

WILLIAM S. SADLER, JR.

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BILL ON "THE INEVITABILITIES"  
AND "THE ACME OF RELIGIOUS  
LIVING"

Audience: Good evening. It is real gratifying to see so many guests. I'm Clyde Goodman, President of our local society, known as the First Urantia Society of Oklahoma. We, tonight, are all gathered to hear a friend of ours from Chicago, a student -- an avid student -- of the book, and one of our greatest assets in starting our group. It is with humble gratification that I introduce to you William S. Sadler, Jr. of Chicago. Bill.

I suppose I ought to tell you folks who I am. I'm a management consultant. And the best definition I ever heard of a consultant was used by a chap who introduced me. He said, "A consultant is a person who's basically too nice to be unemployed, but isn't quite smart enough to hold down a steady job."

~~Audience~~ Laughter

I'm sort of like a philosopher, you know. A philosopher is a person who spends his time giving advice to people who are fundamentally happier than he is. And I go around and try to solve business problems and tell people how to run their businesses when they've only spent their whole lives getting them loused up as far as they are.

I'd like to talk to you tonight a little bit about religion and philosophy and some science. I can maybe introduce this talk by telling you of a conversation I had a number of years ago. I once had a son who was a walking question mark. And I was sitting talking with him one day, and he said, "Say, Pop," he said, "This Berlin air lift. What is that all about?" So I explained it to him. Hmm. He said, "This Korean police action, what's that all about?" I explained that to him. He said, "Every January, you get real white when you consider your income tax. Now, why are you paying so much in tax?" I explained to him armaments and debts and so forth. "Well," he said, "didn't we win the last war?" Well, I patiently explained that to him, too. And he looked at me, and he grinned, and he said, "As near as I can see, Old Boy, your generation has loused things up about beyond recovery."

~~Audience~~ Laughter

And I got to thinking about it. We have loused things up pretty badly. We are a generation that's come along after about 300 years of lop-sided growth. You know, the medieval Christian, the black death in Florence. He bowed his head and he said, as he buried his family, "The Lord giveth, the Lord taketh away, blessed be the name of the Lord."

Came the Renaissance and the rediscovery of the Greek viewpoint of life. And men began to say, "We don't have to die from the black death. There is something we can do about things in general. And material life in particular." And this was the beginning of the development of a scientific attitude in place of a simple, rather naive, religious acceptance of the vicissitudes of life. The watchcry of the Renaissance was, "Man is the measure of all things."



And so we witnessed the birth of a new civilization. A resurrection of Hellenic culture if you please. Because the Greeks were the first real secularists. The first people who looked at life and said, "We can do something about this."

Let's count our blessings. Representative government. Universal education. An industrial system that gives us the highest standard of living that human beings have ever known. All the material comforts that we have any right to ask for. Continued prosperity.

But there's something wrong, friends. Along with that, we have succeeded in killing more people scientifically, in my lifetime, than have been killed in warfare in the last 2000 years. We have loused things up. Our growth has been lop-sided. We didn't just stop with the growth of a scientific attitude. We didn't confine our scientific revolt to a revolt against superstition. We revolted against religion itself -- To the point that I know human beings who are afraid of the word religion. They would shrink like wilted lettuce before they would stand up and say to a group of people, "I am a religious man "

Now, of course, we're going to have to redefine religion before we get through this evening. Our growth has been lopsided. We have become so enamored of science that we are worse than atheists. There's one thing worse than an atheist. That is a secularist. An atheist is at least fighting God. He's paying God some attention. He's in opposition.

A secularist is too busy to bother about God. He says, "Don't tell me I don't love my fellow men. I'm going to put more chrome on the car we're bringing out next year. We're going to cut the price of the dishwasher. We're going to bring out a new plastic. We're improving the standard of living. I'm going to give them what they want in the plant. I'm a good guy."

But His entire mind, His entire life, His entire thinking is occupied with material, temporal problems. He's full of ideas. He doesn't have too much in the way of ideals.

Let me give you a horrible story. You know the story of the American prisoners of war in Korea? You know how they died like flies? These are our G.I.s. So-called Christians.

Do you know the story of the Turkish prisoners of war in Korea? How a bunch of Mohammedans came through? Let me tell you what they did. When the Chinese removed their officers, the non-coms took command. When they removed the non-coms, the senior private took command. When a Turk got sick, three Turks were detailed to nurse him 24 hours around the clock. Those Turkish soldiers came through almost to a man without a casualty. Which proves that working Mohammedanism is better than sleeping Christianity.

Our Christian G.I.s died. The Mohammedans survived. Even a second-rate religion that's active is better than a passive first-rate religion.

Willie Grissol said, "How long you going to talk?" I said, "Three hours, and we'll have an altar call."

Audience: Laughter.

I don't mind if any of you look at your watches, but even if you're tempted, please don't take them



off and shake them to see if they're still running. ....

Audience Laughter

We've made scientific progress, but we are confronted with religious and philosophic stagnation. I don't believe that you can call 20th century people to the service of God with the battle cries of the Middle Ages.

You know, I was talking to one little gal in Chicago about this book, and she pulled this bromide on me, you know, "the religion that's good enough for my parents is good enough for me," and I said, "Wouldn't that have been a fine position for the 12 apostles to have taken?" When Jesus asked them to listen to some new truth, they could have just said, "Look, we're real conservative; we're for the law and the prophets and the Pentateuch and the books of Moses and so forth, and dear Carpenter, do your recruiting elsewhere."

We not only have religious stagnation, we have philosophic confusion. Consider the confused ideology of the United States of America as we confront Russia. We're talking about the American way of life, And how do we define it? You have not only pickle relish but mustard on your hot dog. You have bigger fins on your Cadillac. More chrome on your automobile. A super beautyrest to sleep on. Is this exciting? No. The Communistic lies sound better than that. They claim to be fighting for mankind.

We have philosophic confusion. We look at this world. We do not see the perfection we think we might see if there were a God. We see imperfection. We see lots of problems. And were inclined to discount religion because the world is not a nice, easy, sweet, perfect place to live in.

I'd like to read you something: "Is courage -- strength of character -- desirable? Then must man be reared in an environment which necessitates grappling with hardships and reacting to disappointments.

"2. Is altruism -- service of ones fellows -- desirable? Then must life experience provide for encountering situations of social inequality.

"3. Is hope -- grandeur of trust - desirable? Then human existence must constantly be confronted with insecurities and recurrent uncertainties.

4. Is faith -- the supreme assertion of human thought -desirable? Then must the mind of man find itself in that troublesome predicament where it ever knows less than it can believe.

"5. Is the love of truth and the willingness to go wherever it leads, desirable? Then must man grow up in a world where error is present and falsehood always possible.

"6. Is idealism -- the approaching concept of the divine -desirable? Then must man struggle in an environment of relative goodness and beauty, surroundings stimulative of the irrepressible reach for better things.

"7. Is loyalty-devotion to highest duty-desirable? Then must man carry on amid the possibilities of betrayal and desertion. The valor of devotion to duty consists in the implied danger of default.



"8. Is unselfishness--the spirit of self-forgetfulness- desirable? Then must mortal man live face to face with the incessant clamoring of an inescapable self for recognition and honor. Man could not dynamically choose the divine life if there were no self-life to forsake. Man could never lay saving hold on righteousness if there were no potential evil to exalt and differentiate the good by contrast.

"9. Is pleasure-the satisfaction of happiness--desirable? Then must man live in a world where the alternative of pain and the likelihood of suffering are ever-present experiential possibilities." 51.5)

That is very straight, philosophic reasoning, I submit . I'd like to offer you, this evening, what is to me one of the most priceless concepts in this book as it deals with the province of science, philosophy, and religion. This I've used many, many times in talking with confused people without necessarily telling them about this book.

Consider the largest word you know. I would suggest to you that the word is, "reality." I can't think of a bigger word than reality. "That which is real." Let's sub-divide reality. Let reality be like a heading, a banner, going right across the front page of a newspaper. I want to have 3 columns under it. And I want to have sub-headings under each of these columns. And the 3 sub-headings are: Thing, Meaning, and Value.

Reality comes in 3 different packages. There are things. There are meanings. There are values. Where religion makes its mistake is it seeks to make pronouncements concerning things. Religion is not concerned with things. It's not concerned with the origin of species, or with the origin of this world. One is a proper subject for genetics and anthropology, the other is a proper study of astrophysics, astronomy, and geology.

Scientists are equally fatheaded when they are so unscientific as to make pompous, unprovable statements concerning religion. As scientists, they are concerned solely with things.

We approach each of these realities with a different technique. If you're dealing with things, use reason. Mathematics. A scientific approach.

But if you're in the domain of values, there is no mathematics of values. Tell me, concerning altruistic love, what is its mass, its velocity, its amplitude, its hue, its wavelength, its dimensions? The whole concept of mathematics becomes ridiculous when we apply it to the domain of values.

In the domain of values, you can use faith I would submit to you that things and values touch at no point But both touch the area of meanings. And in the area of meanings, we use neither reason nor faith, but we try to use logic. And here is where we attempt the construction of an original, interesting, and engaging philosophy which reaches out, on the one hand, to the thing concept, and on the other hand to the value ideal -- and attempts to present us with a unified picture of the cosmos.

To science, the absolute is a first cause. In religion, a loving Father. In philosophy, a universal unity.

The great confusion, I think, in the thinking of modern man, is the confusion of thing, meaning, and value.



I remember many years ago, I had a couple of pretty sick children. And I got a good pediatrician on the job. Afterwards, I was out looking at the stars. It was snowing. And I had an urge to pray. I said, "All right, Willy, you're a typical human being, you're in a jam. What are you going to do? Try to practice magic -- you know, when you ask God to do things for your sake? This is the attempt to practice magic. Magic is the effort to bend the universe to your will and plans and purpose. And much of praying is nothing more than a modern practice of magic. Not too successful.

