlemagne's reign in the 8th century, the Carolingian minuscule script was developed, which revolutionized reading and writing by making documents easier and faster to copy. This development helped preserve many ancient texts from that era.

Even the early Church responded by establishing charities to distribute food, clothing, and financial assistance to those in need. Much of their work during those centuries was beneficial. The church played a pivotal role in preserving essential teachings, fostering the development of logic and philosophy, and emphasizing the pursuit of truth. Many of our earliest texts were stored securely in religious institutions until they could be shared again, helping priests and others to advance civilization beyond previous levels.

The mythologies of the Dark Ages often suggest that no positive developments were happening globally. However, this view ignores the significant progress made in

technology, trade, art, and literature, which stemmed from interactions with non-Western regions like China, India, Africa, and the Levant—then a major crossroads of the world.

It is essential to note that while Western civilization stagnated during the decline of the Roman Empire, its Eastern counterpart, which followed the Eastern Orthodox Church, fared significantly better and continued to prosper until the 15th century. Could this be partly because the religious beliefs here aligned more closely with Jesus' original teachings instead of Paul's interpretations?

In the West, the resurgence or re-emergence of Christian values rooted in Jesus' teachings broke away from the old eye-for-an-eye mentality, inspiring new ideas across science, the arts, philosophy, and religion. After many in the religious community actively tried to understand their faith, this led to upheavals in church doctrines and the emergence of new theological fields—such as the Reformation and later the New Thought movements—indicating a gradual movement toward peaceful religious unity worldwide, despite the occasional rise of radical extremist activity.

However, to avoid becoming complacent too soon, we must remain vigilant against reverting to outdated ways of thinking and acting. It doesn't require much time to undo in a few years what the rest of the world has spent centuries striving to build. These destructive forces are no longer mainly physical; they find easy refuge in human minds, which could be called spirit poisons. Today, the dominant

sentiment in our government appears to be “fear,” leading to many regulations and infringements on civil liberties. This fear covers almost everything and everyone, whether related to ethnicity, religion, economic turmoil, political instability, potential pandemics, and beyond.

These fears, combined with unethical and immoral leadership across government, corporations, and religious institutions, create a collective consciousness and a counter-consciousness that ensure societal upheaval.

As UB readers, we recognize that change is inevitable and will occur eventually, even if it takes time. Some of us may not see it during our lifetime, but we hold a strong conviction that it will happen. Nothing can stop it.

Footnotes:

1. Mostly this is a story about Western Civilization’s grasp of religion. It does not concern itself with the religions of the East, as they each have their own set of difficulties with their own stories to tell.
2. Much of this comes from my own reflections after much study into the secret books, focusing on our Hebrew and Christian heritage, aided by my understanding of *The Urantia Book* and *Your Evolving Soul* by Byron Belitsos.
3. Other material comes by way of Wikipedia and the Gnostic gospels of Hag Hammadi.
4. For part C, I refer you to a new book, *The Darkening Age: The Christian Destruction of the Classical World* by author Catherine Nixey.



Who or What does the Term “Lord” Refer To?

Throughout our lives, we've frequently come across the term "the Lord." Sometimes, it refers to Jesus, and other times, it signifies God. Which interpretation is correct? Are both acceptable? If they are, what justifies this? Doesn't this make religious doctrine even more complex?

To clarify this, we need to examine the origins and context behind the term "Lord."

Let's begin with Wikipedia:

Lord is an appellation for a person or deity who has authority, control, or power over others acting like a master, a chief, or a ruler.[1][2] The appellation can also denote certain persons who hold a title of the peerage in the United Kingdom, or are entitled to courtesy titles. The collective "Lords" can refer to a group or body of peers.

That clears things up, doesn't it?

Etymologically speaking, someone has traced the origin of the word can be traced back to the Old English word hlāford which originated from hlāfweard meaning

"loaf-ward" or "bread keeper", reflecting the Germanic tribal custom of a chieftain providing food for his followers.

During feudal times, the title “Lord of the Manor” developed within the English medieval hierarchy. The word “Laird” has Scottish origins, while “Lard” stems from Middle English. Today, “Lord” is a broad term for peerage in the UK and also a courtesy title for the children of high-ranking peers, such as “little Lord” followed by their name. The UK Supreme Court has used the term to refer to the “Law Lords.” In many countries, members of religious orders may also be addressed as “My Lord” or similar variations.

Previously, this title mostly applied to men, but it is now also frequently used for women, such as with Lord Mayors.

In a religious context, the Hebrew name YHWH is usually translated as “the Lord,” depending on the Bible version. In the New Testament, Jesus is also known as “Lord.” The term “Lord” is used across different religious traditions to signify a divine presence.

In the Old Testament, Moses visits Mt. Horeb and speaks with either the *Angel of the Lord* or the *Lord*. Which is it anyway? Curious minds want to know.

Personally, I now often interpret the phrase “Oh, my Lord” as referring to my boss rather than its usual meaning. After ‘lording’ over you on this issue, I hope we’ve clarified our mutual understanding.

Staying simple and clear. Maybe....



Why are Christians Not Very Engaged in Religion?

Why, indeed? Is it just too dull, overly political, lacking depth, or frequently ridden with disagreements? It could be a mix of these reasons and others.

Lately, I've been reflecting on this question. As I realize the extent of disinterest among ordinary Christians in this country, my curiosity to understand why grows. I don't mean to suggest that everyone falls into the general trends mentioned or to criticize those with different beliefs; they are aware of their own perspectives. That said...

In Western and Northern Europe, Christianity seems almost vanished, replaced by secularism and material pursuits. Conversely, in Southern Europe, Roman Catholicism still retains some significance, although it is in decline. Despite these general trends, I want to explore how this particular nation, which considers itself religious, has become so superficial in its faith.

I am unsure, but I suspect that Judaism and Islam have more active worshippers than we see in Christian countries. Our media indicates this. Concerning Judaism, I found that:

“Public worship is very important to Jews for many reasons: it gives Jews an opportunity to listen to and reflect on readings from the Torah and the rest of the Tenakh. It unites the Jewish community, it allows Jews to show love to God, which is a requirement of the Torah.

“Jewish identity relies largely on religious practices. Rituals mark the important stages in a Jew’s life, and Jews celebrate many festivals throughout the year to remember important events in Jewish history. Worship of God is central to the Jewish faith. Many Jews place great importance on prayer and on worship in the synagogue.” (<https://www.bbc.co.uk/bitesize/guides/z4kg4qt/revision/1>)

The openly public aspect of Jewish worship might make it particularly visible to others.

Concerning Islam, we note:

“... the concept of worship in Islam is all-encompassing and incorporates ritual worship as well as common daily tasks. This pamphlet discusses the balance Islam encourages between [their] spiritual and worldly endeavors, while also explaining core rites Muslims perform to worship God.

“In Islam, worship is the very purpose of our existence. God declares in the Quran, the holy book of Islam, “I did not create ... mankind except to worship Me” (51:56)

“Worshipping God is a comprehensive concept within Islam. Along with traditional rituals, such as praying and fasting, it also consists of any lawful action a person does with God-consciousness and in the hopes of earning reward from Almighty God. Therefore, devoting oneself to God in Islam does not require a person to enter a place of worship nor embrace monasticism. Rather, fulfilling this purpose of life is an active daily pursuit from the Islamic perspective. Hence, a Muslim can be engaged in worship throughout the day, be it at home, work or anywhere else.” (<https://www.whyislam.org/brochures/worship-in-islam/>)

In Hinduism, Buddhism, and various other religions, we see passionate devotion among followers, regardless of its truth. Sometimes, this worship by a particular sect can intensify into fanaticism and extremism, posing a threat to social stability.

In Christianity, especially among fundamental Protestant groups and less so in Catholicism, worship can sometimes seem superficial. This is partly due to a prevalent materialism—the focus on possessions, entertainment, activities, and self-gratification—that tends to prioritize physical needs over mental and spiritual growth.

Despite this, enormous church buildings are still being constructed, capable of holding hundreds or even thousands of people. While these churches often draw large crowds, attendance has decreased since the pandemic. Reports suggest that the focus has shifted more towards music and performances than meaningful teachings, resembling a one-hour concert with brief references to Old Testament messages. During Easter, emphasis is placed on the crucifixion and Jesus's death, depicted as the cost for God's willingness to forgive humanity's sins—especially those of Christians. Conversely, New Thought churches usually see lower attendance since they emphasize the message's quality over musical or performance elements.

Worship often feels like a weekly chore completed before returning to everyday life.

Why? That's the question I have. Maybe the answer is found in life's simplicity: minimal thinking needed; simply take in a message that might not be completely understood; enjoy the music when it feels right; hum along with others; then greet (or elbow bump) the minister as you leave to watch the afternoon game.

The Founding Fathers of our nation viewed religion differently, focusing on preventing the government from establishing a state religion rather than endorsing any specific faith. They did not favor any particular religion, as long as personal religious freedom was preserved. This

principle highlights the key difference between religion and government, and between church and state.

It's important to note that it does not explicitly mention Christianity or any other faith. This underscores the importance of the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." Additionally, it's crucial to understand that this amendment is the first of the original Bill of Rights, emphasizing its importance to the Founding Fathers.

However, some individuals or organizations try to promote the idea of a national religion referencing our Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Furthermore, Lincoln's Gettysburg Address expresses this idea: "... that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."

Religion is a personal matter for each individual and should be practiced based on one's own beliefs and conscience. Most of our Founding Fathers were religious, primarily Protestant, though they belonged to different denominations. While the village church often served as a non-denominational space

for civic and political meetings, the founders emphasized the importance of separating church and state.

These thinkers based their views on religion on the best Christian values of their time, which were rooted in the core principles of Western Civilization. They were aware of the chaos that could arise from differing beliefs among followers, drawing on the history of religious wars in Europe and beyond.

Overall, they seemed to trust a Deity more than traditional orthodoxy. This view allowed individuals more freedom in their worship choices and lessened the control of any central authority over religious practices. Each person could decide when, how, and with whom to worship. This raises the question: how could a government ever agree on the true nature of worship?

The founders strongly endorsed the freedom of worship but rejected any duty to perform it. In other words, it signifies a release from religious constraints.

Indeed, most of our early ancestors came from a Christian background. Therefore, I think this is relevant:

“The genius of the founding fathers is they understood that Christianity could not only stand on its own but would thrive without being written into the laws and founding documents of the country. In fact, it was likely their own “faith” that led them to this conclusion. Many of the founding fathers—

Washington, Jefferson, Franklin, Madison and Monroe—practiced a faith called Deism. Deism is a philosophical belief in human reason as a reliable means of solving social and political problems. Deists believe in a supreme being who created the universe to operate solely by natural laws—and after creation, is absent from the world. This belief in reason over dogma helped guide the founders toward a system of government that respected faiths like Christianity, while purposely isolating both from encroaching on one another so as not to dilute the overall purpose and objectives of either.

"If the founders were dogmatic about anything, it was the belief that a person's faith should not be intruded upon by government and that religious doctrine should not be written into governance."
(<https://www.americanprogress.org/issues/religion/news/2008/01/08/3794/the-founding-fathers-religious-wisdom/>)

As a result, our Constitution prohibits the establishment of an official church, as emphasized in the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." These two parts, called the "establishment clause" and the "free exercise clause," form the basis for the Supreme Court's rulings on the separation of church and state.

For example, in *Everson v. Board of Education* (1947), the Court cited Thomas Jefferson's writings to support the idea

of "a wall of separation between church and State," although the precise boundaries of this separation are still debated. Justice Hugo Black stated:

"The 'establishment of religion' clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions or prefer one religion over another. Neither can force nor influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or non-attendance. No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between Church and State.'" 330 U.S. 1, 15-16.

This also extends to the states. By 1833, states identifying as Christian had "disestablished religion." Neither the states nor the Federal government can obstruct the free exercise of religion or use taxes to support any particular religion. "*Ten*

years after the Constitutional Convention ended its work, the country assured the world that the United States was a secular state, and that its negotiations would adhere to the rule of law, not the dictates of the Christian faith.”

At the beginning of the 1800s, a series of religious revivals known as the Great Awakenings occurred. These revivals significantly boosted church attendance and encouraged many to join various Protestant denominations, marking the beginning of the evangelism movement. This movement persisted into the early 1900s and included people of African descent.

In the late 19th century, *New Thought* religions emerged with an emphasis on cultivating deeper spiritual connections to biblical texts, particularly those in the New Testament. Nonetheless, their congregations stayed small compared to larger, mainstream Protestant churches because their teachings tended to be too abstract for secular attendees, who favored more direct and materialistic messages.

Overall, these episodes of religious fervor were accompanied by conflict. Different Protestant sects held varying views on how to interpret—or whether to interpret—the Bible. In the early 20th century, strict fundamentalists focused on opposing what they saw as contradictions in biblical language or doctrines. Some Southern Baptist ministers were removed for not adhering closely enough to fundamentalist principles. This rise of fundamentalism hindered the church's efforts for global outreach.

Later, some described a “religious depression” in the U.S., occurring alongside the economic downturn.

“The identification of Protestantism with American culture undermined the religious messages. The fundamentalist churches [became] over expanded and were financially troubled. The mainstream churches... lost their self-confidence in terms of whether their social gospel was needed in an age of prosperity, especially since the great reform of prohibition was a failure.” Even missionary outreach from the major denominations began to decline. Ultimately, the evangelical and fundamentalist churches “... collapsed financially with the overwhelming magnitude of the economic disaster for ordinary Americans.”

As churches declined, the Federal government took on the responsibility of social safety nets, a role formerly managed by churches that had encouraged conversions to their denominations. During the depression, national leaders argued that war was the only way out. This situation made churches realize the significance of international affairs, resulting in a broader acceptance of the Catholic Church. Although many Americans who served abroad promoted tolerance toward diverse cultures, differences still remained.

At this point, an opportunity arose for a national revival of Christian values, driven by strategic partnerships among religious leaders, politicians, and Madison Avenue. In the 1950s, right-wing Christian nationalists declared the United States a Christian nation, emphasizing its Christian roots. *“They preach American exceptionalism, oppose liberal*

scholars, and emphasize the Christian identity of many Founding Fathers,” conveniently discarding the actual intentions and thinking of the Founding Fathers. An early Supreme Court decision in 1892 established that the United States was not a Christian nation, but rather a designation of a historical nature, rather than a legal standard.¹

However, the door was opened, resulting in a series of court cases in which plaintiffs sought to access state or federal taxpayer funds for religious purposes. In 1947, the concept of “separation of church and state” became a crucial part of the Establishment Clause, allowing government funds to be used for transportation to religious schools. By 1949, Bible reading was allowed in at least 37 states. *“In 1960, 42 per cent of school districts nationwide tolerated or required Bible reading, and 50 per cent reported some form of homeroom daily devotional exercise.”* But since 1962, “... the Supreme Court has repeatedly ruled that prayers organized by public school officials *are unconstitutional.*”¹

Why did the alliance between religion and the state develop in the mid-20th century? The story becomes more complex, but it is generally connected to the increasing influence of certain religious leaders who gained access to state and federal legislatures. Alongside politicians and influential industrialists, they collaborated to spread their beliefs to the public, utilizing their economic and industrial power.

During this time, references to God were added to the Pledge of Allegiance. In 1957, this sentiment also appeared on U.S. currency as well. *“In God We Trust”* is now the official motto

of the United States, having replaced E pluribus unum, a change initiated under President Eisenhower in 1956. (It is worth noting that this phrase had appeared on the two-cent coin since 1862.) (https://en.wikipedia.org/wiki/In_God_We_Trust)

Some groups protested, claiming that the religious reference violates the First Amendment's Establishment Clause. They call for removing the phrase from currency and public areas. However, legal challenges have not effectively contested the doctrine of accommodationism, which allows the government to support religious institutions as long as such support is equitable.

And in 1954, “... *in response to the Communist threat of the times, President Eisenhower encouraged Congress to add the words "under God" in the Pledge of Allegiance.*” (<https://www.ushistory.org/documents/pledge.htm>)

Although this may seem "innocent" at first, given how these changes originated, it was unlikely to be the final outcome. It wasn't. From the Eisenhower administration through the George W. Bush era, both political parties aimed to portray themselves as the parties closely associated with religion—especially evangelism. The Republicans pioneered efforts to incorporate as much “religion” into their platforms as possible, implying a strong link between religion, the nation, and the flag, all part of a broader goal to establish a religious, ideally Christian, country.

Multiple efforts have aimed to go beyond just the phrase "In God We Trust," with "one nation under God" becoming ingrained in our collective consciousness. This seems to have been effective, even despite the Supreme Court's rulings against school prayers and Bible readings. These rulings faced substantial backlash from groups accusing the Court of trying to remove God from public life. Nevertheless, the Court has not challenged the slogans, as they are seen to stay within the limits of the Establishment Clause, while still aligning with the Founding Fathers' views on the sovereignty of the principles in our founding documents.

While evangelical individuals, their pastors, and congressmen vigorously supported legislation to overturn the Supreme Court's decisions, larger religious groups—including those that are Christian, Jewish, Islamic, or others—acknowledged the dangers of allowing or mandating prayer in schools. The core question was always, "whose prayer?" What language would it be in? Who created it? Was it based on Christianity, or did it originate from a different faith system?

The only organization attempting to address these issues created a vague, overly broad prayer that hardly resembled a genuine prayer; it ultimately became a mechanical list of terms without personal significance for the worshiper.

In short—though the full story is in the book—the Republicans found it advantageous to combine national pride, which resonated widely with Americans, with religious identity. Evangelicals, who often interpret Bible stories

literally, were particularly attracted to this approach. They frequently believed that the Founding Fathers founded the nation on Christian principles, though not necessarily on Christian values.

To sustain pressure and highlight religious devotion, some influential industry figures enlisted top Hollywood stars of the era. Walt Disney also participated, promoting his newly opened Disneyland.

It didn't take long for the Democratic Party to recognize this tactic and modify it to attract half of all Democrats.

Reflecting on the Supreme Court rulings that eliminated prayer and Bible readings from schools, evangelicals saw this as a major setback, leading to protests by small-town ministers, thousands of believers, and many congressmen. Conversely, mainstream religious groups supported these court decisions. Just suggesting that prayer be included in classrooms sparked complex questions about whose prayer it should be, who would choose it, and whether it would be Christian, Jewish, Muslim, or even atheistic.

Most national religious groups and organizations acknowledge that formulating a prayer favoring one faith over another poses risks. Such actions could lead to societal conflicts, something the Founders endeavored to avoid. Their words—whether inscribed on coins or in the Pledge of Allegiance—stressed that “*Congress shall make no law respecting an establishment of religion, or prohibiting the*

free exercise thereof..." Any effort to bypass this principle would breach the Constitution.

What about the phrases "In God We Trust" and "one nation under God"? Do they violate that law? Courts usually steer clear of these questions, claiming that these well-known expressions are deeply rooted in our culture and do not threaten the First Amendment. After all, most religions, if not all, acknowledge God. (In this context, atheism is not regarded as a religion.)

Currently, efforts continue to create the perception, and perhaps the actuality, of establishing this nation as a Christian-majority country with a predominantly white foundation. Some initiatives aimed to include Jesus in public events, but these received only limited backing, underscoring the risks many Christians saw in pursuing that path.

This major public effort to promote certain religious, mainly evangelical, beliefs aims to gain popular support for specific societal views. Whether these perspectives are shaped by government, religious authorities, industry, military, or commercial and entertainment sectors—either secretly or openly—the objective stays consistent. The public is seen as unable to think independently and needs direction. When subtle influence doesn't work, the tactics shift to direct and unapologetic methods.

The momentum keeps building, yet resistance remains strong. Recent Supreme Court decisions reveal that the hopes placed on a Republican-appointed court haven't fully

come to fruition, but there's a positive aspect. Precedent remains crucial. Logical reasoning still matters. The Constitution continues to hold importance.

However, this does not guarantee a lasting separation of church and state, especially as ongoing efforts aim to balance religious and secular interests in specific contexts and groups. A recent example of this is the court's 7-2 decision stating, "... federal employment discrimination laws do not apply to teachers whose duties include instruction in religion at schools run by churches." (NYTimes July 8, 2020)

"The court has been active in considering the relationship between church and state, generally siding with religious groups. It has ruled in recent years that a state must let a church participate in a government aid program, that a war memorial in the shape of a cross could remain on public property and that town boards may start their meetings with sectarian prayers. Last week, it said state programs that provide scholarships to students in private schools may not exclude religious schools."

This won't be the last time; that much is certain. So, the beat goes on.

Just going along with what it means to be a Christian without understanding its deeper meaning is like being a sheep letting the wolf roam freely. Simply stating that you're an evangelist without understanding its implications can lead to

conforming to prescribed religious beliefs. This endangers not only our way of life but also threatens other faiths.

This leads to the essay's title. As a country, our interest in religion is less about faith itself and more about using it as a tool for power and influence over those with different beliefs.

If we truly valued religion, we would seek out numerous chances to understand what it genuinely means to be religious or spiritual. Doing so demands effort and time, yet few recognize the benefits that such understanding brings. Typically, those who appreciate this path are already engaged in it or have made significant progress.

When someone makes significant progress on this journey—remember, it's a journey, not a destination—their lives change profoundly. They no longer fit the typical pattern of attending once a week for an hour. Their existence becomes notably different from others. They often become less fearful, possibly even fearless, about the future. Whatever occurs, they trust it will be okay; everything is fine. They experience more happiness, care less about material things, are more aware of their environment, and genuinely embrace life.

My view of modern Christianity in America is similar to how many see big pharma, big medicine, big banks, big industry, and big government. There's little benefit in such vast operations. The slogan "Too big to fail" ultimately suggests that the rest of us will end up paying the price.

“True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is man’s attempt to socialize the worship of individual religionists.” (UB143:7.2) Religion is meant to be a personal journey, unlike institutionalized forms, which do not represent true faith, similar to a wolf disguised as a sheep.

Organized religious groups have experienced minimal change over the past 1500 years. Only in recent times have we begun to observe advances in spiritual comprehension and intellectual development that foster true religious and spiritual experiences. Nonetheless, it's crucial to understand that within any religion, values can easily become distorted, causing facts to eclipse genuine truth. People can become so caught up in religious conformity and self-righteousness that they close off space in their hearts and minds for authentic spiritual understanding.

Now is the moment for Christianity to move beyond the complexities of Pauline doctrine and embrace a new direction. This change is evident in the increasing interest in spirituality and the declining attendance at churches. The guidance we seek is within reach; take a moment to reflect and reconnect with God. You know where to find Him, right? As Jesus suggested, He is within each of us. Speak to Him, ask about your path, and then pause to listen for His reply. It will come in some form or another.

Footnote:

A. Keven M. Kruse, *One Nation Under God: How Corporate America Invented Christian America*, page unknown (I know. That is very sloppy of me.)



Why?

Why do theological researchers and theologians tend to accept Biblical statements as fixed truths, investing much effort in theorizing and debating endless interpretive variations and metaphysical ideas based on these scriptures? Why not consider revelatory statements and writings that are more current, factual— even if from sources they find questionable—and more logical than their usual choices?

It's a rather lengthy question, but I thought of it today when I found a book on my bookshelf that I had purchased but not yet opened.

The book, *Reading Judas: The Gospel of Judas and the Shaping of Christianity*, led me to wonder: Why do scholars and philosophers treat The Urantia Papers less seriously than the Old and New Testaments?

Is it because the information source isn't viewed as credible, perhaps because it's seen as stemming from aliens, or, as we prefer to call them, celestial beings? Are celestial sources any more dubious than the mythology found in sacred texts, which are often contradictory, confusing, and lack a cohesive narrative? This is especially noticeable in much of the New Testament, where the four gospels vary considerably in content.

Sacred texts sometimes reflect the work of their attributed author, but often they do not. For example, the four gospels—Matthew, Mark, Luke, and John—each tell different versions of the same events. This variability is understandable, given that they were written decades after Jesus's death. Some were attributed to different authors or dictated to scribes long after the events, when memories might have been less accurate.

Moreover, the gospels underwent changes through intentional or unintentional alterations or outright corruption, driven by a copyist's agenda. Some details are lost, others fabricated, and some omitted because they do not conform to pre-existing notions of what should or should not be included.

Additionally, many Gnostic texts were excluded from the Bible, many of which align more closely with our understanding of Jesus' teachings than the Bible itself. In fact, it was Elaine Pagels' first book, *The Gnostic Gospels*, that initiated my journey to seek truth, wherever it may lead.

As *Urantia Book* readers, we recognize the Bible's limitations. Reading it literally without interpretation is impossible, and interpreting it literally often introduces personal biases. While metaphysical interpretations can help deepen understanding of biblical ideas, they may also result in misleading conclusions.

Returning to Elaine Pagels' and Karen L. King's work on the mentioned book, the reader is quickly aware of the

significant inferences and assumptions needed to support a thesis. This often involves numerous theoretical digressions that may or may not provide valuable insights. For example, debates over authorship and chronology are endless, and considering each author's possible motives adds further complexity. It's similar to slowly moving a locomotive forward.

What we appreciate about *The Urantia Book* is that it offers a consistent narrative that truly resonates with us. I emphasize 'cohesive' because it is not meant to be exhaustive; instead, it is as complete as our human understanding allows. Attempting to include more would go against some principles the revelators stated they would not pursue—for our benefit. Currently, it can seem intimidating to many religious people who find reassurance in the stories of the Bible, which exists in about 2000 different editions.

Imagine if more philosophers, theologians, and scientists regarded *The Urantia Book* as its own claim. Using it as a foundation for discovery, similar to biblical studies, could lead to remarkable adventures. An open mind and curiosity can take us on one of the greatest journeys. Meanwhile, we can admire the creative works of those who treat it seriously, like James Cameron with *Avatar* and Gene Roddenberry with *Star Trek*.

I'm sure I will have more comments on the Gospel of Judas book. (It wasn't written by Judas, but over a hundred years later in the second century by an unknown author!) I'll see where it takes me and report back later.

C H A P T E R 1 4

Spirit



Choose Carefully, But Choose Rightly

We are constantly influenced by spiritual forces around us.

We are also influenced by non-spiritual forces, some of which directly oppose the spirit. Ultimately, it is up to us to decide which influences to *focus* on. The choices we make reveal our level of spiritual maturity or immaturity.

Naturally, we can't focus **only** on positive or uplifting influences, including non-spiritual ones. Our world is limited by reality, requiring us to consider other aspects of life. We have jobs, partners or spouses, and children, and often need transportation to move between different non-spiritual areas of life. Beyond daily needs, we also hold desires like seeing a play, visiting the zoo, or going out to dinner. Many of these desires and needs are straightforward choices, although some are less so. In every case, we face a decision, with some choices leading to positive outcomes and others not.

The problem isn't the quality of the choices, but rather a widespread misunderstanding of what influences those decisions.

What does this imply? Those familiar with *The Urantia Book* recognize its importance. As we delve deeper into the text, we uncover more profound ideas—thoughts that profoundly influence our minds. This is where the difference becomes apparent. Like many New Thought religions, we've learned that focusing our attention shapes our experience of life; it affects how we face each day. Consequently, our thoughts impact our life experiences. I think everyone can relate to this, even the most committed atheist, agnostic, or non-believer.

However, our understanding has expanded. Spiritual influences are prevalent and more potent, both in quantity and quality, than the mind. Many people worldwide are accessing these influences more than ever, but unfortunately, most are not.

Most people in our world do not even consider the idea of controlling their minds over their experiences, let alone over their spirits. They fail to see the connection between current circumstances and the potential for improvement. Here's why: if daily life is characterized by lack—whether of food, shelter, resources, companionship, or freedom from fear, tyranny, and oppression—there seems to be no clear starting point to break this cycle of lack and fear. These fears tend to grow, especially as issues like terrorism and climate change are added into the mix, further fueling people's fears.

Most people are unaware of the way forward; they only see the path ahead and hope for future improvements. Unlike many UB readers who have been guided to understand that life is influenced by numerous factors and beings present with us, helping us fulfill daily needs and desires—our “bread for tomorrow.”

The bread for tomorrow isn't ordinary bread; it's the living bread Jesus gives us—the truth that frees us from fears and needs. Even though Jesus isn't physically with us now, His truth remains part of our daily nourishment. He has left us His Spirit of Truth, so everyone can access this truth—the daily bread that sustains us each day.

Besides our Spirit of Truth, each person has the Thought Adjuster — the indwelling fragment of God's spirit within us. Many spiritual influences surround and inhabit us, but this highlights that exploring the spirit's guidance can help us gain clearer direction for our daily decisions on how to live. In this way, we are preparing for our Morontia lives, which move us beyond earthly existence.

If all this seems unlikely, your options will still be more restricted than what is actually achievable. The basic guideline is to continue striving toward greater truth, beauty, and goodness with every decision; this approach fosters unconditional love. By accepting these truths, we can help shift our world from darkness toward an era of Light and Life.

Footnotes:

From Wikipedia: “In the Hebrew Bible, manna is described twice: once in Exodus 16:1–36 with the full narrative surrounding it, and once again in Numbers 11:1–9 as part of a separate narrative. In the description in the Book of Exodus, manna is characterized as ‘a fine, flake-like thing’ akin to frost on the ground. The Book of Numbers describes it as arriving with the dew during the night. Exodus adds that manna was comparable to hoarfrost in color and similarly had to be collected before it melted in the heat of the sun. Numbers depicts it as having the appearance of bdellium - a semi-transparent oleo-gum resin - and adds that the Israelites ground and pounded it into cakes, which were then baked, resulting in something that tasted like cakes baked with oil. Exodus states that raw manna tasted like wafers made with honey. The Israelites were instructed to eat only the manna they had gathered for each day, with the exception of the day before the Sabbath (Preparation Day), when twice the amount of manna was collected.

In the Bread of Life Discourse in John's Gospel, the evangelist refers three times to the manna that the Jews' ancestors ate in the desert: the Jews view the manna given to them by Moses as a sign of God's promised covenant, while Jesus asserts that the manna was from God and not from Moses, and that the people who ate it were nourished on their journey but ultimately died. In contrast, according to the gospel, Jesus offered living bread, and whoever ate this bread would never die.



My Thought Adjuster

I love this paragraph:

“Can you really realize the true significance of the Adjuster’s indwelling? Do you really fathom what it means to have an absolute fragment of the absolute and infinite Deity, the Universal Father, indwelling and fusing with your finite mortal natures? When mortal man fuses with an actual fragment of the existential Cause of the total cosmos, no limit can ever be placed

upon the destiny of such an unprecedented and unimaginable partnership.” (UB107:4.7)

Sometimes, I pause and marvel at the miracle of God's presence within us all (almost). At least, we all have an equal chance of that. I frequently observe my surroundings and think, “A Thought Adjuster resides in everyone I see, just as in me.” It's a thrilling thought to ponder.

The essence of the Thought Adjuster mirrors that of God. I often describe it like a holographic image, where each small piece contains the whole picture; this small fragment of God is an actual, not just metaphorical, reflection of His divine nature. Every attribute of God exists within us. As for its true nature, where should one even start?

What does it mean to be indwelt by God? This truth often fills my thoughts. It's impossible not to think about it. It undoubtedly influences how I interact with friends, family, others, animals, and even our physical surroundings. I find myself wondering how this profound truth has been overlooked in our most treasured religious traditions. Imagine if everyone recognized that a part of God resides within them, helping shape their soul. In that sense, the idea of eternal life without the fear of death becomes much simpler to understand.



Where O Where is the Spirit of Truth? O, Where, O Where Can He Be?

