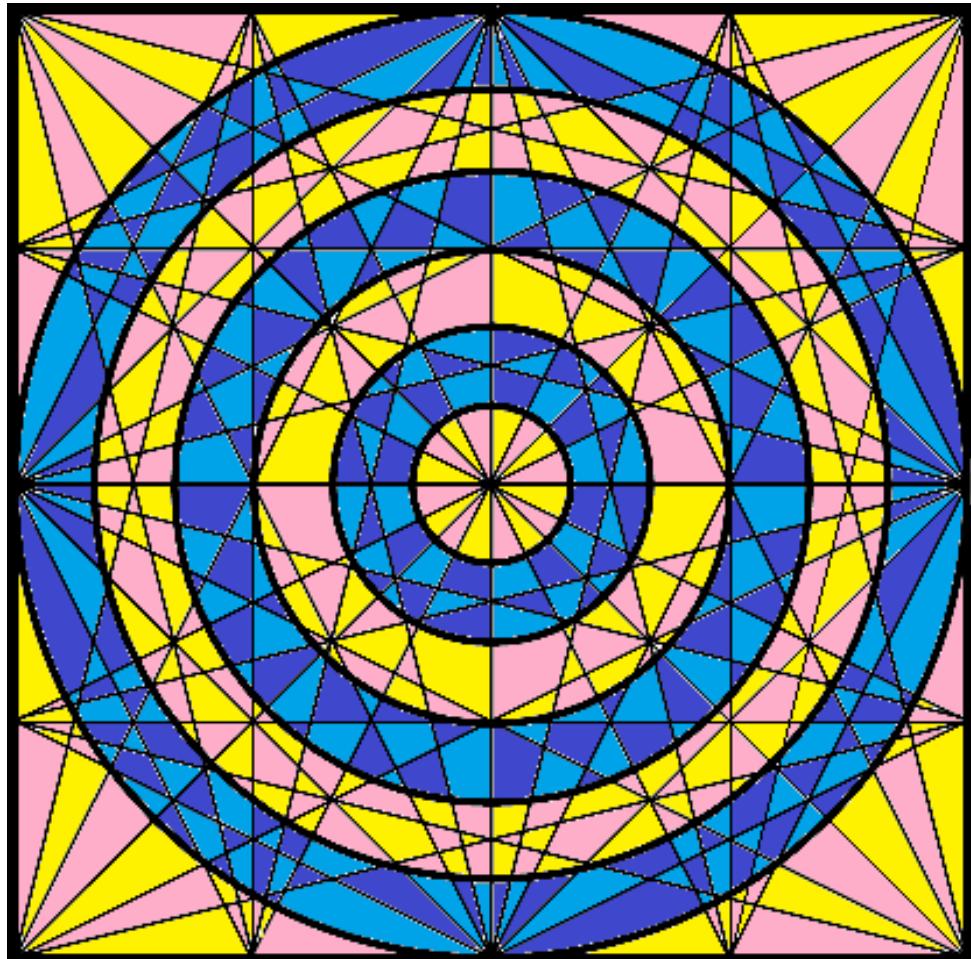


The Urantia Book's Revelation on Mind



A Weekly Intensive Study of the Planned Readings

with Stuart Kerr, Facilitator

[October 27, 2021]

The Urantia Book's Revelation on Mind

PART I. ORIGIN - INFINITE SPIRIT, MIND SOURCE AND CENTER

1. MIND GRAVITY, LEVELS OF MIND

PLANNED READINGS FROM THE URANTIA BOOK:

- Paper 9 “Relation of the Infinite Spirit to the Universe”, Section 4 “The Absolute Mind”
- Paper 9 “Relation of the Infinite Spirit to the Universe”, Section 5 “The Ministry of Mind”
- Paper 9 “Relation of the Infinite Spirit to the Universe”, Section 6 “The Mind-Gravity Circuit”
- Paper 5 “God’s Relation to the Individual”, Section 5 “The Consciousness of God”
- Paper 6 “The Eternal Son”, Section 6 “Spirit Mind”
- Paper 12 “The Universe of Universes”, Section 6 “Universal Overcontrol”
- Paper 42 “Energy – Mind and Matter”, Section 10 “Universal Nonspiritual Energy Systems (Material Mind Systems)”
- Paper 56 “Universal Unity”, Section 2 “Intellectual Unity”