I said, "No." If you ask God to cure those kids, knowing what you know and feeling as you do -- that would be blasphemy. I don't say that about any other human being, but for me to pray that way would be blasphemous. So I said, "I still want to pray." What am I going to pray for? I have no right to pray in the domain of things. This is not a fit Province for prayer.

And then it hit me. These children could not be permanently harmed. They might die, that's true. But this is not final. And then I found out what I could properly pray for, and it was a prayer of thanksgiving that this universe was so constructed that if I couldn't keep these children on earth, they'd be decently cared for and could embark on a very interesting adventure in eternity-

People are worried about religion, confused about it, because it attempts to act irreligiously. It invades the domain of science and philosophy. It makes pronouncements concerning unity, concerning facts. It has no business operating in these areas.

I remember when my children were growing up, they came bounding in one day, and they said, "Daddy, what do we pray for?" "Well," I said, "You know you have two fathers, don't you?"

"No, uh-huh.-

"Well," I said, "You got me, and you've got your Father in heaven. Now," I said, "take a good look at me. I'm corporeal, material. Your Father in heaven isn't those things."

And then we defined in terms of all the sensory mechanism -see, touch, taste, smell, and so forth. I said, "If you want something material, don't ask your Father in heaven for it"

"Now," I said, "I think he could get it for you, but as I observe the way the universe is set up, he's delegated this. And if he hadn't delegated it, I wouldn't have a job. So if you want a pony, don't pray. Discuss it with me. You're much more apt to get a pony-

"But," I said, "if you want something that is not material," (again, through the sensory mechanism), "then," I said, "don't ask me."

"Well," they said, "what would that be?"

I said, "Courage. I don't know how to make you any braver than you are. Happiness. I don't know how to make you any happier than you are. Kindness. I can keep you warm, and I can feed you. But I don't know how to make you more kind than you are. These things you talk to your other father about"

I make my living looking at people. Evaluating them. Studying them. And I'd like to make a flat



statement. There are just two traits which human being have that animals do not have even in vestigial form. One is a sense of humor and the other is a sense Of religion.

And I would submit to you that a human being who is deficient in humor and has no religion is somewhat infrahuman. He's verging towards the purely mammalian or subhuman level of existence.

I'm not only not afraid to say I have a religion, I'm prepared to say that a person who lacks one is in danger of classifying himself as a mammal.

When you put all this together -- now when I give this altar call, Grissol, you lead the procession. You always have to have a Judas-scope, you know.

Audience: Laughter.

I can't think of a better way of describing how this works in life than to read you their description of the life of the sanest human being, I think, who ever lived. And he had a good sense of humor, too. Even though the commonwealth of Israel, 1st century A-D., gave him very little chance to express it.

"Although the average mortal of Urantia cannot hope to attain the high perfection of character which Jesus of Nazareth acquired while sojourning in the flesh, it is altogether possible for every mortal believer to develop a strong and unified personality along the perfected lines of the Jesus personality. The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification. The most effective presentation of Jesus consists in following the example of the one who said, as he gestured toward the Master standing before his accusers 'Behold the man!'

"The unfailing kindness of Jesus touched the hearts of men, but his stalwart strength of character amazed his followers. He was truly sincere; there was nothing of the hypocrite in him. He was free from affectation; he was always so refreshingly genuine. He never stooped to pretense, and he never resorted to shamming. He lived the truth, even as he taught it. He was the truth. He was constrained to proclaim saving faith to his generation, even though such sincerity sometimes caused pain. He was unquestioningly loyal to all truth.

"But the Master was so reasonable, so approachable. He was so practical in all his ministry, while all his plans were characterized by such. sanctified common sense. He was so free from all freakish, erratic, and eccentric tendencies. He was never capricious, whimsical, or hysterical. In all his teaching and in everything he did there was always an exquisite discrimination associated with an extraordinary sense of propriety.

"The Son of Man was always a well-poised personality. Even his enemies maintained a wholesome respect for him; they even feared his presence. Jesus was unafraid. He was surcharged with divine enthusiasm, but he never became fanatical. He was emotionally active but never flighty. He was imaginative but always practical. He frankly faced the realities of life, but he was never dull or prosaic. He was courageous but never reckless; prudent but never cowardly. He was sympathetic but not sentimental; unique but not eccentric. He was pious but not sanctimonious. And he was so well-poised because he was so perfectly unified.



"Jesus' originality was unstifled. He was not bound by tradition or handicapped by enslavement to narrow conventionality. He spoke with undoubted confidence and taught with absolute authority. But his superb originality did not cause him to overlook the gems of truth in the teachings of his predecessors and contemporaries. And the most original of his teachings was the emphasis of love and mercy in the place of fear and sacrifice.

"Jesus was very broad in his outlook. He exhorted his followers to preach the gospel to all peoples. He was free from all narrow mindedness. His sympathetic heart embraced all mankind, even a universe. Always his invitation was, 'Whosoever will, let him come!'

"Of Jesus it was truly said, 'He trusted God.' As a man among men he most sublimely trusted the Father in heaven. He trusted his Father as a little child trusts his earthly parent. His faith was Perfect but never presumptuous. No matter how cruel nature might appear to be or how indifferent to man's welfare on earth, Jesus never faltered in His faith. He was immune to disappointment and impervious to persecution. He was untouched by apparent failure.

"He loved men as brothers, at the same time recognizing how they differed in innate endowments and acquired qualities. 'He went about doing good.'

"Jesus was an unusually cheerful person, but he was not a blind and unreasoning optimist. His constant word of exhortation was, 'Be of good cheer.' He could maintain this confident attitude because of His unswerving trust in God and His unshakable confidence in man. He was always touchingly considerate of all men because he loved them and believed in them. Still he was always true to his convictions and magnificently firm in his devotion to the doing of his Father's will.

"The Master was always generous. He never grew weary of saying, 'It is more blessed to give than to receive!' Said he, 'Freely you have received, freely give! And yet, with all of His unbounded generosity, he was never wasteful or extravagant. He taught that you must believe to receive salvation. 'For every one who seeks shall receive.'

"He was candid, but always kind. Said he, 'If it were not so, I would have told you.' He was frank, but always friendly. He was outspoken in his love for the sinner and in his hatred for sin. But throughout all this amazing frankness he was unerringly fair.

"Jesus was consistently cheerful, notwithstanding he sometimes drank deeply of the cup of human sorrow. He fearlessly faced the realities of existence yet was he filled with enthusiasm for the gospel of the kingdom. But he controlled his enthusiasm; it never controlled him. He was unreservedly dedicated to 'the Father's business.' This divine enthusiasm led His unspiritual brethren to think he was beside himself, but the onlooking universe appraised him as the model of sanity and the pattern of supreme mortal devotion to the high standards of spiritual living. And his controlled enthusiasm was contagious; his associates were constrained to share his divine optimism.

"This man of Galilee was not a man of sorrows; he was a sower of gladness. Always was he saying, 'Rejoice and be exceedingly glad.' But when duty required, he was willing to walk courageously through the 'valley of the shadow of death! He was gladsome but at the same time humble.

"His courage was equaled only by his patience. When pressed to act prematurely, he would only



reply, 'My hour has not yet come. He was never in a hurry; his composure was sublime. But he was often indignant at evil, intolerant of sin. He was often mightily moved to resist that which was inimical to the welfare of his children on earth. But his indignation against sin never led to anger at the sinner.

"His courage was magnificent, but he was never foolhardy. His watchword was, 'Fear not.' His bravery was lofty and his courage often heroic. But his courage was linked with discretion and controlled by reason. It was courage born of faith, not the recklessness of blind presumption. He was truly brave but never audacious.

"The Master was a pattern of reverence. The prayer of even His youth began, 'Our Father who is in heaven, hallowed be your name.' He was even respectful of the faulty worship of His fellows. But this did not deter him from making attacks on religious traditions or assaulting errors of human belief. He was reverential of true holiness, and yet he could justly appeal to his fellows, saying, 'Who among you convicts me of sin?'

"Jesus was great because he was good, and yet he fraternized with the little children. He was gentle and unassuming in his personal life, and yet he was the perfected man of a universe. His associates called him Master unbidden.

"Jesus was the perfectly unified human personality. And today, as in Galilee, he continues to unify mortal experience and to co-ordinate human endeavors. He unifies life, ennobles character, and simplifies experience. He enters the human mind to elevate, transform, and transfigure it. It is literally true: 'If any man has Christ Jesus within him, he is a new creature; old things are passing away; behold, all things are becoming new.'" (1101,#7)

I really won't use the 3-hour sermon tonight. I think it would be fun if we could talk a little bit. I wanted to talk to you just enough, and read you just enough, to get you stirred up. Are there any questions you'd like to ask?

Audience: \*\*\*

Oh. Berk said would I define religion. I'll try to. I once collected around 30 different definitions of religion. All by different authorities. And no two agree. I would define religion -- better still, let me describe my religion. Could I do that?

I can do that more simply. Somewhere, at the center of all things, is the boss. And down here on earth are the boss's children. And they should be treated accordingly. That's my religion.

If you want me to discuss my theology with you, it will take more than 3 hours. But my religion is a very simple one....Somewhere, at the center of all things, is the boss. Down here are the boss's children. They should be treated accordingly.

The formal definition of religion is this: Some kind of a belief in some kind of a supreme being. Some kind of hope of immortality. And some kind of ethics, deriving from the relationship of God to other men.

Most religions will qualify on that basis. Now, the minute you leave God and man's relation to God, no two religions are in agreement, ~~Comments and questions.~~ /



Lord, if you disagree with some of this, let's have at it

Does somebody want to stand up and say, "I think you're crazy as a loon?" Well, we'll discuss relative sanity, then.