Many of the quotes relevant to scientific living have resonated with thoughts that have been on my mind for some time. But the first one that stood out to me was:

“Only comprehension of facts and wise manipulation within the laws of nature will enable man to get what he wants and to avoid what he does not want. Scientific knowledge, leading to SCIENTIFIC ACTION, is the only antidote for so-called accidental ills.” (UB86:7.4)

We find ourselves amid a decline in the perception of science as a source of 'truth,' which is now often dismissed as 'truthiness,” a term Stephen Colbert popularized, or as fiction disguised as truth for ulterior motives. This is not a new development. In part IV of *The Urantia Book*, similar tactics are shown being used by the Jewish leadership to eliminate Jesus. The Pharisees, Sadducees, and other Jewish priests and scribes sought to preserve their power and control over the Jewish people. Historically, governing classes tend to act this way. Today, what seems different is that many, perhaps most, people no longer consider facts important. Both those who spread false statements and their audiences often ignore the absurdity of what is said, even with minimal reflection.

We might still be far from achieving truth-coordinated living both as a nation and globally. I perceive a vast gap between the present and the time when *The Urantia Book's* final words were written:

“The standard of true values must be looked for in the spiritual world and on divine levels of eternal reality. To an ascending mortal all lower and material standards must be recognized as transient, partial, and inferior. The scientist, as such, is limited to the discovery of the relatedness of material facts. Technically, he has no right to assert that he is either materialist or idealist, for in so doing he has assumed to forsake the attitude of a true scientist since any and all such assertions of attitude are the very essence of philosophy.” (UB132:1.2)

The materialistic scientist and the extreme idealist are destined to always clash. However, this does not apply to those scientists and idealists who share high moral standards and similar spiritual values. Throughout history, scientists and religionists must realize they are being judged by human needs. They should avoid conflicts and focus on demonstrating their relevance through greater dedication to human progress. If any science or religion is false, it must either improve its practices or fade away, making room for a more genuine and noble science or spiritual faith.



The Universe is Illuminated by Three Kinds of Light

From the beginning, *The Urantia Book* clearly states that three types of light illuminate the universe. This is mentioned in the *Foreword*, section VI on *Energy and Pattern*.

However, we should start by examining energy first, since it is “...an all-inclusive term applied to spiritual, mindal, and material realms.” This remains valid everywhere in the Universe.

Quantum Physics, as a branch of science, concerns the material world but does not cover mental (UB’s term) or spiritual domains. Typically, conversations about light are confined to the physical realm.

That could be shifting.

As the concepts of QP are further explored, many quantum scientists discuss the observer effect—the relationship between observing an event and the event itself—where observation alters both the event and its experience. Increasingly, some now consider consciousness to be a component of quantum reality.

Several books on this topic already exist. Some seem tangentially related but extend the concept of consciousness into largely unexplored areas. For example, I recently came across *The Light Eaters*, where the author presents scientific evidence suggesting plants possess not only consciousness but also the ability to communicate with other animals and plants that are far away.

Back to the discussion on light and energy. *The Urantia Book* tells us:

Physical energy is a term denoting all phases and forms of phenomenal motion, action, and potential.

In discussing physical-energy manifestations, we generally use the terms cosmic force, emergent energy, and universe power. These are often employed as follows:

- 1. Cosmic force embraces all energies deriving from the Unqualified Absolute but which are as yet unresponsive to Paradise gravity.*
 - 2. Emergent energy embraces those energies which are responsive to Paradise gravity but are as yet unresponsive to local or linear gravity. This is the pre-electronic level of energy-matter.*
 - 3. Universe power includes all forms of energy which, while still responding to Paradise gravity, are directly responsive to linear gravity. This is the electronic level of energy-matter and all subsequent evolutions thereof.*
- (UBo:6.3-9)

This final category includes both visible and invisible light that appear in our physical world, such as visible radiation and electromagnetic radiation—covering gamma rays, X-rays, microwaves, and radio waves. The electromagnetic spectrum spans 1000 octaves of frequencies, with visible light comprising just one octave.

Visible light, composed of photons, is what we see and is the fundamental source of all our energy. Plants absorb light to grow and produce more plants; animals eat plants that have absorbed and converted light into food; and humans consume both plants and animals for nourishment. Interestingly, cows are herbivores. Microbes, fungi, and other organisms then handle the remaining processes.

What about the other two types of light? The light of the mind can be called insight. Intuition—all the qualities of the first five Adjutant Mind Spirits—are aspects of mental luminosity.

Regarding the mind, our text tells us:

Mind is a phenomenon connoting the presence-activity of living ministry in addition to varied energy systems; and this is true on all levels of intelligence. In personality, mind ever intervenes between spirit and matter; therefore is the universe illuminated by three kinds of light: material light, intellectual insight, and spirit luminosity. (UBO:6.8)

Concerning the spirit's illumination, we are instructed:

Light—spirit luminosity—is a word symbol, a figure of speech, which connotes the personality manifestation characteristic of spirit beings of diverse orders. This luminous emanation is in no respect related either to intellectual insight or to physical-light manifestations. (UBo:6.9)

In line with the book's theme (pun intended), I compare physical light with beauty, mental insight with goodness, and spiritual enlightenment with truth.

In each light domain, we are supported by a unification of spirit beings that have bestowed upon us three forms of light: the physical light visible to our eyes (including other spectrum octaves that enable us to hear, taste, touch, and more) results from our physical evolution, which was guided by the Life Carriers.

Within the realm of mental illumination, we have numerous tools from our divine creators: our Indwelling Spirit of God (Thought Adjuster), the Spirit of Truth (Jesus's spirit and comforter), and the circuitry of our Universal Mother Spirit, which includes the seven Adjutant Mind Spirits and the angelic host of our universe.

Spirit Luminosity applies the above principles to foster spiritual growth.

In essence, everything above stems from Deity.

Nuff said for now.

Footnotes:

While the book attempts to distinguish between the concepts of power and force, the differing human uses of these words complicate the reconciliation of their actual differences, particularly because the Revelators "... cannot follow [earth humans'] generally accepted definitions of force, energy, and power. There is such paucity of language that we must assign multiple meanings to these terms. The example given is that the word "power," while usually limited to "the electronic level of material or linear-gravity-responsive matter in the grand universe." And the word power is also employed to designate sovereignty. (See UB 0:6.2)

Additionally, we have in our library of concepts Dr. David Hawkins' differentiation between power and force having to do with levels of consciousness. Visit <https://veritaspub.com> for his insightful and thought-provoking books, especially *Power vs. Force: The Hidden Determinants of Human Behavior*.

The Light Eaters: How the Unseen World of Plant Intelligence Offers a New Understanding of Life on Earth, by Zoe Schlanger, is a great read. Consciousness, we are learning, is everywhere.



C H A P T E R 1 5

Science



The Big Bang... or a big bang?

Since most astrophysicists agree that the universe had a beginning called the “Big Bang” ¹, *The Urantia Book* offers different interpretations of what this event might be.

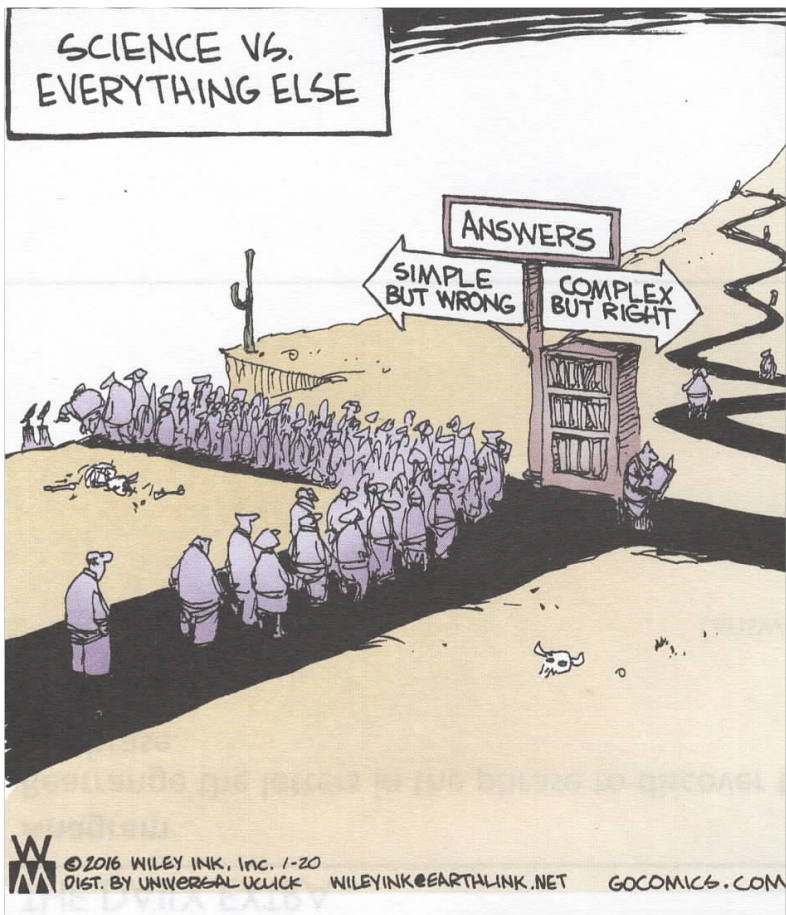
First, in a realm beyond time and space, the Isle of Paradise is formed—a sudden creation of a massive physical disk, unimaginably vast. Boom! Next, Havona is created, a system of one billion perfect worlds orbiting Paradise. Boom!

Then, the advent of time and space occurs alongside superuniverses. The creation of each superuniverse cluster might resemble an explosion. The emergence of space, and thus time, was a monumental event, signifying a shift from the perfection of infinity and eternity to the imperfect, finite, and sequential realms. Boom! Or maybe multiple bursts, one after another!

Eventually, the Michaelsons and the Universe Mother Spirits of each local universe crafted the patterns and beings within their respective realms. Over countless eons, this resulted in

approximately 700,000 creations, with more continually forming. Could each local universe be a response to a kind of big bang? That would mean 700,000 bangs—or a 'bang' raised to the 700,000th power! Or expressed as $\text{bang}^{7 \times 10^5}$.

But wait! There's even more to discover. I believe we've uncovered something truly important here.



In Paper 34, titled *The Local Universe Mother Spirit*, section one, *Personalization of the Creative Spirit*, we find the following:

“After the completion of the physical organization of a starry and planetary cluster and the establishment of the energy circuits by the superuniverse power centers, subsequent to this preliminary work of creation by the agencies of the Infinite Spirit, operating through, and under the direction of, his local universe creative focalization, there goes forth the proclamation of the Michael Son that life is next to be projected in the newly organized universe. Upon the Paradise recognition of this declaration of intention, there occurs a reaction of approval in the Paradise Trinity, followed by the disappearance in the spiritual shining of the Deities of the Master Spirit in whose superuniverse this new creation is organizing. Meanwhile the other Master Spirits draw near this central lodgment of the Paradise Deities, and subsequently, when the Deity-embraced Master Spirit emerges to the recognition of his



fellows, there occurs what is known as a “primary eruption.” This is a tremendous spiritual flash, a phenomenon clearly discernible as far away as the headquarters of the superuniverse concerned; and simultaneously with this little-understood Trinity manifestation there occurs a marked change in the nature of the creative spirit presence and power of the Infinite Spirit resident in the local universe concerned. In response to these Paradise phenomena there immediately personalizes, in the very presence of the Creator Son, a new personal representation of the Infinite Spirit. This is the Divine Minister. The individualized Creative Spirit helper of the Creator Son has become his personal creative associate, the local universe Mother Spirit.” (UB 34:1.1)

Could this “primary eruption” and “tremendous spiritual flash” be the actual Big Bang? But how long ago would this have been? Certainly far more than the current prevailing concept of fourteen and a half billion years. Recall, too, that Michael of Nebadon first laid his eyes upon his future local universe in our superuniverse of Orvonton about 50 billion years ago.

But not so fast....

Earlier we find in Paper 8, *The Infinite Spirit*, that once the paradise Trinity is present, the “... stage of universal space is set for the manifold and never-ending panorama of the creative unfolding of the purpose of the Universal Father through the personality of the Eternal Son and by the execution of the God of Action, the executive agency for the

reality performances of the Father-Son creator partnership.”

The God of Action, the Infinite Spirit, begins his work, and the creation of Havona is revealed. “*they flash into existence.*” Yet, “*Prior to this hypothetical eternity moment the space-energies inherent in Paradise are existent and potentially operative, but they have no actuality of being There is no material universe at this (assumed) eternally distant moment.*” And then....

“*There now flashes through the creation of the Gods the second form of energy, and this outflowing spirit is instantly grasped by the spiritual gravity of the Eternal Son. Thus the twofold gravity-embraced universe is touched with the energy of infinity and immersed in the spirit of divinity. In this way is the soil of life prepared for the consciousness of mind made manifest in the associated intelligence circuits of the Infinite Spirit.*”

“*In brief, the Infinite Spirit testifies that, since he is eternal, so also is the central universe eternal. And this is the traditional starting point of the history of the universe of universes. Absolutely nothing is known, and no records are in existence, regarding any event or transaction prior to **this stupendous ERUPTION of creative energy** and administrative wisdom **that crystallized the vast universe which exists**, and so exquisitely functions, at the center of all things. Beyond this event lie the unsearchable transactions of eternity and the depths of infinity—absolute mystery.*” (UB8:1.1-9)

Could this be another instance of a “Big Bang”? Maybe from an even earlier era. The timing of this event would be described as “In the beginning,” an eternity ago.

On one hand, it seems there was either a colossal explosion at the beginning or a burst during a profound transformation of our universe's primal spirit, which led to her becoming the Universe Mother Spirit as we know her today.

Take your pick.

Footnotes:

1. I find Stephen C. Meyer's book, *Return of the God Hypothesis: Three Scientific Discoveries that Reveal the Mind Behind the Universe*, to be very compelling. He does a great job in telling the story of the evolution of science in its thinking about the ultimate relationships between science's ideas about the origin of our universe, the Big Bang, origins of life, and the perfection of the conditions that must come into play before life can even begin on a world. The bottom line is the idea that the simplest, cleanest, and thus the most likely answer to all of the above is “intelligent design”—God.



The Law of Attraction Seeks Equilibrium

On March 15, 2020, Uteah, our Paradise Trinity Teacher Daughter, referenced a transmission from Chris Maurus called “*Fearful Thoughts Seek an Equilibrium*,” where she said this:

... “*Because each of you has a mind that is indwelled by a fragment of the Creator, [your] Thought Adjuster [the*

indwelling spirit of God within you], your minds and will are very powerful—more powerful than you understand.”

Given the widespread messages in the media, it appears that both individuals and groups tend to absorb these strong, negative thoughts, often felt as emotions. As a result, these emotions start to shape intentions within the subconscious mind.

Then, *“This intention says: ‘I’m afraid for my life’—‘I’m going to catch the disease’—‘My immune system is weak and I may not survive.’ These fearful thoughts seek an equilibrium in reality and because the Universal Father seeks the free will experiences of his children, the Divine Matrix goes to work manifesting this reality when enough momentum and energy is exerted in the mind of those creatures that desire that experience.”*

This means that, consciously or not, you are actively contributing to bringing about the very experience you want to avoid.

By the way, negative thoughts affect the energy they generate, and your Thought Adjuster redirects it into what Uteah calls the Divine Matrix. or the *“light in the field.”* And *“As more and more minds contribute energy to this vision, the more assuredly it solidifies and manifests.”* Why does he do this, for God’s sake? It’s simply because your free will, which includes both intentional and unintentional thoughts and choices about what you consider, overrides the will of the Thought Adjuster.

Simply claiming you don't want the experience isn't enough, as you do fear it and prefer to avoid it. Reflecting on what you don't want, however, causes your mind to absorb that fear, especially because the media continuously emphasizes it. Now, these fears are all around you—through conversations with friends, news messages, and signs in your usual places—yet the actual event is not present. Nevertheless, if the real danger isn't there, your powerful imagination and beliefs can work against you, potentially helping to create what you fear most.

This is a universal principle. Unity's Law of Mind Action explains that "Thoughts held in mind produce after their kind." Consequently, positive affirmations are far more advantageous than negative ones, as negative affirmations can attract undesired outcomes into your life.

What to do? Easy.

Just ask your Thought Adjuster to align your intentions with God's will. Specifically, request your Thought Adjuster—and believe it—to 'bring light into the field and recognize that your light—your intention to work with the Father—is stronger than the hysteria (unreality) generated by the world's collective consciousness."

This does not deny the reality of the virus—or anything else in the world—but encourages using "... your powerful relationship with the Indwelling Spirit of the Creator to

master the outcome and avoid being swept away by the torrents of mass hysteria.”

As a bonus, consider this human experience as a teaching moment to strengthen your confidence in your ability to co-create and overcome the wave of induced fear.

Additionally, the virus has its own vibrational frequency. Your frequency, as a child of God and in partnership with a part of God, is much higher and therefore stronger.

References:

Link to 11:11 Correcting Time: <https://www.correctingtime.org/transcript/fearful-thoughts-seek-an-equilibrium>

Unity Law of Mind Action: <https://www.unity.org/resources/articles/law-mind-action>.



A Butterfly Flaps its Wings in China, a Black Swan Appears in Australia

We have heard the story, whether true or not, of a Chaos Theory concept known as the butterfly effect, which Wikipedia describes as “*a small change in one state of a deterministic nonlinear system can lead to significant differences in a later state.*”

Duh!

In other words, a small change in an effect (originating from some other effect, repeatedly can cause a seemingly minor shift in a condition that might have major consequences later.

Then there is the Black Swan effect.

Here is what it is and why it is called the Black Swan effect: from Wikipedia:

Historically, *"the phrase "black swan" derives from a Latin expression; its oldest known occurrence is from the 2nd-century Roman poet [Juvenal](#)'s characterization in his [Satire VI](#) of something being "rara avis in terris nigroque simillima cygno" ("a bird as rare upon the earth as a black swan"). When the phrase was coined, the [black swan](#) was presumed by Romans not to exist.*

"Juvenal's phrase was a common expression in 16th century London as a statement of impossibility. The London expression derives from the [Old World](#) presumption that all [swans](#) must be white because all historical records of swans reported that they had white feathers. In that context, a black swan was impossible or at least nonexistent.



The path of a single butterfly over the span of 30 seconds.

“The Black Swan theory or theory of black swan events is a [metaphor](#) that describes an event that comes as a surprise, has a major effect, and is often inappropriately rationalized after the fact with the benefit of [hindsight](#). The term arose from a Latin expression which was based on the presumption that [black swans](#) did not exist. The expression



was used in the original manner until around 1697 when Dutch mariners saw black swans living in Australia. After this, the term was reinterpreted to mean an unforeseen and consequential event.

“The reinterpreted theory was articulated by [Nassim Nicholas Taleb](#), starting in 2001, to explain:

1. The disproportionate role of high-profile, hard-to-predict, and rare events that are beyond the realm of normal expectations in history, science, finance, and technology.
2. The non-computability of the probability of consequential rare events using scientific methods (owing to the very nature of small probabilities).

3. The [psychological biases](#) that blind people, both individually and collectively, to uncertainty and to the substantial role of rare events in historical affairs.

“In his 2010 book, Taleb defines the term as an event with two characteristics: first, it is so rare and outside the realm of expectations that it is unpredictable; second, its consequences are extreme—either beneficial or catastrophic—though usually only the catastrophic Black Swan events attract attention. Definitionally, Taleb considers black swans to be in the eye of the beholder and warns that objectively defining a black swan in a way “invariant in the eyes of all observers” would be erroneous. Taleb provides the example of the 9/11 attacks, which were a black swan for many, but not for [its planners](#) and [perpetrators](#).

“Taleb's “black swan theory” (which differs from the earlier philosophical versions of the problem) refers only to statistically unexpected events of large magnitude and consequence and their dominant role in history. Such events, considered extreme [outliers](#), collectively play vastly larger roles than regular occurrences.”

Now, back to our butterfly story....

Imagine a butterfly, maybe two or three, with the third as an interloper or loyal sidekick. Visualize them fluttering in all directions—up, down, sideways, upside down—until they land on a plant's stem. Which plant? It doesn't matter. The butterfly then takes off again, fluttering in all directions—up, down, sideways, tilting—continuing this unpredictable flight.

Now imagine what that butterfly was doing, as mentioned earlier, but it happened in 6 seconds or less.

Now that you've reflected on how the butterfly moves through life, you might wonder, as I do, how this creature can focus on anything at all. Imagine the image below as a time-lapse of a single butterfly (disregard the two others in the picture). Think of what you're seeing as less than 10 seconds in our time — but remember, our perception of time is not the same as the butterfly's. How is that possible?

Here's my theory about how animals experience time:

Everyone is familiar with the mayfly. We know little about it beyond its very short lifespan, which is brief compared to ours.

We have heard that the adult mayfly's life as a winged creature lasts just 24 hours. (If we look more closely, some live for only about 5 minutes! Let's ignore those for our purpose here.)

Now envision your day as a sequence starting with hatching from a nymph, followed by whatever comes next, then as an adult, you eat, mate, eat again, perhaps take a two-hour nap, eat some more, mate again, eat once more, and finally die. All happening within a single day!

Returning to the butterfly, this unfortunate creature lives much longer than a mayfly, with a lifespan ranging from 2

days to 2 weeks! Wow. Similar to those huge sea turtles, isn't it?

Here's my theory: each animal lives its life to the fullest, assuming all else is equal. This means the length of a creature's life depends on how long it takes to experience a complete life. In other words, every species has its own sense of time. My proof is this: if a butterfly existed at our human timescale, it would move so quickly that it couldn't focus on anything, find a place to land or eat, and so on.

While no amusement park ride is fast and jerky enough to truly mimic the experience of being a butterfly, in butterfly time, 70 years can feel like a single lifetime, just as 70 years of human time feel vast to us.

Like the mayfly, I might watch a few movies, take long naps, and go on vacations—though perhaps not actual vacations. Some butterflies take vacations, but their journey can be difficult.

If this weren't the case, how could two butterflies meet, not to mention one trying to intrude? Have you observed that butterflies rarely land on flowers and often settle on sticks or leaves? I believe they are thinking, "Wow! I need to pause and figure things out. This is wild. Who designed this for God's creatures? Or was it Michael? I can't remember." Then, they fly off once more.

Did you notice that they usually travel in pairs, with the occasional interloper buddy? They don't seem to lose track of each other amid all their frantic movements.

Don't claim they don't perceive time differently. I suspect each of their seconds feels like an hour to them. Like dogs and cats, they experience their own complete life cycles and don't miss much.

Perhaps Facebook and mimes.

Anyway, that's my idea. I hope you enjoyed it! I had fun coming up with it after watching butterflies in my yard. It makes me dizzy just thinking about them.

References:

The four books of interest by Nassim Nicholas Taleb are well worth reading.

Fooled by Randomness
The Black Swan
Antifragile
Skin in the Game



The Healing Power of a Hug

A few years ago, I picked up the November 2021 issue of *Natural Awakenings Magazine*. One article, titled “The Healing Power of a Hug,” by Marlaina Donato, explained

how a simple hug can soothe a scraped knee or help calm a child's first-day-of-school nerves.

Nevertheless, adults can also benefit from the comforting power of a good hug. The article notes that almost half of the adult American population cuddles a stuffed animal, mostly men! Today, cuddly toys are included in some trauma recovery programs and are said to have a calming effect on those dealing with grief, loss, and chronic anxiety.

Why does a hug feel so good? There are scientific reasons involving hormones, and I will explain them soon.

First, I want to share my experience with hugging. Many years ago, I lived in an old warehouse building turned into residential lofts. The building had large concrete bell-shaped columns, which were quite massive at the basement level and became smaller as they rose to the top floor. I resided on the fifth floor.

The 2000-square-foot space had a single 24-inch-diameter column that served as a key element in the design. Rather than hiding the column within a dividing wall between units, I believe it should be an intentional part of the interior decor, as it is vital to the building's structural support.

My concrete column—my design for the unit layout made me feel it was mine—was a key element of the floor plan. I realized early on that hugging that massive concrete column brought me a lot of satisfaction. Maybe tree-huggers

understand this feeling if they love hugging trees. It suggests that hugging anything might be a worthwhile activity.

As to the science, the author tells us this: “*A hug elicits a powerful shot of neurotransmitters like oxytocin, serotonin, and dopamine...*” She goes on to say, “*We don’t necessarily need another human to read the benefits.*” The effort can lead to a lower heart rate and a surge of endorphins, creating a pleasurable feeling in the brain. The industry that makes teddy bears of various sizes and shapes, along with other stuffed animals and cozy blankets—essentially a reverse hug—and the desire to hug a puppy or a cat all offer this instant tension relief. These comforts help us manage the stress and challenges of daily life more easily.

What are these chemicals that influence the brain? The first one mentioned is oxytocin: “*It plays a role in social bonding, reproduction, childbirth, and the period after childbirth.*” (Wikipedia) It also fosters empathy, trust, and relationship-building. Sometimes, it is referred to as the love hormone.

Next, let's discuss **serotonin**. According to *hormone.org*, this is what they say: “*Serotonin is the key hormone that stabilizes our mood, feelings of well-being, and happiness. This hormone impacts your entire body. It enables brain cells and other nervous system cells to communicate with each other. Serotonin also helps with sleeping, eating, and digestion.*”

Next is **dopamine**. According to the website *webmd.com*, “*Dopamine plays a role in how we feel pleasure. It's a big*

part of our unique human ability to think and plan.”

Wikipedia adds to this: *“In popular culture and media, dopamine is often portrayed as the main chemical of pleasure, but the current opinion in pharmacology is that dopamine instead confers motivational salience; in other words, dopamine signals the perceived motivational prominence (i.e., the desirability or aversiveness) of an outcome, which in turn propels the organism's behavior toward or away from achieving that outcome.”*

But what about **adrenaline**? *“Adrenaline, also known as epinephrine, is a hormone and medication which is involved in regulating visceral functions (e.g., respiration).*

Adrenaline is normally produced both by the adrenal glands and by a small number of neurons in the medulla oblongata. It plays an important role in the fight-or-flight response by increasing blood flow to muscles, output of the heart ... pupil dilation response and blood sugar level.”

(Wikipedia)

I suspect there's more happening beneath the surface than we're willing to admit. Still, it's comforting to realize that the neurotransmitters associated with hugging outnumber those linked to fight-or-flight responses by three to one. This means our desire to hug or be hugged is incredibly strong—stronger than adrenaline—although it may reach our conscious awareness more subtly. I think this urge starts in the heart first, drawing signals from sources even more influential than just bodily chemicals.

Our inner spirit of God would probably be the first to acknowledge that hugging is one of the natural urges shared by all sentient beings. It also involves embracing many hearts of our animal companions, whether tame or wild.

As Michele and I kept talking on our drive back from shopping, we debated how alcohol alters neurotransmitter behavior, leading to odd unhealthy reactions. From drunkenly declaring “I love you, man” to daring someone with “watch this; hold my beer,” alcohol probably weakens the positive effects of chemicals that encourage hugging, seeking connection, and expressing the desire for meaningful interactions.

Alcohol damages brain cells. Michele points out that, like her past experiences, drinking never enhanced her intelligence. Typically, alcohol negatively affects behavior. Maybe a hug is the best cure for overindulgence, especially if it comes from genuine understanding and appreciation of our inner state. A hug—whether between people or even with an object—provides comfort to everyone. In periods of chaos, uncertainty, and change, hugs can serve as healing medicine.

More than just medicine; perhaps the greatest placebo was created by God and resides in our minds, accessible to everyone.

Or could the invention date back to the beginning of creation?

This morning, I read a bit of Glenda Green's *The Keys of Jeshua*, where she discusses the three elements of creation: love, spirit, and what she refers to as adamantine particles. These adamantine particles are what *The Urantia Book* calls the "**ultimatons**."

We UB readers understand that these ultimatons are the tiniest particles of matter, whose source and center of rotation is Paradise itself. They are the material particles of all manifestations, both life and non-life. Furthermore, they carry with them the qualities (and quantities) of love and spirit to all things, whether material, morontial, or spiritual. As such, she explains, they are not limited by what our science considers a fixed, tangible thing. Instead, they are very fluid and consistently spread the opportunity for love and spirit to permeate the worlds of time and space.

Recent experiments involving plants connected to lie detectors and water crystallization under loving or hateful thoughts, even at a distance, highlight the influence of ultimatons. Likewise, the brain chemicals within us, mostly beneficial, are also products of love, spirit, and ultimatons. These particles are fluid and capable of moving freely, particularly toward love. Their spread and inherent qualities of love and spirit can easily transfer from one person to another through simple thoughts. This underpins the effectiveness of practices like the "laying on of hands" as a healing method. Similarly, expressing kind words to plants or tapping water can have healing effects, demonstrating the power of love and spirit.

Perhaps, a hug is one of the best secrets to living healthily. How many ways can you show affection to someone you care about? Then, try applying that to someone—or something—you do not care about. If this idea is correct—and increasing evidence suggests it is—then we have a great opportunity to forge a new reality for our world, one hug at a time.



The Difference Between Energy and Pattern

The Revelators use the term "energy" broadly to include physical, mental, and spiritual energies or phenomena within those realms. Physical energy covers all forms of motion, action, and potential. Specifically, they refer to "cosmic force, emergent energy, and universe power," which include concepts like gravity and the universal gravity forces that influence the physical gravity circuit.

Mindal energies: *"Mind is a phenomenon connoting the presence-activity of living ministry in addition to varied energy systems; and this is true on all levels of intelligence."* The Mindal energies are mainly governed by the Infinite Spirit and, more directly, by his offspring, the Universe Mother Spirits. They function within the scope of the Mindal Gravity circuits.

Spirit energies originate from the Paradise Father and flow through the Eternal Son and his sons, the Paradise Sons, via the Spiritual Gravity circuits.

I love this particular paragraph: *“Spirit realities respond to the drawing power of the center of spiritual gravity in accordance with their qualitative value, their actual degree of spirit nature. Spirit substance (quality) is just as responsive to spirit gravity as the organized energy of physical matter (quantity) is responsive to physical gravity. Spiritual values and spirit forces are real. From the viewpoint of personality, spirit is the soul of creation; matter is the shadowy physical body.”* (UB7:1.3)

Pattern, on the other hand, *“... can be projected as material, spiritual, or mindal, or any combination of these energies. It can pervade personalities, identities, entities, or nonliving matter. But pattern is pattern and remains pattern; only copies are multiplied.”*

Patterns are the *“... master design from which copies are made.”* Universe patterns include Paradise as the ultimate physical pattern, with Havona as the model for the Grand Universe’s final evolution. The Eternal Son exemplifies the personality pattern.

Patterns hold significance in *The Urantia Book* because much of the universe's creation is based on eternal and perfected patterns. While God the Father on Paradise bestows personality upon us, He is the primary personality. Through the Eternal Son, God’s pattern of personality is

expressed to us, with each individual having a unique personality identity made in God's image. If God's personality serves as the pattern for all personalities, and we are made in "God's image," then this image may represent the perfect pattern of personality of which we are all copies—each uniquely individual in that sense.

Indeed, both energy and pattern are eternal, although energies can change forms.

However, since we mirror God's personality in ourselves, finite beings can develop their own patterns to shape their physical surroundings.

Examples? Recall reading Plato's *Republic*, where he discussed the ideals underlying our material copies. For example, what does the perfect pattern for a chair look like? We all recognize a chair, so we must have in mind its ideal form, regardless of its actual appearance, even if it seems absurd.

