

The Value of Medicine

by
John Lange

INTRODUCTION

At the end of paper two, concerning the Nature of God, a divine counselor teaches us *health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience. Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems.* Today I should like to develop this theme as I seek to define the role medicine will play in man's universe integration.

First some of the historical aspects of medicine will be discussed leading to the predicament we are in today. Then I will relate some experiences I have had sensing universe trends in the field of medicine. Finally I will tie these thoughts together and reframe the medical debate in terms of value.

HISTORY

The ascending mortal arises from a blending of the four domains of finite reality; matter, mind, spirit, and personality. During the earthly sojourn these are all tools on temporary loan to the individual as the power of will forges an individual soul and achieves personality survival. The medical profession is involved in this process as it seeks to maintain and advance the quality of human life.

The current problem with the medical profession began during the Lucifer rebellion when Lut and the entire board of health were lost to the Rebellion cause. Much of the knowledge about health and sanitation they taught was lost and has not been rediscovered until recent times. Nevertheless, health concerns have served as a foundation of religious teaching down through the ages, because physical health influences religious experience. Mahatma Ghandi once said, "God does not speak to a sick body or an

empty stomach." Laws of the Garden of Eden were listed under seven headings, the first being *the laws of health and sanitation.* The sethite priesthood was a threefold endeavor embracing religion, health, and education. Thus, while serving as priests and educators, they also functioned as physicians and sanitary inspectors. Zoroaster learned the story of the Seven Master Spirits which he associated with the idealization of *Right Law, Good Thought, Noble Government, Holy Character, Health, and Immortality.*

The Greeks emulated beauty but did not take their religion seriously. Western medicine traces its foundation to this group with Hippocrates as the central figure. Although the profession was defined with a code of moral excellence, it was also set on a divergent path uncoupling it from its association with religious life. The development during the middle ages of monasticism and secularism was further accentuated during the Renaissance and firmly established scientific achievement and institutional religions as separate and often opposing systems of thought. The growth of technology and the explosion of information over the last 100 years has further isolated medicine from a dimension of life its instruments could not measure.

Today the medical profession is surrounded by an enormous industry making possible the worship of wealth power and causing a drift to materialism, or as the Urantia Book states on page 786, *Value distortion and spiritual blindness respectively.* The media is awash today with reports of burgeoning health care costs, its drag on the economy, and what this portends for the future. I don't want to bore you with statistics, but as you know it's 1/7 of the economy, it palpably affects everyone, and it takes away from the quality of goods and services we produce leaving us at a considerable disadvantage on the world's economic stage. (There is more health care coming off the

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assembly line in Detroit than there is steel.) Considering the vast number of hospitals, clinics, pharmaceutical and insurance consortiums, not to mention the high tech industries involved, it is an incredibly unorganized and inefficient enterprise at present. It is an industry that does not respond to classic market forces, and with no incentives driving the system towards overall efficiency, these costs are out of control. We have 37,000,000 people who are left uncovered and entire geographic areas both in our inner cities and in rural areas who are underserved.

We really don't have a health care system, it's really a sickness demand system. The patient/consumer really comes to us with the implicit desire to stay healthy. The answer from the health care market is, *No, we'll wait until you get sick and then we'll reign in massive amounts of technology to bring you back to a semblance of health.* There is a great gulf between the mentality of those who are healthy and those who are sick, but these two minds must be joined. This is a crisis which should concern each of you, not only because it affects everyone, but because it can only be resolved collectively.

I am not an economist, and therefore all I can offer you are my impressions as a practicing physician what this means for the medical profession. As a urologist, I deal with a lot of terminal patients with prostate cancer. By and large these are older men who have lived a full life and have a sense of personal integrity. I have become perplexed as I have watched the system needlessly keep these men alive beyond their own desires and the desires of their loved ones. I went to the Urantia Book and in the paper on Personality Survival I found this definition of the word life. It said *life is the animation of the biologic organism and the meaningful interaction with its environment.* I realized this as one of the problems. We have lost the meaning of what it is to be human. Over the last generation we have made great strides in manipulating the material world of energy and matter and now we are overwhelmed by the resulting technology. In so doing we have lost our way spiritually.

THE HEALTH CARE VEHICLE

Challenged to reform and set quality standards for the health care industry, I searched for comparisons in other industries. I found a comparison with the automotive industry, because they were reorganized during the 1980's based on issues of quality.

We are taught that God made man in his own image. Man in turn seeks to mold the world in his own image. I would like for you to think about the car as a caricature of a human being. As it is made to be much more ergonomic, many of its components are a reflection of human qualities. The headlights resemble the eyes for vision. The horn is a type of speech. The engine and fuel consumption are akin to metabolism. The air-conditioning resembles our respiratory system with humidification and temperature control. These are all aspects of the physical body. The latest thing that resembles the human mind is that all of this is coordinated by a computer inside the vehicle.

In the 1950's and early 60's witnessed the automobile industry in the United States become fragmented and out of control. Alfred Sloan of GM said, "A car for every purse." We have Chevrolet for the working class, Pontiac for the poor but proud, Oldsmobile for the middle class, Buick for the striving, and Cadillac for the upper class. Technology was disorganized. This extravagance and the waste of planned obsolescence along with poor workmanship gave birth to the Japanese car industry which was the brain child of Edwards Demming and Total Quality Management. Don Peterson used these principles at Ford, and by focusing on teamwork and quality he turned the corporation around in a decade.