Audience: Laughter.

Sure. You want me to read you some more from this? Audience: (can't hear tape indicated hereafter by: \*\*\*)

I'm reading from The URANTIA Book. Audience: What page?

Audience: Laughter.

Oh. I'll tell you. This last section I read is on page 1101. Its the entire-end of the Paper. Its Section 7, entitled, "The Acme of Religious Living." The last thing I read you is page 51, starting with paragraph 5. These statements are introduced by the statement, "All evolutionary creature life is beset by certain Inevitabilities. Consider the following." We call these 9 points the Inevitabilities: Courage, faith, hope, altruism, and so forth.

Question.

BIL IS ASKED ABOUT THE BOOK

Audience: Where do you get the word, "Urantia." Is it mentioned in the Bible?

This book tells us that "Urantia" is the name of this world. It's their name for this world.

The universe supervisor's name. This book claims to be written by people who do not have skin on them. Do I make myself clear?

Audience: Well, I'm not quite sure ... Audience: Laughter.

It claims authorship that's superhuman. I might as well say that right out in front of everybody. It's like admitting you're illegitimate. When you call yourself a bastard, what can they say after that? I mean, you've said it. We might as well this one out on the table.

Audience: Laughter.

Audience: It was written by a number of unnamed people? No, they name themselves in here.

Audience: They name themselves. Yes. But they're not any names I ever ran into before, except in the scriptures.

That's correct. This book is written in 4 parts.

Audience: The authors of the book, they have written their ideas of Urantia?

In part.

Yes. They write about God, the universe.



Well, they don't base it particularly on the Bible. They base it on their own personal experience.

In part, yes. And part of it's a long ways away, too. This book starts out at the center of all things and deals with the subject of God. It proceeds outward, dealing with his associates. It covers the central universe, and comes on out into the evolutionary creation.

It finally gets down to talk about this planet. It gives a history of this planet. And the latter third of the book is devoted to the life and teachings of Jesus.

Audience: Wouldn't that be the criticism you just made of most religions? \*\*\*.

The book apologizes for dealing with things and says it will shortly be out of date when further scientific discoveries are made.

It doesn't claim infallibility in that area.

Audience: In other words, it was written for a better understanding of the Bible and everyday life ...

That's one way of looking at it, yes. Yes, they're quite apologetic on their dealing with physical things. As they say, the best we can do is to give you a unified picture as of about where you are now. And this will shortly stand in need of revision, because we cannot anticipate the discoveries of the next 1,000 years. This would be unearned information.

When I use the word "people," I'm not referring to human beings.

Audience: You're referring to personalities.

I'm referring to superhuman beings.

~~Audience: Laughter. You got me laughing right there \*\*\*~~

You know, years ago, I used to wonder --

Years ago I used to think about what would happen when this was published, and I said to myself, "Willy, are you going to have guts enough to stand up in front of people and tell them that this is a revelation that wasn't written by people"? And here I am, saying it

I'd like to ask you a question. Don't you think the English is rather lovely? The whole book is written in a style that I find very engaging.

~~Audience: Bill, you might just \*\*\* and that you have spent "Y" number of years -- I'll let you fill in the number -- in pursuing it Tell it in your own words.~~

~~I'd rather tell them in yours, Clyde.~~ As far as I can tell, this book is what it claims to be. I am a very unlikely person to be associated with something like this because I'm a natural born skeptic. I'm not a natural believer. And for a long time, I thought, how can I express an opinion about this book which is totally defensible? And here is the way I elect to word this opinion. If this book is not what it claims to be, I can't prove it And I've had an excellent opportunity to investigate it for



more than 20 years.

One of the first things that checked into, many years ago, was where is the gold-plated Cadillac? You know, there's always a in something like this, and somebody is banking sums of money. Well, I can't find the gold-plated Cadillac. My personal experience with it is: it's been mildly expensive to be associated with it. I think that's been true of everyone who's been connected with it. It hasn't broken anybody, but it's cost a few dollars to be connected with this thing.

I was very happy when we published our accounting for the money it took to publish this book. And I told the Foundation treasurer, I said, be sure and put down, "Administrative Expense," because I want to write the word, "None" in there. This is usually where all the loot is buried. There was no expense, other than copyright fees and whatever the attorney charged. Beyond that, the rest of it went to the publisher

One human being got paid to read this book. That was a professional proofreader by the name of Flannigan, a good, devout, Roman Catholic. And I always have wondered what she thought about it.

Audience: Laughter.

We borrowed her from R.R. Donnelly and Sons, and paid her the salary that Donnellys would have paid her to prepare the text for the printer.

I never inquired what Flannigan did with the money. It was her money. Let me read you a little piece out of here. They're discussing -- I can't use their terminology, because I'll sink into a morass of definitions. So let me use my terminology.

THE MANSION WORLDS

This book presents a concept that we are at point alpha and that God is at point omega. Are you with me? And they're discussing what happens at point beta. Where we go when we leave here. The so-called mansion worlds. Which is what Jesus referred to when he said, "In my Father's house are many mansions."

And they're talking about our relationship to angels up there. And I get quite a kick out of this. They're talking about Recorder-Teachers:

"These angels are all in the chain of recorders extending from the lowest to the highest custodians of the facts of time and the truths of eternity. Some day they will teach you to seek truth as well as fact, to expand your soul as well as your mind. Even now you should learn to water the garden of your heart as well as to seek for the dry sands of knowledge. Forms are valueless when lessons are learned. No chick may be had without the shell, and no shell is of any worth after the chick is hatched. But sometimes error is so great that its rectification by revelation would be fatal to those slowly emerging truths which are essential to its experiential overthrow. When children have their ideals, do not dislodge them, let them grow. And while you are learning to think as men, you should also be learning to pray as children.

"Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct pertaining to life, which is the law. Falsehood is not a matter of narration technique but something premeditated as a perversion of truth. The creation of new pictures out of old facts, the restatement of parental life in the lives of offspring--these are the artistic triumphs of truth. The shadow of a hair's turning, premeditated for an untrue purpose, the slightest twisting or perversion of that which is principle--these constitute falseness. But the fetish of factualized



truth, fossilized truth, the iron band of so-called unchanging truth, holds one blindly in a closed circle of cold fact. One can be technically right as to fact and everlastingly wrong in the truth." (554.1ast,555.1-2)

Isn't that intriguing?

Yes, you're on page 554, starting with the last paragraph. Would you like a little more of that? Style? They're talking about the Ministering Reserves:

" . - these transition ministers draw the nearest to humans of all orders of seraphim, and many of your leisure moments will be spent with them Angels take delight in service and, when unassigned, often minister as volunteers. The soul of many an ascending mortal has for the first time been kindled by the divine fire of the will-to-service through personal friendship with the volunteer servers of the seraphic reserves." (555.3)

"From them you will learn to let pressure develop stability and certainty; to be faithful and earnest and, withal, cheerful; to accept challenges without complaint and to face difficulties and uncertainties without fear. They will ask: If you fail, will you rise indomitably to try anew? If you succeed, will you maintain a well-balanced poise--a stabilized and spiritualized attitude -- throughout every effort in the long struggle to break the fetters of material inertia, to attain the freedom of spirit existence?" (555.4)

I like that part there. They're almost as afraid of success as they are of failure.

"Even as mortals, so have these angels been father to many disappointments, and they will point out that sometimes your most disappointing disappointments have become your greatest blessings. Sometimes the planting of a seed necessitates its death, the death of your fondest hopes, before it can be reborn to bear the fruits of new life and new opportunity. And from them you will learn to suffer less through sorrow and disappointment, first, by making fewer personal plans concerning other personalities, and then, by accepting your lot when you have faithfully performed your duty." (555.5)

"You will learn that you increase your burdens and decrease the likelihood of success by taking yourself too seriously. Nothing can take precedence over the work of your status sphere--this world or the next Very important is the work of preparation for the next higher sphere, but nothing equals the importance of the work of the world in which you are actually living. But though the work is important, the self is not When you feel important, you lose energy to the wear and tear of ego dignity so that there is little energy left to do the work. Self-importance, not work-importance, exhausts immature creatures; it is the self element that exhausts, not the effort to achieve. You can do important work if you do not become self-important; you can do several things as easily as one if you leave yourself out. Variety is restful; monotony is what wears and exhausts. Day after day is alike--just life or the alternative of death." (555.last)

Interesting? No questions? No comments?

Audience: What page?

That's on 555, one, two, paragraph three. It's going right on from where I was reading.



MOVE TO END OF FIRST SECTION

Oh. From this book I get a picture of thing, meaning, and value -- that's right from the book, incidentally -- which helps me a great deal in thinking straight. I can accept science, and I can have a religion. I just don't have any conflict between them. Because my religion stays in the domain of values. My science stays in the domain of things. And I'm very intrigued to reach out with philosophy to hook up the two. This is all the way through the book

The first 10 Papers -- or chapters -- in this book deal with Deity. The 11th and 12th chapters deal with the material universe, and a material governor of the material universe. As they say, God is spirit, but Paradise is not. Paradise is the absolute of things. Or, stated simply, it is the machine which God built for the same reason that we build machines. To perform routine and repetitive acts. The acts of material governance of a material creation.

You know, if you stay quiet, I'll read you some more.

Audience: \*\*\*.

I don't know. If I were to guess -- we go from alpha to omega -I would guess 50 billion years. This book deals with concepts that are large. There's an innocent little paragraph in Paper 11. It's only about so much text. But I worked out the mathematics that are implied in this paragraph, and I found myself dealing with exponents of 4 digits. That's a very big number. Exponents running into 4 digits. That's the biggest number I've ever had any personal dealings with. ~~That's bigger than a jillion, that's a gazillion.~~ Question.

