

MORALITY -- A STUDY

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DEFINITIONS

(WEBSTER'S DICTIONARY)

MORAL

- 1) relating to, dealing with, or capable of making the decision between right and wrong in conduct.
- 2) relating to, serving to teach, or in accordance with, the principles of right and wrong.
- 3) good or right in conduct or character; often, specifically, virtuous in sexual conduct: opposed to immoral.
- 4) based on general observation of people, etc. rather than on what is demonstrable; as, moral evidence.
- 5) designating support, etc. that involves approval and sympathy without action.
- 6) being virtually such because of its effect on thoughts, attitudes, etc., or because of its general results; as, a moral victory.
- 7) based on strong probability; as, a moral certainty.

MORALITY

- 1) moral quality or character; a rightness or wrongness, as of an action.
- 2) the character of being in accord with the principles or standards of right conduct; right conduct; often, specifically, virtue in sexual conduct.
- 3) principles of right and wrong in conduct; ethics.

IMMORAL

- 1) not in conformity with accepted principles of right and wrong behavior; contrary to the moral code of the community; wicked; especially, not in conformity with the accepted standards of proper sexual behavior.

IMMORALITY

- 1) the state or quality of being immoral.
- 2) immoral behavior.

RIGHT

- 1) what is right, or just, lawful, morally good, proper, correct.

WRONG

- 1) not morally right or just; sinful; wicked; immoral.

DEFINITIONS

(URANTIA BOOK)

MORAL CONSCIOUSNESS

- 1) a name applied to the human recognition and awareness of those emerging ethical morontial values which duty demands that man shall abide by in the day-by-day control and guidance of conduct.

MORAL ACTS

- 1) human performances characterized by the highest intelligence, directed by selective discrimination in the choice of superior ends as well as in the selection of moral means to attain these ends. -- such conduct is virtuous.

MORALITY

- 1) the realization of the existence of right and wrong.
- 2) equal to the recognition of duty.
- 3) the essential pre-existence soil of personal God-consciousness, the personal realization of the Adjuster's inner presence. -- such morality is not the source of religious experience and the resultant spiritual insight.

MORAL NATURE

- 1) superanimal but subspiritual.

MORAL ZONE

- 1) intervenes between the animal and human types of mind as morontia functions between the material and spiritual spheres of personality attainment.

HISTORY OF MORALITY

"Morality has its origin in the reasoning capability of self-consciousness; it is superanimal but wholly evolutionary."

68B

Contrary to popular belief, Moses did not hand down mankind's first moral laws. Over 490,000 years before Moses was born, an ascendant citizen of Jerusem named Hap was chosen for service on Urantia by Caligastia. He was made head of the council of revealed religion for the primitive inhabitants on Urantia at that time. It was Hap who presented the first moral laws to the early races. This code was known as "The Father's Way" and consisted of the following seven commands:

- 1) You shall not fear nor serve any God but the Father of all.
- 2) You shall not disobey the Father's Son, the world's ruler, nor show disrespect to his superhuman associates.
- 3) You shall not speak a lie when called before the judges of the people.
- 4) You shall not kill men, women or children.
- 5) You shall not steal your neighbor's goods or cattle.
- 6) You shall not touch your friend's wife.
- 7) You shall not show disrespect to your parents or to the elders of the tribe.

This was the moral law of Dalamatia for over 300,000 years. The stones these laws were written on are now beneath the waters off the shore of Mesopotamia and Persia. It became customary to use these commands for salutations and mealtime thanksgiving.

Almost 2,000 years before the birth of Jesus, during Machiventa Melchizedek's sojourn on Urantia, these laws were restated by Machiventa to his missionaries in Salem. Unfortunately, due to the human tendency for quick results, these over-enthusiastic missionaries raised the moral standards too high, too fast for any lasting results. In their zeal they chose sudden revolution instead of slow but sure evolution, and their moral teachings were forgotten soon after their death. Hundreds of years later Moses heard the teachings of Melchizedek from his parents, and with some minor editing, the law was again restated on Urantia.

600 years before the birth of Jesus, Hap's moral law was again edited by Gautama Siddhartha. The moral commandments of

Gautama's preachments were five in number:

- 1) You shall not kill.
- 2) You shall not steal.
- 3) You shall not be unchaste.
- 4) You shall not lie.
- 5) You shall not drink intoxicating liquors.