Today the instruments of quality in a vehicle are fairly standard. Usually a young person in junior high school, if you hypothetically told them that they had \$20,000 to spend on a vehicle they could all tell of aspects of quality that vehicle would contain. It would contain elements of efficiency, dependability, safety, comfort, performance, and style. I think the automotive industry was one of the first industries to be restructured on a global scale because these aspects of quality are understood by the public at large. A wise man taught me that, "Humankind is influenced decisively by

ideas that all can share." The challenge we have in medicine today is that developing valid instruments of quality is much more difficult and certainly not clearly understood by all at the present time.

DEVELOPING MEDICAL GUIDELINES

For the last four years I have focused on developing one of these instruments of quality so the health care vehicle can run more efficiently. Representing private practice, I have served on a panel sponsored by the Federal Government charged with developing the standards and guidelines for the evaluation and treatment of Benign Prostatic Hyperplasia.

The prostate gland rests beneath the bladder, surrounding the male urethra. It supplies 95% of the seminal fluid. Commonly known as an enlarged prostate, Benign Prostate Hypertrophy, (BPH) is the most common benign neoplasm in the aging male. I would like to point out that this is not cancer but a benign enlargement.

The incidence increases with age, and there is a high prevalence of BPH in the Medicare age group. As the prostate gland enlarges, a significant number of these men become symptomatic requiring treatment incurring a sizable cost. There is an unexplained geographic variation in practice patterns evaluating and treating BPH. These three factors make BPH an ideal candidate for an evidence based guideline.

The goals of this process are three fold. The central theme for us in developing the guidelines is to place the patient at the center of the decision making process regarding evaluation and treatment. Secondly, the guidelines are designed to help physicians make correct decisions. Thus we have developed a new clinical instrument (an instrument of quality) or a knowledge tool. Finally, the guidelines are designed to enable third parties, the payers and reviewers, to assess performance and outcomes. Thus a triad of understanding is promoted insuring patient trust, physician confidence, and payer accountability.

The BPH panel was broad based and multi-disciplinary. To outline treatment options and therapeutic techniques we utilized the explicit or evidence-based approach. The previous method of setting standards has been termed global subjective judgment. By this method a few people sat around a table in an afternoon and set standards based on their own individual experiences. The problem with this approach is that it is subjective, not objective, and the errors involved were magnified, not simplified. Using the evidence-based approach, data was gathered based on an objective review of 1,200 peer-reviewed articles. The evidence was analyzed with new statistical tools; meta-analysis, confidence profiles, and outcome studies. We then recommend specific diagnostic tests and treatment options. These tests and options were then assessed, weighing the benefits and harms, and including patient preferences. The guidelines were then written, sent to the Agency for Health Care Policy and Research (AHCPR) for editorial and peer review (over one year) and were published and made public February 8.

As the prostate gland grows, the urethra is compressed and patients present with symptoms caused by an obstruction to the flow of urine. Our findings have revealed an objective assessment of patient symptoms as the greatest correlation with outcome. We established a score sheet with seven questions categorizing the patient's symptoms as mild, moderate, or severe. A fourth category was urinary retention. Other tools of evaluation which we recommended are a digital rectal examination, a focused neurologic examination, a urinalysis, and serum creatinine. We feel the PSA should be an optional test. Endoscopy is recommended only after a treatment decision is made to help plan for surgery. Routine renal imaging is not recommended (concern for kidney cancer) and contrast studies should be eliminated (IVP deaths).

We recommend five treatment options. These include watchful waiting, alpha-blockers (Hytrin), fenasteride (Proscar), balloon dilation, and surgery. For the patient with mild symptoms, watchful waiting is recommended, which is not benign neglect. These patients should be followed regularly for symptom progression. For patients with moderate and severe symptoms the benefits of treatment

exceed the harms but patient preferences vary. As symptoms become more severe, a greater degree of therapeutic intervention is desired by the patient. For patients with urinary retention surgery is recommended.

The result of this process, I feel, has produced a valid instrument of quality to connect cost and value. Concerning a clinical problem, it enables the physician to make a correct decision most likely to deliver an outcome the patient finds desirable. Although the economic analysis was not the main strength of the guidelines we feel its use will significantly reduce costs. I have now used these guidelines for the past year in my office evaluating patients. I feel the guidelines have given efficiency and clarity to the physician patient interaction. Also, I think it goes a long way to answer the concern about the rationing of care. Yes, it will lead to a restriction of diagnostic tests to those known to be appropriate, and to which an informed patient consents. Nevertheless it does not require withholding the care that should be given.

Returning again to the analogy of industry, during the last decade and a half many corporations struggled for survival by focusing on sales and marketing or cost containment and downsizing. But the real success stories were in corporations like Motorola and Ford who set about reorganizing their core product. Our core product is the doctor/patient relationship. From this seminal event all other health care costs are generated. As health care moves into the realm of total quality management the doctor/patient relationship should be seen in a new light. It has been defined in terms of ethics characterized by compassion and caring. It should also be defined in terms of value incorporating accuracy and efficiency (at least on the material biological level).

Drawing once again on the analogy of the automobile, the Wall Street Journal recently had an article on Ford's New World Car, the *Mondeo*. The efforts to standardize a world vehicle again reminded me of similar struggles in the health profession. The article concluded stating, "It has been a long road but we're coming back to the Model T." And so it is with medicine. The individual practicing physician embodied the complete knowledge of the science

and art less than two generations ago. During the interim we have become fragmented and disorganized but we are slowly coming back home. To me the future of medicine rests with the transformed primary care physician facile with an incredible amount of information and clinical experience forged into knowledge tools and instruments of quality. He or she is then joined in a relationship with an informed, responsible patient. Propagating from this point, the system can realistically offer a measure of health for all Americans.