Audience: I think I \*\*\*. If we have to go to work out our particular karma, through this evolutionary process \*\*\*, and you have the father's plan on which to do this, my question is, why were we given volition \*\*\* why were we given volition before we came? \*\*\*.

KARMA

I'm having to work on 2 levels. I know what you mean by "karma," and I'll try and relate it to this book. Is anybody here unfamiliar with the term karma? Well, karma is simply this. This is good Buddhism or good Hinduism. When you die, if you have any unfinished business, you've got to be reborn again to finish the business. That's as simply, I think, as you can state it.

We don't start with any pre-existerit karma. Whatever unfinished business we have, is of origin in this life. This is the first life. The concept of karma is not used in the Papers, but I can relate it to the Papers. Its not inconsistent with their teaching. Because when you wake up on beta, having left alpha, you wake up there with all of your unfinished business. The only thing that's happened to you is this. You now speak of death in the past tense. You have died. It's not that you're going to die.

There's one other difference. The working out of karma generally supposes a spiraling operation. Mostly right here on this space stage. And you spiral up, or if you're a louse, you spiral down, you know? You wind up with more karma. You've got more debits than credits. You've got a bigger overdraft to work out.

The Papers teach that the thing is a straightaway ride, embracing many lives, many stopping places, but you never retrace your steps. From alpha to omega.



But the concept of karma, continuity, is not inconsistent with these teachings.

Audience: I don't think I made my question clear.

Audience: Let me give a simple example. In your last life, hypothecate that you were extremely selfish, so in order to work out this problem, you come back. And before you were born, you knew that this was the thing that you had to work out, and yet your next life, through volition that God has given you, and free will, you pile up more \*\*\* and credits and so forth. The inconsistency that I see is, why would you have a plan to work out in the first place, and then turn around and let God give you a weapon with which not to work the plan out?

Well, let me again reiterate: There was no previous life. This is the first life. This is the first life. And, you do have free will. And you have it for the simple reason that God wants children and not robots.

Let me appeal to those of you who have experienced parenthood, either biologic or sociologic. One's as valid as the other. Consider a sultry Saturday afternoon. It's muggy. The air conditioner is broken down. And the children are being utter little savages. They have thrown things at each other. You have tried psychology. It's failed. You've tried reason. Logic. Philosophy. Religion. They've all failed. At this point, you apply brute force. And it succeeds, because you're bigger than the children. That's the only reason it works. You put them to bed, in separate rooms. You do this so they won't damage each other.

~~Audience: Laughter.~~

And then you retire to wherever you retire, and you contemplate your failure as a parent. Have any of you had experiences like this?  
Or do you rationalize? Rationalizing is "Lying to yourself."

~~Audience: Laughter.~~

Now, at this point, you are in a position -- especially if the children are very young -- to get just a touch of how God must look at mankind and all his hell-raising. Wars and atom bombs and things like that, you know

Stop and think. If you could trade these kids in for a couple of robots who look just like children, never get out of line, operate perfectly, never do anything nasty or mean, would you make the swap? The thought's horrible, isn't it? Now, what is so horrible about it? It's because the robot could never kiss back. A child can. A child can love you. You can't make the child love you. But the child can love you.

And, to me, the evil in the world is a very simple thing for any parent to understand. God wants children, not machinery. And that means he's got to give unwise, immature beings free will -and this makes tragedy inevitable. And there is no other way to have children. And he will cheerfully put up with all our hell-raising for the sake of having sons and daughters. He's not interested in \*\*\* power tools.



It's exciting. Believe me, it's exciting.

~~Audience: Bill, Mr. Butler --~~

Yes?

MANSOUR

Audience: \*\*\* are there steps, do these steps go with the Greek alphabet?

No, those are my terms. The Papers use different terms. But it would be hard to define them. You know, you get into a lot of discussion on definitions. If I say alpha and omega, everyone knows what I'm talking about. We're at alpha. God is at omega. We hit next beta, then gamma, then delta - what comes after delta? Epsilon, and so forth.

There's a series of steps which bear different names, but they come in sequence.

There is a definite number-, Yes. Here. The first thing they do when we the and wake up. They complete our unfinished business, or give us a chance to. Because we die too soon. And they put us in the -- well, its sort of like a cosmic incubator. It's not an incubator, it's a planet But it serves the same purpose in the cosmic economy that an incubator does for a prematurely born baby.

We're entirely too animalistic when death overtakes us. We have yet to eradicate such animal vestigial traits as -- and these are horrible - these are worse than the 10 commandments: Procrastination, equivocation, problem-avoidance, unfairness, ease-seeking. This is the badge of the mammal.

Now, when we have de-animalized ourselves, then they set about to help us achieve real unification of personality. Stop the civil war. You know how you decide to something, but you qualify it, you hedge it? You learn to make whole personality choices. They de-neuroticize us after they've de-animalized us.

At our next spot, they socialize us. They have us live with people who are, by design, difficult to live with. Not mean, just alien. Very alien. Hard to understand. When we learn to live with these folks, we can learn to live with anybody. We have got real chrome-plated ethics.

And then -- but not until then -- do they seriously start to spiritualize us. When we've achieved spirit status, we move on, and guess what we study next? Physics. That came as a shock to me. Then I got to thinking about it. How better could you understand the physical universe than when you have removed yourself from it You're no longer a physical being. Now you can really understand physics, chemistry, astronomy, and what.

At our next tarrying point, we are grounded in philosophy. And at our last tarrying point in time and space, we receive our final, spiritual training. We write our PhD thesis and stand our orals. And we graduate from the university of time and space, and then we matriculate as freshmen in the university of eternity.

Would you like me to read you what the course book offers there? This is good. We have just now gotten to the university of eternity. This is real good. You know, if any of you folks are lazy, I advise you to leave right now. This does not appeal to lazy people.



"These pilgrim helpers, functioning on the seventh circle of Havona worlds, conduct their work for the ascending mortals in three major divisions: first, the supreme understanding of the Paradise Trinity; second, the spiritual comprehension of the Father-Son partnership; and third, the intellectual recognition of the Infinite Spirit- Each of these phases of instruction is divided into seven branches of twelve minor divisions of seventy subsidiary groups; and each of these seventy subsidiary groupings of instruction is presented in one thousand classifications. More detailed instruction is provided on subsequent circles, but an outline of every Paradise requirement is taught by the pilgrim helpers." (291.2)

"That, then, is the primary or elementary course which confronts the faith-tested and much-traveled pilgrims of space. But long before reaching Havana, these ascendant children of time have learned to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable. Long since, the battle cry of these pilgrim became: 'In liaison with God, nothing--absolutely nothing--is impossible.'" (291.3)

Someday we graduate from the university of eternity. In the process of our progress through this intriguing final school, we find God. We encounter and we achieve sufficient recognition to constitute minimum personality contact. This is just the bare recognition of God. And then, on to service. It's an intriguing story.

---

Audience: A moment ago, its your interpretation, you two I know \*\*\*.

Audience: Students of this book. But --

I am a student As to whether I'm a teacher or not, that's moot.

Audience: But when your Adjuster \*\*\* that YOU become \*\*\* to fuse or not to fuse \*\*\* that they become a parent to you in this life \*\*\* five years -

They arrive at the age of five years.

Audience: ... and they have before waited a long, long time, where did they. \*\*\*.

In the near regions of Paradise. On their home world.

Audience: And how did they choose?

---

Well, you've asked a lot of questions now. Let's take 'em one at a time. Adjusters are from eternity. They are not time beings. So a long or a short wait would be utterly meaningless to a Thought Adjuster-

ADJUSTERS

A Thought Adjuster is a fragment of God, which indwells human beings. Time has no meaning to an Adjuster. Space does. The Adjuster knows where he is, but the when is of supreme unimportance. The Adjuster has waited for all past eternity for this, so the wait is much longer than you figure. The Adjuster waits on the Adjuster's home world, which is in the near regions of



Paradise. In the near regions of Omega. The Adjuster volunteers to come down here and live with you after the Adjuster has studied a working model of your mind. They pick up the gene pattern. They forecast what you could be. They forecast your intellectual potential, your spiritual potential, your capacity to unify mind and spirit -- to grow a soul -- and the Adjuster studies you as you are projected, just exactly the way an architect would draw the blueprint of a building-to-be. Do you follow me? So they project a human being to-be. Your Adjuster knew all about you before ever volunteering. And your Adjuster comes down with God's plan for your life. Which, I suspect, each of us proceeds to louse up almost beyond recognition. So every so often, the plan comes back, and there's a great big, "rework" tag hung on it. This won't work anymore because an essential part has been removed by the fatheaded decision of this human being. So now we reconstruct it. We can't have the 14-story skyscraper anymore. This would be a wonderful building. We're down now to a modest split-level ranch house.

Audience: \*\*\*.

No, not so long as there's a Chinaman's chance. They keep re-planning, re-working the plan. They never hang a "scrap" tag on it a "rework" tag will get by. Question?

Audience: How do you account for the differences in the \*\*\*... between mortals?

They have different heredity. And unfortunately, people don't always breed wisely. And if two awfully slow thinkers get together to have a family I'm afraid the chances are the IQ's in that family will be rather low. And since they have free will, what's going to stop them? Conversely, if you have selected strains - and the way you get selected strains is to kill off a lot of people -- then you get lots of ability.

Example: Lets contrast two islands. May we? Let's contrast Iceland and Newfoundland. Both settled by Northern Europeans. It was easy to settle in Newfoundland. They came late, there were fishermen, technology was pretty good, no great mortality. Iceland was settled 600 years before Newfoundland. The technology was very primitive. Iceland was settled in the 900's. They died like flies. Only the strong, only the wise, survived. The Iclander helped this along. I was shocked to read that a sheriff in Iceland in the Middle Ages had authority to emasculate any male who was a beggar. Stop the breeding. A priest had the authority to refuse to marry any couple if one or both of them were illiterate. If you were shipwrecked on the shores of Iceland, in let's say 1550, and you were a Frenchman, you would meet a shepherd, and let's say you were a scholar, you would discover he could speak Latin. You could converse with him.