Consider the forms of traditional classical architecture, not the pseudo-fake elements typical of neo-classical architecture.

More modern patterns include Christopher Alexander's *A Pattern Language* and Duany Plater-Zyberk's *SmartCode*, designed for more thoughtful community planning (also known as New Urbanism), exemplified by Seaside, Florida (the setting of the movie *The Truman Show* with Jim

Carrey). This location is the best example of applying that pattern language.

What about this example? Imagine a snowflake. We've learned that each one is unique—just like us, right? But beneath each snowflake's individual shape, there is a pattern. We can't see the original pattern directly because it exists in divine reality, which supplies it to every snowflake. Behind the core logos of these patterns is the energy—the force that brings everything into being. When we talk about the divine pattern, we're referring to the creative power of the First Source and Center.

Consider Masaru Emoto's photographs of water crystals in *Messages from Water and the Universe*. These crystals change shape depending on the emotional energy they encounter, whether from words, music, or noise—all of which carry emotional energy. This might happen because each physical atom is linked to the Isle of Paradise—essentially to God—via ultimatons or a universal cosmic consciousness. Alternatively, there may be an inherent pattern in the energy contained within water and all matter.



C H A P T E R 1 6

Spirit and Quantum Physics



Science and Spirituality Together Again

Science aims to discover Truth. However, genuine Truth—not just superficial or assumed truths—remains elusive, especially considering that Newtonian Science often conflicts with the very pursuit of truth in its methodology.

The progress is due to the discovery, rather than invention, of Quantum Physics and the growing comprehension of it by leading scientists who are starting to explore it.

Quantum physics, often seen as a modern discipline, actually has origins over 2600 years ago. Plato and his contemporaries had early insights into the underlying quantum nature hidden beneath the material world. Similarly, religious mystics also provided perspectives on this hidden realm. However, during the past century, groundbreaking scientists have challenged the assumptions

of our perceived “real world,” proposing theories that suggest there is more beyond what we can directly perceive.

On the opposite end of the spectrum is what is often called "spirituality" rather than traditional organized religion. Genuine spirituality is a personal experience rather than an institutional one. Spirit underpins all existence, acting as both the creator and the consciousness that forms reality. *The Urantia Book* states that spirit wields greater power than the mind, which itself is more influential than matter.

All creation begins with spirit, first established by the “Word.” What could that word be? If you reflect on it, you may find that the word itself is within you. Today, this word is represented by the Second Person of Absolute Deity, the Eternal Son. The thought that precedes this word originates from the Paradise Father. The Third Person, called the Infinite Spirit, turns this word into action. So, what is this word exactly?

Based on our understanding from the text, it seems evident that there is only ONE word that encapsulates this idea: LOVE.

The only term I can recall is one through which the First Source, God, shares most of his immense powers of co-creation with a multitude of personal beings, including humans. The supreme powers of the First Source, such as the creation of personalities and other creatures, have been generously passed on to millions, allowing his love to flow more freely. Why else would he create his Sons, and their

descendants, who further connect until the realms of time and space are manifested, and then, in his love for everything he created, declare it good?

His Son, the Eternal Son, represents the Father's personality for his descendants and beyond. The Infinite Spirit reveals Mind—Intelligence—along with the energy emanating from the Eternal Isle of Paradise, home to the three absolute, existential deities. All the energy and matter that created the entire Universe of Universes, including each of us, originated from Paradise. Despite feeling distant from God, He has sent fragments of Himself to dwell in every free-willed being with a normal mind, including us—hopefully, normal-minded individuals. As Jesus stated, God lives within us. Interestingly, Heaven is also there; it isn't on a cloud somewhere.

In our world of time and space, Love serves as the foundation. It encompasses goodness, which leads to beauty, illustrating the pattern of Love throughout the universe. Truth then emerges into the emptiness: Love, Truth, Goodness, and Beauty constitute the four core principles of Universal Reality. To connect with time and space, energy and intelligence were introduced, granting each living creature in the animal kingdom five Adjutant Mind Spirits to aid in adaptation and learning. Humans have two additional mind adjutants that make us receptive to spiritual insights and wisdom, unifying all these aspects.

These adjutant mind-spirits come from universal consciousness and manifest automatically when the timing is

right, without the creature's prior awareness or permission; they just appear. Unlike animals, our ability to access these mind-spirits is more influenced by our beliefs than by any concrete understanding of them.

Returning to science.

Imagine a dialogue like this between two truth seekers:

Q: What is matter?

A: It includes everything we can sense—what we can feel, see, hear, taste, and smell.

Q: What lies behind it?

A: Sorry?

Q: What makes up matter?

A: Energy? Molecules?

Q: And what is the foundation of energy and molecules?

A: Atoms.

Q: Tell me about atoms.

A: They are extremely tiny but plentiful, making up everything we experience. They are mostly composed of empty space, lacking solid form. An atom has electrons orbiting a nucleus, which is much larger than the electrons and contains 99.9% of the atom's mass.

Q: What about electrons?

A: They circle the nucleus at a great distance, similar to planets orbiting the sun, with large gaps between them.

Q: Is there something smaller than an electron?

A: I believe so. Scientists are searching for the so-called God particle. A few years back, they thought they had found it, but that proved false.

Q: Maybe they didn't look deep enough. What are ultimatons?

A: I've read they are the true God particles—each electron is made up of 100 ultimatons.

Q: What binds their centers?

A: The Isle of Paradise!

Q: And that symbolizes the divine connection to all matter and energy.

This is where Quantum Physics becomes significant. While our scientists on Earth have not yet discovered them, ultimatons are still awaiting discovery. Each ultimatton acts as a link to Paradise, connecting all of us in the process, ultimately leading to Paradise and the existential Deities.

But where does this substance come from? According to Plato, all physical entities originate from a source beyond our world, which contains a perfect idea of the thing itself—a pattern representing truth, beauty, and goodness—from which all similar objects are derived. What is the origin of this pattern? Could it be the Absolute or Infinite Mind, or perhaps the Cosmic Mind?

The answer comes from *The Urantia Book*, which proposes that beyond the original Three Absolutes, there are additional Deities. These entities are eternal and exist beyond time; some are experiential and still evolving, such as God the Supreme and God the Ultimate, while others might be Gods of Potentialities—existential and eternal but mostly unknown outside the text. A key point is that one of these, the Unqualified Absolute, draws its potentiality from

Paradise, where everything in physical matter is initially conceived spiritually and then transmitted through Mind to form tangible shapes. These potentialities are boundless.

In quantum physics, it has been shown over the past century that observations directly impact experimental results. The main idea is that numerous potential events can happen until they are observed; once observed, all other possible outcomes are eliminated.

This aligns seamlessly with the UB's insights about the three Gods of Potentiality. Since potentiality is infinite and eternal, the possibilities for new experiences are limitless, constrained only by our awareness and understanding. We are constantly connected to this potentiality, which explains why some events happen without clear causes. It's reasonable to believe these occurrences are meant to occur.

To cultivate a deeper awareness of drawing potential toward yourself involves welcoming it into your life more often. There's no need to fear this; it simply reflects the universe unfolding as it was always meant to do.

The realm of Quantum Physics—sometimes called Quantum magic or miracles—comes from One Source—First Source—and moves seamlessly and instantly across the universe. This allows observers to access every potential possibility for what to see, do, think, or dream. Nonetheless, there was never an actual start; eternity stretches infinitely in both directions.

Eventually, the concept of a "Big Bang" might be reconsidered as simply a theory proposing a beginning, while in reality, it has always existed. Perhaps the Big Bang symbolizes humanity's awakening to the vibrancy and experience of the world. It could have marked the start of the first among the seven master universes we created.

Additionally, every time a super universe formed, there may have been a corresponding Big Bang event. Regardless, whatever fueled scientific curiosity probably originated from a period much earlier than 14 billion years ago.

Quantum Physics shows that consciousness originated at the moment the Universe of Universes was created. Because the universe—the evolving core of time and space—has always existed, consciousness has also existed since then.

Unity Minister Jim Rosemergy once shared that, after many years of deep reflection, writing, and personal insights, he concluded that God is Consciousness; Consciousness is God. In essence, all of reality exists only because of our awareness, mirroring the unity of existence.

This understanding goes beyond our Newtonian views, which often split the world into opposing pairs. Quantum Physics, instead, embraces both/and, capturing everything in a subtle harmony. Finding this equilibrium ensures all parts cooperate to keep balance. Any small disturbance is quickly corrected to restore calm—if only we were aware of it.

Finally, take into account this observation from Lothar Schafer:

“The level of reality, beyond the foreground of its mechanistic order, is determined by factors to which we must ascribe omnipresent, infinite, boundless, instantaneous, universally pervasive, and almighty efficacy —attributes usually associated with Divine Reality.” (P. 93)

Newtonian physics is fleeting, dependent on surface-level observations, measurements, and our limited senses. Reality includes everything that is real, imagined, possible, and unfolding at the same time. Accepting this idea might show us that life is much simpler and more joyful than we previously thought.

Reference:

Schafer, Lothar. *In Search of Divine Reality: Science as a Source of Inspiration*, Fayetteville AR: Arkansas University Press, 1997



The Urantia Book and Quantum Physics - Part 1 - The Foreword

“I am planting seeds, nothing more.” - Daniel Nahmod

I felt a surge of excitement when I first encountered the concepts of quantum physics. I've longed to discover a way to communicate the ideas presented in *The Urantia Book* to others, but the task felt overwhelming.

With quantum physics, it seemed there was potential for progress. Based on my understanding of these scientific concepts, which have been mainstream for just over a century, and which overlook the early philosophical contributions of Aristotle, Plato, and others, it seems that today's quantum physics researchers are ascending toward what they refer to as "consciousness" to elucidate the phenomena occurring in the quantum realm of particles and waves.

Initially, I thought that if quantum physics aims to unravel the foundational aspects of classical Newtonian physics, it resembles a pursuit toward the highest levels of truth. This ultimate truth, as explained in *The Urantia Book*, is the First Source and Center, also known as God.

While science grapples with the concept of a creator behind science, it seems an increasing number of astrophysicists and other scientists are beginning to acknowledge "intelligent design" or God as a more straightforward explanation, contrasting with the convoluted theories that fail to address the questions raised by quantum physics. (See footnote 1)

One example presented is that the author of *The Return of the God Hypothesis* explains that the Cambrian explosion of animal life, both in quantity and quality, often occurred without a "survival of the fittest" scenario; in fact, it could not have been the case. Too many forms appeared "suddenly" and without precedent. In other words, there are no missing links because none existed. While some creatures have evolved from others, those that cannot be connected

will never be. This concept aligns perfectly with *The Urantia Book*.

Today's modern atheists, secularists, and materialist physicists face similar challenges. They are unable to move past the origins of the universe, represented by the so-called “Big Bang” theory, or the origins of life itself, as well as the intricate details of the universe's evolution, which seems perfectly tuned for creating worlds where life can prosper.

In my view, quantum physics aims to reach the sources of all things similarly to how *The Urantia Book* approaches the same ideas from a top-down perspective. This is another reason the Revelators encourage us to begin our exploration of the book from its highest level. Will these two ideas converge?

No.

I believe that if quantum physics can move beyond its fixation on a “prove it” mentality—its materialist perspective—it will eventually have to keep reaching up until it recognizes the premise presented in *The Urantia Book*. After all, life transcends materialism; quantum physics acknowledges this, incorporating consciousness into its understanding of causality. However, if quantum physics becomes overly dogmatic in claiming that only observation creates the universe, it will need to retreat from that dangerous stance.

*Where do we find the concept of quantum physics
within The Urantia Book?*

Anyone acquainted with quantum physics and its various theories recognizes the principles of potentiality and manifestation. Are particles truly real, or do they simply emerge from a “field” of probability? At what point does a wave transition into a particle? Is it possible for a photon to anticipate its behavior while passing through one or two slits?

Consider the paradox of entanglement. How can two distant entities respond identically to one another’s movements?

How do quantum physics concepts reshape our perception of consciousness? There are numerous recent publications dedicated to this topic.

The initial breakthroughs in quantum physics stemmed from the discovery of the wave-particle paradox: observing a particle affects its location within the potential field of its trajectory or wave. When examining the wave, the particle remains unobserved until the “collapse of the wave function” occurs, concluding the particle’s potentiality and leading to its observation.

In Paper 65 we read: *“It is impossible accurately to determine, simultaneously, the exact location and the velocity of a moving object; any attempt at measurement of either inevitably involves change in the other.”* (UB65:6.1) (See footnote 2.)

Before delving into the specifics of the UB, I would like to highlight elements of *The Urantia Book's* revelations that relate to the aforementioned issues.

First, let's consider some intriguing information from the book's *Foreword*. It states that the qualities of universal reality—presumably larger than quantum reality—are experienced by humans on multiple levels: body, mind, spirit, soul, and personality.

Reality

The Foreword to The Urantia Book addresses Universe reality in Section IV, titled, guess what?, *Universe Reality*.

“Reality differentially actualizes on diverse universe levels; reality originates in and by the infinite volition of the Universal Father and is realizable in three primal phases on many different levels of universe actualization:....” From the outset, we identify three levels of reality: The **Undeified reality** “... ranges from the energy domains of the nonpersonal to the reality realms of the nonpersonalizable values of universal existence...” which encompasses the presence of the **Unqualified Absolute**, whatever that may entail.

Next is the **Deified reality**, encompassing all infinite "... Deity potentials extending through every realm of personality, from the lowest finite to the highest infinite..."

This refers to "... the domain of that which is personizable..." and includes the **Deity Absolute**, whatever that may entail.

The last concept is **Interassociated reality**. See this: "*Universe reality is supposedly either deified or undeified...*" BUT there are "*subdeified beings*" that exist in the realm of reality, "*potential and actualizing*," difficult to identify, but fall within the realm of the **Universal Absolute**, whatever that is!

We understand that God initiates and sustains Reality (with a capital R). However, the distinctions between the deified and the non-deified introduce a tension in the dynamic between the Deity Absolute and the Unqualified Absolute, which I can recognize. The Universal Absolute resolves this tension and subsequently eternalizes it. (UBO:4.1-5)

Potentiality

Individuals with some understanding of quantum physics recognize that its theories are deeply rooted in the potential of possible events or actions. These potentials materialize when one of numerous possibilities transitions from being a mere potential to an actual event or action. Thus, potentials are crucial in these theories, just as they are in the Reality of *The Urantia Book*.

"From the viewpoint of time and space, reality is further divisible as:

1. **Actual and Potential.** *Realities existing in fullness of expression in contrast to those which carry undisclosed capacity for growth. The Eternal Son is an absolute spiritual actuality; mortal man is very largely an unrealized spiritual potentiality."*

There are three additional categories: **Absolute and Subabsolute, Existential and Experiential, and Personal and Impersonal.** But these other three have, it seems, little to do with potentiality and manifestation other than being other qualities of Reality that define the nature of the Universe and its inhabitants. (UBO:4.6-10)

Since the concept of potentiality plays such a large role in quantum physics, I want to go to the *Foreword* section (XI) on **The Three Absolutes** of potentiality. These three Deities are, you could say, responsible for the manifestation of all physical matter that culminates in the planets, suns and stars, galaxies, and much more. The three must work together to maintain balance in all things.

*"1. The **Deity Absolute** (aka the **Qualified Absolute**) seems to be the all-powerful activator, while the **Unqualified Absolute** appears to be the all-efficient mechanizer of the supremely unified and ultimately coordinated universe of universes, even universes upon universes, made, making, and yet to be made.*

"The Deity Absolute cannot, or at least does not, react to any universe situation in a subabsolute manner. Every response of this Absolute to any given situation appears

to be made in terms of the welfare of the whole creation of things and beings, not only in its present state of existence, but also in view of the infinite possibilities of all future eternity.

“The Deity Absolute is that potential which was segregated from total, infinite reality by the freewill choice of the Universal Father, and within which all divinity activities—existential and experiential—take place. This is the Qualified Absolute in contradistinction to the Unqualified Absolute; but the Universal Absolute is superadditive to both in the encompassment of all absolute potential.

*“2. The **Unqualified Absolute** is nonpersonal, extradivine, and undeified. The Unqualified Absolute is therefore devoid of personality, divinity, and all creator prerogatives. Neither fact nor truth, experience nor revelation, philosophy nor absonity are able to penetrate the nature and character of this Absolute without universe qualification.*

“[T]he Unqualified Absolute is a positive reality pervading the grand universe and, apparently, extending with equal space presence on out into the force activities and prematerial evolutions of the staggering stretches of the space regions beyond the seven superuniverses. ... The Unqualified Absolute is a positive universe overcontrol in infinity; this overcontrol is space-force unlimited but is definitely conditioned by the presence of life, mind, spirit, and personality, and is

further conditioned by the will-reactions and purposeful mandates of the Paradise Trinity.

*“3. The **Universal Absolute** ... is the Deity phenomenon indicative of the resolution of the tension created by the freewill act of thus differentiating universe reality, and functions as the associative co-ordinator of these sum totals of existential potentialities.*

“The tension-presence of the Universal Absolute signifies the adjustment of differential between deity reality and undeified reality inherent in the separation of the dynamics of freewill divinity from the statics of unqualified infinity.

“... Potential infinity is absolute and inseparable from eternity. Actual infinity in time can never be anything but partial and must therefore be nonabsolute; neither can infinity of actual personality be absolute except in unqualified Deity. And it is the differential of infinity potential in the Unqualified Absolute and the Deity Absolute that eternalizes the Universal Absolute, thereby making it cosmically possible to have material universes in space and spiritually possible to have finite personalities in time.

“The finite can coexist in the cosmos along with the Infinite only because the associative presence of the Universal Absolute so perfectly equalizes the tensions between time and eternity, finity and infinity, reality potential and reality actuality, Paradise and space, man

and God. Associatively the Universal Absolute constitutes the identification of the zone of progressing evolutionary reality existent in the time-space, and in the transcended time-space, universes of subinfinite Deity manifestation.” (UBO:11.1-13)

Personality

“Personality is a level of deified reality and ranges from the mortal and midwayer level of the higher mind activation of worship and wisdom up through ... [the] spiritual to the attainment of finality of personality status. ... Reality is subject to universal expansion, personality to infinite diversification, and both are capable of well-nigh unlimited Deity co-ordination and eternal stabilization. While the metamorphic range of nonpersonal reality is definitely limited, we know of no limitations to the progressive evolution of personality realities.” (UBO:5.1-2)

This concept of Personality (capital P) is quite different from that which we generally think of as personality. It is a unique quality that each of us possesses, a gift from the First Source and Center. It is not the ego, nor the attributes (for the most part) that we display to the rest of the world. But it is our true self. It is directly connected to the First Source through the Personality Gravity Circuit. I like to think that as we build our character, as David Brooks defines it, we are peeling away the layers of who we are not to discover at our foundation is who we are—love, and all that love means.

“The Universal Father is the secret of the reality of personality, the bestowal of personality, and the destiny of personality. The Eternal Son is the absolute personality, the secret of spiritual energy, morontia spirits, and perfected spirits. The Conjoint Actor is the spirit-mind personality, the source of intelligence, reason, and the universal mind.”
(UBO:5.5)

Human experience of universal reality

The qualities of universal reality found in our experience occur on several levels:

*“1. **Body.** The material or physical organism of man. The living electrochemical mechanism of animal nature and origin.*

*“2. **Mind.** The thinking, perceiving, and feeling mechanism of the human organism. The total conscious and unconscious experience. The intelligence associated with the emotional life reaching upward through worship and wisdom to the spirit level.*

*“3. **Spirit.** The divine spirit that indwells the mind of man—the Thought Adjuster. This immortal spirit is prepersonal—not a personality, though destined to become a part of the personality of the surviving mortal creature.*

*“4. **Soul.** The soul of man is an experiential acquirement. As a mortal creature chooses to “do the will of the Father in heaven,” so the indwelling spirit becomes the father of a new reality in human experience. The mortal and material mind is the mother*

of this same emerging reality. The substance of this new reality is neither material nor spiritual—it is morontial. This is the emerging and immortal soul which is destined to survive mortal death and begin the Paradise ascension.

*“[5] **Personality.** The personality of mortal man is neither body, mind, nor spirit; neither is it the soul. Personality is the one changeless reality in an otherwise ever-changing creature experience; and it unifies all other associated factors of individuality. The personality is the unique bestowal which the Universal Father makes upon the living and associated energies of matter, mind, and spirit, and which survives with the survival of the morontial soul.” (UBO:5.6-11)*

Energy

The Urantia Book’s use of the word energy can be applied to spiritual, mind, and material realms of existence. The word physical energy is used “... denoting all phases and forms of phenomenal motion, action, and potential.” In speaking of the physical-energy forms of power, the words used are:

*“1. **Cosmic force** embraces all energies deriving from the Unqualified Absolute but which are as yet unresponsive to Paradise gravity.*

*“2. **Emergent energy** embraces those energies which are responsive to Paradise gravity but are as yet unresponsive to local or linear gravity. This is the pre-electronic level of energy-matter.*

*“3. **Universe power** includes all forms of energy which, while still responding to Paradise gravity, are directly responsive to linear gravity. This is the electronic level of energy-matter and all subsequent evolutions thereof.” (UBo:6.2-7)*

Mind and Light

*“**Mind** is a phenomenon connoting the presence-activity of living ministry in addition to varied energy systems; and this is true on all levels of intelligence. In personality, mind ever intervenes between spirit and matter; therefore is the universe illuminated by three kinds of light: material light, intellectual insight, and spirit luminosity.*

*“**Light**—spirit luminosity—is a word symbol, a figure of speech, which connotes the personality manifestation characteristic of spirit beings of diverse orders. This luminous emanation is in no respect related either to intellectual insight or to physical-light manifestations.” (UBo:6.8-9)*

Pattern

Pattern is a very important concept in *The Urantia Book*. When the book speaks of “Truth, Beauty, and Goodness,” beauty connotes pattern.

“Pattern can be projected as material, spiritual, or mindal, or any combination of these energies. It can

pervade personalities, identities, entities, or nonliving matter. But pattern is pattern and remains pattern; only copies are multiplied.

“Pattern may configure energy, but it does not control it. Gravity is the sole control of energy-matter. Neither space nor pattern are gravity responsive, but there is no relationship between space and pattern; space is neither pattern nor potential pattern. Pattern is a configuration of reality which has already paid all gravity debt; the reality of any pattern consists of its energies, its mind, spirit, or material components.

“In contrast to the aspect of the total, pattern discloses the individual aspect of energy and of personality. Personality or identity forms are patterns resultant from energy (physical, spiritual, or mindal) but are not inherent therein. That quality of energy or of personality by virtue of which pattern is caused to appear may be attributed to God—Deity—to Paradise force endowment, to the coexistence of personality and power.

“Pattern is a master design from which copies are made. Eternal Paradise is the absolute of patterns; the Eternal Son is the pattern personality; the Universal Father is the direct ancestor-source of both. But Paradise does not bestow pattern, and the Son cannot bestow personality.”
(UBo:6.10-13)

Now, remember Plato’s idea that master patterns exist in different realms for all material creations, which the book

refers to as copies. Take the chair, for instance. Although there is a single pattern that defines “chair,” countless types and styles of chairs can exist. This might seem unrelated to quantum physics. However, how our consciousness interprets the singular concept of a chair is vital for our manifestation, utilization, and appreciation of these objects we often overlook.

Footnotes:

1. *The Return of the God Hypothesis: Three Scientific Discoveries that Reveal the Mind Behind the Universe*, by Stephen C. Meyer, New York, HarperCollins Publishers, 2021.
Another compelling idea the author makes is that for all the things, events, manifestations, miraculous things to happen to make a world a place for something living to live, is impossible to surmise, the odds are so very great and the time so very short, for it all to be happenstance. Another is the question of what came before the “Big Bang”? With all the manipulations of theories, astrophysicists can only determine one logical and possible answer: intelligent design. As the author states, “... any cause capable of explaining the origin of the universe and its fine tuning must in some way stand causally separate from the Universe or ... transcend matter, space, time, and energy.” Additionally, life can only come from life. Science will never create a living thing from scratch.
2. This paragraph is not about quantum physics but uses QP as a lead-in to the concept of the creation of life. The paragraph continues: *“The same sort of a paradox confronts mortal man when he undertakes the chemical analysis of protoplasm. The chemist can elucidate the chemistry of dead protoplasm, but he cannot discern either the physical organization or the dynamic performance of living protoplasm. Ever will the scientist come nearer and nearer the secrets of life, but never will he find them....”* (UB65:6.1)



The Urantia Book and Quantum Physics - Part 2 - Matter and Energy

This section centers on matter and energy, the non-deified elements of our universal reality. Although Ultimatons are discussed later, I want to start with them because they are the smallest yet remarkably powerful components in the Universe of Universes, originating from the underside of the Isle of Paradise.

Ultimatons

In quantum theory, there are ideas suggesting that everything—matter, worlds, and even the fabric of the universe such as time and space—exists only as it is perceived. The classic question often posed is: if a tree falls in the forest with no one around to hear it, does it make a sound? From this quantum perspective, the answer is that no sound is produced because there is no observer to perceive it. But what about frogs, squirrels, or other beings? What about a midwayer, an angel, a power associate, or an extraterrestrial? Do they lack eyes to see and ears to hear? This viewpoint suggests that objective reality is merely a subjective illusion, which contradicts much of the content found in *The Urantia Book*.

While “*the Isle of Paradise is nonpersonal and extraspiritual, ...*” it serves as “*the source and center of physical matter, and the absolute master pattern of universal material reality.*” (UB:5.5) All energies and matter originate from Paradise, with the essential element being the “**Ultimaton.**” These are minuscule particles of matter that remain unseen and not fully comprehended, akin to electrons, according to Urantia scientists, who speculate about their existence. Our text indicates that each electron consists of 100 of these particles.

Rayson, a celestial being, has created a wealth of written material about the Ultimatons. Here is a summary of his insights:

1. The universe is one large caldron of floating Ultimatons waiting to become matter.
2. Ultimatons weigh nothing, but when clumped together, they have mass and become charged.
3. Ultimatons carry no gravity, heed no attraction to gravity, or do they wish they could use gravity as they float in their own space they created.
4. Ultimatons are dirty, or clean, or neutral, depending on what period of development they are in to become viable candidates for matter building.
5. Ultimatons are not easy to discern as they must always be part of something else before they can be counted or sorted to type.
6. Ultimatons use nothing else but themselves to form Sub-particles ;which are the bits and pieces used to build an atom.

7. No atom can form without using Ultimatons to build the electrons, neutrons, protons, and so on, that make the different material elements common to most planets and stars in the universe.
8. Ultimatons never stray from their path chosen for them by the Chief of the Master Architects which refer, in turn, to the Father's will to direct them to their material destiny.
9. Ultimatons carry no charge, yet they develop a charge when made a sub-particle in most cases; however, a charge of neutral is not natural to Ultimatons. A neutral particle such as a neutron is composed of multiple kinds of charges that are balanced out to a zero point charge in order to provide weight to an atom of an especially large atom such as strontium 190.
10. Ultimatons are the secret of zero point energy, or free energy as energy buffs refer to the concept. They can and do make machines work without the need to ever refuel the machine again and seemingly draw electricity out of thin air to perpetually run machines.

Rayson tells us that Ultimatons are like the “Harlequins of space.” In our literature, a harlequin is depicted as having two distinct parts, typically black and white, often in a checkered pattern. *“But the harlequin nature of an Ultimatton comes in three parts: one part is good, one part is less than good, and a third part is the head which wears a fool’s cap with little jingly bells.... Ultimatons never are quite what they seem to be, either, until they join forces with*

the Unqualified Absolute to find a spot in the universe to become, what is for the Ultimatons, its material destiny.”

“On normal worlds (Urantia is not a normal world), Ultimatons flock to become useful to power gadgets and utilities far beyond what is seen on Urantia today. But at the root of all Ultimatons is the desire to be of service to the people of a given Galaxy or even an individual System or Planet. On Urantia, the Ultimatons exist in huge numbers, but they do not participate with the culture or civilizations on Urantia because of their [deadly nature], which is used destructively. [As] Urantia has developed a minimum ability to use rockets and space travel, Ultimatons have not joined in with scientific advances that use them. Ultimatons never leave the Creator of choice, the Universal First Source and Center, until they have acclimated to the uses they are to be put to on a planet.”

Matter

Paper 42, *Energy–Mind and Matter*, serves as the main chapter that addresses a substantial part of the quantum physics subject. Section 3, *Classification of Matter*, outlines the different types of matter and their subdivisions.

“Matter in all universes, excepting in the central universe, is identical. Matter in its physical properties depends on the revolutionary rates of its component members, the number and size of the revolving members, their distance from the nuclear body or the space content of matter, as well as on

the presence of certain forces as yet undiscovered on Urantia.

“In the varied suns, planets, and space bodies, there are ten grand divisions of matter, of which only four are pertinent to this discussion.

1. Ultimatonic matter—the prime physical units of material.

3. Electronic matter—the electrical stage of material differentiation—electrons, protons, and various other units entering into the varied constitution of the electronic groups.

7. Atomic matter—the chemical stage of elemental organization, the component units of molecular or visible matter.

8. The molecular stage of matter—matter as it exists on Urantia in a state of relatively stable materialization under ordinary conditions.”

Note that most of the matter of and on Urantia is of number 8. I retained numbers 1, 3, and 7 above, as they are important in the discussion. (See footnote 2.)

Energy and Matter Transmutations

In Paper 42, section 4, *Energy and Matter Transmutations*, the discussion of light, electricity, energy, and matter is presented to us.

“Light, heat, electricity, magnetism, chemism, energy, and matter are—in origin, nature, and destiny—one and the same thing, together with other material realities as yet undiscovered on Urantia.” At this point, the authors tell us that they “... do not fully comprehend the almost endless changes to which physical energy may be subject.” But those ultimatons are transformed into the circuits and revolutions of the electron. (UB42:4.1-3)

“The blazing suns can transform matter into various forms of energy, but the dark worlds and all outer space can slow down electronic and ultimatonic activity to the point of converting these energies into the matter of the realms.” (UB 42:4.9)

“Throughout all of this never-ending metamorphosis of energy and matter we must reckon with the influence of gravity pressure and with the antigravity behavior of the ultimatonic energies under certain conditions of temperature, velocity, and revolution.” (UB 42:4.10)

“The increase of mass in matter is equal to the increase of energy divided by the square of the velocity of light. In a dynamic sense the work which resting matter can perform is equal to the energy expended in bringing its parts together from Paradise minus the resistance of the forces overcome in transit and the attraction exerted by the parts of matter on one another.” (UB 42:4.11)

“The relative integrity of matter is assured by the fact that energy can be absorbed or released only in those exact

amounts which Urantia scientists have designated quanta. This wise provision in the material realms serves to maintain the universes as going concerns.” (UB 42:4.13)

“The quantity of energy taken in or given out when electronic or other positions are shifted is always a “quantum” or some multiple thereof, but the vibratory or wavelike behavior of such units of energy is wholly determined by the dimensions of the material structures concerned. Such wavelike energy ripples are 860 times the diameters of the ultimatons, electrons, atoms, or other units thus performing. The never-ending confusion attending the observation of the wave mechanics of quantum behavior is due to the superimposition of energy waves: Two crests can combine to make a double-height crest, while a crest and a trough may combine, thus producing mutual cancellation.” (UB 42:4.14)

In Paper 42, section 5, titled *Wave-Energy Manifestations*, there is an in-depth discussion on the quantum notion of wave-particle duality paradox, commencing with the notion of 100 octaves of wave energy, of which merely one octave encompasses our visible light spectrum.