THE VALUE OF MEDICINE

If we want to redefine the doctor/patient relationship in terms of value, what does that mean? *Value* in the Urantia Book is synonymous with spiritual reality. In the time-space evolutionary universes value is existential experiential achievement. Value speaks to progress towards spiritual attainment, tasks performed, goals realized, and the association of actuals and potentials. The pursuit of health is the value-lure of medicine. In essence, the value of medicine is to align the human material-biologic system along the axis of morontia progression. Mortal consciousness proceeds from fact, to meaning, and then to value. Our stewardship to the individual human life is to foster a material foundation which will grow towards a stable biologic maturity (health). This in turn makes possible balanced mental development towards psychological integrity (sanity). Thus the human life is equipped for the path of morontia progression towards spiritual attainment (happiness). As this path of morontia progression is manifested in an ever increasing number of individual lives, the sovereignty of the Supreme begins to emerge in direct proportion.

In conclusion, I have touched on two universe trends emerging in the medical debate. These are the focus on health (preventive medicine) and an awareness of an ever enlarging need for collective effort. An economic focus towards value was set in motion by the Health Maintenance Act of 1973. If the system is focused along the morontia axis of value, levels of efficient living are pursued. There is a step in the collective maturity of the human race to realize when the material body has exhausted its

ability to assist the developing human soul, and that it must be left behind. If the system reform is left to languish on only the material-biologic plain, then confusion, fragmentation and inefficiency result.

There is an intense struggle in medicine today. Our work focuses on treating each person individually. On the other hand, a limitation of resources has forced us to move from this each relationship to also consider the all relationship.

Treating the individual patient, we have been overwhelmed by technology, and have lost our way in the wilderness. The challenge for us as a group is to rediscover our souls. I cannot characterize what this journey will hold for us, but it must be at least as imaginative and transforming as the ego satisfaction gained by the application of technology. I believe it will involve this collective search in the realm of value.

The Kingdom of God and The Cosmology of the Urantia Book

Philip G. Calabrese, Ph.D.

0. **Preface.** I would like to thank Berkeley Elliott and all the Oklahoma folks for providing us with this third Scientific Symposium and for inviting me to speak here today.

As I reviewed some of the talks I have given in the past to readers of the Urantia Book, I realized that it has become almost a tradition for me to mention my close friend Dr. Dick Prince. Dick just spent about seven years translating the Urantia Book into Spanish, painstakingly laboring in two languages over each and every line of our 2197-page book including frequent excursions to consult dictionaries and literary references. In this frazzled state of mind, he freely volunteered me to give two talks at the first two Scientific Symposia. Last time he even phoned in a strange title for my talk and again solemnly promised to be here. When he finked out again and didn't come, I publicly volunteered him to do an Italian translation of the Urantia Book. Today I am volunteering him for a Portuguese translation.

Seriously, it was a privilege to witness the dedication and resolute persistence with which Dick Prince and Douglas Fraser pursued the realization of the Spanish translation - both as careful translators and also as selfless administrators working with the difficult-to-please Urantia Foundation. I want everyone to know that the Spanish translation is almost completely due to the efforts of these two men (and to their family members at home who supported them), and to the existence of the computer version of the Urantia Book.¹

(By the way, references for my quotations from the Urantia Book are contained in the written version of my talk, which I will make available for publication and distribution.)

¹ See Appendix for additional remarks about the Spanish translation of the Urantia Book and the role of a central authority like Urantia Foundation with respect to the Urantia Revelation.

1. **Introduction.** Today I will focus on two essential cosmological concepts of the Urantia Book that are more or less in conflict with contemporary mainstream science and religion respectively.

1.1 *The presence of Paradise.* The first idea is that there exists a unique, motionless "central material object" whose name is Paradise. Eternal Paradise is the nucleus of each ultimate material unit, and yet also the geographic center of Infinity. Infinity is thus within each ultimate material unit and also Infinity includes all material units in the totality of reality, which is Infinity! Paradise is the fulcrum of Infinity.

It is no accident that in the Urantia Book the word "Paradise" is used 1437 times. That's almost once a page! It seems to me that we, who take the Urantia Book seriously, should begin to take this word much more seriously in our cosmology. Like us, God 'has a Body' and its name is Paradise!

1.2 *The 'Kingdom of God':* The other idea is that God, the First Person, is in direct and intimate personal contact with each and every other person as a spirit within that person's mind and soul - like a Father to each of his many sons, who are thus all members of a single spiritual family, prior to, and irrespective of, all past, present and future associations, memberships, baptisms, excommunications or other exclusions, religious or otherwise, including gender.

This concept of the Kingdom of God is truly like the stone that the church builders discarded, but which the people, when they had found it, made the corner stone of their faith. It is the rock demonstrate by Peter's faith knowledge that Jesus is the divine Son of God because, according to Jesus, this knowledge came to each apostle directly from the Father and not via men. The existence of this direct channel of communication with the Father is the rock upon which Jesus founded his church.

We are thus each free to have our own personal relationship with God, the first person of Existence! If ever anyone is tempted to doubt this, pause to consider how the stars of the night sky beckon to each one's eyes to look to the Eternal and Infinite for soul sustenance, for the meanings of existence and decisions of destiny. It is not an accident that no matter what our status in life, we *each* have been given a view of the whole cosmos?