Newfoundland has been unable to balance its budget in recent years. It had to give up its status as a crown colony and appeal to London for help. Iceland has never asked for help from anyone. There are about 3 public libraries in Newfoundland; there are 50 in Iceland. There are just a few professional publications in Newfoundland; Iceland is prolific, with publications covering veterinary surgery, the medical arts, dentistry, architecture, music, writing, and what not. The percentage of names of Icelanders who appear in the Encyclopedia Britannica is all out of proportion to the population. This, I think, is how you get superior strains.

The same applies in New England, where the earlier strains -and the mortality was frightening, fearful -- but the strong, the smart, survived. The later strains gradually grade down to the American average. The early strains had more progress, better Dunn and Bradstreet ratings, more



college presidents, more members of the American Congress. And so on.

Audience: Now if there are no sizes in \*\*\*.

Well, the dumb folks have just as good a chance with God as the smart ones, but they don't make the same contribution to Human civilization.

Are you satisfied with the answer?

Audience: Yes.

On brain power? Its breeding and natural selection, as nearly as I can determine.

The soul originates when this fragment of God invades the human mind sometime about the fifth year of life. This results in a conception; the human mind is the womb of the soul, the mother of the soul. The fragment of God is the father of the soul, and the soul is an embryonic reality, slowly growing within the womb of the mind, just as a child grows in its mother's womb. And if we live long enough, and we're civilized enough, we might die with mature souls, instead of having to go to these incubator worlds to complete the de-animalizing process.

Audience: \*\*\*.

Oh. I think the Adjuster's referred to as, "the true light which lighteth every man that cometh into the world." You know you derail me when you ask me to quote the Bible.

Audience: Laughter.

I do know it but I have to shift gears. Question? How long are these people going to sit here, Clyde?

Audience: \*\*\*.

Well of course they never do. \*\*\*.

If you all aren't going to ask questions, then I'm going to read you one more passage in Cliff.

Audience: I'd like to know how would you know whether or not



after you die, whether you're going to make it or not . . . assurance \*\*\*.

ADD TO MANSION  
WORLD DISCUSSION

You've got to figure that out for yourself

Audience: \*\*\*.

I wanted to avoid that. All right You don't have that assurance. And if you did, that very assurance might ruin your chances. 'Cause you might get real smug, and high and mighty, and top-lofty, you know, like some Methodists.

Audience: Laughter.

That's right Or some Presbyterians. If you believe in predestination, and you're predestined to survive, you can be socially frightful to your poor benighted associates.

Audience: \*\*\*.

~~No~~ But You're inspired to keep on trying. I'm not sure I'm gonna make it But I sure am full of hope. I'm not in the least afraid, but I sure don't feel smug about it, either. I feel thoroughly challenged. I'm speaking for myself. That's the only person I can speak for with assurance. And I have no formula as to what is God's will. I've listened to people explain God's will to me. But they're often these Pollyanna's, you know -- you smile at people, and you're polite to people. That's manners, not religion.

Audience: Bill, what does the Book indicate that would give you a chance of survival? What are you actually supposed to do? \*\*\*. Could you give us a little more explanation on that? Are we to be altruistic?

God has extended an invitation to us. Now, we can come if we want  
... as Jesus so aptly pointed out, in the story of the marriage feast, you know, an invitation was extended. And some of those who felt pretty assured of their social acceptability in that household were too busy. So they didn't come to the marriage feast. And a lot of folks who never expected to be invited, got invited I think it's a good thing that we don't know, or we might be like, you know, the guy who married a wife who can't come, I've got this piece of business to finish up, and I'm too busy, and so on and so on

Audience: Well, that's not what I meant at all. I feel like if you're sincerely making an effort to do something, you have to have the feeling within yourself that you're accomplishing something.

~~I think I'm growing.~~

Audience: I beg your pardon?

I said I think I'm growing. Now, whether I'm growing fast enough is moot

I think you get these feelings.

Audience: \*\*\*.



I tell you, I've talked to some folks who "have it made." And they send such a chill through me, that I lean a little bit in the other direction. You follow me? I've talked to some folks who were "going to survive." They say so. I hope they're right.

Audience: Bill, if the mind is the womb in which the soul is born --

Is conceived.

Audience: Is conceived, by a fragment of God, then where does love, the cohesiveness, appear?

Where does love appear?

~~Audience: Yes, mind can't be love.~~

No, but personal mind can know love.

Audience: \*\*\*

Sure, the Adjuster teaches. The Adjuster hails from the source of love.

~~Audience: Then this is the prerequisite though, actually, for development~~

~~Well, this is the equipment we all have.~~ As the Papers state, unless a divine lover lived in man, he could never altruistically love. ["Unless a divine lover lived in man, he could not unselfishly and spiritually love." (2094.last)]

Audience: Well then, does this little phrase then from the Bayaha-Gita imply a reasonable truth, that "love is the root in which the Godspell lies to be awakened."

~~No.~~ "Love is the desire to do good to others." (648.last) That's love in action. Love is the product of a complete human being, who is a person, who has freewill, he has a mind, he has a growing soul, he's indwelt by God. And he looks out at his fellow man and he says, "they're God's children, too." And so he loves them. And when in turn he loves God, we call that worship. To me true worship is nothing but the love which a creature bears for the Creator. Worship asks nothing and expects nothing. Prayer, you're asking for something, wisely or unwisely.

The formula for survival, if I had to pick one, I'd pick the great commandment: "To love the Lord your God with all your heart and all your soul and all your strength and your neighbor as yourself- (1805#7,1809.3).

If there is a formula, there it is. If this you do, you'll grow. You can't fail to grow. Because even if you're a fathead in the manifestation of your affection -- and God knows that many a do-gooder is an awful pain in the neck, you know. You'll learn, by mistakes. And you'll improve your techniques.

I'm going to read one more thing, and then I'm going to quit 'cause I'm getting tired.

They had me working all day. I want to read you the introduction to Paper 1, because this comes as near telling you what this Book is about as any single \*\*\*



Audience: Well, it had to be.

And all the philosophies that I could read -- and I read a number of them -- all ended up the same way, so you end up with the same pattern, and, again, it is boring. \*\*\*. This will never get boring. I don't think I don't think so.

Audience: If you're static - You stick to your concept

Audience: You start smelling.

Yes. Only God could be static and still grow. Audience: Because he is God. He's infinite. He is God. The rules just don't apply there.

Audience: Wonderful, wonderful, you know?

Audience: Well, that was really a show-stopper for me for a minute, as we were going along there, because that just blew everything I'd thought of all to pieces.

Leona, let me show you something here. Turn to page 2.

Audience: Laughter.

Audience: Oh boy. Oh, that's what I like. Audience: That's a nice way to start

Look down a little bit to near the bottom of the top third of the page. About paragraph 1, 2, 3, 4. "Deity functions on personal, prepersonal, and superpersonal levels." Forget that. "Total Deity is functional on the following seven levels. 1. Static -self-contained and self-existent Deity."

Now, you're not afraid of that anymore, are you?

"2. Potential -- self-willed and self-purposive Deity.

3. Associative -- self-personalized and divinely fraternal Deity."

Audience: And I have a little note, but I've never gone back and explored it

Right. Now, this is our whole -- our whole story of the zero age is an exploration of just those 3 sentences.

Audience: Pre-creation. I have it written down that you gave here sometime.

Three sentences, that's all its talking about. Only, I want to go back of static in our first prologue, because there's something that is bigger than all of this. And I use the term "the infinite." And the infinite is revealed to me as God.

Audience: In fact, I can hardly understand it.

Audience: Actually, I think it gets more intriguing the farther you go with it.

Audience: Bill, you still got more to go on the 26th year. About a couple of miles.



When was this?

Audience: Didn't you get bored about the 26th year you had the Papers?

No ...

Audience: You got bored with that physical ailment? Wasn't it your 26th year when you fell and really got a chance to read the book? Deep thinking?

I have stayed away from this book for a while. It's like letting your acreage lie fallow.

Audience: Letting the seed develop?

That's right And then I've come back to it ... \*\*\*.

Yes. Too much of this is like too much of anything. I've let this sit for a couple of years. Years ago. I don't anymore, now, because we have the book, and I'm perambulating around.

Audience: It's beautiful word use, I like that.

Audience: The first few years I had it, it scared me to death. Now, Let's see where --

Audience: \*\*\*. Dog meat, oh, that's what It's been to Chuck.

Audience: The word is bug, \*\*\*, in the common vernacular.

Audience: Never say it was \*\*\*, it was dog. Yeah, after a while you get used to it, and you can live with it

Audience: I sure had to change my ideas.

Audience: I'd like to ask you something. I'm not taking issue, but I'd just like a little more explanation on the word static that you used. It's always been one of my pet things that nothing can be static and live - it would stagnate. And you used the word static in a different way than I've ever had it used before. Than I've ever heard it used before. As being a very living kind of thing. And static, I had said perfection, to me, as far as I can conceive of perfection, couldn't be static, or it would stagnate.

I think your statement is practically correct I've used this in connection with God.

Audience: It's a different way than I've ever thought of it.

Yes, that's right I think that would be true of any creature, or of any subabsolute being They couldn't be static. They'd have to be growing-

Audience: It has to be this.

Right.



NEW START

Audience: Sure, I mean It's obvious.