“Wavelike energy manifestations—from the standpoint of twentieth-century Urantia scientific enlightenment—may be classified into the following ten groups:

- 1. Infraultimatonic rays—the borderland revolutions of ultimatons as they begin to assume definite form.*

This is the first stage of emergent energy in which wavelike phenomena can be detected and measured.

2. Ultimatonic rays. The assembly of energy into the minute spheres of the ultimatons occasions vibrations in the content of space which are discernible and measurable.... These short and powerful rays represent the initial activity of the ultimatons as they are slowed down to that point where they veer towards the electronic organization of matter. As the ultimatons aggregate into electrons, condensation occurs with a consequent storage of energy.

3. The short space rays. These are the shortest of all purely electronic vibrations and represent the preatomic stage of this form of matter

4. The electronic stage. This stage of energy is the basis of all materialization in the seven superuniverses.

5. Gamma rays—those emanations which characterize the spontaneous dissociation of atomic matter. ...

6. The X-ray group. The next step in the slowing down of the electron yields the various forms of solar X rays together with artificially generated X rays. The electronic charge creates an electric field; movement gives rise to an electric current; the current produces a magnetic field. When an electron is suddenly stopped, the resultant electromagnetic commotion produces the X ray; ...

7. The ultraviolet or chemical rays of sunlight and the various mechanical productions.

8. *The white light—the whole visible light of the suns.*
9. *Infrared rays—the slowing down of electronic activity still nearer the stage of appreciable heat.*
10. *Hertzian waves—those energies utilized on Urantia for broadcasting.*

“Of all these ten phases of wavelike energy activity, the human eye can react to just one octave, the whole light of ordinary sunlight.” (42:5.2-13)

Ultimatons, Electrons, and Atoms

Section 6, *Ultimatons, Electrons, and Atoms*, from the same chapter, discusses the progression of matter and energy, starting from the smallest unit of matter, the Ultimatons, and progressing upward.

“Local or linear gravity becomes fully operative with the appearance of the atomic organization of matter. ... Ultimatons function by mutual attraction, responding only to the circular Paradise-gravity pull. Without linear-gravity response they are thus held in the universal space drift. Ultimatons are capable of accelerating revolutionary velocity to the point of partial antigravity behavior, but they cannot, independent of force organizers or power directors, attain the critical escape velocity of deindividuation, return to the puissant-energy stage. ...” (UB42:6.2-3)

“The ultimatons, unknown on Urantia, slow down through many phases of physical activity before they attain the

revolutionary-energy prerequisites to electronic organization. ... Mutual attraction holds one hundred ultimatons together in the constitution of the electron; and there are never more nor less than one hundred ultimatons in a typical electron. The loss of one or more ultimatons destroys typical electronic identity, thus bringing into existence one of the ten modified forms of the electron.” (UB42:6.4-5)

“Each atom is a trifle over 1/100,000,000th of an inch in diameter, while an electron weighs a little more than 1/2,000th of the smallest atom, hydrogen. The positive proton, characteristic of the atomic nucleus, while it may be no larger than a negative electron, weighs almost two thousand times more. ...” (UB 42:6.7)

To me, it seems there is an intelligence associated with Ultimatons, perhaps a link to consciousness.

Atomic Matter

Next, Section 7, Atomic Matter, discusses the organization of all matter.

“The formation of all matter is on the order of the solar system. There is at the center of every minute universe of energy a relatively stable, comparatively stationary, nuclear portion of material existence. This central unit is endowed with a threefold possibility of manifestation. Surrounding this energy center there whirl, in endless profusion but in fluctuating circuits, Within the atom the

electrons revolve about the central proton with about the same comparative room the planets have as they revolve about the sun in the space of the solar system. ...”

(UB42:7.1-2)

“The local universes are of decimal construction. There are just one hundred distinguishable atomic materializations of space-energy in a dual universe; that is the maximum possible organization of matter in Nebadon. These one hundred forms of matter consist of a regular series in which from one to one hundred electrons revolve around a central and relatively compact nucleus. It is this orderly and dependable association of various energies that constitutes matter. ... Stability of the atom depends on the number of electrically inactive neutrons in the central body. Chemical behavior is wholly dependent on the activity of the freely revolving electrons.” (UB 42:7.4-5)

“The first twenty-seven atoms, those containing from one to twenty-seven orbital electrons, are more easy of comprehension than the rest. From twenty-eight upward we encounter more and more of the unpredictability of the supposed presence of the Unqualified Absolute. But some of this electronic unpredictability is due to differential ultimatonic axial revolutionary velocities and to the unexplained “huddling” proclivity of ultimatons. Other influences—physical, electrical, magnetic, and gravitational—also operate to produce variable electronic behavior. Atoms therefore are similar to persons as to predictability. Statisticians may announce laws governing a large number

of either atoms or persons but not for a single individual atom or person.” (UB 42:7.10)

Atomic Cohesion

“While gravity is one of several factors concerned in holding together a tiny atomic energy system, there is also present in and among these basic physical units a powerful and unknown energy, the secret of their basic constitution and ultimate behavior, a force which remains to be discovered on Urantia. This universal influence permeates all the space embraced within this tiny energy organization.” (UB 42:8.1)

Since the text was finished in 1934, one wonders if there has been any progress on this “unknown” energy.

“The interelectronic space of an atom is not empty. Throughout an atom this interelectronic space is activated by wavelike manifestations which are perfectly synchronized with electronic velocity and ultimatonic revolutions. This force is not wholly dominated by your recognized laws of positive and negative attraction; its behavior is therefore sometimes unpredictable. This unnamed influence seems to be a space-force reaction of the Unqualified Absolute.” (UB 42:8.2)

“The charged protons and the uncharged neutrons of the nucleus of the atom are held together by the reciprocating function of the mesotron, a particle of matter 180 times as heavy as the electron. Without this arrangement the electric

charge carried by the protons would be disruptive of the atomic nucleus.” (UB 42:8.3)

Footnotes:

1. This is an extensive article by the scientist Rayson on the Ultimatron. *The ULTIMATON: Its Release From Paradise To The Seven Superuniverses of Time*, and dated January 21, 2015, by Daniel Raphael.

2. *“The foregoing classification of matter pertains to its organization rather than to the forms of its appearance to created beings. Neither does it take into account the pre-emergent stages of energy nor the eternal materializations on Paradise and in the central universe.” (UB 42:3.13)*

3. The entire Paper 42 was presented by a Mighty Messenger on duty in Nebadon and by the request of Gabriel.



The Urantia Book and Quantum Physics - Part 3 - Mind Systems

Section 10 of *The Urantia Book*’s Paper 42 on *Energy–Mind and Matter* is called **Universal Nonspiritual Energy Systems - (Material Mind Systems)**.

“The endless sweep of relative cosmic reality, from the absoluteness of Paradise monota to the absoluteness of space potency, is suggestive of certain evolutions of relationship in the nonspiritual realities of the First Source and Center—....”

“The universal nonspiritual energies are reassociated in the living systems of non-Creator minds on various levels, certain of which may be depicted as follows:

1. Preadjutant-spirit minds. This level of mind is nonexperiencing and on the inhabited worlds is ministered by the Master Physical Controllers. This is mechanical mind, the nonteachable intellect of the most primitive forms of material life, but the nonteachable mind functions on many levels beside that of primitive planetary life.

2. Adjutant-spirit minds. This is the ministry of a local universe Mother Spirit functioning through her seven adjutant mind-spirits on the teachable (nonmechanical) level of material mind. On this level material mind is experiencing: as subhuman (animal) intellect in the first five adjutants; as human (moral) intellect in the seven adjutants; as superhuman (midwayer) intellect in the last two adjutants.

3. Evolving morontia minds—the expanding consciousness of evolving personalities in the local universe ascending careers. This is the bestowal of the local universe Mother Spirit in liaison with the Creator Son. This mind level connotes the organization of the morontia type of life vehicle, a synthesis of the material and the spiritual which is effected by the Morontia Power Supervisors of a local universe. Morontia mind functions differentially in

response to the 570 levels of morontia life, disclosing increasing associative capacity with the cosmic mind on the higher levels of attainment. This is the evolutionary course of mortal creatures, but mind of a nonmorontia order is also bestowed by a Universe Son and a Universe Spirit upon the nonmorontia children of the local creations.

“[4] The cosmic mind. This is the sevenfold diversified mind of time and space, one phase of which is ministered by each of the Seven Master Spirits to one of the seven superuniverses. The cosmic mind encompasses all finite-mind levels and co-ordinates experientially with the evolutionary-deity levels of the Supreme Mind and transcendently with the existential levels of absolute mind—the direct circuits of the Conjoint Actor.” (UB42:10.1-6)

Universe Mechanisms

“In the evaluation and recognition of mind it should be remembered that the universe is neither mechanical nor magical; it is a creation of mind and a mechanism of law. But while in practical application the laws of nature operate in what seems to be the dual realms of the physical and the spiritual, in reality, they are one. The First Source and Center is the primal cause of all materialization and at the same time the first and final Father of all spirits. The Paradise Father appears personally in the extra-Havona universes only as pure energy and pure spirit—as the Thought Adjusters and other similar fragmentations.

“Mechanisms do not absolutely dominate the total creation; the universe of universes in toto is mind planned, mind made, and mind administered. But the divine mechanism of the universe of universes is altogether too perfect for the scientific methods of the finite mind of man to discern even a trace of the dominance of the infinite mind. For this creating, controlling, and upholding mind is neither material mind nor creature mind; it is spirit-mind functioning on and from creator levels of divine reality.

“The ability to discern and discover mind in universe mechanisms depends entirely on the ability, scope, and capacity of the investigating mind engaged in such a task of observation. Time-space minds, organized out of the energies of time and space, are subject to the mechanisms of time and space.

“Motion and universe gravitation are twin facets of the impersonal time-space mechanism of the universe of universes. The levels of gravity response for spirit, mind, and matter are quite independent of time, but only true spirit levels of reality are independent of space (nonspatial). The higher mind levels of the universe—the spirit-mind levels—may also be nonspatial, but the levels of material mind, such as human mind, are responsive to the interactions of universe gravitation, losing this response only in proportion to spirit identification. Spirit-reality levels are recognized by their spirit content, and spirituality in time and space is measured inversely to the linear-gravity response.

“Linear-gravity response is a quantitative measure of nonspirit energy. All mass—organized energy—is subject to this grasp except as motion and mind act upon it. Linear gravity is the short-range cohesive force of the macrocosmos somewhat as the forces of intra-atomic cohesion are the short-range forces of the microcosmos. Physical materialized energy, organized as so-called matter, cannot traverse space without affecting linear-gravity response. Although such gravity response is directly proportional to mass, it is so modified by intervening space that the final result is no more than roughly approximated when expressed as inversely according to the square of the distance. Space eventually conquers linear gravitation because of the presence therein of the antigravity influences of numerous supermaterial forces which operate to neutralize gravity action and all responses thereto.

“Extremely complex and highly automatic-appearing cosmic mechanisms always tend to conceal the presence of the originative or creative indwelling mind from any and all intelligences very far below the universe levels of the nature and capacity of the mechanism itself. Therefore is it inevitable that the higher universe mechanisms must appear to be mindless to the lower orders of creatures. The only possible exception to such a conclusion would be the implication of mindedness in the amazing phenomenon of an apparently self-maintaining universe—but that is a matter of philosophy rather than one of actual experience.

“Since mind co-ordinates the universe, fixity of mechanisms is nonexistent. The phenomenon of progressive evolution associated with cosmic self-maintenance is universal. The evolutionary capacity of the universe is inexhaustible in the infinity of spontaneity. Progress towards harmonious unity, a growing experiential synthesis superimposed on an ever-increasing complexity of relationships, could be effected only by a purposive and dominant mind.

“The higher the universe mind associated with any universe phenomenon, the more difficult it is for the lower types of mind to discover it. And since the mind of the universe mechanism is creative spirit-mind (even the mindedness of the Infinite), it can never be discovered or discerned by the lower-level minds of the universe, much less by the lowest mind of all, the human. The evolving animal mind, while naturally God-seeking, is not alone and of itself inherently God-knowing.” (UB42:1-8)

Pattern and Form—Mind Dominance

“The evolution of mechanisms suggests the hidden influence of the creative mind. The capacity of human intellect to imagine, design, and construct automatic mechanisms highlights the superior, creative, and purposeful attributes of the human mind as the leading force on the planet. The mind consistently strives towards:”

- 1. Creation of material mechanisms.*
- 2. Discovery of hidden mysteries.*
- 3. Exploration of remote situations.*

4. *Formulation of mental systems.*
5. *Attainment of wisdom goals.*
6. *Achievement of spirit levels.*
7. *The accomplishment of divine destinies—supreme, ultimate, and absolute.*

“Mind is always creative. The mind endowment of an individual animal, mortal, morontian, spirit ascender, or finality attainer is always competent to produce a suitable and serviceable body for the living creature identity. But the presence phenomenon of a personality or the pattern of an identity, as such, is not a manifestation of energy, either physical, mindal, or spiritual. The personality form is the pattern aspect of a living being; it connotes the arrangement of energies, and this, plus life and motion, is the mechanism of creature existence.

“Even spirit beings have form, and these spirit forms (patterns) are real. Even the highest type of spirit personalities have forms—personality presences in every sense analogous to Urantia mortal bodies. Nearly all beings encountered in the seven superuniverses are possessed of forms. But there are a few exceptions to this general rule: Thought Adjusters appear to be without form until after fusion with the surviving souls of their mortal associates. Solitary Messengers, Inspired Trinity Spirits, Personal Aids of the Infinite Spirit, Gravity Messengers, Transcendental Recorders, and certain others are also without discoverable form. But these are typical of the exceptional few; the great majority have bona fide personality forms, forms which are

individually characteristic, and which are recognizable and personally distinguishable.

“The liaison of the cosmic mind and the ministry of the adjutant mind-spirits evolve a suitable physical tabernacle for the evolving human being. Likewise does the morontia mind individualize the morontia form for all mortal survivors. As the mortal body is personal and characteristic for every human being, so will the morontia form be highly individual and adequately characteristic of the creative mind which dominates it. No two morontia forms are any more alike than any two human bodies. The Morontia Power Supervisors sponsor, and the attending seraphim provide, the undifferentiated morontia material wherewith the morontia life can begin to work. And after the morontia life it will be found that spirit forms are equally diverse, personal, and characteristic of their respective spirit-mind indwellers.

“On a material world you think of a body as having a spirit, but we regard the spirit as having a body. The material eyes are truly the windows of the spirit-born soul. The spirit is the architect, the mind is the builder, the body is the material building.

“Physical, spiritual, and mindal energies, as such and in their pure states, do not fully interact as actuals of the phenomenal universes. On Paradise the three energies are co-ordinate, in Havona co-ordinated, while in the universe levels of finite activities there must be encountered all ranges of material, mindal, and spiritual dominance. In

nonpersonal situations of time and space, physical energy seems to predominate, but it also appears that the more nearly spirit-mind function approaches divinity of purpose and supremacy of action, the more nearly does the spirit phase become dominant; that on the ultimate level spirit-mind may become all but completely dominant. On the absolute level spirit certainly is dominant. And from there on out through the realms of time and space, wherever a divine spirit reality is present, whenever a real spirit-mind is functioning, there always tends to be produced a material or physical counterpart of that spirit reality.

“The spirit is the creative reality; the physical counterpart is the time-space reflection of the spirit reality, the physical repercussion of the creative action of spirit-mind.

“Mind universally dominates matter, even as it is in turn responsive to the ultimate overcontrol of spirit. And with mortal man, only that mind which freely submits itself to the spirit direction can hope to survive the mortal time-space existence as an immortal child of the eternal spirit world of the Supreme, the Ultimate, and the Absolute: the Infinite.” [See footnote 4.] (UB42:12.1-15)

*[Note: 5. The complete Paper 42, *Energy—Mind and Matter*, was presented by a Mighty Messenger on duty in Nebadon, at the request of Gabriel.]*



The Urantia Book and Quantum Physics - Part 4 - Consciousness

This section concludes my findings in *The Urantia Book* regarding quantum theories.

The material overlooks the idea that our consciousness physically shapes the world through our observations. If we claim to create our own experiences collectively and that the world vanishes when not observed, then who, exactly, is the observer shaping our shared experiences in the objective reality we perceive, albeit interpret differently?

This notion is reminiscent of the old adage: if a tree falls in a forest, does it make a sound? I have always found this concept somewhat absurd. If person A is absent from the forest, they cannot hear the tree fall. However, numerous beings, from countless creatures to microbes, certainly do. So, who is the observer responsible for crafting the objective world? Viewed through the lens of universal cosmology, the First Source and Center serves as the original observer.

The text informs us that all spiritual beings inhabit the material world, a fact that applies to all forms of existence. We recognize that different categories of spiritual, morontia, and finite beings can experience objective reality

subjectively. This variance does not imply the objective world has ceased to exist.

I believe contemporary authors on quantum physics sometimes stretch their theories too far. There remains a vast amount of unknowns, much that may remain beyond our comprehension. We exist in a need-to-know universe.

What we do understand is that consciousness permeates all existence. Intelligence exists everywhere.

The Urantia Book does tell us this: "In science the human self observes the material world; philosophy is the observation of this observation of the material world; religion, true spiritual experience, is the experiential realization of the cosmic reality of the observation of the observation of all this relative synthesis of the energy materials of time and space. To build a philosophy of the universe on an exclusive materialism is to ignore the fact that all things material are initially conceived as real in the experience of human consciousness. The observer cannot be the thing observed; evaluation demands some degree of transcendence of the thing which is evaluated." (UB112:2.12)

Consciousness and objectivity

Current quantum physics brings consciousness into the realm of scientific discussion, marking a notable departure from traditional science, which typically seeks to eliminate such considerations. Detractors from the established camp still struggle with the idea that consciousness—and all that

lies beyond a purely material basis—has no place in scientific research. Nonetheless, we are now situated within this new paradigm.

Research has shown that observation significantly influences events or our subjective experience of them. Nevertheless, the objective reality remains unchanged. It is the interpretation of this reality that warrants examination. Our individual subjective perspectives greatly impact how we perceive the objective world.

Recent research indicates that humans and advanced animals may not be the only entities with consciousness. Evidence now suggests that nearly all animals, along with plants, possess some form of consciousness that informs their decision-making. For example, where should I establish roots to access the best nutrient sources, optimize sunlight for growth, and avoid disrupting my neighboring plants? Additionally, how can I attract wasps from miles away to defend me by consuming the caterpillars that are harming my growth?

Consciousness represents a field, a network of mutually beneficial interactions. Cosmic consciousness takes this a step further; it embodies a connection to spirit. The Cosmic Mind is universally active. Human minds (and animal minds as well) originate from the Cosmic Mind, facilitated by our Universe's Mother Spirit, which serves as the foundation of our intellect and consciousness.

Consequently, mind, and thus consciousness, does not arise from mere biological processes; rather, it is a divine gift, as are all our spiritual attributes, including our personalities. Science struggles to address this, similar to its difficulties with understanding the origin of life and the miraculous processes occurring within our bodies and the world at large.

Currently, astrophysicists are beginning to reconcile with the notion that the simplistic explanation for what precedes the so-called “Big Bang” might be intelligent design, or God, although they tend to avoid using that name, opting instead for the term “intelligent design.” Eventually, science and religion — true religion — will merge, as there is ultimately only one truth in Universal Reality.

The ten spiritual influences on our consciousness

In *The Urantia Book*, we discover that humans have been gifted with ten spiritual influences, in addition to our God-given personality. There is our indwelling spirit of God, the so-called Thought Adjuster or Mystery Monitor; then we have the spirit of Truth that Jesus bestowed upon all mankind at Pentecost; and we have the so-called Holy Spirit, which are the circuits of our Universe Mother Spirit; and the final seven are the Adjutant Mind Spirits of intuition, understanding, courage, knowledge, counsel, worship, and wisdom.

The last seven serve as the wellspring of intelligence in our minds, activating individually as we develop from childhood.

Our animal companions possess the first five of these mind spirits, which represent their source of intelligence.

Time and consciousness

We discovered from *The Urantia Book* that time combines both objective and subjective elements. However, the objectivity of time varies from world to world, as each planet follows its own unique temporal pattern. What constitutes a day or minute in our world is merely a convention, an invention based on our collective agreement as a society. Previously, we had 13 months of 28 days each, but now we have 12 months with differing numbers of days. Other worlds will have established their own systems for measuring time.

Objective time serves as an organizer of sequential events or experiences. Yet, we can only perceive time subjectively through our consciousness. The true essence of “time” exists only in the present moment, the eternal now. Other facets of our temporal experience manifest in our minds as past or future, depending on our intentions.

Observing a butterfly darting around a flower before it lands reveals that the butterfly experiences time quite differently than we do. How else could it move so swiftly? I believe creatures that we perceive as having short lifespans actually experience time at a slower rate. Similarly, when I watch birds navigating through tree branches and the legs of outdoor café tables at incredible speeds, it's clear even the best Top Gun pilots would struggle to keep pace. They, too, must be experiencing time in a uniquely subjective way.

Each realm of time and space possesses its own objective time; however, those living in non-time worlds, like Havona, maintain an awareness of subjective time—their experience of events occurring in sequence.

It's a both/and universe

The binary framework of Newtonian physics may be fading, if it ever truly existed. Instead, we inhabit a both/and universe, or as Paul Levy describes it, a four-value realm, where multiple truths coexist simultaneously. This notion is akin to the idea that the phrase "where two or three are gathered" extends beyond just two or three to encompass two or more individuals. Essentially, the both/and signifies both each and many.

This concept readily applies to the non-locality inherent in quantum physics, where events in one location can influence occurrences far away in space, and possibly in time as well. Quantum physics proposes that present events can affect the past and the future. Is it possible to alter the past? *The Urantia Book* subtly suggests that it is. History, in its essence, isn't fixed.

On a more basic level, historians appear to shape history based on their subjective interpretations or intentions. The Hebrews, while composing their sacred texts, the Torah and what we refer to as the Old Testament, omitted significant historical facts and crafted a narrative that they preferred—portraying heroes and events that may not have been real,

but served other purposes for their community. We mirror this practice today. Take the events surrounding 9/11, where the narrative of 19 supposed hijackers served as justification for military action against another nation, overshadowing a more complex reality. Such instances are numerous, illustrating how those who wish to repress certain narratives will go to great lengths to conceal stories that contradict their desires.

Mainstream science has yet to explore a seemingly endless array of topics. While Wikipedia lists numerous issues, it only addresses the typical questions scientists pursue based on familiar ground. Numerous other inquiries exist, particularly in the early stages of quantum physics, seeking to grasp concepts that align more with the philosophical themes found in *The Urantia Book*. Here are a few examples:

- ☼ The secrets and power of Sacred geometries
- ☼ Phi, psi, Fibonacci number sequences, and the relation of these to our physical world
- ☼ The power of sound to heal, transform, and create, not to mention its relationship to our consciousness through music
- ☼ The inherent power of crystals
- ☼ Consciousness and intelligence of plants
- ☼ The constant presence of extraterrestrial beings and their crafts

Here are a few thoughts that come to mind. Some of the scientific fields are hindered by those who prefer to keep many aspects of our world hidden, leading to their neglect.

Nikola Tesla is one example of a thinker whose ideas were suppressed by larger entities, potentially of a Luciferian nature. In contrast, other scientists like Slim Spurling, with his Light-Life tools based on sacred and various cubits—technologies capable of healing, reducing air pollution, and more—are largely overlooked due to traditional scientific perspectives.

However, we have all of eternity at our disposal. Ultimately, Truth, Beauty, Goodness, and above all, Love will triumph.

I am planting seeds, nothing more.



C H A P T E R 1 7

Humor, Joy, and Happiness



What About Talking Sheep?

I think this has been happening for quite a while now. What I find fascinating is the joy (or beauty) in watching our entertaining world—its politics, religions, social customs, and prejudices. Not everything is humorous, though. Wars are serious and not funny, but the way we sometimes find ourselves in them can be amusing to analyze and reflect upon. While "dark money" isn't funny in how it's used, it is amusing to observe the wealthiest people in the country throwing it around as if they are influencing Congress or the presidency. Oops. They are!

Some might think that 'joy' and "funny" aren't the same, but perhaps they can be related, like cousins. A good joke is funny because it often creates an expectation, then subverts it with a punchline from a different angle. For example: "If nobody likes your selfie, what is the value of the self?"

Or: “The devout cowboy lost his favorite Bible while repairing fences out on the range. Three weeks later, a sheep approached him, carrying the Bible in its mouth. The cowboy couldn't believe his eyes. He took the Bible out of the sheep's mouth, looked upward, and exclaimed, ‘It's a miracle!’ ‘Not really,’ replied the sheep. ‘Your name is written inside the cover.’”

Other sources of amusement include much of what we see in the media today. If politics weren't funny, John Oliver would be out of a job, as would most of the late-night hosts. To me, the best things worth watching on television that elicit the joy of a full experience are usually the half-hour sitcoms. Shows like *Last Man Standing*, *Bob Hearts Abishola*, *Parks and Recreation*, and classics like *Seinfeld* and *Cheers*, to name just a few. Each of these shows, while funny in the moment, can uplift one into the joy zone that lasts as long as the memories remain with us. For that reason, I enjoy, that is, I am happy—even in joy—watching reruns of those shows.

Perhaps not quite as much as with the talking sheep.

On reflection, joy and humor might not be as closely connected as they seem. Alternatively, what we often mistake for humor may simply be insight into the falsehoods of others' political biases, which can cause lasting damage in our world. At times, what appears to be funny lacks genuine humor and joy. It is possible that humor and joy are actually more intertwined.

One clear point is that humor is temporary; it fades quickly once the funny event, gag, joke, or movie ends. On the other hand, joy can last a lifetime. For those who think and feel deeply, joy persists endlessly. Even negative events, which might seem to deplete joy, actually allow it to return naturally on its own.

Many years ago, explorer Baird Spalding led an expedition into the high Indian and Tibetan Himalayas in 1894, where he encountered people far wiser than anyone he had met before. His experiences are recorded in six small books called "Life and Teachings of the Masters of the Far East." These books were published well before *The Urantia Book*, and much of their material could be directly incorporated into it.

Anyway, I wanted to quote a few lines from the Masters' book that I came across about the concept of joy.

“Spiritual understanding takes no account of Karmic conditions or any imperfect condition. ... Joy is the very highest state. It is the exaltation of Soul as physical pleasure is the exaltation of the body. But it is the true emotional state of man, born from his inner release into the truth of his being. It is only when we get out of that condition of Joy and Harmony that we begin to get separated from the Highest. ... Did you ever notice how a living sense of joy functions equally and automatically over your entire being? No part of your being had to be stimulated to that state of joy.”

I think this also applies to other animals.

Recall Jesus' enumeration of the fruits of the spirit. My preferred list includes both adjectives and nouns for each fruit, found in Paper 193:2.2. Jesus explains: "And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace."

I believe that joy is one of the fruits of the Spirit that Jesus mentioned, possibly as heartfelt joy, because that's what it feels like.

There is one additional case I wish to discuss. In *The Urantia Book*, we encounter Jesus' ordination speech, delivered to his apostles in a style similar to a swearing-in ceremony. The phrases he uses are straightforward commands that represent a pledge from the apostles.

Recall that Jesus used the word "happy" instead of "blessed." Whatever Jesus said (likely in Aramaic), the Revelators chose "happy" as the translation into English. Why is that?

I believe the word "happy" more accurately reflects the internal joy I am describing, whereas "blessed" implies something bestowed upon them. The only thing received from Jesus was the spirit of the ordination message; the joy felt by these twelve men was internal.

To me, Joy comes from the inside, is a soul connection. On the other hand, happiness is a more tangible, fleeting feeling that arises from an external event or emotion.

Footnotes:

1. The Baird Spalding book of Life and Teachings of the Masters of the Far East is volume 4, which is summary of the findings that were documented in the first three volumes. You can find them on Amazon and other booksellers, new and used.
2. *The Urantia Book*, paper 140, section 3, *The Ordination Sermon*

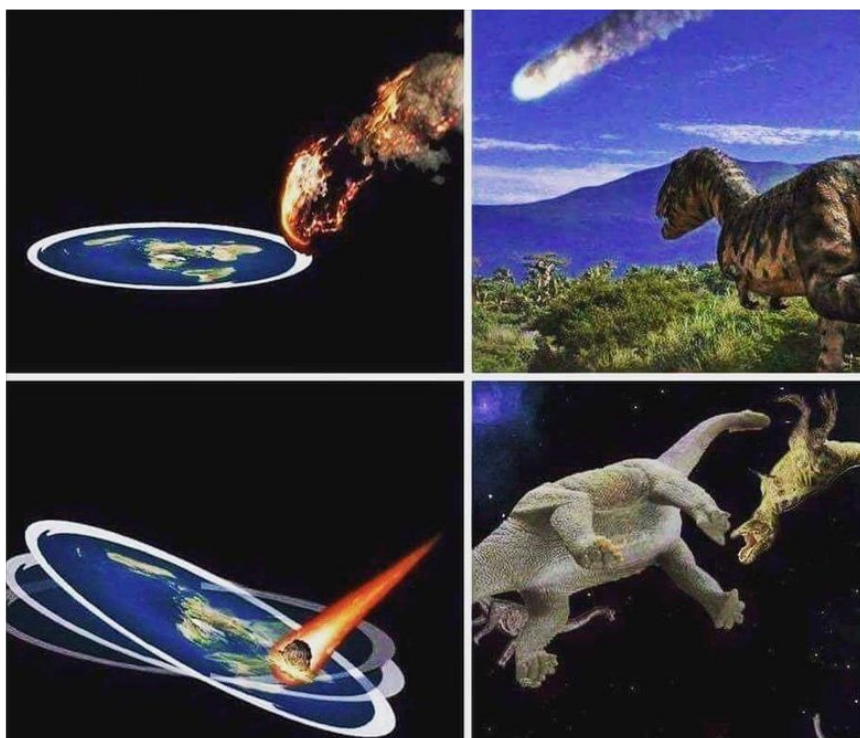


“In the Beginning God Created the Heavens and Earth.” And It was Flat



The revelators' approach helps us understand the vast pattern of the infinite by looking back into events supposedly at their very start. This serves as an intellectual tool for comprehension.

However, we also realize that these so-called events are not just at the beginning of time but are fundamentally existential, existing beyond mere temporal origins. *"The concept of the I AM is a philosophic concession..."* created to help us understand that there truly is no beginning or end.—... *"∴ eternity existences—nonbeginning, nonending realities and relationships."* (UB:3.23)



I have always had the opposite thought. Why must there be a beginning for God? Many events in our lives have no clear start. If they do, so what? I adopted a philosophy of letting it be; I believed someone would uncover the truth if it was important. For example, how is life created? Oops.

Science hasn't solved that yet, but we still experience life. So, I say, let it be. In trying to understand the ultimate causes of everything, we often accept hypotheses like the “big bang” theory as facts. Thankfully, we still refer to it as a theory, but most people treat it as fact. Some causes are beyond our reach, and we may never fully understand them in this lifetime. Maybe later, or maybe not at all.



Down the Rabbit Hole

We all have heard this phrase countless times. Nowadays, it could easily apply not just to the unknown but also to the numerous conspiracy theories that are widespread.