2. The Immanence and Transcendence of God

2.1 *Immanence.* Concerning the immanence of God consider the scriptures. The Apostle Paul quotes an unnamed poet saying 'In him we live and move and have our being. ... For we are indeed his offspring.' (Acts 17:28)² A Divine Counselor says, "The Universal Father is all the time present in all parts and all hearts of his far-flung creation." (44.5) Another Divine Counselor of Uversa commissioned by the Ancients of Days to portray the Infinite Spirit says "The Conjoint Actor is the revelation of the unity of God, in whom all things consist - things, meanings, and values; energies, minds and spirits." (98.4) A Perfecter of Wisdom speaking about gravity as the "all-powerful grasp of the physical presence of Paradise" describes "...God, who is all things, fills all things, and in whom all things consist." (125.5) Machiventa Melchizadek and a Mighty Messenger tell us that "God is all and in all, and no things or beings exist without him." (646.1) And later in the Urantia Book a Melchizadek of Nebadon says "...in him we all live and move and have our being, from the creatures of space to the citizens of Paradise; and this is just as true of the master universe as of the infinitesimal ultimaton, just as true of what is to be, as of that which is, and of what has been." (1155.4) In beginning his public work, Jesus said, "The throne of the Infinite is the eternal dwelling place of the Father in the heaven of heavens; he fills all things and proclaims his laws to universes upon universes." (1588.5) These are just a few of the references to the truth and the fact that 'God is in each one and each one is in God.'

It seems to me that we may need to take these statements more seriously. We pay lip service to these ideas but do we really see how to take them literally? Today I hope to show how we can begin to interpret these sayings quite literally, and perhaps more fully to live up to our faith in the central concept of the Christian gospel according to the Urantia Book - Jesus' concept - again that God, the first person of Deity, commonly called the Universal Father, has a unique & direct personal relationship with each and every other individual person (human or divine) in the inner mind of that individual. Thus is that person made a son of the Father. Be we male or female, we all are 'spiritual sons' of the same 'spirit Father', we

² And early in the very first paper of the Urantia Book a Divine Counselor who has "many times ... enjoyed the supreme pleasure of a sojourn in the immediate presence of the Universal Father" says, "In God, man lives, moves, and has his being." (22.5) Later, this same author, telling of the Father's consciousness of each one of us, again quotes "'for in Him we all live and move and have our being.'" (29.6)

form a single spiritual family called the Father's Family, the Kingdom of God.

Now, one can feel loved by this indwelling spirit of God (1733.1), and can respond with love, and such love in our lives will inevitably overflow as the "fruits of the spirit" unselfconsciously bestowed upon the rest of God's spiritual family. But it also true that if our lives do not bear these spiritual fruits, then we should question the sincerity of our faith and the quality of our communion with God,

A fragment of the Universal Father lives within each one, the source of that person's image of the true, the good, and the beautiful - the loving way. But this great truth is not just true on some philosophical and spiritual levels. It is true even on physical levels! Furthermore, not only is the Father within each personality, at the core of the inner mind, the Eternal Son is knocking at the door of consciousness in the person of the Paradise Creator Son, while Nether Paradise is the actual nucleus of the non-spirit part of the individual; and all the while the Infinite Spirit enshrouds and envelops the Father within the Son and simultaneously spreads out over all space and out even beyond the concept edge of the Master Universe.

2.2 Difficulties. But before I go any further, I should be candid about the difficulties of these topics. For instance, it is much easier to talk *about* feeling God's presence than to actually feel the presence; it is easier to speak *about* truth than to actually speak it. And lest anyone become discouraged, remember that there is a "fringe of conflict" that each one must pass through on the way from casual loyalty to material goods, to supreme loyalty to spiritual values, and progress is often slow at first.

Similarly, our Divine Counselor points out that "It is well-nigh impossible for human logic and finite reason to harmonize the concept of divine immanence, God within and a part of each individual, with the idea of God's transcendence, the divine domination of the universe of universes." (69.2) And similarly a Mighty Messenger says, "But never can a creature understand how it is that this unity becomes duality, triunity, and diversity, while remaining an unqualified unity." (1261.7)

But we are not going to let such statements deter us are we! Somehow we must conceive total reality - Infinity - as a Whole

within each part, each part in turn being within this self-same Whole. Firstly, the whole *is*; secondly the whole is *within* the part, and thirdly the whole has the part *within* it. ... I guess that make the part, part part and part Whole!

We are advised by a Melchizadek of Nebadon to think of reality-totality (eternity-infinity) as "an almost limitless ellipse which is produced by one absolute cause and which functions throughout this universal circle of endless diversification, ever seeking some absolute and infinite potential of destiny." (1152.1)

2.3 The Seven Absolutes of Infinity. We have also been informed that the infinite I AM produced the original *divinity tension* by differentiating into the dynamic infinity of the **Deity Absolute** and the static infinity of the **Unqualified Absolute**, and that this tension is resolved by the **Universal Absolute**. In this eternity transaction, the I AM also differentiated into the **Father of the Eternal Son** and into the *Pattern of Paradise*. In concept the **Infinite Spirit** is the third person and the seventh absolute to eternally arise, and immediately there also eternally exists space and the Central Universe of Havona. (6.2-6.3) The relationships between the absolutes are embraced in the triunities and the triodities. Let us first look toward the Father himself on Paradise:

Speaking about the attributes of the Father, our first Divine Counselor writes, "The omnipotence of the Father pertains to the everywhere dominance of the absolute level, whereon the three energies, material, mindal, and spiritual, are indistinguishable in close proximity to him - the source of all things." (47.3) Quoting a Perfecter of Wisdom, "The personal presence of the Universal Father is immediately surrounded by the personal presence of the Eternal Son, while they are both invested by the unspeakable glory of the Infinite Spirit." (118.3) Notice that the Father is *surrounded* by the Son.