There were several additional or secondary commandments whose observance was optional with believers.

Siddhartha taught the best godless philosophy ever invented by man; it was the ideal humanism, and most effectively removed all grounds for superstition, magical rituals, and fear of ghosts or demons which were rampant from India to Asia during this period.

But of all the purely human and completely evolutionary religions of Urantia, none ever surpassed the moral grandeur or social ideals of the Egyptian culture. The Egyptians taught gentleness, moderation and discretion. Their motto was: "Established is the man whose standard is righteousness; who walks according to its way." This polytheistic culture exhibited the highest social morality on an evolutionary basis on Urantia before the coming of Christ Michael.

JESUS ON MORALITY

"Verily, verily, I say to you, he who rules his own self is greater than he who captures a city. Self-mastery is the measure of man's moral nature and the indicator of his spiritual development..."

1609C

Jesus was never prone to preaching morality or ethics as such. His mission had a connection with this area, but with very different emphasis. Jesus was wholly concerned with the inward spiritual fellowship with God the Father that directly manifests itself with an outward and loving service for man. Jesus made it clear that the morality of his teachings were inseparable from the religion of his living. He taught morality, not from the nature of man, but from the relationship of man to God. Jesus showed that man develops his character by unselfish service and unfolds his moral nature in loving relations with his fellow man. He stripped morality of all rules, conventions and ceremonies and elevated it to the majestic levels of spiritual thinking and truly righteous living.

Although Jesus spoke rarely on the subject of morality, he did remind his followers that the morality of any act can be determined by the individual's motive, and that the highest forms of good are unconscious.

Anyone who examines the life of Jesus will soon realize why he did not spend his time on Urantia discussing morality. His entire life, the way he lived it, revealed to man the highest possible morality that man could hope to achieve: the dedication of one's life to doing the Father's will. Jesus taught the highest moral lesson by the most lasting and effective method... example. His life, the living of it, was a permanent moral inspiration for all mankind, so beautifully illustrated for all who knew him or learned of him by the moral ideals he set for himself to live by.

MORALITY AND VIRTUE

"Intelligence alone can discriminate as to the best means of attaining indiscriminate ends, but a moral being possesses an insight which enables him to discriminate between ends as well as between means. And a moral being in choosing virtue is nonetheless intelligent."

193B

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

Virtue is righteousness -- conformity with the cosmos. Virtue is volitional with personality; righteousness is not automatic in freewill creatures. To name virtues is not to define them, but to live them is to know them. Virtue is not mere knowledge nor yet wisdom, but rather the reality of progressive experience in the attainment of ascending levels of cosmic achievement. Virtue, however, if carried to extremes, may become a vice. In the day-by-day life of mortal man, virtue is realized by the consistent choosing of good rather than evil, and such choosing ability is evidence of the possession of a moral nature.

Man's choosing between good and evil is influenced, not only by the keenness of his moral nature, but also by such influences as ignorance, immaturity and delusion. Discouragement, worry and indolence, for example, are positive evidence of moral immaturity. A sense of proportion is also concerned in the exercise of virtue because evil may be perpetrated when the lesser is chosen in the place of the greater as a result of distortion or deception. The art of relative estimation or comparative measurement enters into the practice of the virtues on the moral realm.

Man's moral nature would be impotent without the art of measurement, the discrimination embodied in his ability to scrutinize meanings. Likewise would moral choosing be futile without that cosmic insight which yields the consciousness of spiritual values. The first indications of a child's moral nature have nothing to do with sex, guilt or personal pride, but with justice, fairness and kindness. As is with all real growth, moral choice is usually accompanied with moral conflict. Only moral or spiritual decisions can be made on the spur of the moment, as time is essential for physical, social or economic change.

From the standpoint of intelligence, man ascends to the level

of a moral being because he is endowed with personality. Intelligence alone, however, cannot explain the moral nature. Moral intuition, the realization of duty, is a component of human mind endowment and is associated with the other inalienables of human nature: scientific curiosity and spiritual insight.

Morality can never be advanced by law or force. It is a personal and freewill matter and must be spread by the contact of morally fragrant persons with those who are less morally responsive, but who are also in some measure desirous of doing the Father's will. Consequently, ethics and morals become truly human when they are dynamic and progressive, alive with universe reality.