It's the underlying principle. And this is what we're seeking for. And that's what I'm trying to distill out of this book. The story that's implied in this book, which you can interpolate and extrapolate from what they say, without anything freakish or bizarre, just reasonable reasoning. It tells me that the quest of quests is the attempt to find this infinite. I'm convinced I never will. I'm also convinced I will never be stopped. These 2 conclusions I've reached.

Audience: Say those again, please.

I never will find the infinite, but nothing will ever stop me in the quest-

Audience: He just got through saying in different words, I know I never will understand it, but I'm going to keep on --

Audience: I know where I want to go, now whether I ever get there or not is really immaterial, as long as I don't get stopped in MY -

You'll never be stopped. You have the equipment When I analyzed -- I got laid up for 6 weeks with laryngitis, and for 6 weeks I sat at a typewriter. I found out the perfect way to work was to sleep twice a day and work twice a day, so you're fresh twice instead of once.

Audience: Laughter. \*\*\*.

Well, I slept mornings, and I slept early evenings. I worked afternoons, and I worked from midnight on.

Audience: It's quiet then, anyway.

Oh, God, yes. And you finally get to the place where you've moved on in concept to where you can think in an area. And I analyzed what kind of growth is going to take place when the whole Master Universe is done. This is post ultimate growth. Or absolute growth. I analyzed the conditions. Then I analyzed what kind of equipment do human beings have.

Audience: And you in particular, because you were doing it?

No. Anybody.

Audience: Anybody.

Anybodys got this equipment

Audience: Everybody being equal.

Right

Audience: All right.



~~And~~ human beings have got ~~2 things. They've got~~ 2 priceless possessions. They get them both from God. Number 1, your personality. Our personality has got a potential of 7 dimensions, only 3 of which are expressible as long as we're finite creatures. 3 of them are expressible on the absolute level. There's in between. That's neither absolute nor finite. But the final dimension of human personality is capable of sub-infinite penetration of the absolute level.

Now, I analyzed that to mean just this. I can never encompass that level, but I can get there and keep on growing. And, of course, when they say sub-infinite, I buy that, I'll never be an infinite being. But nothing is going to stop my growth.

The second piece of equipment I've got is this priceless fragment of God. And nothing's ever going to stop that. There's a gas tank that's never going to run empty.

~~Audience: How can we destroy it?~~

~~We can alienate it. But those 2 things tell me that we have the equipment right now --~~

~~Audience: We always had it~~

~~-- to go the limit. There is nothing that will ever stop us. And~~ The mere fact that the goal is non-attainable doesn't bother me. If you look at the last paragraph in Paper 10. A wonderful old character writes this Paper, he's a Universal Censor, and for some reason or another, I think of an old Marine Corps colonel, who's been everywhere and seen everything, including delirium tremens.

~~Audience: I don't know what it is?~~

~~A Marine Corps colonel.~~ And he's talking about what they're telling the boys in boot training camp. About how far you can go, you know. And --

~~Audience: Boot camp ...~~

Starting at the bottom of page 116, he says:

"It may be possible that the finalizers will partially attain the Deity Absolute, but even if they should, still in the eternity of eternities the problem of the Universal Absolute -- " that's that middle link.

"will continue to intrigue, mystify, baffle, and challenge the ascending and progressing finalizers, for we perceive that the unfathomability of the cosmic relationships of the Universal Absolute will tend to grow in proportions as the material universes and their spiritual administration continue to expand."

In other words, you're trying to encompass something which is growing faster than you're growing. And then:

"Only infinity can disclose the Father-Infinite. "

~~Audience: That statement you made before the last one in the book is like a dog trying to catch~~



his tail, I think.

Um-hum. Or it's like rowing, chasing a motorboat. It doesn't mean you're not making progress. And it also doesn't mean the gap isn't getting worse all the time. But that's all right. We're still making progress. And if we ever came to the end of the road, then we'd know that we would have arrived at the static \*\*\* which is not for creatures.

Audience: That's what I was going to \*\*\* well there it is again, because we can't -- We would become static if we reached that goal. And we would deteriorate.

Right

When people present a static condition as a goal, then you come to the eschatology of Hinduism and Buddhism -- southern Buddhism. Nirvana. Where you unite with the Absolute, or the oversoul. And then you lose individuality. This is the union of the drop of water with the ocean. And from there on out, you can't say what this person is. All you can say is what he isn't.

~~Audience: He's not a person. He's become part of the --~~

He's not a person, He's not not a person. He's not alive. He is not dead. He is not conscious. He is not unconscious. Or they use 2 Sanskrit words which I've learned, "nitta. natta," not this, not that I don't buy something which can only be described in terms of negatives. This (tapping The URANTIA Book) describes something in terms of positives.

~~Audience: You might find personality in this book referred to as a little different than \*\*\*.~~

PERSONALITY IS A

~~It's~~ 4th reality. It's not matter, It's not mind, It's not spirit, but it is real. I use this illustration in one of the Appendices. No one has ever seen "red." Red is a concept. But not a reality. We know red, we perceive red only when we perceive something which is red.

Neither will anyone ever perceive personality as such. We will perceive personality only when we encounter someone who is a person- Personality is pure quality with no quantity whatsoever, whereas matter, mind, and spirit differ in quality, and are also quantitative realities.

Example. In Paper 12, on the Universe of Universes, when they discuss their computations of gravity, they can compute the quantitative output of material gravity, mind gravity, spirit gravity -- but personality gravity is non-computable. Mathematics won't touch it because there's no quantity to deal with, just quality.

Personality is something which God gives living creatures and which does two things to them: First, it puts them in the personality circuit, which is an independent, direct relationship to God -- independent of the Thought Adjuster. And second, these creatures are forever liberated from slavish response to antecedent causation. They don't just fall over like dominoes when the next domino hits them. Which would be characteristic of a piece of machinery. Or a subpersonal thing.

A creature has choice. Not absolute choice, but relative choice. And my favorite illustration is, you can't decide not to have wrinkles in your face, but you can choose which kind you want to have, from frowning or from smiling. That is a choosable proposition.



I think of choice -- real choice, I don't mean trivial choice, shall I have some coffee, that's a choice.

~~Audience: \*\*\*. Laughter.~~

No, that's another choice. But these are such casual choices.

~~Audience: They're insignificant.~~

~~Insignificant choices.~~ But I think of significant choices as taking place in human life in this wise. Let's parallel living experience to a railroad system. When I'm on the straightaway, that's about all I can do is go down the straightaway. I don't have many situations come up. But every so often, I pass over a switch, and every time I encounter that switch condition, I do have the possibility of a choice. And I can throw that switch either way. And these are not trivial choices. These are major choices.

Now, since I have personality, I have prevision. On page 193. I don't just have to learn everything by experimentation. Page 193, the first couple of paragraphs there discuss this point. Because I am a person as well as a conscious being, I have reflective self-consciousness. I'd like to call that, 'second degree consciousness.' I not only know, but I am aware of the fact that I know. This is consciousness of consciousness.

And one of the by-products of this, I think, is the ability to forecast. Which is why we use a different term for animal and humans. We speak of animal behavior but human conduct. I can, when I hit this switch, I have got a telescope -- or binoculars -- and I can look down the road a long ways, and say, "Now where does damn road lead to?" See?

And I don't have to go down the wrong siding necessarily. I can feel out the consequences of action before I take the action. So that, I do not actually have to have experience with evil. I can limit this to experience with potential evil.

Jesus had a thoroughgoing experience with potential evil in his life. He had very little experience with actual evil. Very little. But always, the potential was there. The stimulus to the choosing of the good was present.

Again, page 52. Paragraph 2. Havona natives don't require this. Havona natives, inherently perfect beings, don't require this choice-stimulus. But we do. And if we didn't have it, then we couldn't see the good and differentiate it by contrast. We are aware of -- to use symbolism -- the virtue of white, only when we pause to consider the contrastive lack of virtue in black. We think in terms of opposites. We dichotomize. You know, I think --

And these are the decisions, I think, that you make that determine progress. Now, if you're sincere, you've got some field glasses. You can look way down the road. If you're insincere, you've got warped lenses in there. You're doing a snow-job on yourself. You're conning yourself. You're rationalizing beyond all normal reason. You're justifying your own ego. You are putting your ego at the center of things.

And again, page 142, the only paragraph on the page. When you put your ego at the center of the



personality system, you disrupt the whole cosmic plan. Because the Adjuster is supposed to be at the center of that system.

~~Audience: \*\*\*.~~

~~You just disrupt that particular human atom, that's all, because you've disrupted the nucleus.~~

~~Audience: But could you, with any degree of success, accepting part of this and actually and be using this for wrong choice -- I don't think we could.~~

~~I think you could have intellectual intrigue. I think you could be intellectually intrigued with this book and be spiritually dead. Judas comprehended. He had a much better intellectual comprehension of Jesus' teachings than, say, the Alpheus twins. But if you asked me to make book on Judas's survival, I will quote you odds that he didn't. That's my opinion.~~

~~Audience: I wouldn't take your bet, either.~~

~~No. And I would make book that the Alpheus twins did. At least Jesus intimated to them that there would be a lot of crowds that they would be working together with in the future.~~

~~Audience: However, he did it with forethought, as you said \*\*\*.~~

~~JUDAS~~

~~We kept throwing the wrong switch. And, one day, he formed a habit. And one day, he just threw one wrong switch too many. We're told that up there on the mansion worlds, somewhere along about world Number 5, we fuse with our Thought Adjusters. Now, this does not mean that we've achieved perfection. Far from it. We have most of the Paradise ascent ahead of us. But it does mean, that as far as this choosing business is concerned, we have made a final choice. We have no reservations left. We have chosen to find God and to attempt to do his will. And that choice has been made with such finality, that it is irrevocable. Our purpose has become perfect. Our techniques leave much to be desired, I'm sure. We're awkward, we're bumbling, we say the wrong things, we've got to be moralized, socialized, and what not~~

~~Audience: But no more wrong switches.~~

~~We'll never knowingly throw a wrong switch again. We might inadvertently. Yes, we'll make trouble. Out of ignorance. But never by design.~~

~~Yes. Now, this works the other way, too. There are, I think, to finite creatures some limits of choice. And I think as you start in the middle, and you move Godward, eventually you cross a threshold. And that's when you fuse with your Adjuster. That recognizes the irrevocability of that last choice. You've really said it You're never going to change your mind.~~

~~I think you can start moving in the other direction. And I think, in theological and Urantia terms, when you cross the threshold between sin and iniquity -- this is the threshold in the opposite direction. If you make a final choice against God that results in the final deformation of your character and being, you could never again retrace your steps. I think you can make a final choice in either direction.~~



Somewhere down the pike, Lucifer made such a choice. Lucifer started out in the middle. Lucifer perpetrated evil, not sin. Lucifer was sincere, to start with. At some point down the line, he became insincere. And this happened when he realized that his whole project was ungood.