2.4. Immanence & Transcendence. The presence of the Father within his sons and the sons within the Father is explicitly and persistently described by Jesus - as though our doubts are strong and must be broken down: At Capernaum Jesus declared, "The Father in the Son and the Son one with the Father - that is my life-giving revelation to the world and my saving gift to all generations." (1711.5) And a little later he said, "... I tell you that the Father and I are one." (1750.7) And again later he says: "Do you not believe that I am in the

Father and the Father in me?" (1947.9) Jesus goes on "My Father abides in me and works through me. Believe me when I say that the Father is in me and that I am in the Father, or else believe me for the sake of the very life I have lived - for the work's sake." (1948.1) And speaking of the coming of the Spirit of Truth to the apostles, Jesus continues, "And when this has come to pass, you shall surely know that I am in the Father, and that, while your life is hid with the Father in me, I am also in you." (1948.4) And he further says "In this very manner will my Father and I be able to live in the souls of each one of you, and also in the hearts of all other men who love us and make that love real in their experiences by loving one another, even as I am now loving you." (1949.1) So we should take our Divine Councilor literally when we read "the creature not only exists in God, but God also exists in the creature." (45.3)

3. Time, Space and Paradise Realities.

3.1 *Paradise and Shadows.* There is another saying that is perhaps the key to an understanding of God's imminence and transcendence and which the midwayers repeat as an intellectual challenge. (Don't you like to take a dare once in a while?) The saying is that "Mankind is slow to perceive that, in all that is personal, matter is the skeleton of morontia, and that both are the reflected shadow of enduring spirit reality. How long before you regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities?" (2021.3) Note those words *shadow* and *Paradise*. Similarly, in a joint statement Machiventa Melchizadek and a Mighty Messenger assert that "Physical matter is the time-space shadow of the Paradise energy-shining of the absolute deities." (648.2) And early in the Forward we are told by the Divine Councilor in charge of the portrayal of truth concerning the Paradise Deities and the universe of universes that "Reality, as comprehended by finite beings, is partial, relative, and shadowy."

Also early in the Urantia Book we are told by a Divine Councilor that "from the viewpoint of personality, spirit is the soul of creation; matter is the shadowy physical body." (82.2) Again, "In cosmic evolution matter becomes a philosophic shadow cast by mind in the presence of spirit luminosity" (140.12) "...the material world is almost entirely unreal, being merely a shadow of the substance of spirit realities." (498.6) And again, "Physical matter is the time-space shadow of the Paradise energy-shining of the absolute Deities." (648.2) Quote a Melchizadek, "Even time itself becomes but the shadow of eternity cast by Paradise realities upon the moving

panoply of space. (1117.4) And according to the midwayers, Jesus, in discussing the analogy existing between the natural and spiritual worlds, "frequently alluded to the natural as 'the unreal and fleeting shadow of spirit realities.'" (1692.3) Earlier Jesus had given qualified approval to "the theory that the material things of the world are shadowy reflections of invisible but more substantial spiritual realities." (1433.7) This is "Greek Idealism, the idea of the natural as the shadow of the spiritual - the temporal as the time shadow of the eternal." (1864.3) Recall that "seeing" is a *reflective* phenomenon. The "substance" seen is light, reflected or emitted. The image seen is a construct of the matter and mind of the person.

3.2 On the Light from the Deities. We learn that "The seven secret spheres of the Universal Father, circulating about Paradise in close proximity to the eternal Isle, are highly reflective of the spiritual luminosity of the central shining of the eternal Deities, shedding this light of divine glory throughout Paradise and even upon the seven circuits of Havona." (143.3) And "On the seven sacred worlds of the Eternal Son there appear to take origin the impersonal energies of spirit luminosity." (143.4) And the Seven Master Spirits send forth the spiritual illumination of the Third Person of Deity from the seven worlds of the Infinite Spirit. So light of various kinds leave the region of Paradise.

3.3 Paradise and Time. "As a physical controller in the material universe, the First Source and Center functions in the patterns of the eternal Isle of Paradise, and through this absolute gravity center, the eternal God exercises cosmic overcontrol of the physical level equally in the central universe and throughout the universe of universes." (24.9) And both gravity and gravity traversers move instantaneously! "It is said that the Thought Adjusters traverse space over the instantaneous circuits of the Paradise Isle." (1182.7)

3.4 Contemporary Science and Religion. Now, while the concept of Paradise is perhaps nominally tolerated by most organized religion, it is specifically ruled out by contemporary scientific cosmology: One of the principles upon which Albert Einstein founded his theory of the relativity is that there is no unique physical reference frame, nothing motionless by which to measure other motions. As creative and imaginative as he was at incorporating the observed constancy of the speed of light as measured from any two relatively moving reference frames, Einstein conceived a universe without a center. Such a universe he felt was aesthetically more appealing!