2. THE SEVEN MASTER SPIRITS AND COSMIC MIND

PLANNED READINGS FROM THE URANTIA BOOK:

- Paper 3 “The Attributes of God”, Section 1 “God’s Everywhereness” Paragraph 8 “The mind presence of God....”
- Paper 16 “The Seven Master Spirits”, Section 0 [Preface]
- Paper 16 “The Seven Master Spirits”, Section 4 “Attributes and Functions of the Master Spirits”
- Paper 16 “The Seven Master Spirits”, Section 5 “Relation to Creatures”

- Paper 16 "The Seven Master Spirits", Section 6 "The Cosmic Mind"
- Paper 10 "The Paradise Trinity", Section 2 "The Worlds of the Infinite Spirit", Paragraph 8 "I am of origin in the Paradise Trinity...."

PART II. EXISTENCE - BODY AND MIND

3. ORGANISM AND MECHANISM, MATERIAL (PRE-ADJUTANT) MIND, ADJUTANT MIND

PLANNED READINGS FROM THE URANTIA BOOK:

- Paper 42 "Energy – Mind and Matter", Section 12 "Pattern and Form – Mind Dominance"
- Paper 112 "Personality Survival", Section 2 "The Self"
- Paper 16 "The Seven Master Spirits", Section 8 "Urantia Personality"
- Paper 103 "The Reality of Religious Experience", Section 6 "Philosophic Co-ordination", Paragraphs 6 and 7 "Always must Man's inner spirit...."
- Paper 111 "The Adjuster and the Soul", Section 1 "The Mind Arena of Choice"
- Paper 36 "The Life Carriers", Section 3 "Life Transplantation"
- Paper 36 "The Life Carriers", Section 5 "The Seven Adjutant Mind-Spirits"
- Paper 62 "The Dawn Races of Early Man", Section 6 "Evolution of the Human Mind"
- Paper 65 "The Overcontrol of Evolution", Section 6 "Evolutionary Techniques of Life", Paragraphs 7-10 "The lower forms of plant life...."
- Paper 34 "The Local Universe Mother Spirit", Section 5 "The Ministry of the Spirit"
- Paper 65 "The Overcontrol of Evolution", Section 0 [Preface]

4. THE UNITY OF MIND, THE HOLY SPIRIT AND THE ADJUSTER BESTOWAL, THE SPIRIT OF TRUTH

PLANNED READINGS FROM THE URANTIA BOOK:

- Paper 108 "Mission and Ministry of Thought Adjusters", Section 2 "Prerequisites of Adjuster Dwelling"
- Paper 110 "Relation of Adjusters to Individual Mortals", Section 2 "Adjusters and Human Will", Paragraphs 5 and 6 "You as a personal creature have mind and will...."
- Paper 103 "The Reality of Religious Experience", Section 0 [Preface]
- Paper 112 "Personality Survival", Section 5 "Survival of the Human Self", Paragraphs 1—5 "Selfhood is a cosmic reality...."
- Paper 100 "Religion in Human Experience", Section 2 "Spiritual Growth"
- Paper 180 "The Farewell Discourse", Section 4 "The Promised Helper"
- Paper 180 "The Farewell Discourse", Section 5 "The Spirit of Truth"

PART III. DESTINY - SOUL

5. EMBRYONIC SOUL, MORONTIA (SOUL) MIND

PLANNED READINGS FROM THE URANTIA BOOK:

- Paper 5 "God's Relation to the Individual", Section 2 "The Presence of God"
- Paper 111 "The Adjuster and the Soul", Section 2 "Nature of the Soul"
- Paper 111 "The Adjuster and the Soul". Section 3 "The Evolving Soul"
- Paper 133 "The Return from Rome", Section 6 "At Ephesus – Discourse on the Soul", Paragraphs 5-7 "The soul is the self-reflective...."
- Paper 108 "Mission and Ministry of Thought Adjusters", Section 5 "The Adjuster's Mission"
- Paper 47 "The Seven Mansion Worlds", Section 3 "The First Mansion World", Paragraphs 1-5 "On the Mansion worlds...."