PRESENT DAY MORALITY

"A lasting social system without a morality predicated on spiritual realities can no more be maintained than could the solar system without gravity."

2075D

Currently, the present average for Urantians making their first moral decision is just prior to their sixth birthday, and subsequently they receive their Thought Adjusters. One would think this average would make Urantia more pleasant a place than it is. But always remember, where freewill is present there is that unknown factor of choice, and it is apparent many people on our planet have made wrong decisions more than once.

For instance, monogamy always has been, now is, and forever will be the idealistic goal of human sex evolution. But this ideal of true pair marriage entails self-denial, and it often fails just because one or both of the contracting parties are deficient in that acme of all human virtues, rugged self-control.

This directly interrelates to family life which is the progenitor of true morality, the ancestor of the consciousness of loyalty to duty. The enforced associations of family life stabilize personality and stimulate its growth through the compulsion of necessary adjustments to other and diverse personalities.

Human evolution embraces in its unfolding all endowments prior to the bestowal of the Adjusters and to the pouring out of the Spirit of Truth. But the attainment of levels of morality does not deliver man from the real struggles of mortal living. Man's physical environment entails the battle for existence; the social surroundings necessitate ethical adjustments; the moral situations require the making of choices in the highest realms of reason; the spiritual experience (having realized God) demands that man find him and sincerely strive to be like him.

RELIGION AND MORALITY

"Morality and religion are not necessarily the same. A system of morals, by grasping an object of worship, may become a religion. A religion, by losing its universal appeal to loyalty and supreme devotion, may evolve into a system of philosophy or a code of morals."

1780D

Man's moral and religious natures distinguish him from the animal world. Man is able to exercise scientific, moral and spiritual insight prior to all exploration or experimentation. Spiritual insight -- moral evaluation with a religious meaning -- connotes the individual's choice between good and evil, truth and error, material and spiritual, human and divine, time and eternity. Human survival is in great measure dependent on consecrating the human will to the choosing of those values selected by the spirit-value sorter -- the indwelling Thought Adjuster.

Moral conduct is always a prerequisite of evolved religion and a part of even revealed religion, but never the whole of religious experience. Religion is the ancestor of the advanced ethics and morals of progressive social evolution. But religion as such, is not merely a moral movement, although the outward and social manifestations of religion are influenced by the ethical and moral momentum of human society. It requires the enlightenment of reason, morality and the urge of religion, God-knowingness, to generate an unselfish and altruistic social order.

Social morality is not determined by religion, that is, by evolutionary religion; rather are the forms of religion dictated by the racial morality. Social service is the result of moral thinking and religious living. Morality, however, does not biologically lead to the higher spiritual levels of religious experience.

Morality is not necessarily spiritual, it may be wholly and purely human, although 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. Man can even deny the existence of God and yet be morally good, loyal, filial, honest and even idealistic. But the fruit of such belief is social only, and totally devoid of survival values. Religion provides for the enhancement, glorification and assured survival of everything morality recognizes and approves.

The overstressed and isolated morality of modern religion,

which fails to hold the devotion and loyalty of many twentieth century men, would rehabilitate itself if, in addition to its moral mandates, it would give equal consideration to the truths of science, philosophy, and spiritual experience, and to the beauties of the physical creation, the charm of intellectual art and the grandeur of genuine character achievement.

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. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul. 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.

COSMIC MORALITY -- THE ETERNAL OVERVIEW

"The temporal relation of man to the Supreme is the foundation for cosmic morality, the universal sensitivity to, and acceptance of, duty."

1284B

The highest moral choice and the supreme virtue is the choice of the highest possible value, and always -- in any sphere, in all of them -- this is to choose to do the will of God. If man thus chooses, he is great, though he be the humblest citizen of Jerusem or even the least of mortals on Urantia.

This cosmic morality transcends the temporal sense of relative right and wrong; it is a morality directly based on the self-conscious creature's appreciation of experiential obligation to experiential Deity.

When you arrive on the mansion worlds you will begin to learn self-government for the benefit of all concerned. Your mind learns co-operation, learns how to plan with other and wiser beings. On the system headquarters the seraphic teachers (Administration Seraphim -- Quickeners of Morality) will further quicken your appreciation of cosmic morality -- of the interactions of liberty and loyalty.