3.5 *Locating Paradise.* Nevertheless, the central cosmological concept of the Urantia Book appears to be that There exists a central, non-moving, object called Paradise, the geographic center of infinity (126.7) and the dwelling place of the Universal Father. This unique Object is not in space but can be located at the "focus of space", that is, at the limit of the relatively non-moving midspace zones existing between the moving zones of space. (1156.2 & 124.3) These relatively non-moving midspace zones are both within each ultimate material unit of revolving space and also they envelop all motions as a whole. (469.3) Following these so-called "quiescent" regions toward absolute motionlessness either within an ultimaton or toward the potentially infinite reaches of so-called "outer space" leads to Paradise, the only actually motionless thing. There is also a macroscopic image of all this - a shadowy projection of these Paradise realities in the spectacle of light and human vision in space.

The physical presence of Paradise at the *focus* of space is manifest in space as the instantaneous grasp of gravity. (125.5) Furthermore, the Unqualified Absolute, which is focused in the outer zone of the under (or nether) side of flat, ellipsoidal Paradise (123.1), nevertheless also somehow *pervades* space and releases primordial force into space in response to the presence of the Transcendental Paradise Force Organizers. Space is therefore a *transcendental* reality existing somewhere between the *pervading* space presence of Unqualified Absolute and the *focal* gravity presence of Paradise located at the non-spatial focus of space. Space will eventually require seven dimensions, one for each of the seven Absolutes of infinity. (98.5) For instance, the Infinite Spirit also pervades all space and the Universal Absolute identifies the domain of evolutionary growth in the finite imperfect universes of space. In Star Trek jargon, space is a cloaking device, hiding all sorts of close-by realities.

A Melchizadek of Nebadon says "Paradise is not in space; space exists relative to Paradise, and the chronicity of motion is determined through Paradise relationship. The Eternal Isle is absolutely at rest; all other organized and organizing energy is in eternal motion; in all space, only the presence of the Unqualified Absolute is quiescent and the Unqualified is coordinate with Paradise. Paradise exists at the focus of space, the Unqualified pervades it, and all relative existence has its being within this domain." (1156.2) The *tension* between the energy emerging from

the Unqualified Absolute in space, and the potential personality of the Deity Absolute in upper Paradise, is perfectly resolved by the Universal Absolute, which, according to our Divine Councilor, constitutes the "zone of progressing evolutionary reality existent in the time-space, and in the transcended time-space, universes of subinfinite Deity manifestation." (15.3)

Paradise may connote any and all forms of reality. (7.9) The physical existence of Paradise at the nucleus of each ultimate particle is a radical One-to-many cosmological concept on the physical level of reality which also obtains on the spiritual level (and all other levels of reality - mental and personal.)

Contemporary quantum mechanics, the present-day cosmology of the small, is confronted now-a-days by experiments described as "non-local reality" phenomena - knowledge and action at a distance. Perhaps the answer to this conundrum is not "non-local" reality, but rather "omni-local" reality, the omni-presence of Paradise and the other Absolutes in and near space.

4. Toward A New Cosmology of Matter. Now let us try to more vividly imagine the shadowy nature of physical matter as related to Paradise realities. Think of Total Reality as the locus of an almost infinite ellipse of reality whose finite foci reside in the eternal but finite domains located within each non-spatial nucleus of each ultimatons, while the other foci lie in the all-encompassing and transcending Infinity of "outer space". Finally, project this infinity-embracing, multi-dimensional concept of space-matter back into the finite realm and imagine the result as concentric spherical shells of rotating space of quantifiable radius and thickness and rates of revolutionary motion. And the nucleus of all these revolutionary motions of ultimatons and also of all their macroscopic motions in space is this same Paradise.

4.1 Ultimatons. We are informed that energy is arranged by the Transcendental Force Organizers as minute ultimate spheres called ultimatons. Each ultimatons is held together by Paradise gravity (the true strong force) and is configured (I think) as a set of three concentric rotating spherical shells of space of varying sizes and thickness and having perhaps three mutually perpendicular axes of rotation. Paradise is the nucleus of each individual spherically shaped ultimatons, the smallest measurable unit of matter. (See Figures 1 & 2.)

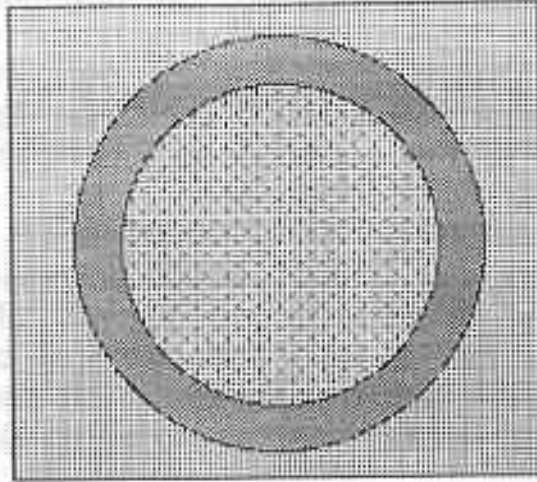


Figure 1. A Spherical Shell of Space

4.2 Mass. Now in contemporary science, the mass of a body of matter is defined and measured in terms of the force necessary to produce a unit of acceleration in that body. So mass is force per unit of acceleration - intuitively, the amount of resistance to motion due to inertia that the body has. The "mass" of an ultimate particle depends upon the radius and shell thickness of each of its three component spherical shells of space and also on the rate of rotation of these shells. Since there is always a "plane perpendicular to the mass" (126.5), mass can evidently be represented as a vector along the axis of rotation with a magnitude (or length) representing the amount of inertia in that direction due to the rotation. In this tri-concentric spherical shell configuration, an ultimaton has inertia (mass) in any direction. Mass is angular moment of inertia of rotating space. Space is not nothing; it has the potency of the Unqualified Absolute.