- Paper 110 "Relation of Adjusters to Individuals", Section 6 "The Seven Psychic Circles"
- Paper 112 "Personality Survival", Section 5 "Survival of the Human Self"
- Paper 112 "Personality Survival", Section 6 "The Morontia Self"
- Paper 133 "The Return from Rome", Section 7 "The Sojourn at Cyprus – Discourse on Mind"
- Paper 196 "The Faith of Jesus", Section 3 "The Supremacy of Religion", Paragraphs 34 and 35 "The great challenge to modern man...."

6. THE NATURE AND CONSEQUENCES OF FREE-WILL CHOICE

PLANNED READINGS FROM THE URANTIA BOOK:

- Paper 5 "God's Relation to the Individual", Section 1 "The Approach to God", Paragraphs 10-12 "The Father is not in spiritual hiding...."
- Paper 5 "God's Relation to the Individual", Section 6 "The God of Personality", Paragraphs 7-11 "The material self has personality and identity...."
- Paper 54 "Problems of the Lucifer Rebellion", Section 2 "The Theft of Liberty"
- Paper 66 "The Planetary Prince of Urantia", Section 8 "The Misfortunes of Caligastia", Paragraphs 6 and 7 "The doctrine of a personal devil...."
- Paper 118 "Supreme and Ultimate – Time and Space", Section 7 "Omniscience and Predestination", Paragraphs 3-8 "Error in finite choosing...."
- Paper 5 "God's relation to the Individual", Section 5 "The Consciousness of God", Paragraphs 13 and 14 "Eternal survival of personality...."
- Paper 112 "Personality Survival", Section 4 "Adjusters After Death", Paragraphs 1-3 "When death of a material...."
- Paper 112 "Personality Survival", Section 3 "The Phenomenon of Death"
- Paper 117 "God the Supreme", Section 5 "The Oversoul of Creation"

ADDENDUM:

1. Bill Sadler Jr.'s Concept of the Human Mind
2. Sir John Eccles' "How the Self Controls its Brain"
3. Interpretations About the Notion of God from Nobel Prize Winners

Bill Sadler Jr.'s Concept of the Human Mind (from his taped lectures):

Have you ever been to the planetarium?

Audience: Yes.

Have all of you been to the planetarium? I want you to visualize a double planetarium. It's got another hemisphere as well as an upper hemisphere. And in the center with a support is a platform. And on that platform is a searchlight, and this searchlight has got a 360 degree swing around the planetarium, and it's got an arc a little ways up and a little ways down. It can illuminate—if we can use some geographical terms—it can illuminate what I would call the torrid zone in the planetarium. It can make the whole belt of the equator, and a little ways up and a little ways down. When we go into the south temperate area, below the torrid zone, I think we've hit the true subconscious. I think the north temperate area is the superconscious. I think the spot of light which you throw on the hemisphere is your consciousness at any given moment. And you can swing it around, and you know you can.

I can visualize a problem in Cleveland right now, which is this telegram I got, and I can think about that. I can see George Hays. I can see the problem of the cold war going on between the editor and the editor-in-chief. The editor running mad, and the editor-in-chief running scared to death, to the point where he'll lie. And I can conceive of the red herrings we've got to use to save the situation. And now I'm back to California. Do you follow me? I've swung the spotlight. And I could feel it.

When you go to sleep at night, you turn the spotlight out. And there's just a gentle green glow all over. I think above the torrid zone, I mean above the north temperate zone, in the upper hemisphere, in the polar regions, is the embryonic soul. And I visualize the Adjuster at the North Pole.

This soul is a true embryo. It's carried in the womb of the mind. And it was conceived when the Adjuster invaded this hemisphere. And this soul is a growing entity.