But what is the concise definition of a “hole” in this context of understanding? Is a hole merely the opening to, say, a hole? Or is it the entire concept itself? For instance, when we speak anatomically, we are likely referring to the opening itself. However, generally, the word refers to both the opening and the tubular extension that can be penetrated. For example, a mine shaft is considered a hole in the ground,

or when drilling for oil or gas, the pipe goes down into the hole.

What other words can evoke similar concepts? People speak of being in a “rut.” But a rut is a horizontal form—or more accurately, a negative form—that is also imagined as being open on the top. It’s similar to a horizontal half hole.

However, the rut is still flooded with light from the universe. If it isn't, then it might be a tunnel. A hole, on the other hand, has no light that it can call its own.

Speaking of tunnels, this can be viewed as a hole, but a tunnel typically has an opening at its opposite end. When we refer to the “light at the end of the tunnel,” we are not talking about the oncoming train— although that could be the case! The light at the end of the tunnel is, once again, the guiding light of the universe that is always available to us, if we choose to embrace it.

I was trying to keep this bit as metaphysical or metaphorical as possible, but I must point out the other types of holes that we discuss in our worldly wanderings. The term “hole” is used in various ways within our functional, material-based understanding of the world, along with numerous qualifiers for the types of holes. Consider the “pinhole.” It represents both the aperture and the tunnel behind it in a minimal dimension. I am ignoring the pinhole definition from the manufacturing industry, which refers to the “*harmful and unwanted side-effect of manufacturing processes*” (Wikipedia: Holes). Then there are so-called holes in young

women's garments that sell for a few hundred dollars but will never be good enough to be found in Goodwill.

As an aside, the invention of the pinhole is a breakthrough. It played a crucial role in the development of photography and the observation of solar eclipses. The pinhole has a strong relationship with light, particularly sunlight.

Returning to more meaningful thoughts about the concept of holes, we find them in many places: potholes come to mind. However, these unpleasant spots are typically experienced only momentarily, unless we count the hours spent getting your car's tires realigned. Of course, an abundance of them could fill Albert Hall. Metaphorically, a hole can represent something intangible or non-existent. In fiction writing, a plot hole refers to a missing element in the plot development, often resulting from a poor idea. A "hole is one" is a rare occurrence in one's experience, but it is misnamed.

We sometimes refer to a hole in someone's heart or soul as one that lacks love or humanity.

To this, to the extent we do not discern and understand our place in the cosmos, we have a hole that needs light to fill into wholeness. Our awareness of our place and who we are as children is key to filling the gaps in our lives. With love, we can smooth over the potholes of our paths; yet, the experiences of doing so are essential for building our present character.

Appreciate the challenges we encounter, as they can foster character and wisdom if we allow them to. Delve into the rabbit holes of your discoveries, but don't forget to bring your light with you.

And what about cracks? Those hole-like devices that let the light in.... But that is another story for another time.



Humpty Dumpty Sat on a Wall

*Humpty Dumpty had a great fall.
All the king's horses and all the king's men
Couldn't put Humpty together again*

For a long time, I have been asking the question: How do we know Humpty Dumpty was an egg?

Nothing in this children's ditty suggests he was an egg, other than someone's initial thinking that it must be so—a real stumper.

I was discussing this idea with someone (who will remain anonymous), and that person couldn't understand my perspective at all. For one thing, if something other than an egg fell off a wall, it would not break; and second, it would not break to the point of not being able to put it back together.

I replied, “What if the wall is 200 feet tall? I doubt anything will fall that far and not break; and second, to break to the point of not being able to put it back together....”

“Again”? Does this imply that on at least one occasion, all the king’s minions did succeed in putting old HD back together? This suggests it has happened before, but with some degree of success in putting it back together. Is this possible with an egg? (Don’t give the “hardboiled” exception that proves the rule, whatever that means!)

Historically, there were variations on the theme, such as the numbering of the king’s minions attempting to help the Hump pull himself together. And in Lewis Carroll’s 1871 book, *Through the Looking-Glass*, Humpty Dumpty was described as an egg. Author James Joyce used Humpty as a metaphor for the fall of man in the novel *Finnegans Wake*.

Wikipedia goes to some length on the subject. Regarding Lewis Carroll’s work, “Alice remarks that Humpty is 'exactly like an egg,' which Humpty finds to be 'very provoking' in the looking-glass world. Alice clarifies that she said he looks like an egg, not that he is one. They discuss semantics and pragmatics when Humpty Dumpty says, 'My name means the shape I am...’

And in science, HD “... has been used to demonstrate the second law of thermodynamics," entropy. After the Hump’s fall and disassemblage, “... the inability to put him together again is representative of this principle....”

Then, today I found on The Discoverer website that it has odd stories to share:

There's nothing that makes Humpty an egg in this rhyme! That image was popularized by Lewis Carroll's *Through the Looking-Glass* in 1871, decades after the rhyme's inception. According to the Oxford English Dictionary, "Humpty Dumpty" had a few meanings before the wall came into it, including a drink with brandy and a short, dumpy, clumsy person. An 1881 book even features images of Humpty as a clown.

A popular theory is that "Humpty Dumpty" refers to a cannon used during the Siege of Colchester in 1648. The idea that this rhyme is some kind of wartime ballad is pretty common. Before the cannon theory got traction, many believed the rhyme was about the usurpation of Richard III in 1483.

However, according to the Oxford Dictionary of Nursery Rhymes, the root of this nursery rhyme could be more innocent. While it's unclear whether this game predates the rhyme, Humpty Dumpty was a popular game in the 19th century where girls would tuck their legs into their skirts, fall back, and then try to regain balance without letting go of their skirts.

"Eggs do not sit on walls," authors Peter and Iona Opie write. "But the verse becomes intelligible if it describes human beings who are impersonating eggs."

Another website's (citation below) conclusion is that it is mysterious: *"Reciting the rhyme, one can't help but wonder: what does this mean? Perhaps it's a metaphor for things breaking. Once an egg is shattered, there is no putting it back together, not for you, not for the king's men."*



"Or, maybe, more than a metaphor for a shattered vase, it's a reference to a fallen king or monarch. Once a leader falls, there is no going back."

"Another theory is that a 'Humpty Dumpty' was a slang term for a cannon that was managed to get atop a tower wall and fire down below. Really, though, it could mean

anything. A cannon, a king, an egg, a vase, a short person, a drink, an idea.

“In the end, that’s the point. Humpty Dumpty can be anything.

“Even us.”

And that is no yoke.

Now I feel vindicated. And relieve. I am not the only one out there who is bothered by such things.

Footnotes:

Website citation: <https://americansongwriter.com/behind-the-meaning-of-humpty-dumpty-the-nursery-rhyme/>

And for much more information that anyone wants to know, see Wikipedia: https://en.wikipedia.org/wiki/Humpty_Dumpty



Nothing Comes From Nothing....

“People say nothing is impossible,” muses Winnie the Pooh, “but I do nothing every day.”

Pooh wasn't the sharpest tool in the toolbox, but he understood the basics of our language's logic—or illogic. And Pooh is right! Nothing is truly impossible on its own. Even Pooh had to put effort into doing nothing to get his results. If

something is impossible, there must always be a reason behind it.

But look: from Wikipedia we read, *“Nothing comes from nothing (Latin: ex nihilo nihil fit) is a philosophical expression of a thesis first argued by Parmenides. It is associated with ancient Greek cosmology, such as is presented not just in the works of Homer and Hesiod, but also in virtually every internal system—there is no break in-between a world that did not exist and one that did since it could not be created ex nihilo in the first place.”*

Unfortunately, many of our widespread ideas about the origins of something from nothing remain common today, as they have been for thousands of years. Not everyone is suited to be like Homers or other Greek scholars. A large part of our current belief system relies on the notion that a lot can arise from nothing.

Think about our beliefs in miracles, which always seem to stem from... what exactly? Yes, from what is the correct answer. Every so-called miracle has a source. Nothing arises out of nothing. We can describe a miracle—or even magic—as something we do not yet understand. We believe that eventually, all things will be understood in this world; that science will uncover all that is currently unknown. This view is largely correct if we consider the universe, which we study through science, as being open-ended and not limited to this world alone.

Back to Wikipedia: “... *there is no break in-between a world that did not exist and one that did, since it could not be created ex nihilo in the first place.*”

Doesn't this resemble *The Urantia Book*? The Fifth Epochal Revelation states that everything that exists initially was potential in the three primary deities: the Deity Absolute, the Unqualified Absolute, and the Universal Absolute. Although Wikipedia limits its definition to “a world,” it could just as well have described it as “a universe” or “the universe of universes.”

Nevertheless, there's likely a single place in the entire universe where something emerged from nothing—unless, of course, it was always there, existing in potential. Science hasn't figured this out yet. While it can propose hypotheses, it can't have definitive knowledge. One day, scientists—like many of us UB readers—will discover what we already believe with certainty through faith. When that breakthrough happens, science will venture into a new, astonishing realm of exploration, bringing it closer to Truth than ever before.

However, this could still require a significant amount of time.



Don't Forget the Dash

On a TV used car ad, the salesman—likely Mr. Lee—gives the company's email as Lee-Cars.com. He always concludes with “Don't forget the dash,” implying that without it, he won't be reachable.

We have heard the expression of God and Jesus as the Alpha (beginning) and the Omega (end): “I am the Alpha and the Omega.” The dash in between signifies all of eternity, encompassing infinity.

At the grandest level, the dash encompasses the Eternals from the past, the present, and the future.

At our finite human level, it is the time between our birth and our departure from this world, such as “Billy the Kid: 1859 - 1881.” His life experience is the dash.

The dash in anyone's life includes all experiences during that time. It is where personality shows as an expression of character, the soul starts its early development, and the Heavenly Father reaches out to the mind, providing insight that can guide to wisdom if the mind remains still and attentive.

The dash also includes the silence between two notes in a symphony and the overall temporal experience of a musical

piece, from its opening notes to the final fading resonance in the concert hall.

The dash is where all life is experienced at every level.

The dash symbolizes the space within the work of the unqualified Absolute, where limitless potentialities are realized as our lived experiences. It also represents the so-called dark matter of eternity, from which worlds emerge—ready for life and existence. In our daily routines, we often encounter many alphas and omegas, yet we may overlook the importance of the times in between—the dashes.

Still, being mindful of these moments can deepen our experience. Recognizing the dashes enhances our awareness of the contexts we inhabit, offering opportunities to observe joy, beauty, goodness, love, and the authentic nature of our existence.

Why did I pick Billy the Kid as my example? You might wonder. If you didn't ask, I did it for you. Honestly, the young William Bonney isn't exactly the most admirable cowboy of that time. Depending on the stories, his intentions might have been good, but he made some poor decisions. Still, his experiences weren't entirely wasted. Whatever value they hold contributes to his lasting legacy. He now has the chance, if he makes wise choices, to move forward. We all do. Almost.

My point is that every conscious choice we make enhances our likelihood of experiencing a joyful life—represented by

the dash from alpha to... omega? Maybe omega doesn't exist at all! The dashes stretch infinitely inward and upward, reaching beyond.

Footnotes:

According to Wikipedia, the earliest written record of the phrase "alpha and omega" comes from ancient manuscripts of the Christian New Testament. The phrase "I am the Alpha and the Omega" is an appellation of Jesus and the Father in the Book of Revelation (verses 1:8, 21:6, and 22:13). The first instance of this phrase appears in Chapter 1, verse 8 ("1:8") and is present in every [manuscript](#) of Revelation that includes 1:8. A similar reference can be found in [Isaiah 44](#), where the Father declares Himself to be the first and the one who is after all.



The Parable of Elizabeth*

The other morning, I was going through my usual breakfast routine, which consists of a cup of yogurt and some granola. I opened the Chobani Greek Yogurt container and stirred the contents. As most of you know, the best fruit is usually at the bottom, so it needs to be mixed throughout.

Next, I stir in the granola. But first, it has to be made to fit within the same yogurt cup. When you buy some bags of granola, it often comes out in golf-ball-sized clumps. So, I put some in a zip-lock bag and pound on it with a meat tenderizer until the clumps break into smaller pieces. Then, I dump a bit into the yogurt cup and stir.

Here is where the trouble begins. After all the hard work to get to this point, every single granule of granola is precious. I

carefully stir around the edges, trying to ensure each little bit falls into the yogurt to be mixed in. Mostly, it works out okay, but sometimes...

I start to imagine these little pieces of yogurt as individuals running around the rim of the cup—sort of like goats or sheep being herded by a trained dog (that would be me).

But occasionally, some of the small pieces leap out and fall into the sink, eventually being washed down the drain and lost forever.



At that time, I think to myself, “Even Jesus lost some sheep.”

I feel better.

* Purely Elizabeth Organic Original, Ancient Grain Granola



C H A P T E R 1 8

In Search of Divine Reality



In Search of Divine Reality 1.0

I recently read a book that a friend gave me; we often trade books. He is interested in Quantum Physics, as I am. He is trying to make connections between this new view of the world and his spiritual beliefs. He has introduced me to many other engaging and thought-provoking ideas about quantum science and the interconnectedness of all reality, including authors such as Paul Levy and now Lothar Schafer, whose book I speak of— *In Search of Divine Reality*.

Mr. Schafer begins his search with a critical and, I believe, very logical perspective on the world, holding Science accountable for not fulfilling its role as it has, until the last century, with its (still today among many scientists) insistence that science can only engage with what it can observe, what it can prove, what it can measure, and what experiments it can replicate, and so forth. Since the “discovery” of quantum mechanics many decades ago—discovery is the term used by Europeans in 1492, as if they

invented it, but wasn't the New World already here? Or rather, perhaps it was the natives who discovered Columbus on the beach. The same applies to quantum phenomena.

Authentic scientific inquiry today is much more inclusive of other factors that contribute to the field of science. For example, this:

“As it turns out, all propositions about reality and all techniques of establishing facts take a lot for granted, and the means of observation and reason that we employ in deriving facts are not as clearly and distinctly factual as the feeling of certainty that they evoke.” (P.17)

That is, the traditional physicists of Newton's era, while claiming to search for the truth, will refuse to consider all the mental leaps of logic and background biases that contribute to the certainty of their position. For example, cause and effect: *“We have no experience of any causal event. We always observe temporal conjunction, but infer necessary connection. ... We observe temporal conjunction; but we infer causal connection and claim that one event was the cause of the other....” (21)*

“We say of facts that they are truths. ... Faith is essential to the process of deriving facts, because a number of principles of inference are involved which are non-rational and non-empirical in the sense that they themselves cannot be derived from reasoning nor established by observation. Whereas the processes used in deriving facts must be rational and empirical, the principles used in these

processes are not. Among them we find the assumptions of object permanence, induction, and causality.” (19)

In our traditional sciences, there are three fundamental bases of knowledge: *“The principle of the continued existence and identity of things is a basic assumption that we automatically apply in our observations of physical reality. ... The principle of induction, ... the procedure of moving from the particular to the general, of making inferences of a general nature on the basis of particular arguments.”* And *“The principle of causality,”* as illustrated above. (19-22)

After dismissing Newtonian physics, the author shifts focus to quantum physics with a thorough discussion—supplemented by detailed appendices that occupy nearly half the book—covering topics such as waves versus particles, actions at a distance, traveling faster than the speed of light, probability fields and symmetry, manifestation from potentiality, and the notion that matter consists solely of space and identical elemental particles. All of this constitutes the expected discourse on quantum science. Despite seeming to downplay these discussions, they are profoundly significant. This leads the author to one of the most straightforward explanations of the nature of quantum physics and its connection to consciousness that I have encountered.

In Chapter 5 of Part 4 (Divine Reality), a discussion unfolds regarding the self-conscious mind and its significance, further dismantling the legitimacy of classical physics. The

proposition follows: the mind exists outside of the brain; it is connected to a universal or cosmic mind, a reality beyond time and space.

Here are a few words from the author: “[T]he metaphysical foundations of science are the principles of the independent self-conscious mind. It is this mind that makes scientific knowledge possible, not by inventing it, but by being part of a level of reality that, by its principles, is higher in hierarchy than the visible part of the world and alone affords true knowledge. In this sense, ultimate reality resides in ideas, as Plato said. In this sense, the laws of nature are made by the mind, as Kant said—(not fabricated by mind, but derived from its connection to a higher reality).” (90)

There is a flow of information, not energy, across a frontier between the independent self-conscious mind and the brain, leading to the concept of an open universe.

In physics today, “[a]ll the following statements have become acceptable: the basis of the material world is non-material; the components of ordinary things are not mass-energy real in the same way as the things that they make; the constituents of ordinary things that have shape do not themselves have a definite shape; the permanent order of the visible world is based on transitory and chaotic processes....” (92)

“The overwhelmingly important faculty of the human mind: it can be inspired by unknown sources as though it were in

contact with a part of reality that transcends the level of mass-energy.” (92)

“The level of reality, beyond the foreground of its mechanistic order, is determined by factors to which we must ascribe omnipresent, infinite, boundless, instantaneous, universally pervasive, and almighty efficacy—attributes usually associated with Divine Reality.” (93)

The author redefines the three-fold basis of knowledge:

- 1. Human knowledge extends as far as our experience of physical reality—that is, it must be in agreement with our senses.*
- 2. Human knowledge extends as far as our reason—that is, it must be in agreement with the mechanics of the brain.*
- 3. Human knowledge extends as far as the epistemic principles of the self-conscious mind—that is, it must be in agreement with the order of the universe. (91)*

The book has much more to convey than I have the space or time to express: the nature and source of morality and ethics grounded in the principle of mind, based on these concepts; and the source of authority (hint: it comes from the mind). Example: “If the background of the universe is mind-like, it can be assumed that reality has a spiritual as well as a physical order, and it is in human minds ... that this order rises to the level of morality. To live in accordance with the essence of things, as Socrates said, is the premise of the

moral life. One cannot live in peace of mind without at the same time being in harmony with reality.” (99)

I hope others will pick up this book. It offers a wealth of explanations that align with our readings in *The Urantia Book*.

I want to close out with these quotes: *“That the universe should be mind-like and not communicate with the human mind—the one organ to which it is akin—is not likely. One of the most fascinating faculties of the human mind is its ability to be inspired by unknown sources, as though it were sensitive to signals of a mysterious origin. It is at this point that the pieces of the puzzle fall into place. Ever since the discovery of Hume’s paradox—the principles that we use to establish scientific knowledge cannot establish themselves—science has had an illegitimate basis.”* (112)

“In the same way that the self-conscious mind grants certainty to the epistemic principles, it invests authority in the moral principles. Like the former, the moral principles are non-empirical and non-rational—not derived by a process of logic nor verified by experience—messages from a higher reality beyond the front of mass-energy sensibility. Epistemic principles give us a sense of what is true and false; moral principles, of what is right and wrong. The former establish the certainty of identity, permanence, factuality, causality; the latter, of responsibility, morality, honesty. By the same process that allows us to accept, without possible verification, the epistemic principles, we can also accept the authority of the moral principles.

Violation of any one of them will put us in contrast to the nature of reality. If the nature of the universe is mind-like, it must be assumed to have a spiritual order as well as a physical order. As the epistemic principles are expressions of the physical order, the ethical principles are expressions of the spiritual order of physical reality. By being an extension of the transcendent part of nature and partaking of its order, mind establishes the authority of the ethical principles.” (113)

Footnotes:

The book: Lothar Schafer. *In Search of Divine Reality: Science as a source of inspiration*, Fayetteville AR: The University of Arkansas Press, 1997.

Hume’s paradox: “*The principles that we use to establish empirical knowledge cannot establish themselves. All the processes that we employ in deriving knowledge about the world are based on principles which are not as certain as the products that they bring about.*” (22)



In Search of Divine Reality 2.0

Lothar Schafer's second book, *Infinite Potential: Why Quantum Physics Reveals About How We Should Live*, picks up where his first book left off, but with more background and a deeper exploration of concepts that strengthen the connection between Quantum Science and Spirituality. He begins by telling us that there is more to Quantum Physics than physics. For example, he says, “...*the nature of the quantum world shows us that the best way to*

live is with kindness....” (IPxxi) This, says the author, has helped him navigate an aggressive world, the United States, which is quite different from the country in which he grew up. We can already see how this approach to quantum physics contrasts with the way other sciences, including physics, are approached.

Let’s begin here....

“The first step on the road to happiness and fulfillment is to understand the order of the universe and your place in it. It takes two to be happy in this world: It takes you and the world. And the two must be in harmony. You can’t hope to find happiness in your personal life if you aren’t living in harmony with the universe, and that simply cannot happen if you don’t understand the universe you live in.” (IPxix)

Part of our challenge in finding that first step is that so much of our lives, our education, and our world experiences are rooted in our separation from Truth. This separation has been ingrained in our culture for several hundred years, beginning with the so-called Enlightenment, during which the advancement of science and rational thought relied on separating the objective world from the subjective one—our minds, our consciousness. Consider the impact on our spiritual natures, given that the mind serves as the connection between the physical and the spiritual.

Newtonian physics remains the dominant perspective through which the world is viewed. Even the language we use to describe ourselves and our surroundings stems from this

separation. We all develop biases that lead us to perceive the world as objective, which contributes to our struggle to find comfort within it. Everything seems to contradict the idea of a harmonious, loving, truthful, and even beautiful world.

“You can think of the biases in your mind like a bacterial infection.” Recall the several books by Paul Levy on the Witiko mind-virus that he thinks is behind so much of our disharmony and discord today, our minds have become infected by a bacteria- or a virus-like something that “... *roam the rivers of your mind like predators: Every idea or thought that they don’t want you to think is snapped into pieces. The goal of these predators is to close your mind to new ideas. You can see this in public discussions, when people argue on different sides of a controversial issue. In such discussions the focus of the participants is never on learning something new, but on protecting their personal bias.*” (IPxxii)

“Our minds need a clean sweep, and so does the globe.” That becomes the role of our increased appreciation and understanding of Quantum Physics. [I am starting to prefer the words Quantum Science or Quantum Reality as these words seem to embrace more of what we are learning about quantum physics than just physics or mechanics.] Recall from the essay earlier, “In Search of Divine Reality,” that much of the world of reality is made up of the potentialities of matter, ideas, mind, numbers, and so on. This is a fundamental concept because, without potential, nothing would happen.

“... [T]he things we see in the world aren’t made up of material particles, but of waves; and that the universe is an ocean of waves—not waves of matter or energy, but nonmaterial, invisible waves in the realm of potentiality ... so that the nature of the cosmic potentiality is that of an indivisible wholeness—some call it the One—in which all things and people are interconnected.” (IP9)

And “... the waves into which the electrons in atoms evolve are empty. ... [T]hey don’t carry any mass or energy, but just information on numerical relations: In these wave states the electrons are no longer material particles but patterns of numbers. Yet, the power of these waves is absolute, because the visible order of our world is determined by the way in which they interact or interfere with one another.” (p. 13) Sir Arthur Stanley Eddington tells us “The universe is of the nature of ‘a thought or sensation in a universal Mind.’” (IP19)

Or take a look at this: “In the eighteenth century the idealist philosopher Georg Wilhelm Friedrich Hegel developed the theory that the ‘Absolute’ or ‘the self-motivated Spirit’ is the basis of reality and everything that exists is an actualization of spirit.” That is “... spirit is the source of everything and creates everything; thinking and being, subject and object, the real and the ideal, the human and the divine—all are One. It opens up amazing perspectives: Your consciousness isn’t your own, but the consciousness of the cosmic spirit; your thinking isn’t your own, but the thinking of the cosmic spirit who is thinking in you; your potential isn’t your own, but the cosmic potential to which you are

connected.” (26-27) As our author says, “... all of a sudden we find ourselves in the thicket of spiritual issues.” (29)

What about dualism or duality in which the world seems to be wrapped up? We have been led astray by many philosophies over the millennia, from the Fall from grace and banishment from the garden to science’s insistence that there is matter and then there is mind. Period. But in science, matter is all that counts— at least in the common acceptance of Cartesian science stemming from Newton. This unfortunate duality extends to A Course In Miracles, where we have the mind on one hand and the ego on the other, and the ego always insists on duality; if it recognizes the truth of our oneness, it would immediately be out of business. However, there is only one reality, and it embraces everything in the cosmos.

The Urantia Book speaks of the three Deities of Potentiality. Our author tells us that Quantum Reality’s waves are the potentials that are infinitely ready to step in and become manifested as matter, ideas, or whatever.... Wave states are “potentiality states.” *When a material particle enters the realm of potentiality, it leaves the empirical world. You can’t point at it and say, ‘Look, it is here,’ or, ‘Look, it is there.’ Such a thing transcends our experience; it is transempirical. It transcends the realm of matter.... The “visible reality” emanates from a realm of potentiality that underlies all things. Once emanated, it sustains itself as a visible world. In this way, we are led to the view that physical reality appears to us in two domains: the realm of actuality, characterized by localized material things, and*

the realm of potentiality, encompassing nonmaterial forms that are spread out in space. These forms are real, even though they are invisible, because they have the potential to manifest themselves into the empirical world and act in it. ” (IP46)

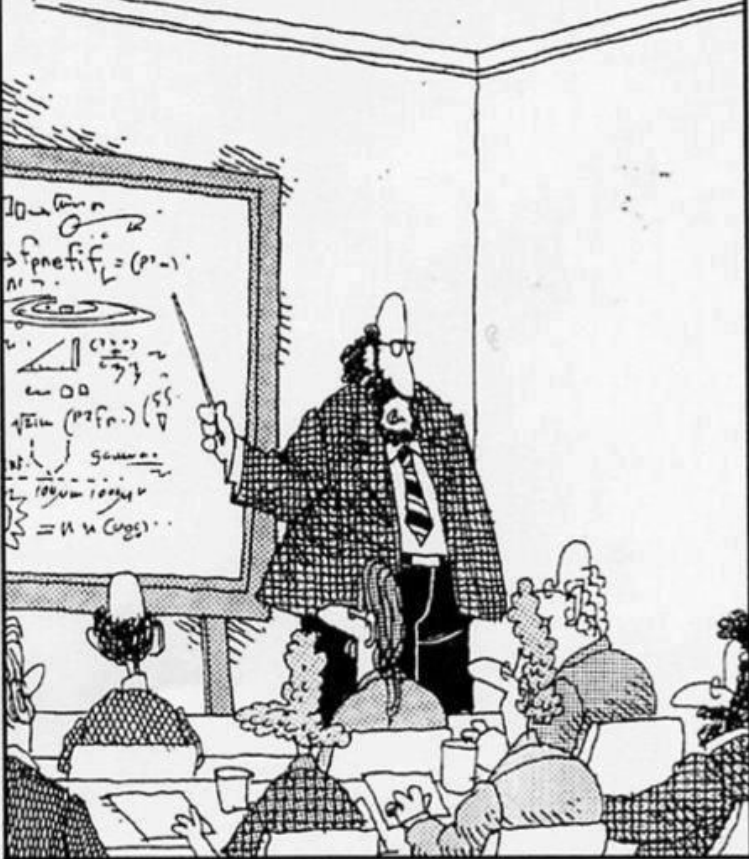
Recall that in 2012, scientists searching for the smallest elemental particles discovered the so-called “God particle,” known as the Higgs particle. Without going into detail, it seems as though science was attempting to uncover the “ultimaton” discussed in *The Urantia Book*, of which 100 will create an electron. “*Atoms and electrons are subject to gravity. The ultimatons are not subject to local gravity, the interplay of material attraction, but they are fully obedient to absolute or Paradise gravity....*” (UB41:9.2)

The Urantia Book, in its paper on *Energy–Mind and Matter*, discusses five types of wave energies in the universe, one of which is referred to as “ultimatonic rays.” “*The assembly of energy into the minute spheres of the ultimatons occasions vibrations in the content of space which are discernible and measurable. And long before physicists ever discover the ultimaton, they will undoubtedly detect the phenomena of these rays as they shower in upon Urantia. These short and powerful rays represent the initial activity of the ultimatons as they are slowed down to that point where they veer towards the electronic organization of matter. As the ultimatons aggregate into electrons, condensation occurs with a consequent storage of energy.*” (UB42:5.4)

The 5th Wave

By Rich Tennant

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"After the discovery of 'antimatter' and 'dark matter', we have just confirmed the existence of 'doesn't matter', which does not have any influence on the Universe whatsoever."

The potentialities are enormous, infinite. Some equate the percentage of "dark matter" to "dark energy" and the field of potentiality. However, as ultimatons become matter, they do

not necessarily stay that way. It appears that they frequently move in and out of potentiality and reality, allowing changes to occur in all of reality as it evolves. *“The atoms and electrons in your body are still constantly dancing in and out of the realm of forms, but only for such fleeting moments that they can’t spread apart over large areas of space and tickle your nerves. For all practical purposes, they stay empirical all the time. An isolated particle is typically not a part of the visible world.”* (IP45)

“The basis of the visible world is an invisible, nonmaterial wholeness. Reality appears to us in two domains: the visible world of material things and the invisible realm of potentiality. The visible world is an emanation out of a realm of forms. ... Potentiality is a physical state of the universe: invisible, transempirical, and transmaterial but powerful and real.” (IP49-50)

The Urantia Book discusses the three Deities of Potential: the Unqualified Absolute, the Deity Absolute, and the Qualified Absolute. This is addressed briefly in the Foreword, where the Unqualified Absolute is described as the primary energy-force powerhouse behind the manifestation of potentiality, working in cooperation with the sources of universe creation and the tension between them. And if “... the universe didn’t contain a background of potentiality, nothing could happen in it.” (IP73) “... [I]t doesn’t matter whether anything is visible or empirical or not. What matters is, is it real? If it is real, it can affect you. It seems reasonable to expect that the structure of living

beings reflects the structure of the universe. So you should know about it.” (IP92)

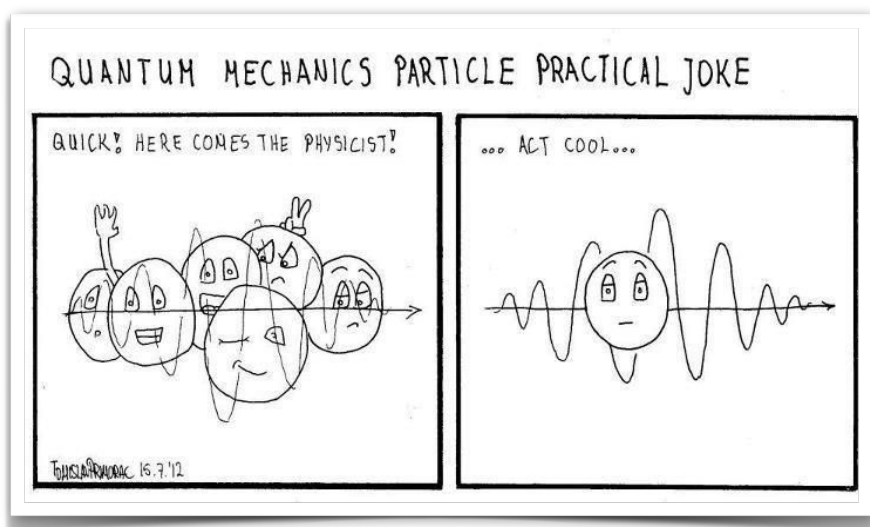
I spent some time on the issue of potentiality because it is an essential aspect of understanding Quantum Reality. For one thing, the entire concept of separation is proven to be false; it is merely a figment of each person’s ego consciousness. Sound familiar?

The Urantia Book informs us that the mind serves as the gateway between the physical and the spiritual. I am starting to believe that, for me, the approach to spirit may best be made through the knowledge and understanding of Quantum Physics and its relationship to consciousness, particularly its connection to the “nonlocal field” of consciousness and the role potentialities play in it and our minds. This is the subject I will address in my following essay in this series.