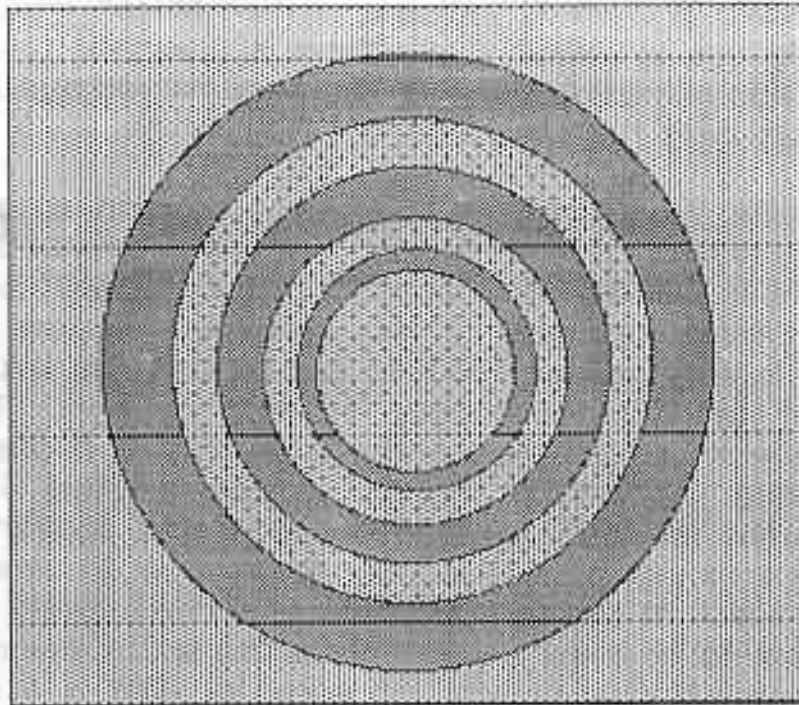


Figure 2. Three Concentric Spherical Shells of Space

This concept of mass allows a nice interpretation of the experimentally verified phenomenon of a particle increasing in mass without bound as the particle is speeded up toward the speed of light. The mass (resistance to acceleration) of the particle increases apparently because the linear force producing the acceleration goes into additional rotational rates (mass) rather than into additional linear velocity (kinetic energy). Thus mass-energy can be conserved according to Einstein's famous law of conservation of mass and energy: $\Delta M = \Delta E / C^2$. "The increase of mass in matter is equal to the increase of energy divided by the square of the velocity of light." (474.1)

4.3 The Constancy of the Speed of Light. One of Einstein's famous thought experiments involved a train. It had earlier been determined by the famous Michelson-Morley experiment, that the speed of light is not affected by the motion of the object emitting the light. For instance, the light shining forward from the front of a train that is traveling away from a station travels no faster away from the station than the light from a lamp resting at the station. The light emitted from the moving train does not move away any faster than the light emitted from the lamp at the station. And this is true no matter how close to the speed of light the train is going! How can

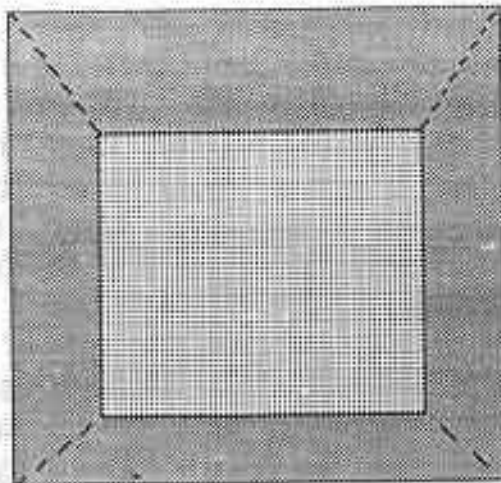


Figure 3. A 3-dimensional Cube Projected onto a 2-dimensional Plane.

It has been shown by mathematicians that a 4-dimensional cube projected into 3 dimensions looks like two concentric cubes. See Figure 4.)

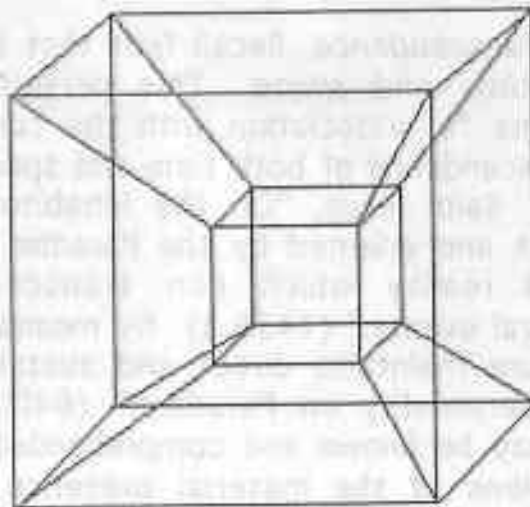


Figure 4. A 4-Dimensional Cube Projected into 3 Dimensions.