Now, down here on the platform—oh, you could carry it on farther down to the spinal reflexes at the South Pole, you know, the vegetative nervous system. On this platform is

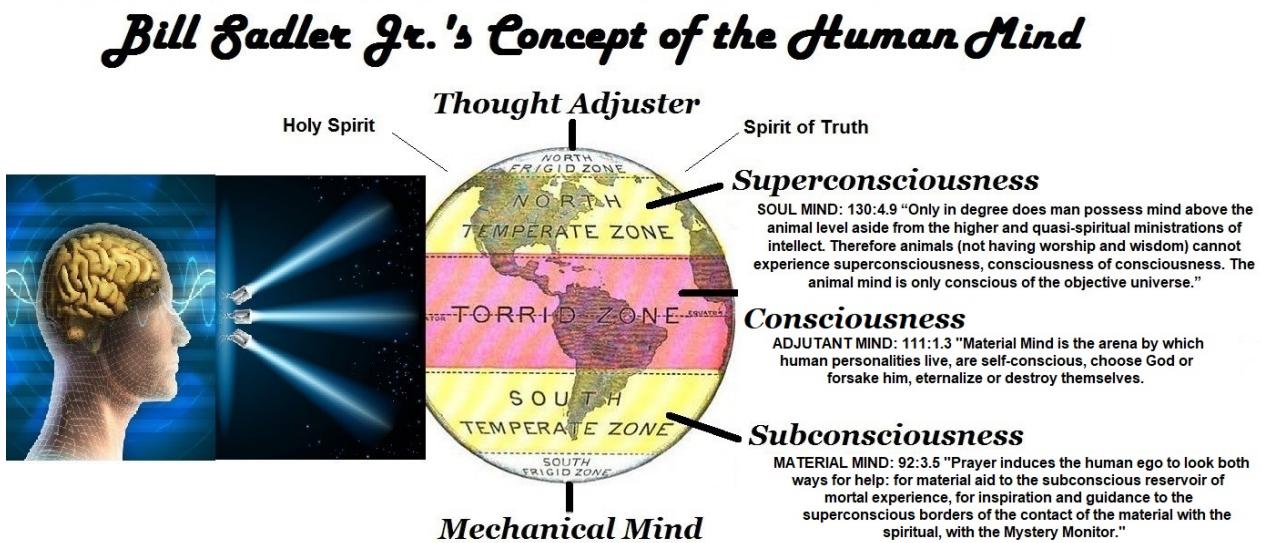
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a red button. That's the red button of decision. And all decision takes place in the conscious level of the mind. All conscious decisions. I can't make decisions at the level of the soul or the superconscious. That's because I can't get my searchlight up there. I can only get it so high. Do you follow me? There is a continual down-trickle from the upper areas of darkness into places I can find it, you know? There is a continual up-welling from the lower levels of the subconscious to the level where I can find it with the searchlight. When we wake up in the morning with a heck of a good solution to a very puzzling problem, it's a question as to where it came from. Did it come from bottom-side or top-side?