Footnotes:

(IP page number) Refer to Lothar Schafer’s second book on this subject of searching for divine reality, *Infinite Potential: Why Quantum Physics Reveals How We Should Live*.

(UB chapter: section, paragraph) Refer to *The Urantia Book*.



In Search of Divine Reality 3.0

“Quantum theory demands a radical re-visioning of the role of consciousness as the underlying organizing principle of the Universe.” — Paul Levy

The Urantia Book informs us that the mind serves as the gateway between the physical and the spiritual. I am beginning to think that another, perhaps more understandable approach for the general public to spirit may be made through the knowledge and understanding of Quantum Physics and its relationship to consciousness. The connection to the “nonlocal field” of consciousness and the role potentialities play are subjects for exploration.

The safety of this approach lies in its avoidance of directly confronting the diverse beliefs of various religions, which are often protective of their understanding and insistent that their religion is the only way to truth. The downside is that there is considerable complexity in Quantum Physics, making it difficult for non-scientists to gain a comprehensive understanding of it.

Additionally, there is much that Quantum Physics has yet to discover, and it may never fully understand everything, leaving the ultimate leap to faith for believers. Any effort to close this gap as much as possible is worthwhile.

Moving on.... *“The idea that some form of consciousness is active at the cosmic level didn’t appear with the quantum phenomena in one flash or thunderbolt. There was no knocking on someone’s door, and a friendly voice that said, ‘May I introduce myself? I am your Cosmic Consciousness.’ The idea is so alien to science that there were no sudden revelations of any kind—no experiments or peak experiences. The idea suggested itself gently in subtle ways, at first in small steps and with great hesitation, but then with increasing momentum until it asserted itself with confidence.”* (IP96)

Mr. Schafer, the author, engages in the discussion of the mind by reminding us that *“Information isn’t matterlike; it’s mindlike.”* The chemical processes that go on in the mind are guided by nonmaterial forms, which are *“... not matter and not energy, but just patterns of information.”* Thoughts are a form of potentiality. (IP97)

Going back to Augustine, the principle of the “giving-not-losing of potentiality” states “... *a realm of potentiality doesn’t lose a form when it is actualized. For example, when you share a thought with a friend, you give it away, but you don’t lose it.*” As Augustine explained to his students, “... *you have heard what is in my heart, so now it is also in yours. It is in my heart and your heart. You have started to own it, and I have not lost it.*” The same principle exists in the realms of potentiality; “*The forms that actualize in the empirical [observable, material] world continue to exist in the cosmic potentiality.*” (IP98)

“*Spontaneity is the absence of causality. When you do something spontaneously, you may do it for no good reason. A thought comes to your mind, you like it, and all of a sudden you...*” are motivated to do it. There was no prior causation to the thought; they just come and go, and many, if not most of them, are not even yours to begin with, says Eckhart Tolle. (IP100) But what about causality? The principle of causality is the fundamental principle we need in life, but it cannot be proven. “*We need the principle of causality because without it we couldn’t make any sense of the world. They form a system program of your mind, like the operational system of your computer. The program seems to be reliable, but you have no idea why that is so because you don’t know where its principles are coming from.*”

Schafer tells us that at “... *the quantum level of reality, the borderline is blurred between the natural and the*

supernatural, between the physical and the metaphysical. So why not between the mental and the material?.... At the level of elementary particles, idealike forms become matterlike. In biblical terms, the word is becoming flesh. All actualizations are materializations of thoughts.” (IP100)

“The mysterious principles in our mind that help us to get around in this world are yet another sign that the universe is mindlike and a wholeness, because it can connect with our mind.” (IP111)

Schafer provides an intriguing observation: Before 1900 (and likely a few decades earlier), people were engrossed in the world of human senses and their conscious experiences of it. His examples demonstrate that paintings were realistic and employed perspective to simulate the perception of space. Physics focused on what could be seen, measured, and so on. Music represented emotional imagery from the physical world. Architecture drew from historical classical forms. Similar observations apply to literature and poetry, graphic and landscape design, and even fashion. Religion was also classical, much like the so-called Fundamentalism is today.

Then something shifted. Music and the arts—think Picasso, Paul Klee, Kandinsky, and the list of modern artists is endless—became less formal and classical and more avant-garde or “modern.” Architecture evolved into cleaner and bolder forms, with new spaces created by pioneers such as Le Corbusier, Walter Gropius, Louis Kahn, Frank Lloyd Wright, and Mies van der Rohe, who are among the first generation of modern architects. The same could be said for music, as

jazz, blues, and later rock and roll transformed how we experience music. Even classical music underwent a dynamic change, with composers such as Igor Stravinsky, George Gershwin, Dmitri Shostakovich, John Cage, Jeff Beal, Leonard Bernstein, and Philip Glass serving as examples.

Technology also shifted. The automobile and its mass production, along with the Wright brothers, were part of this change. Quantum Physics played a role in this shift, moving away from classical Newtonian perspectives, as exemplified by Einstein, Bohr, Heisenberg, Schrödinger, and others.

This marked the beginning of the so-called “New Thought” movement in religious thought, encompassing the sciences of the Mind, Religious Science, Christian Science, and Unity. These religions emphasized a more direct connection with God and spirit, asserting that God resides within, as Jesus taught. Following this came breakthroughs such as *The Urantia Book* and *A Course in Miracles*, as well as the contributions of many influential thinkers, all of which contributed to a new kind of spirituality.

“When the classical perception of reality collapsed, it was a sign that the political order was soon to follow.” (IP115) And here we are, 2024, wondering if Democracy is salvageable.

All of the above results from a significant shift in cosmic consciousness to which we are all connected.

Yes, we are all connected at a core level of existence. The physical level of our everyday experience is not core; it is

derivative of something else. Quantum physics is proving daily that we are not physical beings in the way we believe. It suggests, with evidence of particles moving faster than the speed of light—indeed, instantaneously—and being able to exist in two places at once, alongside the potential for wave actions to become particles at the elemental level, that consciousness is a form of Cosmic Consciousness. This indicates a cosmic connectedness, and that *“your potential isn’t restricted to the activities of your genes—it is much more. It is the creative tension, the primordial urge, the impelling force: it is the spanda* in you and, therefore, it is infinite. Just try it out!”* (IP120)

“Through thousands of years, at different times, in different parts of the world and in different minds and cultures, the idea has emerged again and again that a cosmic spirit exists and is thinking in us. ... [T]he primary function of your mind is its ability to serve as an outlet for the cosmic spirit. Your mind is a tool by which the cosmic consciousness can actualize its potentiality in the empirical world.” (IP121-22)

The above is from the perspective of Quantum Scientists—at least one of them. Others generally agree, with some variations. We are all united, experiencing a shared consciousness at a certain level. It is up to us to recognize that truth and to live it.

As religion is often a challenging subject for those of differing faiths, I see Quantum Physics or Quantum Reality as a starting point for engaging with the faith community in

discussions about Consciousness, as explored in various recent books on Quantum Theory. Science may only take us so far.

Quantum physics has yet to address concepts explored in *The Urantia Book*, such as personality, the reality of other worlds and beings, the creation of intelligence, and so on—the list is quite extensive.

But progress is being made. The concept of the infinitude of potentiality exists in the UB, as does the idea of one consciousness and the unity of all. Additionally, the “reflectivity” of the UB resonates with the instantaneous nature of information travel in Quantum Physics. Many common themes emerge, which is encouraging. Also uplifting is the notion that while much may remain unclear to us in this world, it will be revealed in the next ones.

However, we are much further along than ever in recognizing that Science, the pursuit of truth, ultimately aligns with the truth demonstrated by God and His Reality. We are united in this quest, even though we employ different tools to reach our destination. One day, both will be regarded as identical, because they truly are. There is one Truth; we are merely perceiving it from varied perspectives.

As Jim Rosemergy, our retired Unity minister, once told me: “Consciousness is God.” In this, we can all find certainty, as there can be no other explanation. It is our responsibility to connect with it, seek to understand it, and live it.

Footnotes:

(IP page number) refers to Lothar Schafer's second book on this subject of searching for divine reality, *Infinite Potential: Why Quantum Physics Reveals About How We Should Live*.

(UB chapter: section, paragraph) refers to *The Urantia Book*.

Schafer, Lothar. *Infinite Potential: Why Quantum Physics Reveals About How We Should Live*, 2013.

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Tolle, Eckhart. *The Power of Now*, 1997.

The Urantia Book. 1955

* The term spanda (“tremor” or “vibration”) originates in the spiritual tradition of Kashmir Shaivism. Spanda is the primordial vibration of the Universe and of your being. Within a human being, spanda embodies a deeper dimension of ourselves, an ineffable intimacy that is integral to the innermost reality of our being. It is the thrill of existence, the sacred vibration, or the Sacred Tremor of your Heart. In any circumstance of daily life, the Sacred Tremor can be experienced as enthusiasm or an intense inner drive. Spanda is an essential concept in Hridaya Yoga.

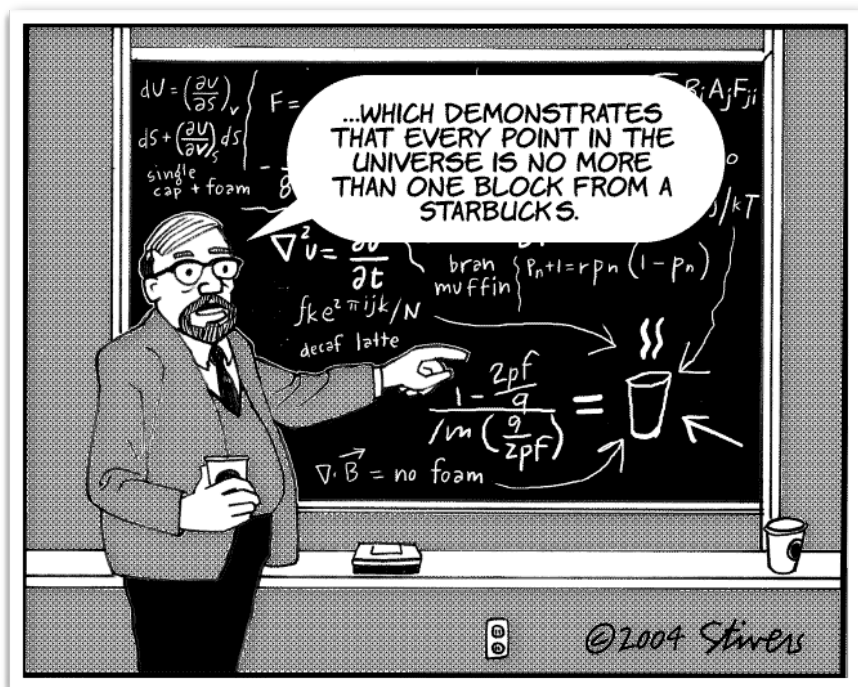


In Search of Divine Reality 4.0

When I first discovered *The Urantia Book* and, after reading it a few times, trying to grasp what was intended to be conveyed by others far beyond our domain, I began to understand by exploring earth-bound information that would illuminate the content of *The Urantia Book*.

I typically engage in this sort of exploration, as I've always sought to learn more about subjects I was either drawn to willingly or reluctantly; I aimed to uncover the source of the

subject matter as much as possible. This was the case whether I was exploring architectural and urban design or delving into *A Course in Miracles*.



Long before I encountered *The Urantia Book*, I was reading works by Dr. David Hawkins on topics such as truth, power, consciousness, spirituality, and others. Therefore, the aspects of consciousness within quantum physics were not unfamiliar to me.

Once I discovered *The Urantia Book*, I eagerly sought out everything I could reasonably find, unless I deemed it not worth the effort—after all, there's a lot of nonsense out there. I have read the book several times, gaining new insights with

each reading, and some of my best learning has occurred through our weekly UB study group.

A few years ago, I began to explore other subjects that would provide clearer insights into human behavior. These included the four books by Nassim Nicholas Taleb, with *The Black Swan* being the most renowned and now widely referenced in our language. I also explored political books, texts on how we think—both fast and slow—and many others. Each of these books, in its way, offered more profound insights into the connections between the authors and quantum concepts.

Recently, I rekindled my interest in quantum physics, starting with a book gifted to me by a dear friend, *Do You Quantum Think?* I immediately recognized a way to connect the revelations of *The Urantia Book* with the ideas being explored in that book.

I sought out additional books on quantum physics, which provided me with a deeper understanding. I discovered that numerous books connect quantum physics to consciousness and even spirituality. While *The Urantia Book* presents a broad perspective from the top down, quantum physics offers a way to understand the same concepts from the bottom up.

The first three papers in the *In Search of Divine Reality* series express my current thinking until I learn something new.

Now, I am once again contemplating our quantum reality.

In a new book, *The Light Eaters: How the Unseen World of Plant Intelligence Offers a New Understanding of Life on Earth*, by Zoe Schlanger, we are introduced to the latest research on plant intelligence. It explores not only whether plants possess intelligence, but also many other aspects of plant life that suggest they are much more than just intelligent; they may even be conscious.

For example, this excerpt from her book: *“Plants don’t have brains, as far as anyone can tell. ... But, some posit, they should be considered intelligent regardless, based on the remarkable things they can do. ... We determine intelligence in ourselves and certain other species through inference—by observing how something behaves, not by looking for some physiological signal.”*

Regarding consciousness, she says, *“Intelligence, applied to plants, did not sit well with plenty of plant scientists. Consciousness, a yet bolder conjecture, even less so. ... Science ... has no agreed-upon definition for life, death, intelligence, nor consciousness. Words certainly matter, but the definitions of these words are not settled, and are therefore expansive.”*

“If plants can do things we consider indications of intelligence in animals, this group says, then it’s illogical, a sign of unreasonable zoocentric bias, not to use that language for them. ... Others go further, suggesting that plants may be conscious. Consciousness is perhaps the least

understood phenomenon in human beings, let alone other organisms.

But a brain, this camp says, may be but one way to build a mind.”

The author explores whether plants can sense, communicate with, and even interact with other species, such as fungi or insects. Do plants have the ability to hear and lead a social life? While much of this may seem far-fetched to us, the evidence the author presents is compelling.

We tend to think of science as a steady progression toward truth. ... But science’s most significant flaw and biggest virtue is that it almost always mistakes agreement for truth. ... *“Normal science’ is the way of doing science that prevails before a crisis. ...Normal science is necessarily hostile to anything that falls substantially outside it. ... No part of the aim of normal science is to call forth new sorts of phenomena; indeed, those that do not fit the box are often not seen at all,”* Kuhn wrote.

Science can often find itself trapped in its current paradigm, which must evolve as science progresses. But *“A paradigm can’t ask questions about something it doesn’t see as existing in the first place. ... The resistance by scientists to scientific discovery is a known fact; it serves as a bulwark against quackery. But it also often misses or delays actual discoveries.”*

And while a few decades ago, most scientists would scoff at such notions, today these ideas are becoming more

mainstream in plant science research. What do plants inherit from each other? What do they inherit from other animals? One discovery is that plants can turn their sap into poison to discourage caterpillars from eating them. Moreover, they can signal their distant plant siblings to generate the poison before the caterpillars reach them.

One reason that science is becoming more open to the ideas presented by the author is, in part, due to a book by Thomas Kuhn called *The Structure of Scientific Revolutions*. This well-written book challenges the notion of how science evolves from what is accepted or known to tentative explorations into what is unknown, which often seems unlikely to become accepted and replace the older, known concepts.

Here are some highlights from the book that I want to share with you.

“Whether plants have consciousness is one such topic. Researchers have found indicators of memory in plants. Some plants can tell whether or not those near them are their kin, and will rearrange their leaves within a few days to avoid shading them. But while researchers have just found that plants could remember, but not where those memories were stored. ... They’d found kin recognition, but not how those kin are recognized. ... These discoveries were more like hints, fragments that pointed toward something larger, something whole.”

It has been found that plants can “... *They have been found to form, store, and access memories, sense incredibly subtle changes in their environment, and send highly sophisticated chemicals aloft on the air in response. ... They send signals to different body parts to coordinate defenses.*”

“Communication implies a recognition of self and what lies beyond it—the existence of other selves. ... Communication is the forming of threads between individuals. It’s a way to make one life useful to other lives, to make oneself important to other selves. ... It turns individuals into a community. If it is true that a whole forest or field is in communication, it changes the nature of that forest or field. It changes the notion of what a plant is. ... What is a plant without a means to communicate? And without conversation, a forest is not a forest.”

“Communication is another of many basic life processes with no agreed-upon scientific definition. ... It suggests a complicated form of intentionality, forethought, and an awareness of cause and effect. ... Life began to communicate, depending how you define it, prior to the advent of more complex existence.”

But is a plant’s communication with another plant a matter of intent? “*Intentionality is more difficult to discern, in part because we don’t know what it’s like to be a plant. Intention poses the hardest of problems, because it cannot be directly discovered.*”

“The difference between life forms is not about consciousness versus nonconsciousness, then, but about degrees and intensities of consciousness.”

“Scientists have long observed that virtually all plants are highly sensitive to touch of any kind, and will change their growth accordingly. They even have a word for this phenomenon: thigmomorphogenesis.”

I am rereading an excellent book called *An Elegant Defense: The Extraordinary New Science of The Immune System* by Matt Richtel. The elegant defense is our immune system. We read that when we sanitize too diligently or take antibiotics, we harm our immune system; we don't allow it to grow robust enough to ward off many disturbances we face more often in our world: hay fever, allergies to many things, and we become more susceptible to having our defenses fail us when we need them to be fully functional.

The book on plants says this: *“When touched, a plant will essentially activate its immune system. In this way, human touch has been shown to help plants ward off a future fungal infection because the plants’ defenses are already up. ... Whatever the situation, touch a plant, and it will take note, most often by becoming incredibly stressed and defensive.... Most plants don’t appear bothered when we step on them or pluck a flower. But we now know they bristle internally with all the force of a startled porcupine or a spooked stallion.”*

“All living beings respond very quickly to the world around them. Because if they don’t, they aren’t going to be living for very long. ... Plants respond in milliseconds.”

Do plants have brains? But *“what if the whole plant itself is something like a brain?”*

Plants hear sound. *“Plants and insects interact all day long, and at every stage in both of their life cycles. It may be the most important relationship in either of their lives, if the insect is the type that drinks nectar or eats leaves, which is to say the great majority of them.... It wouldn’t be an exaggeration to say theirs is one of the most important relationships on the planet.”* To plants, sound is pure vibration. And vibrations tell plants a lot about what is touching them.

We learn that *“... plants are more likely to have interesting responses to sounds they have evolved alongside. Scientists call this ‘ecological relevance.’ Sounds of predators are certainly ecologically relevant. ... The sound of the caterpillar that eats arabidopsis could prime that plant’s immune system... Some flowers are buzz-pollinated, for example; they can be induced to release their pollen when played a recording of bees buzzing.”*

How can plants hear? How many forms and types of ears are there? Research has discovered *“... that the tiny hairs on arabidopsis leaves function as acoustic antennae, picking up and vibrating at the frequency of incoming sounds. Many other plants also have tiny hairlike structures on*

their leaves; understanding whether or not these structures, called trichomes, function as antennae on other species too.”

One notable discovery is that, in a university experimental forest, the trees were decimated by an invasion of tent-forming caterpillars for several years. But suddenly something had changed; the caterpillars began to die. The caterpillars suddenly stop eating the leaves, leaving them intact. Why? The answer, the researcher discovered, was improbable, yet it was there. The trees were communicating with each other. *“Trees the caterpillars hadn’t yet reached were ready; they’d turned their leaves into weapons. The caterpillars that ate them got sick and died.”*

“Communication between trees via their roots had been established somewhat earlier, but this was different. The trees were too far apart to be passing information through their roots. The message—that the caterpillars were coming—was getting through regardless.” Through the air!

“Communication is another of many basic life processes with no agreed-upon scientific definition. ... It suggests a complicated form of intentionality, forethought, and an awareness of cause and effect. Life began to communicate, depending how you define it, prior to the advent of more complex existence.”

“Much as consciousness and intelligence have no settled definition, communication slip-slides between the realms of philosophy and science, finding secure footing in neither.”

We can define communication “... as happening when a signal is sent, is received, and causes a response.”

“Intentionality is more difficult to discern, in part because we don’t know what it’s like to be a plant. Intention poses the hardest of problems, because it cannot be directly discovered.”

“Plants have a particularly close relationship to sound. Sound suffuses everything in their environment, so it would make sense for them to take an active part in such a vast and varied sensory world, especially since many of the creatures the plant must attract and repel make very distinctive sounds of their own. In response plants have morphed their bodies to engage with the world of frequency and vibration.”

There is “... evidence that plants could really hear, in their own earless way. Sound, to them, is pure vibration.”

But can plants communicate with other animals? Experience and experiments say yes.

A caterpillar, a wasp, and some corn walk into a bar.... “First a caterpillar chews a corn plant. The plant notices this, and samples the combination of saliva and regurgitant the caterpillar leaves behind on its leaves; now the plant knows the caterpillar’s species—or at least which species of wasp it needs to come parasitize it. The plant then releases a finely tuned chemical gas. Within an hour, the correct wasps arrive. The wasps, no doubt appreciative of the ideal scene

before them, insert their needle-like appendages into the caterpillars' bodies, injecting their eggs inside them. When the eggs hatch, the wasp larvae use their especially oversize mandibles to eat the caterpillars from the inside out."

Another one? "An ecologist noticed little bite marks on the leaves of some black mustard plants she was growing in a greenhouse. The marks looked like tiny crescent moons, always a tell for a bumblebee mouth. But why were bumblebees biting plants? The bumblebees, she realized, were starving. They'd been flying around the closed buds of mustard flowers for days, but no bloom had yet opened. Their timing was all wrong. The flowers weren't due to open for another month. It wouldn't do. The bees, she saw, began to bite the plants' leaves."

"The next day the flowers bloomed. The bees drank the nectar and survived. She set up an experiment ... and found that bees biting plants made their flowers bloom as much as thirty days earlier than they would otherwise," benefiting the bees and the plants as the plants needed to be pollinated.

It appears that "If plants can't do something for themselves, they find other things that can do it for them."

"All flowers are basically billboards to attract pollinators. The glitzier the advertisement, the more bees show up. Bees have a vastly larger visual spectrum than our own and are able to see colors we cannot. Many flowers are painted in stripes, like landing strips or bull's-eye-like targets that only bees can see."

“Beauty is almost always a form of communication. Namely, it communicates ‘choose me.’ Aesthetic preference has been demonstrated across the animal kingdom; animals are attracted to what they perceive as beautiful. It’s no wonder that plants incorporate beauty for this purpose too.”

Beauty, truth, and goodness work in harmony, creating opportunities for the most beneficial life for the planet and all its creatures, whether they are animals or plants. Without our understanding and insights, however, we leave much to chance and error. Ultimately, we all pay the price for it, at least in this world.

The Light Eaters book is an eye-opening read. It also illustrates the unity of the universe in its many benevolent wonders. Within its pages are delightful and entertaining examples of the reality of quantum beingness. What you read above is just the tip of the iceberg.

And the more we understand this way of thinking, leading to a new way of living, the more closely we come to know the patterns of our divine inheritance.

Footnotes

1. Zoe Schlanger, *The Light Eaters: How the Unseen World of Plant Intelligence Offers a New Understanding of Life on Earth*. HarperCollins Publishers, New York. 2024.
2. Dr. David Hawkins, *Truth vs Falsehood, Power vs Force, Levels of Consciousness, and other books*.

3. Matt Richtel, *An Elegant Defense: The Extraordinary New System of The Immune System*.
4. Nassim Nicholas Taleb, *The Black Swan, Antifragile*, among others.



Plants and Intelligence

In a previous paper, I discussed Zoe Schlanger's new book, *The Light Eaters*. The book highlights recent research on plants, focusing on their ability to communicate, move in seemingly logical ways, imitate other plants, and signal to plants and animals when they need help.

Paper 65, *The Overcontrol of Evolution*, opens with this statement: “BASIC evolutionary material life—premind life—is the formulation of the Master Physical Controllers and the life-imparting ministry of the Seven Master Spirits, working together with the active service of the ordained Life Carriers. Through this combined threefold creativity, organisms develop physical capacities for the mind, creating material mechanisms that enable intelligent responses to external environmental stimuli and, eventually, internal signals originating from the organism’s own mind.

“There are, then, three distinct levels of life production and evolution:

“1. *The physical-energy domain—mind-capacity production.*

“2. *The mind ministry of the adjutant spirits—impinging upon spirit capacity.*

“3. The spirit endowment of mortal mind—culminating in Thought Adjuster bestowal.”



“The mechanical-nonteachable levels of organismal environmental response are the domains of the physical controllers. The adjutant mind-spirits activate and regulate the adaptative or nonmechanical-teachable types of mind—those response mechanisms of organisms capable of learning from experience.” (UB65:0.1-6)

It's quite clear that number 3 exceeds what plants and the last two adjutant mind spirits can do. However, our understanding of the remaining mind adjutants, one through five, isn't fully settled in relation to plants. We do know these lower adjutants are involved with all mammals and most other advanced animals. These creatures are known to possess some form of intelligence. But for plants? Not that we're aware of... yet.

“The lower forms of plant life are wholly responsive to physical, chemical, and electrical environment. But as the scale of life ascends, one by one the mind ministries of the seven adjutant spirits become operative, and the mind becomes increasingly adjustive, creative, co-ordinative, and dominative. The ability of animals to adapt themselves to air, water, and land is not a supernatural endowment, but it is a superphysical adjustment.” (UB65:6.7)

Observe the jump from simpler plant forms to the “scale of life ascending.” What lies between the “lower forms” and the more complex plant life? The text misses the opportunity to include recent research indicating some plants may display signs of intelligence, as discussed in the recent book *The Light Eaters*.

“The ability to learn, memory and differential response to environment, is the endowment of mind.” (UB65:6.9) Do plants learn? Do they have memory? It appears that amoebas have memory and can learn. Does this suggest they have a mind? Or consciousness?

“...Mind can profit from experience, can learn from reactive habits of behavior in response to repetition of stimuli.” And “[p]reintelligent organisms react to environmental stimuli, but those organisms which are reactive to mind ministry can adjust and manipulate the environment itself.” (UB65.6.8-9)

“On this world there developed many forms of border phenomena—confusional combinations of the mechanical-nonteachable and the nonmechanical-teachable types of organismal response.” (UB65:7.4)

Could there be entities, such as plants, that exist between the mechanical-nonteachable and the nonmechanical-teachable types, similar to mechanical-teachable types?

To continue, *“The seven adjutant spirits do not make contact with the purely mechanical orders of organismal environmental response. Such preintelligent responses of living organisms pertain purely to the energy domains of the power centers, the physical controllers, and their associates.” ... “The acquisition of the potential of the ability to learn from experience marks the beginning of the functioning of the adjutant spirits....”* (UB65:7.5-6)

Could it be that there are correlative associations of adjutant mind spirits that belong to the power centers?

I'm not claiming that plants achieve spiritual enlightenment, since they do not respond to spiritual gravity. However, this doesn't imply they lack some form of intelligence or

awareness of their environment, and that they react based on the idea of “*survival of the fittest.*”

Let’s briefly review the *Life Carriers* of Paper 36. Unlike the inanimate substances that comprise the planets and other physical astronomical phenomena, the Life Carriers are essential to the emergence of life on evolutionary worlds. “*Life does not spontaneously appear in the universes; the Life Carriers must initiate it on the barren planets. They are the carriers, disseminators, and guardians of life as it appears on the evolutionary worlds of space.*” (UB36:3.1)

“*[T]he Life Carriers catalyze this lifeless material, imparting through their persons the vital spirit spark; and forthwith do the inert patterns become living matter.*” (UB36:3.3) “*The vital spark—the mystery of life—is bestowed through the Life Carriers, not by them. They do indeed supervise such transactions, they formulate the life plasm itself, but it is the Universe Mother Spirit who supplies the essential factor of the living plasm. From the Creative Daughter of the Infinite Spirit comes that energy spark which enlivens the body and presages the mind.*” (UB36:3.4)

While the text implies that life implantation is by the Life Carriers, it does not elaborate much on the plant kingdom’s relationship with them. For example, “*When the Life Carriers have designed the patterns of life, after they have organized the energy systems, there must occur an additional phenomenon; the “breath of life” must be imparted to these lifeless forms.*” ... “*The life bestowed upon*

plants and animals by the Life Carriers does not return to the Life Carriers upon the death of plant or animal. The departing life of such a living thing possesses neither identity nor personality; it does not individually survive death. During its existence and the time of its sojourn in the body of matter, it has undergone a change; it has undergone energy evolution and survives only as a part of the cosmic forces of the universe; it does not survive as individual life. The survival of mortal creatures is wholly predicated on the evolvement of an immortal soul within the mortal mind.” (UB36:6.4-5)

Note that the last sentence applies only to human-type will creatures.

Then, “We speak of life as 'energy' and as 'force,' but it is really neither. Force-energy is variously gravity-responsive; life is not. Pattern is also nonresponsive to gravity, being a configuration of energies that have already fulfilled all gravity-responsive obligations. Life, as such, constitutes the animation of some pattern-configured or otherwise segregated system of energy—material, mindal, or spiritual.” (UB36:6.6)

From here, the author tells us that there is much they do not understand regarding these topics.

To consider further, other questions arise: Are ultimatons, whose center of gravity is the Isle of Paradise itself, conscious in any way? If so, then so are elections, atoms, molecules, and so on. Now that gives one pause for thought.

There is so much we do not know about plants, yet they significantly outnumber us.

Footnotes:

1. The earlier paper was written on July 6, 2024. It is called *In Search of Divine Reality 4.0*.

2. *The Light Eaters: How the Unseen World of Plant Intelligence Offers a New Understanding of Life on Earth*. Zoe Schlanger. New York: HarperCollins Publishers, 2024.

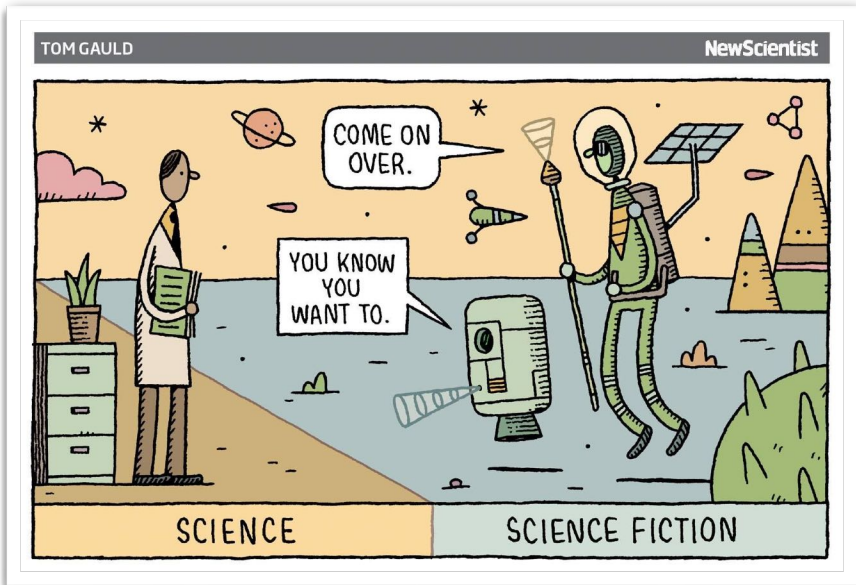


The Opening of the Mind to New Possibilities

Is life more than materialism—matter and physical phenomena? If it were not, would we even be here to know it? I suspect the answer you will give is no; it is far more than just material stuff. Is life more than your physical body? Or your body plus your brain? Is your brain your mind? Is your mind the result of electromagnetic impulses and other phenomena within your brain?