A 4-dimensional sphere could be projected as 2 concentric spheres. But "two concentric spheres" is just another way to describe a spherical shell of space! With a bit more imagination and a few more dimensions we might be able to conceive of how to project down to 3-dimensions and end up with three concentric spherical

shells of revolving space making up an ultimaton. An ultimaton has a three-fold constitution - three concentric spherical shells of revolving space, revolving, I think, on 3 different axes of rotation. In this way the ultimaton would exhibit mass in all directions, perhaps not the same mass, but it would have a total mass vector made up of three "moments of inertia". When 100 concentrically configured ultimaton go into making up one electron, the dynamic possibilities are wide open.

4.5 Time and Eternity. Concerning time, Jesus speaking at Carthage says: "That which formerly appeared as a succession of events then will be viewed as a whole and perfectly related cycle; in this way will circular simultaneity increasingly displace the onetime consciousness of the linear sequence of events." (1439.4) We still have a long way to go before we can interpret these words. There's always a lot left for another talk!

5. The Kingdom of God. In the meantime, let us return to the Kingdom of God. There are some other spiritual and personal aspects.

5.1 Personality Transcendence. Recall first that human *personality transcends both time and space*. This personality "concept of indivisibility" of time "in association with the concept of unity" in space "implies transcendence of both time and space by the ultimacy of Deity." (31.7) Said Jesus, "On the inhabited worlds, human personality (indwelt and oriented by the Paradise spirit) is the only physically related reality which can transcend the material sequence of temporal events." (1439.3) By means of the personality circuit, "the creature maintains direct and sustaining contact with the Father of all personality on Paradise." (640.2) "Any person, human or divine, may be known and comprehended quite apart from the external reactions or the material presence of that person." (30.9) "... 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; ..." (483.9) And recall that the Father is *pattern* to Paradise.

5.2 On God the Father Indwelling Human Consciousness. "Unless a divine lover lived in man, he could not unselfishly and spiritually love. Unless an interpreter lived in the mind, man could not truly realize the unity of the universe. Unless an evaluator dwelt with

man he could not possibly appraise moral values and recognize spiritual meanings." (2094.16)

Said Jesus, "While the speech of God spoken from the whirlwind was a majestic concept for the days of its utterance, you have already learned that the Father does not thus reveal himself but rather that he speaks within the human heart as a still small voice saying 'This is the way; walk therein.' Do you not comprehend that God dwells within you, that he has become what you are that he may make you what he is!" (1664.3))

So the Father does not speak in the whirlwind or the thunder or the lightning; the Father speaks with the still small voice to the individual listener from within each imperfect mind of choice, providing the absolute arrow. And fear not to choose, for God has transcendently encapsulated all of our finite choices, weaving them into the fabric of supreme reality.

(As an aside) If anyone here is ever tempted to doubt this process is actually occurring, remember rather, to have faith to give it a chance to occur. Do that which your mind judges to be necessary for God to take your attentions as a serious commitment and exercise of faith on your part that could warrant your receiving whatever spiritual endowment, mental insight or material thing you may desire - or something better.

When we speak of 'God within each person' we are not thereby egocentrically elevating ourselves to the level of the divine - identifying ourselves with God. Rather are we acknowledging the actual elements of a rational cosmology of existence, one that acknowledges that God is the center of all and everything that has even shadowy existence. Our shadowy existence itself has God at its center. The First Person is primal in all respects, unqualifiedly. The derivation from God may be an "eternity event" (without a specific starting date), but from God all reality eternally "springs." In God all things consist.

5.3 God the Son at the Door of Human Consciousness. Though the Sovereign Creator Sons "'stand at the door' of consciousness and 'knock' and delight to come in to all who will 'open the doors of their hearts' ... nevertheless, mortal men have something from God himself which actually dwells within them; their bodies are the temples thereof." (26.4)

5.4 *The Uniqueness of Personality.* Another relevant feature of human personality is its *uniqueness*. The uniqueness of each one, even of material things, suggests that infinity is within each one making it different from all others. Each of us is "a child without duplicate in infinity, a will creature irreplaceable in all eternity." (138.5) "Personality is a unique endowment of original nature" (194.3) "The human personality does not result in some combination of the qualities or attributes - but rather in an entirely new, original, and unique universe value of potential eternal endurance, the soul." (1218.1) "Personality is unique, absolutely unique; ..." (1225.12)

5.5 *The Changelessness of personality.* "Personality is changeless in the presence of change." (1225.9)

5.6 *The Father's love and the weakness of man.* And finally, recall that God's love is so great that it destroys even the conscious sins of human weakness by *making them right!* Love "destroys forever the sin and all weakness resulting therefrom." (2018.2) So, *do* thirst for righteousness and you shall receive it. Recall the manner of love that the Father has bestowed upon us. Recall how the Father will greet the prodigal son who once turns with a whole heart. He will place a royal robe on our shoulders and he will slip a ring on our finger. My brothers and sisters, seek not to wear the shabby garments of human honor and preferment; rather seek to wear the spiritual robe of self-recognized membership in the universal spiritual and personal family of the First Person and Source of all that is. Recall that the Father himself knows each one, and loves each one, and that includes you.

And if it is sometimes hard to love unlovely humanity, take another look at Jesus hanging on the cross for the love of his enemies and as a demonstration to all of us of how love can conquer all adversity. Let us go and do likewise in all the struggles of our lives. Let us know, like the biblical Job, that our Vindicator lives and that God will eventually compensate any and all injustices. But until the Divine Judges rule, it is our *personal* role to render mercy to offenders not justice, love not judgment. While the civil authorities must judge man's behavior, we are instead to be the saving salt of humanity, ambassadors of the heavenly kingdom of love. May we all so live our lives, and when we are done here, we will all surely find places in the Father's mansions on high.