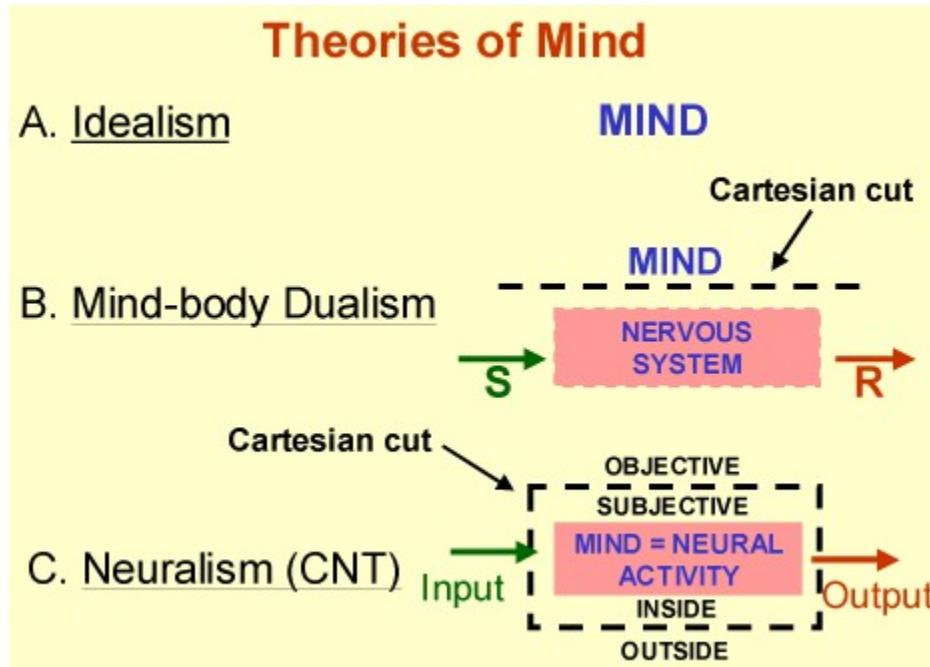
I don't regard bottom-side as nefarious, although it's distinctly mammalian in its lower levels. Bottom-side can do a terrific IBM job—running through the memory cards and giving you a darn good, a darned ingenious solution to a purely temporal, material problem. I think a lot of good comes out of the subconscious, as well as a lot of balderdash.

I think the spirit of truth is working in the upper hemisphere. I think all spiritual influences are in the upper hemisphere. I would say that the five mammalian adjutants work in the southern hemisphere. The two human adjutants, and midwayer adjutants—worship and wisdom—the holy spirit, the spirit of truth, and the Adjuster work in the northern hemisphere.

This is my working model of a concept of a human mind.



Sir John Eccle's "How the Self Controls its Brain"