If that is all it is, it can explain a lot of the physical operations involved in seeing, hearing, tasting, and so on. But what about thinking? Or dreaming? Where do ideas come from? Are they our ideas, or are they coming from somewhere else entirely?

Why do we have the ideas we have in our minds? What about philosophy? Morals and ethics? How are these things connected to mental activity?

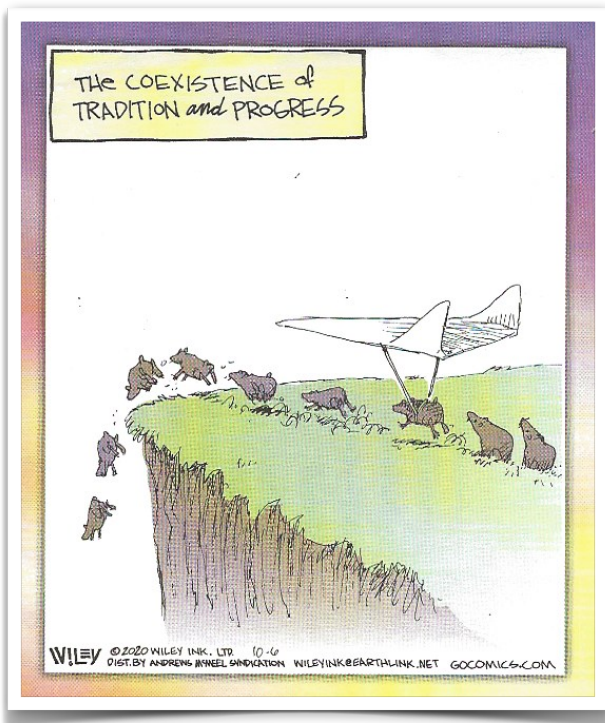


Big questions, to be sure. However, the answers are even bigger.

If our lives are a composite of the material and the mental aspects of the mind, where did they come from? An accident? A significant cosmic accident? Consider this: if there is a God, would all of this be an accident? Let's pretend there is no God. Let's pretend that the occurrence of life in the vast universe is just that—a trillion-to-one happenstance of luck; that we are the chosen people of accidents, sort of like the nth monkey writing Shakespeare. But now, what if you discovered the existence of a whole bunch of almost similar

inhabited planets just like ours? More accidents? Or merely coincidences?

But before we get there, what is the origin of life? Primarily, science believes it will someday discover how to create life independently, without any external agency. If life is all part of the “accident,” a happenstance of time, how could it be so complex that science cannot even define it yet?



Here is how I think of life and the universe in their entirety: they are far more complex than science, philosophy, or materialism, as anyone alive knows. It is far deeper than our logic and rationality can reach.

I believe, with a fair amount of certainty, that ALL is connected, intertwined, and relative to all else—a

relationship. Or rather, an infinite number of them, but they are integrated. That, ultimately, all—everything— is LIGHT. It is easy to think of spirit as being light, the luminance of mind and spirit.

We, as human beings, can see a spectrum of visible light, the colors of the rainbow, for instance, or the sixteen-and-a-half billion colors that our computers can distinguish. Whatever the number, all of them fall within one octave of a thousand octaves that comprise the light spectrum. Many of these other frequencies of light can be measured and utilized, including X-rays, ultraviolet light, gamma rays, radio waves, and others.

All creation of all things—materials, plants, animals, celestials, planets, and galaxies—comes from light, albeit different from what we think of as light. All energy created is from light. All personalities also. Why isn't all intelligence? Is it not a form of light? What about spirit? The four gravity circuits all operate at frequencies that translate into light frequencies. Or does all light come from the First Source and Center to begin with?

Thus, to me, everything is connected. I no longer think of the separation of the triad of body, mind, and spirit, or that of thought, word, and action. Reality is what is. And all is energy.

What about good energy versus bad energy? That's like saying "good dog" versus "bad dog." The only distinction between them is what we make of them. It is us, not them.

When I look around, I try to see the interconnectedness of all this energy, from each thing I perceive or imagine to every individuation of unity that makes up our universe of universes. Indeed, we are each a unique individual, a unified expression of one power, one presence, and one principle.

So, by opening my mind to what reality—life— truly is, it becomes far more thrilling, adventurous, love-filled, and beyond what you or anyone ever thought possible. It helps if I refrain from judging anyone or anything else, as I do not know what their reality is. As *The Course in Miracles* tells us, our perceptions of anyone are based upon past events, and not the reality of the present moment. We are all, everybody—every personality and every living creature— and everything in one way or another, God’s children.



C H A P T E R 19

Magic and Miracles—or that is just the way things are?



Magic and Miracles

We often refer to specific events or occurrences as magical, while at other times we describe different events or occurrences as miraculous.

Through my reading of various materials over the past few decades, particularly *The Urantia Book*, I have arrived at the straightforward conclusion that magic and miracles are distinct phenomena. I use the term 'straightforward' because my definitions of each are relatively simple.

Magic

Magic always involves illusion, or non-truth.

Magic has existed for humans almost as long as they have. The definitions found in Merriam-Webster focus on three areas:

1. *The use of means (such as charms or spells) believed to have supernatural power over natural forces gives rise to some of the earliest religious constructs regarding the nature of power and the influence of inexplicable events, such as lightning and thunder, earthquakes, and more. These events were early on considered “acts of god or gods.” The human response typically led to the invention and practice of ceremonial rites or incantations aimed at mitigating the dire consequences of such natural occurrences.*
2. *Similarly, magic is viewed as an extraordinary power or influence seemingly stemming from a supernatural source. However, it differs because it hints at the concept of “luck,” a belief held by gamblers or ballplayers, such as an omen or something that appears to cast a spell, whether lucky or not.*
3. *This last one is the most common for all of us and involves the art of creating illusions through sleight of hand or enjoying acts of jugglery and “magic tricks.”*

It is this final definition that resonates in our current world. The first two definitions are regarded as superstition by most civilized people. [But see note at the end.] Therefore, it is the last one that we concentrate on.

Before we proceed, let's examine what Wikipedia tells us.

1. *“Magic (supernatural), a set of beliefs and practices distinct from religion and science” and*

2. *“Magic (illusion), the art of appearing to perform supernatural feats.”*

Many believe there is magic in religious or spiritual endeavors. However, illusion—true magic—should never be part of a sacred or spiritual experience. Many people and traditions consider the communion ritual to be the actual consumption of Jesus’ body and blood. That would be magic, not a miracle.

Miracles

I like to think that the term "miracle" refers to occurrences of good events that we have not yet figured out how they were accomplished. If we knew as much as possible, we would have the answer. But this cannot suffice.

Wikipedia defines a miracle as: *“... an event not explicable by natural or scientific laws. Such an event may be attributed to a supernatural being (especially a deity), magic, a miracle worker, a saint, or a religious leader.... Informally, the word miracle is often used to characterize any beneficial event that is statistically unlikely but not contrary to the laws of nature, such as surviving a natural disaster, or simply a "wonderful" occurrence....”*

“A true miracle would, by definition, be a non-natural phenomenon, leading many thinkers to dismiss them as physically impossible (that is, requiring violation of established laws of physics within their domain of validity)

or impossible to confirm by their nature (because all possible physical mechanisms can never be ruled out)."

"Statistically 'impossible' events are often called miracles. For instance, when three classmates accidentally meet in a different country decades after having left school, they may consider this as 'miraculous'. However, a colossal number of events happen every moment on earth; thus extremely unlikely coincidences also happen every moment. Events that are considered 'impossible' are therefore not impossible at all — they are just increasingly rare and dependent on the number of individual events."

This is sometimes referred to as the "law of truly large numbers" or Littlewood's Law, which states that due to such coincidences, individuals can expect "miracles" to happen to them at the rate of one a month.



A significant aspect of Jesus' ministry was the performance of miracles, including his healings, certainly, and his turning water into wine. However, while these were miraculous to us mortals, not everything Jesus did was a miracle. Frequently,

events described in sacred texts, such as the Bible, the Torah, or the Quran, are regarded as miracles by their respective adherents. Additionally, some events in Jesus' life were not real at all; his walking on water is one example.

However, many of Jesus' miracles were indeed miraculous. But for example, his turning water into wine was not one of them, according to *The Urantia Book*. Why? Because some of the book's authors explained how this event was undertaken. The explanation also addresses what happened to Jesus' body during his time in the tomb.

Regarding miracles, there are countless things we may never know or understand as we journey through the universes; some truths remain hidden by the Gods. The incarnation of a Son of God as a tiny baby on Earth; the resurrection of that same baby as an adult for our experience; the ability to take two fish and five loaves of bread to feed 5000 men, women, and children. Even the authors do not know how many of these feats are possible. Perhaps, from my perspective as a mortal, the greatest miracle is the presence of a fragment of God that dwells within each one of us.

If we—and our celestial friends—can never know or understand how an event occurs, it must be a miracle.

As for Jesus, when some of his earthly circumstances led people to believe he had performed a miracle, he regarded their beliefs as the “... *harking back to the olden days of ignorant magic and the degraded practices of the savage medicine men.*” (UB136:6.6) His transformation of water

into wine at the wedding in Cana, as explained by the authors of that paper, was not a miracle, but rather a straightforward manipulation of time in the chemical process by those who understand and utilize that principle. It is not a principle we mortals may ever master, but that does not mean it cannot occur, and it did. This same principle was applied to Jesus' mortal remains in the tomb, which disintegrated "almost instantly."

Jesus' seeming miracles mainly were not such; But "*... a wonder-seeking generation and a miracle-minded people unfailingly seized upon all such coincidences as the pretext for proclaiming that another miracle had been wrought by Jesus.*" (UB145:2.17)

According to the text, Jesus' first true intentional miracle occurred during his first preaching tour of Galilee in January A.D. 28, when he "cleansed" a leper (who actually had leprosy). (UB146:4.5)

And his first so-called "nature miracle" was undertaken as a result of his conscious decision to do so, wherein he feeds 5000 people with a couple of fish and some loaves of bread, with still much left over. (UB152:2.10)

The footnote of this event, never referred to in the New Testament, is that he performed this miracle to show his apostles that the people primarily wanted to be fed- and for free. After he performed no more "miracles," most of the folks left him, proving his point.

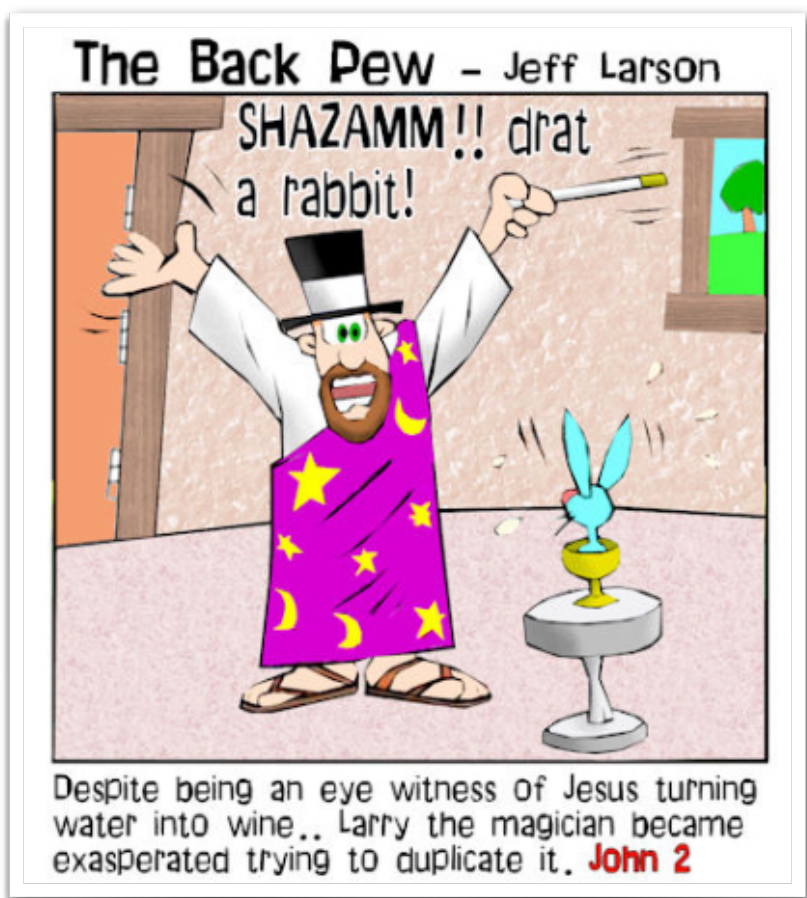
The other memorable miracle of Jesus' choice was the healing of the blind beggar. Jesus performed this miracle “... *for the prime purpose of making this act an open challenge to the Sanhedrin and all the Jewish teachers and religious leaders.*” (UB164:3.16) And it worked!

We UB readers understand why Jesus was very reluctant to perform miracles; he recognized that these miracles (his “magic tricks”) were what the people desired to see, far more than spiritual insight or understanding God and his Kingdom. After all, his 40 days in the wilderness following his baptism by John were not meant to battle Lucifer's henchmen but to define the rules by which he would conduct his ministry. Jesus arrived at six major decisions, the principal one being to act consistently in accordance with natural law, that is, “... *deciding against miracles and wonders,*” and to refrain from seeking help from his celestial assistants who were always with him and in accordance with his Father's will.

“Jesus very wisely foresaw that the working of miracles and the execution of wonders would call forth only outward allegiance by overawing the material mind; such performances would not reveal God nor save men. He refused to become a mere wonder-worker. He resolved to become occupied with but a single task—the establishment of the kingdom of heaven.” (UB136:8.2)

All of this leads to the conclusion that miracles are real, but very few events in our daily lives indicate that a miracle has occurred.

However, there is so much more “out there,” the Truth for one, as Scully tells us.



I can hear someone say, “What about prayer?” The point is that they may perceive prayer as either magic (if they do not believe in its efficacy) or a miracle if a prayer is answered. Prayer is never about magic but is always directed toward the

petition—asking—for some kind of help. Prayers are petitions for spiritual interventions. They are not for material acquisitions, monetary gain, winning the lottery, and so forth. However, even here, we need not discount what the right-minded and truth-seeking individual may gain by their orientation to God and His will.



The Paradox of Reality

If you are someone who wants to learn as much as possible about what is real versus what is not—and everything in between—you are inclined to explore as many responsible sources of information as you feel comfortable with.

For some, it might be solely science; that would keep them quite busy. For others, it could be philosophy, but that exploration may never fully satisfy, as there are so many diverse schools of thought that have existed for millennia. An alternative is to study the work of cartoonist Stephan Pastis in “Pearls Before Swine,” where much truth can be found. Or consider “Doonesbury” by Garry Trudeau or “Non-Sequitur” by Wiley Miller. There is much truth to be unearthed in the “funnies.”

While the truth we glean from them would be seen by *The Urantia Book* as limited to a dead truth, it becomes alive in our new experience of its meaning and value to us. [See UB180:5.2: Static truth is dead truth, and only dead truth

can be held as a theory. Living truth is dynamic and can enjoy only an experiential existence in the human mind.]

For readers of *The Urantia Book*, we have long decided that therein lies significant truth. While we understand that the truth given to us is in terms we can best comprehend, given our station on the planet, we know it is not the whole truth. We can never grasp the whole truth in this lifetime, nor in the ongoing architectural spheres of Morontia and beyond. The entire truth belongs to the First Source and Center. Yet, we are generally pleased with what we have discovered.

Others may be engaging with *A Course in Miracles* or *A Course of Love*, both of which were delivered to us by Jesus at different times within the last half-century, making them more recent than *The Urantia Book*. However, these two books focus on helping us understand who we are about our true nature versus our ego nature. It is as if our material world is insignificant, and our attempts to work with it place us in a state of non-reality. It can be challenging to find a proper understanding, yet it is beautiful to read.

These two books are being written for those moving on to the mansion worlds and beyond, where what they experience here on Earth is but a shadow of what lies ahead. With each step upward and inward we take, we gain a better understanding of what truth is, as well as reality, love, beauty, goodness, and life.

While *The Urantia Book* takes a different approach to understanding material and temporal realms compared to

the other two texts mentioned—and this can lead to confusion—the goal of the revelators of *The Urantia Book* is to help us gain a more complete understanding of the relationships between the material, mindal, and spiritual realms that we experience in life. *The Urantia Book*, as well as *ACIM* and *A Course of Love*, is primarily about relationships.

At some point along the journey, I realized I needed to gain a better understanding of the broader interpretations of reality and non-reality from other well-respected thinkers and writers. To name a few: David Hawkins, Byron Beletsos, Nassim Nicholas Taleb, Byron Katie, Daniel Raphael, Jared Diamond, Daniel Kahneman, Michael Lewis, Jane Jacobs, and many more. These are just a few of the writers who have powerful insights into the reality of our so-human selves. Additionally, I have read and listened to the many trusted transmissions from our celestial friends, which have been given to us by discernible receivers of those transmissions.

Here is what I have gleaned from all this reading, listening, and discernment: All is connected. Huh? You say. That's it? Well, yes, in a nutshell, that is it. But let me expand on that idea. While the UB tells us about the various levels and orders of cosmic enterprises and all the celestial beings, distinguishing between the types of energy, matter, spirit, and mind, it describes the many “circuits” that exist—the personality circuit of the Paradise Father, the mindal circuits of the Universe Mother Spirit and the Infinite Spirit, the spiritual circuit of the Spirit of Truth of Jesus/Michael of

Nebadon, and the physical gravity circuit of the Isle of Paradise.

We also learn about the tiniest particle of matter, the Ultimaton, which orbits around the Isle of Paradise and is a creation of our Paradise Father. We understand that each of us has a fragment of the Paradise Father within us, our Thought Adjuster or Mystery Monitor. Moreover, we are all connected to the circuits of the Universe Mother Spirit, the Holy Spirit.

But now I begin to understand—or rather speculate with others—that this Paradise Father, through the Isle of Paradise, has a direct connection with the Ultimaton. This places the ultimate Creator of everything, God, everywhere.

The deeper I delve, the more I feel and understand the total interconnectedness of all circuits, all powers, all personalities, and all consciousness, leading me to the ultimate result of total Unity. We are all united as One. This One encompasses all material, mindal, and spiritual realities.

However, there is a caveat. If what we experience lacks survival value, it has no place in reality. Yet, most of our lives in this world are spent coping with non-reality experiences that are irrelevant as we move forward.

Many of these non-reality influences are harmful to our well-being IF we believe they are— “spirit poisons.” Belief is key. To begin embracing the lessons and teachings of the ACIM, for instance, as we believe we are and as we are, we act. But

beliefs can be completely wrong, false, or non-truths. It is our responsibility here to discern, through our explorations and experiences, what constitutes truth and what does not.

We have learned from the masters of many New Thought pioneers that we are all perfect now. They made this claim almost two centuries ago. Our perceived fall from grace was a mistake in thinking. Contemporary thinkers remind us that all consciousness is connected. How could it not be since we each possess the Spirit of Truth and the fragment of God within us?

To have this expanded appreciation of the universe, to know what lies ahead and why, allows us to live a life more aligned with the perfection that resides within each of us. We are never alone. We have a friend in Jesus (the Spirit of Truth) and a friend in God as well.

If we open our minds to the reality of what has been created for life and its experiences, we realize we are all perfectly safe wherever we are. Now, when I read or hear about someone's demise from, say, Covid, a collapsing building, or a shooting, I understand the reality of the person who has died. They are not dead; they live on, awakening in a place that cannot compare with the confusion of our world, where all eternal life is revealed. The pain of struggling with world problems is over. New adventures await—new learning, new truths, new opportunities to grow and expand, new chances to serve others, and so on. The list is endless.

Years ago, I conceived of a notion that the perfect world would be what it turns out to be. While our planet has had its troubles, many worlds did not, nor do they, and that is okay. If each one of us, or all of us, were to perish tomorrow morning, so what? We UB readers know exactly what to expect and can cherish that idea forever, just as we do now.

What is the paradox of reality? While we think our world is real, it is only real to the extent that we understand or believe it to be. Rather than being a world of separation from spirit, we are all united in it. Life goes on; death is not real. Rather than each of us being individuals, we are individualized expressions of a single united idea that springs from the consciousness of God, as does all of existence.

When we are told we are all One, I believe the message to be literal; it means all energy, matter, mind, and spirit are in an integrated entirety that, while we separate them to discuss them, we need to reintegrate them back into the complete oneness of reality they are—then live that reality.



The Foreword and Paper 196: The Subjective and Objective Natures of Reality

The objective reality of the Universe is materially, mentally, and spiritually real. The truth of tangible things is objectively real. Our interpretation of it, however, is quite subjective, as everything we see, hear, feel, and so on

comes through a filter of our unique brains and is interpreted by our minds. Therefore, all our experiences are indeed subjective, even though they exist within an objective physical environment. The world may be inherently true, beautiful, and good, but our recognition of those qualities relies on our subjective interpretation through our minds.

That being said, let the book make this point, as it does so eloquently: *“Every time man makes a reflective moral choice, he immediately experiences a new divine invasion of his soul. Moral choosing constitutes religion as the motive of inner response to outer conditions. But such a real religion is not a purely subjective experience. It signifies the whole of the subjectivity of the individual engaged in a meaningful and intelligent response to total objectivity — the universe and its Maker.”*

And this: *“The one truly divine and objective reality that is associated with mortal beings, the Thought Adjuster, functions to human observation apparently as an exclusively subjective phenomenon.”* (UB196:3.20-21)

God represents the highest objective reality. However, our connection with Him can only occur through our subjective experience of knowing Him. Even so, God's objective reality exists within us and is part of who we are.

The Foreword offers a platform for understanding Universal Reality on a macrocosmic level, while section three of Paper 196 distinguishes between the reality of the physical and the reality as experienced by our subjective mind. This same

mind enables us to interpret our world as one filled with real meanings and values. Paper 196 serves as an interpretation of how our subjectivity operates within the universe's objective reality.

The Foreword is quite different in that it does not engage with subjective reality at all. Everything in its discussion (section IV) addresses various kinds of “reality,” many of which are unfamiliar and may remain so. For instance, the three levels of universe actualization are “undeified reality, deified reality, and interassociated reality,” the latter being a blend of different types of deities. In the realms of time and space, reality can be both actual and potential, existential and experiential, personal and impersonal, and so forth. Just because something has not yet occurred does not imply it is not real.

On a personal level, in Section V, we humans manifest the universe's reality on several levels: body, mind, spirit, soul, and personality. We carry these five attributes throughout eternity, although not necessarily in the same body or mind, mind you.

Reality, as discussed in the Foreword, also includes energy and pattern as objective elements, along with the potential deities in the process of becoming.

The *Foreword* provides minimal discussion of subjective reality.



Contentment

When I watch our resident dog and two cats, I think of the word “contentment.” When the cats purr, or better yet, when they do not purr but sit in their classic Sphinx position, and the dog wags her tail for no reason other than she is glad I am around, my mind instantly conjures the idea of contentment.

But what does the word 'constitute' mean? When we are content, we feel happier than usual. We appear pleased with our position, comfortable in our skin. We are not bothered by things. Sure, things still exist out there, even within us, but in that moment of contentment, we are okay with the things as they do not infringe upon our peace.

But contentment can also mean more than simply sitting cozily in a chair without another thought intruding upon our blissful, comfortable, and contented minds. Being content also involves finding satisfaction in accomplishing tasks—repairing things because we can, or reading that brings us joy, wisdom, or new ideas to explore. We, if inclined that way, can feel comfortable climbing Mt. Everest or hiking the Grand Canyon, or even taking a stroll around the neighborhood or driving in the Grand Prix.

I suspect that every Olympic champion is content with their ever-growing ability to win gold. Similarly, an architect feels

satisfied helping to create a new building that will bring comfort to others. A musician might find joy in composing a beautiful piece for an orchestra or a maestro in conducting one. Without that sense of contentment, the work feels stalled, stilted, and is not a true expression of satisfaction at all.

Contentment is not merely an internal quality of being or feeling. It manifests in our appearance, actions, and movements. It reflects our relationship with others, our circumstances, and the world.

Contentment does not imply that we are satisfied with the world or its events. However, we find contentment in knowing that we are separate from that world and those events. Through contentment, we exist in the world but rise above it; we are not defined by the world. *“Contentment may be the greatest wealth.”* (UB131:3.6)

Jesus speaks of the “merry heart” as one being content.

“When Jesus was visiting the group of evangelists working under the supervision of Simon Zelotes, during their evening conference Simon asked the Master: “Why are some persons so much more happy and contented than others? Is contentment a matter of religious experience?” Among other things, Jesus said in answer to Simon’s question:

“Simon, some persons are naturally more happy than others. Much, very much, depends upon the willingness of

man to be led and directed by the Father's spirit which lives within him. Have you not read in the Scriptures the words of the wise man, "The spirit of man is the candle of the Lord, searching all the inward parts"? 'A little that a righteous man has is better than the riches of many wicked,' for 'a good man shall be satisfied from within himself.'

"Although men owe a duty to themselves to make the best of their lives on earth, having thus sincerely exerted themselves, they should cheerfully accept their lot and exercise ingenuity in making the most of that which has fallen to their hands." (UB149:5: Lesson Regarding Contentment)

How, then, is contentment created? To me, it is clear that spirit plays a role in this imperative of humankind's—and animal-kind's—search for contentment. Each moment holds within it an opportunity, a potential for contentment. However, other qualities contribute to building contentment.

One crucial aspect is self-confidence in our contentment. By this, I mean we need to be our own authority, our own counsel, and our own examiner of our truth. All of this helps us feel content and allows us to live in the comfort of knowing that we are living the best life we can, regardless of our circumstances. All of this is within our control.

Have you ever considered the idea that all animals possess a certain "dignity"? Just watch a cat or a dog as they sit contentedly. The dignity you observe in them is common to us all. That is contentment. Does the dog think, "Why can't I

walk on two legs like my master?” No. Because they understand who they are, and they are inherently content with it. It is “built-in” to their natures.

This is true for us, but we may have forgotten it. We often think contentment is a manifestation of what the outside world provides. But it is not. To repeat: Contentment comes from within. Paul told us, “*I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do all this through him who gives me strength.*” (Philippians 4:11-13 and UB121:4.3)

Remember my dog and two cats from above? When I see them in their contentment, I, too, am made content. They know something about life and the world that I also know. All is well.



C H A P T E R 2 0

The Dream and the Nightmare



Awake From the Nightmare, But Still in the Dream

We readers of *The Urantia Book* are fortunate to begin understanding the reality of the universe as we navigate through the book, integrating its teachings with our life experiences.

We have come to understand the truth of God and his infinite realms, and we believe that what we are reading holds considerable significance, even though the truth we discover is relative to our experience of time and space. Very few books that UB readers engage with resonate with the sound and feeling of truth as this one does.

Yet each of us can read the same paragraph and come away with a slightly different interpretation. It is this interpretation and understanding that shapes an individual's beliefs. Thus, some beliefs may be slightly off the mark, but the authors have done such a great job that most of our

interpretations are consistent with one another. Still, our task as readers is to reread the text multiple times and collaborate with others to clarify our understanding of the book's intended messages. Part of this stems from the fact that we humans are not particularly deep thinkers, as the book points out. Is it time for a Starbucks?

However, the bottom line is that it does not mean we all end up with the same belief or understanding of what the book is telling us – we each have our pet ideas. However, we are, to the extent of our individual understanding within our minds, trying to come increasingly closer to the message being conveyed. This is why study groups are so powerful – we each learn more every time we read a paragraph and discuss it with others. Well, no, not every paragraph, as the meaning of most of them is clear to all readers. Thank God. Or the Revelators.

With intention, we can glean the most from the book. The results are that we tend to view life differently. We perceive the activities of our world not as a nightmare, as we used to think of it, assuming we did think of it at all. But how can we not, when it confronts us 24/7/365 (allowing for some sleep or meditation)?

But, although we see the world differently, most of us still find ourselves being “**of**” the world rather than merely being “**in**” the world. (See footnote 1) The difference is significant. To be of the world means being deeply entwined with the circumstances of the world and the troubles of humanity, where every event seems to affect us personally if we allow it.

These circumstances and troubles resemble the baggage that our minds carry with us wherever we go. The bags have increased in size and number due to our attachments to our phones, the internet, and, more recently, the emergence of alternative narratives about what is true and what is not.

We believe we are part of the world, having been born on it and grown up within it. Jesus did too, but whenever he spoke of his life here, he referred to it as being in the world, never of it. We are like Jesus in that respect. We can choose how we want to perceive ourselves in the world, but let's no longer be part of it.

It begs the question: have we awakened from our nightmare, but are still in the dream? By that, I mean that now that we understand the big picture, we can appreciate that, in the long run, all is progressing toward the good, the true, and the beautiful. However, we are still mired in the daily upheavals that affect our lives through our interactions with others who remain in the nightmare.

To be in the world, but not of it, means to discern what is happening around us in a larger context. For example, a general might oversee a battle, yet he is not actually in the struggle—the nightmare. He is above it, and through his mind, they are attempting to understand it and help shift its destiny in the desired direction—his dream. To be in the world means to participate in the best way possible, knowing that all is well on earth as it is in the Kingdom of Heaven.

Jesus said, “*I have repeatedly told you that my kingdom is not of this world....*” (UB181:2.9) If we are in the Kingdom, we are not of the world. We can look, as Jesus did, down upon it without allowing it to control who we are or how we respond to it.

I thought of this phrase yesterday while attending church. I came upon this thought: what if we have it backwards? The charge I have now determined is to live as if I am already in the Kingdom. That is, apply the idea of the Kingdom to today. We all know what the Kingdom is, and we can act upon that knowledge now. This takes us out of the dream and into our everyday affairs, putting us back into reality.

It is easy, and there are many other tools to help us understand how to do it. For one, *A Course in Miracles* teaches us how to begin managing our silly ego and its machinations. Byron Katie has “*The Work*,” where she tests one’s beliefs to help them determine if they are true or not. David Hawkins has given us the Levels of Consciousness testing methodology to help us discern truth from falsehood and power from force. There are many others—we know that.

Each of these approaches represents just one of many paths that lead us out of the dream world and into the Kingdom: “One God, Many Paths.” However, I suspect that few of us, including readers of UB, really want to leave the dream. We enjoy the fighting, the conflict, the polarizing politics, cable news, and talk radio. We can partake in these while not taking it all too seriously; sometimes, it’s fun to dream and to indulge in illusions. It holds tremendous entertainment

value, especially if we have few other avenues for amusement—such as reading and writing, creating art and music, taking courses, attending the ballet or opera, birdwatching, or strolling as we explore the world.

But when we get lost in those worldly conflicts, we throw ourselves back into the nightmare and pick up some extra bags that we do not want or need. Bags slow us down; no one moves quickly while dragging a lot of baggage. An “adventure in moving.” Ha! Not all adventures end well.

Yet the promise remains for us: “all is well in the Kingdom of Heaven.” Therefore, all is well in our lives... if we believe Jesus.

What did Jesus tell us about this topic? The following three paragraphs from our text are what I keep uppermost in my mind.