The Supervisor Serphim's (Ethical Sensitizers) mission is to foster and promote the growth of creature appreciation of the morality of interpersonal relationships, for such is the seed and secret of the continued and purposeful growth of society and government, human or superhuman. These enhancers of ethical appreciation function anywhere and everywhere they may be of service, as volunteer counselors to the planetary rulers and as exchange teachers on the system training worlds.

As ascending pilgrims awake to the import of time, the way is prepared for the realization of the solemnity of trust and for the appreciation of the sanctity of service. While these are the moral elements of greatness, there are also secrets of greatness. When the spiritual tests of greatness are applied, the moral elements are not disregarded, but the quality of unselfishness revealed in disinterested labor for the welfare of one's earthly fellows, particularly worthy beings in need and in distress, that is the real measure of planetary greatness. On Urantia, the manifestation of greatness is the exhibition of self-control. Self-control is essential to spiritual progress. Its essential function follows the ascending being through their entire existence, and even to Paradise and most likely... beyond.

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December 3, 1980

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Dear Doc and Elizabeth:

The Trustees are pleased to grant the First URANTIA Society of Los Angeles permission to reprint the article entitled "Morality-- A Study" by Doc Livingston and Elizabeth Kruger in a series of issues of The Monitor, Newsletter of the First URANTIA Society of Los Angeles running from the February, 1981 issue to and including the July, 1981 issue. This permission is limited to the original number of copies printed per issue and the distribution period is limited to one year from the date of each issue of the newsletter. Any additional reprintings beyond the number of the original printing or any distribution beyond the one year limit will require a renewed permission. An asterisk should be placed next to the title of the segment and a corresponding asterisk should be placed at the bottom of the title page of the article in each issue accompanied by the following notation:

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In reviewing the article, we noticed several points concerning the format for using material from The URANTIA Book that we wish to comment on. We realize there is no exact, standardized format or style manual that is universally accepted and we have not developed our own. However, we have found that certain formats seem to be clearer and cause the least confusion and we would like to share with you some recommendations concerning the use of quotations and other material of The URANTIA Book.

The first thing we noticed is that it is not clear when you are using direct quotations, when you are paraphrasing, and when you are adding your interpretations and opinions. We have found the best method for distinguishing such uses is to use quotation marks around quotations. If it is a partial quotation, use three dots (...) at the beginning, the end, or in the middle to represent the missing words. Changing one or two words of a direct quotation usually doesn't result in a paraphrase.

Mr. "Doc" Livingston
Ms. Elizabeth Kruger

- 2 -

December 3, 1980

What happens is that people may think you have either been careless in not printing the exact quotation or some will feel that substitutions of words in what are otherwise direct quotations create subtle differences or nuances in meaning. Paraphrasing usually involves a restatement in your own words that closely parallels a direct quotation rather than just changing one or two words.

When designating page numbers, we have found it works best to put the page number in parentheses right after the quotation. If you are paraphrasing, place the page number in parentheses after the last sentence of the paragraph or the last sentence of the ideas being paraphrased.

Although Clyde Bedell's system of dividing a page into quarters and designating them A,B,C, and D will be recognized by many people (especially in the Los Angeles area), not all readers of The URANTIA Book use the Concordex and so they would not necessarily recognize this designation. In the great majority of articles we have approved, paragraph designations have not been used by the authors. When they have been used, the method has been to use a colon after the page number and then use the actual number of the paragraph on the page counting down from the top. Partial paragraphs at the top of a page which are continuations from a previous page are counted.

As you are only using one book as a reference, it seems that you are using a footnoting system rather than a bibliography. The customary method of footnoting is to place a numeral after the quotation or paraphrase and then have a corresponding numeral at the bottom margin of the page with the reference. The method we are recommending of placing page numbers right after the quotation or paraphrase is easier and eliminates the extra work of having to space bottom margins correctly.

Please accept these comments in the spirit in which they are intended. We thank you for your kind remarks in the letter you sent us and we truly appreciate your cooperative attitude in seeking permission. If you have any questions, please feel free to contact us.

We extend our best wishes to you and all our friends in the Los Angeles area and look forward to continuing to work with you in the wise spread of these supernal teachings.

Sincerest regards,

Michael A. Painter
Administrative Assistant

MAP:mb

cc: Lucile Faw
Chick Montgomery ✓