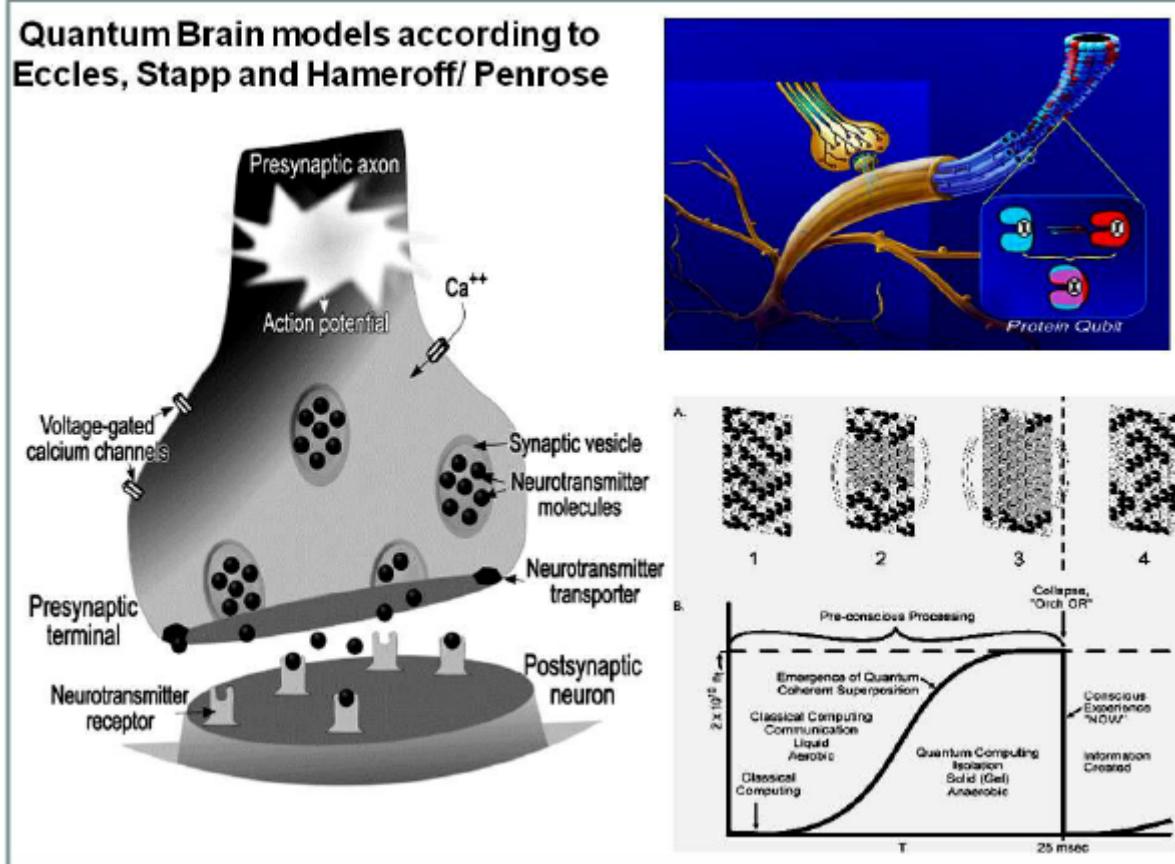


"How the Self Controls Its Brain" is a book by Sir John Eccles, proposing a theory of philosophical dualism, and offering a justification of how there can be mind-brain action without violating the principle of the conservation of energy. The model was developed jointly with the nuclear physicist Friedrich Beck in the period 1991-1992. In 1963, he received the Nobel Prize for his comprehensive pioneering work on synaptic neurophysiology. That work and his subsequent theory of psychons and quantum-based exocytosis result from scientific thinking, firmly grounded in the empirical method.

Eccles called the fundamental neural units of the cerebral cortex "dendrons", which are cylindrical bundles of neurons arranged vertically in the six outer layers or laminae of the cortex, each cylinder being about 60 micrometres in diameter. Eccles proposed that each of the 40 million dendrons is linked with a mental unit, or "*psychon*", representing a unitary conscious experience. In willed actions and thought, psychons act on dendrons and, for a moment, increase the probability of the firing of selected neurons through quantum tunneling effect in synaptic exocytosis, while in perception the reverse process takes place.

Quantum Models Of Consciousness

- John Eccles (1986)
 - Synapses in the cortex respond in a probabilistic manner to neural excitation
 - That probability might well be governed by quantum uncertainty given the extremely small size of the synapsis' microscopic organ that emits the neurotransmitter
 - An immaterial mind (in the form of "psychons") controls the quantum "jumps" and turns them into voluntary excitations of the neurons that account for body motion.



Today, the investigation of the relationship between the brain and the mind—the “problem of consciousness” —is reckoned by many to be neuroscience’s ultimate question. Australian-born physiologist John Carew Eccles, a consummate investigator awarded the 1963 Nobel Prize in Physiology or Medicine, grew up in a religious tradition that dictated faith in an immaterial, immortal mind and spirit.

As consciousness is increasingly well explained in neurobiological terms, objections are offered by those whose religious beliefs include the divine origin, nature, and destiny of the human soul. In philosophical terms, this conflict is expressed as the debate between monists, who hold that all human experience and awareness, including our spiritual longings, are brain based, and dualists, who hold that our spirits are God-given and, while usually operating in harmony with the brain, are separable from it.

https://en.wikipedia.org/wiki/How_the_Self_Controls_Its_Brain

<http://dana.org/Cerebrum/2004/>

Neuroscience_and_the_Soul_The_Dualism_of_John_Carew_Eccles/

www.neuroquantology.com/index.php/journal/article/viewFile/8/8

<http://adsabs.harvard.edu/abs/1952Natur.169..292E>

<https://www.scribd.com/document/64307878/Evolution-of-Consciousness>

About the Notion of God from Nobel Prize Winners

There are principally three ways of interpreting the idea of God and they are Theism, Deism and Pantheism:

Theism: Theism is the belief in a personal God distinct in nature from the world but active within it. This is the kind of God that followers of the "revealed" religions believe in and this kind of God can forgive sins, answer prayers, perform miracles and generally demands to be or at least likes being worshipped. The "revealed" religions are those who believe that the nature and will of God is "revealed" through books and prophets. The major religions of this kind are Judaism, Christianity and Islam.