“To a God-knowing kingdom believer, what does it matter if all things earthly crash? Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God.”
(UB100:2.7)

“When you hear of wars and rumors of wars, be not troubled, for though all these things will happen.... You should not be perturbed by famines or earthquakes....”
(UB176:1.1)

“The downfall of nations, the crash of empires, the destruction of the unbelieving Jews, the end of an age, even the end of the world, what have these things to do with one who believes this gospel, and who has hid his life in the surety of the eternal kingdom? You who are God-knowing and gospel-believing have already received the assurances of eternal life. Since your lives have been lived in the spirit and for the Father, nothing can be of serious concern to you. Kingdom builders, the accredited citizens of the heavenly worlds, are not to be disturbed by temporal upheavals or perturbed by terrestrial cataclysms. What does it matter to you who believe this gospel of the kingdom if nations overturn, the age ends, or all things visible crash, since you know that your life is the gift of the Son, and that it is eternally secure in the Father? Having lived the temporal life by faith and having yielded the fruits of the spirit as the righteousness of loving service for your fellows, you can confidently look forward to the next step in the eternal career with the same survival faith that has carried you through your first and earthly adventure in sonship with God.” (UB176:3.2)

‘Nuff said.

Footnotes

1. “In the world, but not of it” - John 2:15-17
2. *A Course in Miracles*: <https://acim.org>

A Primer for a Primer

3. Byron Katie: <https://thework.com>
4. David Hawkins: <https://veritaspublish.com>



C H A P T E R 21

Parables to Live By



Reaping What Has Not Been Sown

There are numerous citations about reaping and sowing, typically conveying that what one sows is what one reaps.

We have heard the expression, “*Today is the father of tomorrow.*” In Galatians 6:7 (and UB2:3.2), it is written, “*Be not deceived; God is not mocked, for whatsoever a man sows that shall he also reap.*” The concept of reaping what you sow appears numerous times in *The Urantia Book*.

However, there are other contexts in which reaping has little to do with sowing. Two of the most notable parables illustrate these ideas: the parable of the talents and the parable of the pound.

For those who do not recall the parable of the talents, the story centers around a wealthy master, a nobleman, who took leave of his household and divided up some of his wealth among several servants: one received five talents, another two talents, and one servant received only one

talent. While the other servants invested the talents they had and later doubled their investments, which they then returned to their master, the servant with only one talent buried his, earning nothing. The wise servants were given greater responsibilities over the household because they demonstrated trust and wisdom. Unfortunately, the servant with the one talent received nothing; even his single talent was taken away and given to the servant with the five talents. Jesus' concluding words are, *"To every one who has, more shall be given, and he shall have abundance; but from him who has not, even that which he has shall be taken away."* (Matt 25:29) and (UB176:3.4)

There is also the *Parable of the Pounds*, found in Luke 19:12-27 (and UB171:8). It tells a similar story, but uses pounds as the unit of money instead of talents. The same conclusion is reached: *"To every one who has shall be given more, but from him who has not, even that which he has shall be taken away from him."*

However, it is the idea of reaping without sowing that I want to draw our attention to. In the parable of the talents, we are told this: *"And then there came to the accounting he who had received the one talent. This servant came forward, saying, 'Lord, I knew you and realized that you were a shrewd man in that you expected gains where you had not personally labored; therefore was I afraid to risk aught of that which was intrusted to me. I safely hid your talent in the earth; here it is; you now have what belongs to you.'"*

Note here the servant was telling his master that because the master did not himself invest the one “... *the last of the servants, on being called to account, reported: ‘Lord, behold, here is your pound, which I have kept safely done up in this napkin. And this I did because I feared you; I believed that you were unreasonable, seeing that you take up where you have not laid down and that you seek to reap where you have not sown.’*”

In both cases, the servant feels entitled to his position since the money was not his. Why should he take his time to invest it just to give the profits back to the master? In both instances, he would have benefited from being in his master’s good graces.

We all benefit from what we have not sown. Life is full of such instances, from the moment we are born (who labored in that situation?) to the time we are invited to graduate from this world and drawn into the next one. While Jesus tells us we reap what we sow, this overlooks all those who are also sowing on our behalf, from whom we continue to reap many rewards. Life is like that. By the slothful servant’s reluctance to invest—to sow—the master’s money—and he knew he was expected to do so—he lost his advantage altogether. Justice was served.

Another example of the concept of reaping without sowing is found in paragraph 143:6.1, where Jesus says to his apostles: “*He who reaps receives wages and gathers this fruit to eternal life; consequently the sowers and the reapers rejoice together. For herein is the saying true: ‘One sows and*

another reaps.' I am now sending you to reap that whereon you have not labored...." And in 54:6.3, in a larger context, "Families, groups, nations, races, worlds, systems, constellations, and universes are relationships of association which possess individuality; and therefore does every member of any such group, large or small, reap the benefits and suffer the consequences of the rightdoing and the wrongdoing of all other members of the group concerned."

Perhaps the most famous quote from Jesus about not reaping what you have sown comes from Luke 12:27 (also found in *The Urantia Book*, 165:5.3): *"Consider the lilies, how they grow; they toil not, neither do they spin; yet I say to you, even Solomon in all his glory was not arrayed like one of these. If God so clothes the grass of the field, which is alive today and tomorrow is cut down and cast into the fire, how much more shall he clothe you, the ambassadors of the heavenly kingdom. O you of little faith! When you wholeheartedly devote yourselves to the proclamation of the gospel of the kingdom, you should not be of doubtful minds concerning the support of yourselves or the families you have forsaken. If you give your lives truly to the gospel, you shall live by the gospel. If you are only believing disciples, you must earn your own bread and contribute to the sustenance of all who teach and preach and heal. If you are anxious about your bread and water, wherein are you different from the nations of the world who so diligently seek such necessities? Devote yourselves to your work, believing that both the Father and I know that you have need of all these things. Let me assure you, once and for all,*

that, if you dedicate your lives to the work of the kingdom, all your real needs shall be supplied. Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included. The shadow is certain to follow the substance.”

Or is the reaping part of the grace of being a child of our Paradise Father?



Taken Away

In the parable of the sower, Jesus says: *“My children, do you not perceive the law of the spirit which decrees that to him who has shall be given so that he shall have an abundance; but from him who has not shall be taken away even that which he has.”* (UB151:1.4)

In the Bible we have three instances where Jesus said, we are told, are virtually the same: *“Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them.”* (Matthew 13:12). See the others at the end of the footnotes.

What a startling statement this must have been to those who first heard it. We cannot yet fully comprehend what these words mean, their impact, or how they reflect the way life is lived in this world (and everywhere else), whether we recognize it or not. Below, in the footnotes, there are other references to this concept that Jesus gave us.

But look at these statements above carefully. There is a significant difference between them. In the various Bible versions, a cause-and-effect relationship is presented that we all grapple with. The one who has, gets more, while the one who does not have loses even what he possesses. Here today, we can think of this as “the rich get richer and the poor get poorer.”

That may seem like the Bible allows some people to accumulate whatever they desire without restraint, while the poor will always be with us, though they will become even poorer.

However, the actual cause—or apparent cause—expressed in what Jesus tells us is not what we typically extract from the Bible. Jesus conveys to us, explicitly, that those who “*do not perceive the law of the spirit which decrees...*” and so forth are missing the point. A decree stemming from the laws of the spirit serves as the source. Therefore, it pertains to spiritual substance, not to temporal matters. Yet, in this temporal world, we observe that this law can be manipulated by temporal means to create a cause and effect seemingly—if you possess a lot of money (the usual association), more money will come along for your benefit. Wasn’t this the lesson of the Parable of the Talents?

In another context, (UB173:4.4) Jesus says, “*...if you continue to reject this gospel...*” and mentions something similar, but it concerns those who will become recipients of the good news. So, it's spirit-focused again. In Paper 176,

section 3.5, Jesus applies the same concept to explain that one cannot stand still in the Kingdom but must continue to grow in grace and the knowledge of the truth. Again, spiritual.

And so on.

I have taken this concept to be similar to the so-called law of attraction—what one’s mind dwells upon becomes manifest over time. I also like to think of it in terms of “paying it forward,” where we can be the ones who initiate a kind word, a gentle act, or a loving prayer for another whenever we want to or are moved by the spirit to do so. (Of course, it is also fun to embrace this idea by buying someone else’s cup of coffee or even breakfast while driving through. I get a kick out of thinking about what that person will think or how they might respond. I never know what happens next, but it can’t be bad, even if they do or think nothing afterward.)

The lesson for us in each of these circumstances is that we control whether we grow in the Kingdom or atrophy. Use it or lose it. We have the power—willpower—to instantly call upon ourselves and our siblings the strength of spirit-led intentions that can and do affect the world, even if in the tiniest way. But make no mistake: every such intention brings us all closer to Light and Life.

And if your ego tells you otherwise, ask who is there to judge, as the ego is an illusion compared to the spirit, and this is a truth that we all need to remember.

Footnotes:

Here are the quotes from the UB:

Jesus: *"My beloved, you must always make a difference in teaching so as to suit your presentation of truth to the minds and hearts before you. When you stand before a multitude of varying intellects and temperaments, you cannot speak different words for each class of hearers, but you can tell a story to convey your teaching; and each group, even each individual, will be able to make his own interpretation of your parable in accordance with his own intellectual and spiritual endowments. You are to let your light shine but do so with wisdom and discretion. No man, when he lights a lamp, covers it up with a vessel or puts it under the bed; he puts his lamp on a stand where all can behold the light. Let me tell you that nothing is hid in the kingdom of heaven which shall not be made manifest; neither are there any secrets which shall not ultimately be made known. Eventually, all these things shall come to light. Think not only of the multitudes and how they hear the truth; take heed also to yourselves how you hear. Remember that I have many times told you: To him who has shall be given more, while from him who has not shall be taken away even that which he thinks he has."* (UB151:3.1)

Jesus and the parable of the pounds: *"And then said this ruler to those who stood by: 'Take the money from this slothful servant and give it to him who has ten pounds.' And when they reminded the master that such a one already had ten pounds, he said: 'To every one who has shall be given more, but from him who has not, even that which he has shall be taken away from him.'" (UB171:8.7)*

Jesus: *"Did you never read in the Scripture about the stone which the builders rejected, and which, when the people had discovered it, was made into the cornerstone? And so once more do I warn you that, if you continue to reject this gospel, presently will the kingdom of God be taken away from you and be given to a people willing to receive the good news and to bring forth the fruits of the spirit."* (UB173:4.4)

Jesus: *"To every one who has, more shall be given, and he shall have abundance; but from him who has not, even that which he has shall be taken away. You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants. And remember that, inasmuch as you minister to one of the least of my brethren, you have done this service to me."* (UB176:3.5)

Further Explorations of Ideas from *The Urantia Book*

Jesus: *"If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless branches on the living vine, and they soon will be taken away. 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."* (UB193:2.2)

From the Bible: (New International Version):

Jesus said: *"Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them."* (Matthew 13:12)

Jesus said: *"For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them."* (Matthew 25:29)

Jesus said: *"Whoever has will be given more; whoever does not have, even what they have will be taken from them."* (Mark 4:25)





We have covered several more pages of stuff that I think is worth considering. There is much more out there to explore. I will continue to explore it.

Below are some of the things that I have been popped into my head over the last four years of note-taking, mostly during attending church services at Unity of Fort Myers.



My year in review - 2021

I thought this week I would share some of the many things that have crossed my mind while meditating or listening to my Sunday Unity ministers' comments. I take notes during sermons or discussions on spiritual matters in a small blue mole-skin notebook.

5. An idea I had for angels from Texas: "Texas Rangels," as I coined it.
6. The rebellion influences our human preference for action-adventure movies and TV shows, usually in the form of good vs. bad, where good typically prevails, thank heavens. This suggests to me that, despite these influences—race memories, DNA, or whatever—something in our nature still insists that good prevails.

The rebellion did not change that. Imagine a rebellion-inspired actor (evil) always winning; the rebel personalities left would prefer this, but we humans would not find it acceptable. I am reminded of a Dragnet spin-off from many decades ago wherein no case was solved and no criminal was caught. That TV series never took off.

7. Our minister delivered a message (in Unity, sermons are called messages) titled *The Power of IF*. I noted this down at the time: “Two alternate perspectives of IF—‘What if?’ and ‘If only....’ The what-if idea can have both negative and positive implications along a spectrum of past, present, or future speculations. The if-only idea keeps one focused on the past.”
8. To continuously find reasons for forgiving yourself means you are not paying attention.
9. As small children, we believe in Santa Claus and the Easter Bunny, but Jesus is not a holiday mascot. Why? I am not certain.
10. Gratitude is qualitative, not quantitative. There is no such thing as a “little gratitude,” as it is live love—unconditional or not.
11. Love of humanity’ means extending love to every person on the planet (and beyond, I suspect). If you can’t do that, you have some work to do on yourself.
12. Accepting what is is recognizing the true self of each person, and that self was created by Love. To dislike a particular quality of a person is to discern a superficial aspect of them. Move past it to the real self of who they are, knowing that they, like me, were created perfect and remain so.

13. Who, besides Jesus, ever raised the dead?" And this: Atheists reject the notion of a source yet receive the gifts of the source just like everyone else. The sun shines, the rain falls. But the gifts provide the atheist with the resources to think what he thinks, to believe what he believes.
14. We make our bed and we lie in it,' another version of sowing and reaping. One of the keys to life is that YOU make your own bed; no one else does.
15. Regarding the will of God, He can will much for us, such as joy, peace, love, and so on. This would be similar to having a will for peace and joy in another's life. However, we know that our will is paramount and that God's will for us—His will overriding ours—is a fiction. Nonetheless, ultimately His will is always done because, ultimately we are all one, and the perfection of our wills has been guaranteed.
16. I had some great story ideas that did not result in great stories, such as "Hell, we're just getting started." This was a response when, as a teenager working for my father's company, I stomped around the high desert mesas of New Mexico, carrying a 15-pound stadia rod for hours in the snow with freezing feet (or in the summer desert heat, sweating out every last drop of moisture within me). After doing this for at least seven hours, I would ask the survey chief if we were about done. That is the story.
17. The person without sin shall cast the first stone. Isn't casting stones at someone a sin too? Throwing rocks is never a good idea, and we know it.
18. God's job is pouring out love. Love is energy that creates all good, beauty, and truth. On that same morning, our

minister stated, “Let go or get dragged,” and “our deepest fear is that we are powerful beyond measure.”

19. God's will exists within a range: (a) a very specific choice of one act or thought in absolute alignment with God's will; or (b) a generalized notion of God's will or right thinking and love for life that we can discover.
20. All is unified in God's will. If you want eternal life, a gift, or an inheritance, you must play by life's rules. To do otherwise is insane.
21. In our heart of hearts, we always know what is true, good, and beautiful. But most people can't access their heart of hearts.
22. Regarding the voting of citizens in elections, reflecting on Paper 72, Government on a Neighboring Planet, voting in this world needs to be more reflective of the Parable of the Talents.
23. Unity has a very long tradition of scriptural interpretation based upon a meta-interpretation process (metaphysics). But these meta-interpretations are based upon the mostly false stories of the Bible. And, later, we are all pregnant with our embryonic souls.
24. Faith is the certainty of knowing what is coming down the pike in the largest, grandest sense.
25. God knows what we need before we ask.... However, most people are unaware of what they need, so they are unable to ask. Asking means conscious consent; it needs to be clear in our minds first before an asking comes forth.
26. We can go through life conscious of God's presence in all we do and be satisfied with that, or we can focus on the world thrown at us at face value, unaware that God is

ever-present and ready to step in if we do our part well. The first is being in the world; the second is being of the world. Which do you prefer?

27. I began to think more about sacred geometry. In part, it was a result of reading Graham Hancock's book *America Before: The Key to Earth's Lost Civilization*, where certain pure geometric forms appear in virtually all ancient civilizations throughout the world, in carvings, architecture, large-scale planning, and visual symbology. More recently, we have crop circles consisting of these same geometrics, Slim Spurling's Light and Life tools, fractals, and many other geometric aspects of patterns—the beauty part of truth, goodness, and beauty—such as de Vinci's *Vitruvian Man*, the designs of Palladio, and Le Corbusier's Modular system.
28. What makes a form sacred? What is the power that comes from those forms? Is the power of sacred geometry in the belief of its power, or is it power inherent in itself? There are passive sacred geometries, active sacred geometries, and a combination of both.
29. We know that our first moral choice results in the arrival of our Thought Adjuster. Where does this will of ours to make a moral choice—for good or ill—come from? Is it a result of actions on the part of our seven adjutant spirits, specifically the spirit of wisdom?
30. And for all the choices we make in life, or designs, or discernments that are not moral, are they of no concern to God? Probably. I doubt God cares what flavor of ice cream I choose. However, all choices we make between ourselves and other personalities and life-form identities

are moral choices, as are all relationships between living identities and personalities.

31. Both magic and miracles are similar in that they appear from our perspective as things we cannot comprehend. If we could understand them, we would not consider them miracles or magic. Except we know that there are miracles that we will never understand, and that is true of all beings below the Paradise level of personalities. Our text says so. *A Course in Miracles* is simply telling us that Love is the biggest miracle of all.
32. To the qualities that we associate with God, such as faith, forgiveness, empathy, compassion, the sense of beauty, the knowing of truth, and the recognition of goodness, they are all seen as miracles to us. And those, like Love, are also free and are never dissipated, regardless of how much we give away or receive.



Thoughts springing to mind in 2022

The following are some scribbled thoughts I had throughout 2022. Let's look back...

33. Fear nothing; love everything.
34. Every person is an individual numerator, but God is the denominator. The denominator—unity—always surpasses the total of all the numerators. Differences reside in the numerator. The relation between the two numbers—the relationship—is the extension of love.

35. What is “poli-form theism”? It refers to God appearing in many forms and ways.
36. Decisions create decisions. Choices made by ourselves or others lead to responses. To choose is to outline a path for the following action. How far down the road of choices and decisions can we see?
37. Light and life. Light consists of photons and frequencies; Life embodies spirit, mind, and intelligence. Light and love are the foundations of Truth, Beauty, and Goodness. Can Truth, Beauty, and Goodness each have a frequency or a range of frequencies from form to mind to spirit?
38. The higher self we refer to is our unique God-given personality (note: not character). Our lower self is our ego-driven mind. We consist of five parts: body, mind, personality, soul, and spirit. Upon our resurrection, we shed our old body and outdated mind (except memories of survival value). Our personality and soul continue onwards and are reunited with our spirit, the indwelling fragment of God, known as the Thought Adjuster.
39. Morals: The expression of an individual’s relationship with other individuals and with themselves. Ethics: The relationship of a group of individuals to their social, cultural, and environmental contexts.
40. All thoughts, actions, and deeds reflect a discernment of will toward others and the universe, guided by our personality and our Thought Adjuster.
41. “All is well on earth as it is in Heaven.” Heaven is no place except within each heart. It manifests in the NOW and the Stillness. It embodies love, truth, beauty, goodness, and blissful peace. There is no fear of the past nor anxiety for the future.

42. We will continue to experience death until we learn it is not real.
43. Fear is a four-letter word.
44. G.P.S.: God Positioning System.
45. We are each an individuated oneness.
46. Preoccupied with the imagined terrors of death – a most insignificant, illusory event – we forget that it is unreal; that life goes on and on and on. To infinity and beyond!
47. We are all in this together; no one exits the world dead!
48. The ego has landed!
49. How does one test the worthiness or truthfulness of someone's belief or statement claimed as a fact? First, ask for proof. Then examine their evidence and test it against reality as provided to us by the Spirit of Truth.
50. To offer a gratuitous lie is an attempt to shed some aspect of guilt or dissociate from something else.
51. God, Son, and Spirit: Our Paradise Father is the father of personality; The Eternal Son is the God of pattern; The Infinite Spirit is the God of manifestations.
52. The first and only original thought: Love. All else springs from that— Word through the second source and center and Deed from the Third Source and Center.
53. Love is the relationship of the two or three gathered together.
54. Let go of the finite!
55. From *A Course in Miracles*: If you don't understand it, don't worry about it; The Holy Spirit will take care of it.
56. Judgments about everything are rampant today. To judge is to claim that you are the only one who is right. It reveals a great deal about how you perceive yourself.



2023: another year of what passes for my mental wanderings

I might suggest that what you see below is often referred to as thinking. I am not sure if that is true. However, I want to summarize my year of notes, musings, and thoughts. These ideas generally arise during my meditations or church services.

1. During a “white stone service” almost a year ago, I jotted down these notes: “Where did it go wrong?” I was referring to the many things that led Christianity astray in understanding who and what Jesus was, as well as where God was, and so forth. I noted these four things: 1. Peter’s changing of the emphasis on who and what Jesus was at the day of Pentecost; 2. Paul’s interpretation of his idea of what Christianity was; 3. The continuing struggles of the Apostles and Paul with their Jewish heritage; and 4. Christianity becoming a state institution.
2. What is “NOW”? What is it? How is it measured? Does it move like the sweep of a second hand on a clock? Does it consist of a period of several seconds, as some believe?
3. What is the origin of sainthood and saints?
4. What is the difference between “being in stillness” and “being in silence”?
5. Everything Jesus spoke could be interpreted in many different ways.

6. There are “fence topics” and there are “curb topics.” In curb topics, falling either way makes little difference. In fence topics, falling off can lead to injury.
7. The perfection of will consists of two components: 1. A willful intent for the perfection of will, that is, for God's will, who is perfect. 2. A willful pursuit that unceasingly yearns for that perfection of intent. This embodies the perfection of will and the willingness for perfection.
8. What is the theological “heart”? Is it the soul, or is it something separate? (Of course, it is not the organ.) Could it be the part of our mind that flows with the spirit and will of God? But why do we feel it in other parts of our body?
9. Paying it forward blesses others.
10. One takes on those things that one believes are a concern to them when they feel moved to do so. Regardless, it is theirs to decide, now or later (“pay me now or pay me later”). Therefore, we need to do the life work now.
11. Every moment that has passed serves as scaffolding for what is being constructed today.
12. What is the specific distinction between liberty and freedom?
13. In the New Testament, the Apostles wanted to believe that Jesus was the Messiah who would come to save the Hebrews, just as David would have, miracles and all, or so they thought. This reflects the error of having a false history.
14. Abba is not God's name!
15. On perfection: We have heard the expression, “perfection is the enemy of good.” But God's good is absolute, “... and it was good.” God did not say it was perfect. Perfection

and goodness are not similar and are not possible in worlds of time and space. Perfection is not a requirement for goodness. Just as love has no opposites, good has no opposite either.

16. Perfection versus perfectionism; the latter is not humble.
17. We are not perfect, but we are perfecting ourselves.
There is a degree of perfection as in “be ye perfect” within the context of your own life. On the other hand, God loves me regardless of what I have done. Isn’t that perfect?
18. This is the only moment when you hear anything.
19. The problem with religious dogma and its teachings is that it gives credence to false worlds, fictional fables, and an unconscious acceptance of the shallowness inherent in religion.
20. When one mentions “spirit,” what are they referring to? The Holy Spirit? The Thought Adjuster? The Spirit of Truth? How about the adjutant mind-spirits?
21. What about Humpty Dumpty? Maybe he was broken before he fell. Or if he was not an egg (no, it is clear that he was, in fact, an egg), what could he have been? Do horses have opposable thumbs? Maybe the king’s horses do. The king’s men are trained to take things apart, not put them back together. How high was the wall? Maybe just a curb? (See number 6 above.) A wall usually has a thickness, while a fence does not. “A great fall.” From a high distance? Or was it a metaphysical fall? “All the king’s men,”... every one of them, pulled from all corners of the kingdom, thousands of them! Perhaps HD does not want to be put back together; it is easier to wallow in self-pity.

22. “Change your mind, change your life.” Or how about “change your heart, change your mind”?
23. Surrender suggests a loss; letting go does not.
24. Where is God? Most folks think he or she or it is “out there,” maybe in a place called heaven. But the God out there might be too busy to deal with my tiny problems. But what if God is within me? Now that is a God I can be with, talk to, and even listen to him, her, it.
25. We say that “God changes not.” Yet, the universe itself is all about change. And does God gain from our experiences? If so, is that change? Or is that part of the process implicit in a changeless God?
26. Being the “Alpha and the Omega” does not mean the same. Stuff happens. It happens in the dash “-“. The dash is where life is lived. “Hans Albert Einstein, 1904 - 1973.” It is in the dash that all that happened to Einstein occurred and impacted us all.
27. The soul is morontial (and eternal); the spirit, our indwelling fragment of God, is pre-personal and eternal; the personality is eternal (and possibly existential?); the mind is finite and temporal (including its adjutant mind-spirits), but its positive experiences and memories are eternal; the body is finite, mortal, and replaceable. Cosmic mind connection arises at the morontia level.
28. Regarding Ray Stevens's squirrel video, the lessons for the church are: 1. Folks get excited during the service; 2. Sometimes something grabs us that won't let go, resulting in emotive dancing and speaking in tongues — and it is contagious; 3. It increases tithing on those days. So let the squirrels come on in.
29. Where is the hand basket we're all going to hell in?

30. Why are hugs free?
31. You cannot have a repent without first having a pent. Or perhaps it is better to ask: you cannot have a repentance without first having a pentance.
32. A difference in beliefs: 1. "God created everything that is good" is a limited view of God and everything created. 2. How about "God created everything, that is good"? The first one reflects an either/or system of belief, while my version presents a both/and perspective. In other words, everything manifests from God for God's experience as well as our own.
33. What is the "Christ in us"? Is it our spirit, our thought adjuster? Or is it the Spirit of Truth? However, it cannot be the Holy Spirit.
34. What is the connection between faith and free will?
35. The truth is far greater, more beautiful, full of love and goodness, and simpler than we imagine. We try to create -- metaphysically -- concepts to make it seem more spiritually profound than it actually is.
36. I still believe that the metaphysics of New Thought often confuses rather than clarifies, particularly when it is applied to every name, place, event, and person in the Bible.
37. Why do they say "the Christ within you"? Because they cannot accept the idea of a fragment of our actual God, the Paradise Father, the First Source and Center, being with all of us, each one.
38. What does beyond faith mean?
39. The word "Christ" means the "anointed one." Therefore, it does not mean "inheritance," which is our truth. Where

was Jesus anointed? He, like us, is a child of God, our Paradise Father.

40. Most religious folks don't or can't take the Bible literally when it says that Jesus told us he would be with us always or that heaven is within. These are two of the few literal truths that Jesus wanted us to believe, and they are the most important.



2024 Year-end thoughts

The year 2024 is almost coming to a close. It's time for my year-end roundup of miscellaneous thoughts, most of which I formulate while sitting in church, listening to whatever minister is delivering her message.

Here we go....

- 57. What is the difference between great and good?
- 58. Greatness is a competition; goodness is not. To be good is a competition with oneself, but not with the outside world.
- 59. God has no will for us. God has his own will; we have ours. If God has a will for us, he has taken our will from us. Whatever God wills for us, it is not ours.
- 60. Some people don't or can't see the contradiction between our free will and God's will.
- 61. There is confusion between God's will and his presence.
- 62. Blessing human life without doing more leaves out many of the influences that cause our blessings.
- 63. Does God have any control over our will? Yes and no. While we have our will (mind), we also have our ten interior spiritual aids that impact our will if we understand and allow them.
- 64. If Jesus was sent here to give us new ideas, thoughts, and beliefs about the new idea of God, then why does the Christian Bible include the Old Testament?

65. A thought: "How can you rejoice without first having rejoiced?"
66. The kids: If you, the teacher, are not learning more from your students than you give, then you are not doing your job.
67. Heaven (on earth) is living in divine consciousness.
68. To think that the presence of God within is only a result of "God being everywhere" misses the point of the thought adjuster.
69. Stars and Heroes: Stars speak to ego worship and self-love; Heroes speak of service to others. ... Heroes can rise and fall on the whims of others' opinions; Stars are only there by public support.
70. Abundance is a state of consciousness. It includes all of my interests, loves, intellectual and spiritual learnings and leanings, beliefs, insights, and so on, even those of the future.
71. What is a calling? I think it is a powerful pull to do something with your life. We are all called, but few answer.
72. Is hate a reality? Or is it an illusion? Certainly, it is such at the Paradise level. It is merely a seeming lack of love elsewhere.
73. Ask, Where is your heart (no, not that one)? Can you find it? When you do, what does it feel like?
74. Practice, practice, practice = practice³ (cubed). Carnegie Hall is not a part of it.
75. If the mind is pleased with its fleeting action, one can feel it in the heart.
76. Can one recognize heaven without the existence of hell?
77. We already have a relationship with God; we just need to recognize it.
78. Spirituality lies within the quantum realm of life; it is, therefore, non-linear.
79. Sometimes, our minister's questions to the congregation resemble Stephen Colbert's, "What number am I thinking of?"
80. History or Herstory? If I were a woman, I would not want to take credit for it.
81. Forgive them, for they don't know anything they should.
82. Why do "donation" places refuse to accept magazines, while a doctor's office has collections that go back months or years (nothing recent)?

83. How can the brain of a caterpillar fit into the head of a butterfly?
84. If fake flowers are so finely crafted to look very real but, in truth, are not, should they be called truthy?
85. For an event to be “unprecedented,” it must happen just once, not repeatedly.
86. Science isn’t the end of everything, but it is the beginning of much.
87. Those who think that there is nothing after this life haven’t thought it through to the logical conclusion.
88. For those who debate, the Bible can be challenging to navigate –a result of Biblical Bias.
89. The belief that the Bible is infallible as the truth of spirit-ness is mistaken.
90. Bible quotes used to support debate statements can seem to stand alone as truth, but they often overlook the untruth in both.
91. What does extraterrestrial (ET) mean exactly? Are celestial beings extraterrestrial? If extraterrestrial means related to other terras, that is, evolving worlds, then the answer is no. But if extraterrestrial refers to any environment of any kind of inhabitation, then the answer is yes.

Heaven

Heaven has no materials but much substance.

Heaven is not directly seen but is known by how it feels.

Heaven is within us but is larger than we can imagine.

Heaven is where we join with our Divine Brother Jesus and
our Divine Parents.

Heaven is also where we connect with all our brothers and
sisters, and all life unites us there.



About the Author

I was an architect, a planner, and an urban designer. I am now retired from those professions. However, I still undertake illustrative work for other professionals. I continue to create digital art for my own enjoyment. See my Facebook page.

I relocated to Southwest Florida after 30 years of practice in the Denver area and Kansas City.

My experience includes architecture specializing in mixed-use, residential apartments and loft condominiums, parking garages in urban centers, and other urban core building types.

While in Denver, I was a key participant in the design of many urban and downtown projects in Denver and Boulder, Colorado, Kansas City, San Diego, and Ithaca, New York, many of them award-winning.

I also taught several courses at the University of Colorado Boulder's School of Architecture and Planning and served on numerous community boards and committees, including a five-year term on the City of Boulder Planning Board.

Most recently, I have taken up art and architectural illustration, applying the professional knowledge and the many skills I have accumulated over the years.

I have been a student of *The Urantia Book* since 2010 or thereabouts.

I became ordained as a minister through the United Brotherhood Mission in 2017.

Education of sorts

- ✳ University of Denver, College of Law
- ✳ Arizona State University, College of Architecture, B. Arch, 1968
- ✳ University of New Mexico, College of Fine Arts
- ✳ Harvard Graduate School of Design (I spent 3 days there, so I have a couple of ball caps)
- ✳ Trip to the Holy Lands - Unity of Fort Myers - 2010
- ✳ UrantiaUniversity Institute - 2015-2018 (18 courses)
- ✳ Urantia Book Internet School - 2011, 2017-2019 (11 courses)



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