~~Audience: Ego.~~

Prior to that time, he had reasoned, regardless of the consequences elsewhere, "I'm doing the right thing for my system. This is a good measure for the system. We need something new. This is revolutionary." Well, this is how we make progress. But at some point down the line, he became totally disillusioned. This wasn't good for the system, or Lucifer, or anybody else. He stoutly maintained his position. At that point, evil translated to sin. ~~Now--~~

~~Audience: Do you think he held a grudge against Jesus? \*\*\*.~~

~~I don't know.~~

~~Audience: When Judas. \*\*\*~~

Yeah, I think so. He never quite forgave Jesus for not getting John out of jail. Well, I think Peter and Andrew felt bad about it at the start, but they got over it -- because they loved Jesus. There wasn't anything - except for the failure to love Jesus, there was no jiggery-potpourn that was up that some of the others weren't into as well as Judas. But they loved Jesus.

Audience: And so they --

They were conspiring --

Audience: -- overcame the other things.

Sure. When the blue chips went down on the board, when the mud hit the fan, they were for Jesus. Remember how Thomas used to belabor him? "Don't be an ass and go down there and get knocked off" - to use modern parlance. And finally, when Jesus wouldn't budge, Thomas would say, "All right, boys, it's crazy, but the least we can do is die with him."

Audience: Go for broke.

~~Yes, that would be what Thomas said.~~

Now, at some point down the line, Lucifer became disillusioned. He was offered a chance to accept mercy. He spurned it. It says, mercy is not to be trampled underfoot. ["For mercy is not to be thrust upon those who despise it-, mercy is not a gift to be trampled under foot by the persistent rebels of time." (315.1)] Every time he mercy, he did something to himself. He warped himself a little farther.

~~Audience: He retrogressed.~~

Retrogressed. Or went a little more crazy. And, somewhere down the line, he crossed the threshold.

→ REJECTED



Audience: To use vernacular, a while ago you said \*\*\* wouldn't that be a \*\*\*

Yeah. Certainly.

Audience: In fact, it's a horrible thought

Well, they talk about the Lucifer rebellion. They say this may not sound very much like a war to you - two debates going on, Gabriel vs. Lucifer -- but, they say, this is a much more terrible war than anything you know anything about. You fight wars in terms of life temporal; this war was fought in terms of life eternal.

Well, you see, this is not a mawkish universe. This is a universe that is thrillingly adventurous. And you do go for broke. And you do play for keeps. It's a challenge. It's not a soft, church luncheon with chocolate cake and cocoa and everybody smiling at each other.

That's right. This has got as much challenge in it - infinitely more challenge -- than a war. Or meeting an economic threat. Or standing up and being counted in any difficult situation.

Audience: It's more lasting, too, because it's forever.

Um-hum.

Audience: Well, our choice, it can be our bow line, to where it was a matter of Gabriel and Lucifer, too, to be oblivious.

~~Sure~~ And I'm mindful of what Jesus said. He told the story of the parable of the talents. I've thought about that. I've thought how lucky I have been to have this book. And to get it young, you know, when your mind is pliable. The concepts were easy to take in. I could work with them. I didn't have to work with yam that had been knitted once, you know what I mean?

Audience: Unravel it all and start over again?

Sure. And to have aptitude to work with it. And then I thought of that parable of the talents, and I said, "Buster, you better measure up. There's no \*\*\*. There's no privileges. The more you get, the more you're going to have to account for."

Audience: Responsibility.

Yes. And my personal reaction is, I'm not a bit scared -- but I feel totally challenged. Totally challenged. I just think it's going to take everything I have. ~~Otherwise --~~

Audience: Why shouldn't it?

Well, of course.

Audience: Do you ever get the quote \*\*\* grabbing over it?

No.



Audience: ~~Laughter. (Everyone talking at once) I knew it, I knew it~~

~~Audience: That's when it hits you in the middle, and you break out in a sweat, and you think, I'd better hurry.~~

I'll tell you what I have gotten, though. And what I want to share with as many people as I can. As I worked on this story, I tried to figure out what this book is talking about, and I've learned so much that I never knew was in here before, and That's just this year --

~~I just think it's going to take everything I have. Otherwise --~~

Audience: Why shouldn't it?

~~Well, of course~~

This thing is so big, so beautiful, so grand, so immense, so much bigger than I realized, and so much bigger than I now realize, that how could you miss an excursion like this one?

~~Tell her language has to progress and grow. The slang of today will be --~~

~~Audience: \*\*\* realization or reaccepting the idea of Lucifer \*\*\*.~~

~~No.~~

~~Audience: But I had a different conception of \*\*\*. Every philosopher I read -- including Aristotle -- got me to the same place, and I stagnated \*\*\*.~~

~~I've been down those roads, too.~~

~~Audience: It's no fun, is it?~~

~~No, because they don't know the way out. They get caught in cul-de-sacs.~~

~~Audience: I don't know what that means, but --~~

~~Well, blind -- dead -- box canyons.~~

~~Audience: I could do nothing about the situation I was in, and it frustrated me. \*\*\* And this I don't know the word for.~~

No. When you take inventory of the inevitabilities -- if we're going to have courage, then we have to come up against hardships and . If we're going to be altruistic, then we've got to encounter situations of social inequality. If we're going to have hope we've got to live with insecurities; and recurrent uncertainty If we're going to know what faith really is, then were going to have to know less than we can believe. We're never going to be able to prove things. If we really have got to fall in love with the truth, then we've got to have a thoroughgoing experience with error and falsehood.

If we're going to become real idealists, then we must encounter situations that are not good and not beauty to stimulate our reach for better things. If we're going to find out what its really like to

MOVE TO  
SECTION ON  
INEVITABILITIES



be loyal, we've got to face the potential of cowardice, betrayal, and default And look it right in the eye. If we want to be unselfish, then we've got to live, all our lives, with an animalistic and belligerent self that wants ego expression. And if we really want to find out how sweet pleasure is, we must know pain as a contrast. Now this, to me, is not for pantywaists.

~~Audience: Like darkness is the absence of light \*\*\*~~

~~Yeah. I've always mentally visualized this. I get a lot of this stuff down to very simple symbols to feel them. And I see Ellis Island, where you check in. And if Peter Rabbit showed, that would be all right with me, too. But I see a big archway there. This is the Port of Entry. And on each of the columns supporting this arch, there's a bronze tablet. One on each column. On one it says, "No pantywaists need apply." And on the other it says, "We don't want any S.O.B.'s, either." Now, that's a nice distinction to go down the middle of that road and avoid either ditch.~~

In talking to executives in business, I've portrayed my ideal of a businessman: a man who's wonderfully hard in the head, exquisitely soft in the heart, and has got the two ponies together in harness. This is a very great guy to work for. Or to work with. But, believe me, if he's very soft in the head, he doesn't last very long. And if he's heard in the heart how can you have any loyalty for him?

But I find men like this. They are hard-headed and soft-hearted.

~~Audience: You look for them.~~

~~Yes. They're wise. They're wisely sympathetic, not --~~

~~Audience: Not maudlin.~~

They're never soft, but always kind. And sometimes kindness means being tough.

Audience: Compassionate.

I like to associate those two with the pedigree that they give us over on page 290-291. It says, when you get to Havona, you've got just one aspect to perfection - perfection of purpose. As far as your purpose is concerned, you have obeyed the Fathers command, "Be you perfect even as I am perfect" (290.3). Nothing is going to upset you for long. I mean, you really believe. You've tested this thing. But, in getting there -- jump over to the next page, the third paragraph:

"But long before reaching Havana, these ascendant children of time have learned to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable. Long since, the battle cry of these pilgrims became: "In liaison with God, nothing -- absolutely nothing -- is impossible." (291.3).

Now, this again is no hayride. These people are wearing experiential campaign ribbons by the time they get there. And they've got the battle stars --

~~Audience: And scars.~~



And scars of veterans. I've often thought -- let me read you about my patron saint in here. If the Urantia Brotherhood should ever become Roman Catholic, I'd adopt this guy as my personal saint

~~Audience: Must be Van.~~

~~Oh, of course.~~ Of course It's Van. You see, my problem wasn't Lucifer My problem was the problem of faith and wisdom.

~~Audience: Your faith and your wisdom?~~

~~Yes.~~ It always seemed to me that when you accepted a religion, you tied a bandage around your eyes, and you put out your hands, and you said, "Credo, credirmis," and "the Lord giveth, the Lord taketh away, blessed be the name of the Lord, I will Mist in God," You stopped thinking, you know?

And even after I had these Papers, I accepted them with reservations --

~~Audience: Where are you, Bill?~~

~~This is 755.~~ Till I read this story. And all of a sudden, this ceased to be a problem I think they could have written dissertation after dissertation about the relationship between faith and wisdom, but the story of Van was worth 100 pages of preachment.