Deism: Deism holds that God's nature and activities are quite separate from anything in the world and God does not answer prayers, forgive sins, perform miracles or needs to be worshipped. God is not generally thought of in a personal sense. In Deism, faith is not necessary since Deists experience God-given reason and know that through the study of God's creation, nature, and its derivative, science, man can come to know God more. Since evidence exists through nature and science as to the existence of God, faith in his existence is not necessary. Deists trust in God rather than have faith in him and the only prayer a Deist might say is one of thanks. While Deists do not worship God in the Theist sense, they are grateful and appreciate those things God has given such

as life and gifts, such as *reason*, and believe that exercising these gifts is one of the greatest ways they can show appreciation to their Creator.

Pantheism: This belief holds that God has no distinct existence apart from the world or universe. In other words, all things are God including people and rocks etc. If there is a spiritual realm separate from material existence, that also is God. Much "New Age" thought is essentially pantheistic and as one might suppose with such a notion, the beliefs within it can be very vague and diffuse.

Deism gained prominence among intellectuals during the Age of Enlightenment, especially in Britain, France, Germany, and the United States. Typically, these had been raised as Christians and believed in one God, but they had become disenchanted with organized religion and orthodox teachings such as the Trinity, Biblical inerrancy, and the supernatural interpretation of events, such as miracles. Included in those influenced by its ideas were leaders of the American and French Revolutions.

Many Nobel prize winners believe in some sort of intelligent underpinning reality; they are mostly theists or deists:

- **ALBERT EINSTEIN [1875-1955]**: Nobel Laureate in Physics (he believed in a God like Spinoza did, but a God whose design echoed throughout the universe): "I want to know how God created this world. I am not interested in this or that phenomenon, in the spectrum of this or that element. I want to know His thoughts; the rest are details."
- **MAX PLANCK [1858-1947]**: Nobel Laureate in Physics: "Both religion and science need for their activities the belief in God, and moreover God stands for the former in the beginning, and for the latter at the end of the whole thinking. For the former, God represents the basis, for the latter - the crown of any reasoning concerning the world-view."
- **WERNER HEISENBERG [1901-1976]**: Nobel Laureate in Physics: "The first gulp from the glass of natural sciences will turn you into an atheist, but at the bottom of the glass God is waiting for you."
- **ERWIN SCHRÖDINGER [1887-1971]**: Nobel Laureate in Physics: "In the presentation of a scientific problem, the other player is the good Lord. He has not only set the problem but also has devised the rules of the game - but they are not completely known, half of them are left for you to discover or to deduce. ... The uncertainty is how many of the rules God himself has permanently ordained, and how many apparently are caused by your own mental inertia, while the solution generally becomes possible only through freedom from its limitations. This is perhaps the most exciting thing in the game."
- **ROBERT MILLIKAN [1868-1953]**: Nobel Laureate in Physics: "It pains me as much as it did Kelvin 'to hear crudely atheistic views expressed by men who have never known the deeper side of existence.' Let me, then, henceforth use the word God to describe that which is behind the mystery of existence and that

which gives meaning to it. I think you will not misunderstand me, then, when I say that I have never known a thinking man who did not believe in God."

- **CHARLES TOWNES [1915-2015]**: Nobel Laureate in Physics: "I strongly believe in the existence of God, based on intuition, observations, logic, and also scientific knowledge."
- **ARTHUR SCHAWLOW [1921-1999]**: Nobel Laureate in Physics: "Religion is founded on faith. It seems to me that when confronted with the marvels of life and the universe, one must ask why and not just how. The only possible answers are religious. For me that means Protestant Christianity, to which I was introduced as a child and which has withstood the tests of a lifetime."
- **WILLIAM PHILLIPS [b.1948]**: Nobel Laureate in Physics: "Many scientists are also people with quite conventional religious faith. I, a physicist, am one example. I believe in God as both creator and friend. That is, I believe that God is personal and interacts with us."
- **SIR WILLIAM H. BRAGG [1862-1942]**: Nobel Laureate in Physics: "Christ's rule and example showed God as our Father and us as His children, a society in which love governs all. Then if we seek a rule of conduct we should think of what we should like children to be like and what we should wish them to do. We like them to be hardworking, eager, cheerful, sympathetic."
- **GUGLIELMO MARCONI [1874-1937]**: Nobel Laureate in Physics: The more I work with the powers of Nature, the more I feel God's benevolence to man; the closer I am to the great truth that everything is dependent on the Eternal Creator and Sustainer [*Creatore e Reggitore Eterno*]; the more I feel that the so-called 'science' I am occupied with is nothing but an expression of the Supreme Will, which aims at bringing people closer to each other in order to help them better understand and improve themselves."
- **ARTHUR COMPTON [1892-1962]**: Nobel Laureate in Physics: "For myself, faith begins with the realization that a supreme intelligence brought the universe into being and created man. It is not difficult for me to have this faith, for it is incontrovertible that where there is a plan there is intelligence. An orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered - 'In the beginning God.' [Genesis 1, 1]."
- **ARNO PENZIAS [b.1933]**: Nobel Laureate in Physics: "The best data we have are exactly what I would have predicted, had I had nothing to go on but the five books of Moses, the Psalms, the Bible as a whole."
- **ALEXIS CARREL [1873-1944]**: Nobel Laureate in Medicine and Physiology: "We are loved by an immaterial and all-powerful Being. This Being is accessible to our prayers. We must love Him above all creatures. And we ourselves must also love one another."
- **SIR JOHN ECCLES [1903-1997]**: Nobel Laureate in Medicine and Physiology: "We come to exist through a divine act. That divine guidance is a theme

throughout our life; at our death the brain goes, but that divine guidance and love continues. Each of us is a unique, conscious being, a divine creation. It is the religious view. It is the only view consistent with all the evidence."

- **JOSEPH MURRAY [1919-2012]:** Nobel Laureate in Medicine and Physiology: "Is the Church inimical to science? Growing up as a Catholic and a scientist - I don't see it. One truth is revealed truth, the other is scientific truth. If you really believe that creation is good, there can be no harm in studying science. The more we learn about creation - the way it emerged - it just adds to the glory of God. Personally, I've never seen a conflict."
- **SIR ERNST CHAIN [1906-1976]:** Nobel Laureate in Medicine and Physiology: "I would rather believe in fairies than in such wild speculation. ...I have said for years that speculations about the origin of life lead to no useful purpose as even the simplest living system is far too complex to be understood in terms of the extremely primitive chemistry scientists have used in their attempts to explain the unexplainable that happened billions of years ago. God cannot be explained away by such naïve thoughts."
- **GEORGE WALD [1906-1997]:** Nobel Laureate in Medicine and Physiology: "It has occurred to me lately - I must confess with some shock at first to my scientific sensibilities - that both questions [*consciousness and cosmology*] might be brought into some degree of congruence. This is with the assumption that Mind, rather than emerging as a late outgrowth in the evolution of life, has existed always as the matrix, the source and condition of physical reality - that the stuff of which physical reality is composed is mind-stuff. It is Mind that has composed a physical universe that breeds life, and so eventually evolves creatures that know and create."
- **SIR DEREK BARTON [1918-1998]:** Nobel Laureate in Chemistry: God is Truth. "There is no incompatibility between science and religion. Both are seeking the same truth. Science shows that God exists."
- **CHRISTIAN ANFINSEN [1916-1995]:** Nobel Laureate in Chemistry: "I think only an idiot can be an atheist. We must admit that there exists an incomprehensible power or force with limitless foresight and knowledge that started the whole universe going in the first place."
- **WALTER KOHN [1923-2016]:** Nobel Laureate in Chemistry: "I am very much of a scientist, and so I naturally have thought about religion also through the eyes of a scientist. When I do that, I see religion not denominationally, but in a more, let us say, deistic sense. I have been influenced in my thinking by the writings of Einstein who has made remarks to the effect that when he contemplated the world he sensed an underlying Force much greater than any human force. I feel very much the same. There is a sense of awe, a sense of reverence, and a sense of great mystery."