"Shortly after Satan's inspection and when the planetary administration was on the eve of the realization of great things on Urantia, one day, midwinter of the northern continents, Caligastia, held a prolonged conference with his associate, Daligastia, after which the latter called the ten councils of Urantia in session extraordinary. This assembly was opened with the statement that Prince Caligastia was about to proclaim himself absolute sovereign of Urantia and demanded that all administrative groups abdicate by resigning all of their functions and powers into the hands of Daligastia as trustee, pending the reorganization of the planetary government and the subsequent redistribution of these offices of administrative authority." (755.3)

Pause to consider there are 100 members of the Prince's corporeal staff. They were the link between human beings and the invisible Prince. They could see both ways. These 100 were all ex-mortals, 50 ex-men and 50 ex-women. One from each of the other planets in the local system. Well, from each of 100 other planets. None from this world, and no two from any one world. They'd all died, survived, gone through the mansion worlds, were citizens on Jerusem, had not yet fused with their Adjusters. Of course this can happen, you know -- I said it happens on the fifth mansion world -- that's average. It could happen much later and does in many cases.

And they were selected from, I presume, a very large number who volunteered to come down here on the Urantia adventure. They had gotten as far as Lucifer, sovereign of the local system. They knew Satan, his executive officer They knew Planetary Princes, secondary Lanonandeks. They knew nothing beyond the system. The highest authority they had personal dealings with was the System Sovereign. They're back down here -- they don't have their Adjusters with them, because Adjusters won't work on a descending mission, only in connection with the ascending. The Adjusters are standing by.



They're superhuman beings because they have an evolution of soul which is postmortal. We have embryonic souls. Their souls had gone on growing all through the seven mansion worlds. And on Jerusem, for some unknown length of time. So that while they're corporeal, they're really superhuman. This soul is a reality. it's got mind, it can think.

"The presentation of this astounding demand was followed by the masterly appeal of Van, chairman of the supreme council of co-ordination. This distinguished administrator and able jurist branded the proposed course of Caligastia as an act bordering on planetary rebellion and appealed to his conferees to abstain from all participation until an appeal could be taken to Lucifer, the System Sovereign of Satania; and he won the support of the entire staff.- (755.4)

Now, if he had had a bandage around his eyes, he would have simply said, "Yes, yes, of course." This is his superior who's issuing these orders.

~~Audience: Thank God he didn't~~

"Accordingly, appeal was taken to Jerusem, and forthwith came back the orders designating Caligastia as supreme sovereign on Urantia and commanding absolute and unquestioning allegiance to his mandates." (755.4)

Now, again, this is backing up from the highest authority that Van has had any personal contact with. Or that any of these 100 have dealt with. He's checked with the home office. And the home office has said, the regional vice-president has this authority. Don't argue with him.

"And it was in reply to this amazing message that the noble Van made his memorable address of seven hours length -- "

I'm going to listen to the tape of that, someday.

~~Audience: Laughter.~~

" -- in which he formally drew his indictment of Daligastia, Caligastia, and Lucifer as standing in contempt of the sovereignty of the universe of Nebadon; and he appealed to the Most Highs of Edentia for support and confirmation." (755.4)

~~Audience: He really had courage.~~

~~Audience: He went to a higher court, then.~~

~~Yes.~~ "Meantime the system circuits had been severed; Urantia was isolated. Every group of celestial life on the planet found itself suddenly and without warning isolated, utterly cut off from all outside counsel and advice. (755.5)

"Daligastia formally proclaimed Caligastia 'God of Urantia and supreme over all.' With this proclamation before them, the issues were clearly drawn; and each group drew off by itself and began deliberations, discussions destined eventually to determine the fate of every superhuman personality on the planet." (755.6)



Let's skip a paragraph-

"For more than seven years this struggle continued. Not until every personality concerned had made a final decision, would or did the authorities of Edentia interfere or intervene. Not until then did Van and his loyal associates receive vindication and release from their prolonged anxiety and intolerable suspense." (756.1)

~~Audience: Seven years of patience!~~

~~Seven years.~~

~~Audience: When I think of some of the problems I have are rather insignificant.~~

Now to me, that simply unlocked the door to religion. I'm not afraid of it I can realize that religion is not a subtraction. It's an augmentation. But, of course, you've got to redefine religion now.

That took guts. Chill steel guts. As the Papers go on to say, Van's appeal got to Edentia, and they promptly replied to it. Vindicated. But the circuits were cut while it was on its way here, and it was marooned in a relay energy transformer for 200 thousand years!

And it was during the time of the presentation of these Papers that they got it out This was Van's final technical clearance.

Now this is the sort of thing that I think, characterizes the universe in which we live. It's not an easy universe. It's fair, but not easy. It's kind, but not soft. It's loving, but not mawkish. It engenders happiness, but not content. ~~And I would personally differentiate those words in this wise. Contentment is like a cow standing up to her -- pretty far in high grass --~~

~~Audience: Laughter. In her.~~

~~Munching peacefully and giving milk contentedly.~~ Happiness, to me, is inseparable from growth. Growth means some change. Change means adjustment. Adjustment means turmoil. Turmoil means pain. And it is the content of pain in the overall of happiness that gives it its piquancy. And forever separates it from contentment which has about as much personality appeal as cold pabulum.

~~Audience: Laughter.~~

~~Audience: In other words, you would agree, I think -- I wouldn't give you a dime for peace of mind.~~

No, no. That's right Peace of mind, ah, phooey, it's for the birds. <sup>find</sup>~~find~~ well-adjusted people to be supremely boring.

~~Audience: Yep.~~

Maladjusted people have tensions that they're trying to resolve, and they're going places in the resolution of those tensions.



~~Audience: Well, with this, you know where you're going.~~

~~Audience: Laughter~~

A little neuroticism, I think, is good for people. And if any of you folks are well-adjusted, all I have to say is, don't brush it off on me, I've got \*\*\*.

~~Audience: Well, the doctor said not long ago, we don't need more tranquilizers, we need "do" pills.~~

~~That's right~~

Audience: I beg your pardon?

Audience: "Do" pills.

Audience: Sure you do.

Audience: Instead of tranquilizers.

Audience: \*\*\* or D double O?

What, Clyde?

Audience: \*\*\*. I was merely spelling do. Oh.

Audience: There's another way, too. D U E.

Audience: I'm familiar with that one.

"This seven years of waiting was a time of heart searching and soul discipline. Such crises in the affairs of a universe demonstrate the tremendous influence of mind as a factor in spiritual choosing. Education, training, and experience are factors in most of the vital decisions of all evolutionary moral creatures. But it is entirely possible for the indwelling spirit to make direct contact with the decision-determining powers of the human personality so as to empower the fully consecrated will of the creature to perform amazing acts of loyal devotion to the will and the way of the Father in Paradise. And this is just what occurred in the experience of Amadon, the modified human associate of Van.- (756.last-757.1)

Amadon was a native here on earth. "Amadon is the outstanding human hero of the Lucifer rebellion. This male descendant of Andon and Fonta was one of the one hundred who contributed life plasm to the Prince's staff and ever since that event he had been attached to Van as his associate and human assistant Amadon elected to stand with his chief throughout the long and trying struggle. And it was an inspiring sight to behold this child of the evolutionary races standing unmoved by the sophistries of Daligastia while throughout the seven-year struggle he and his loyal associates resisted with unyielding fortitude all of the deceptive teachings of the brilliant Caligastia." (757.2)

"Caligastia, with a maximum of intelligence and a vast experience in universe affairs, went astray -- embraced sin. Amadon, with a minimum of intelligence and utterly devoid of universe



experience, remained steadfast in the service of the universe and in loyalty to his associate. Van utilized both mind and spirit in a magnificent and effective combination of intellectual determination and spiritual insight, thereby achieving an experiential level of personality realization of the highest attainable order. Mind and spirit, when fully united, are potential for the creation of superhuman values, even morontia realities." (757.3)

Page 762. "At the time of these momentous transactions I was stationed on Edentia, and I am still conscious of the exhilaration I experienced as I perused the Salvington broadcasts which told from day to day of the unbelievable steadfastness, the transcendent devotion, and the exquisite loyalty of this onetime semisavage springing from the experimental and original stock of the Andonic rare. (762. 1)

"From Edentia up through Salvington and even on Uversa, for seven long years the first inquiry of all subordinate celestial life regarding the Satania rebellion, ever and always, was: 'What of Amadon of Urantia, does he still stand unmoved?'" (762.2)

Audience: \*\*\* (Everyone talking at once).

"And all this is a beautifully touching and superbly magnificent illumination of the wisdom of the Father's universal plan for mobilizing the Corps of Mortal Finality on Paradise and for recruiting this vast group of mysterious servants of the future largely from the common clay of the mortals of ascending progression -- just such mortals as the impregnable Amadon." (762.last)

This, to me, is, I think, the yardstick of survival and progression. I think every human being, somewhere along the line -- either piecemeal or in some crisis -- faces a decision which is just as challenging to him as these decisions were to Van and Amadon. I think every recruit has to prove himself

Now, I'm mindful that the decisions would vary. They'd be fair. Jesus never told the Alpheus twins to feed his sheep. He told them to be good fishermen. He told Peter to be a good shepherd. The difference in his admonition to the 12 is a classic example of his statement: "Of the teacher, more is expected than of the student; of the master, more than of the servant." ["Of the teacher, more is expected than of the pupil; of the master, more is exacted than of the servant" From the Ordination Sermon, (1570.2)] This thing is done with exquisite fairness. But I think It's proportional.

Audience: To ability?

I think everybody gets challenged 100%, ~~whatever that means.~~

Audience: Its your talent?

Sure, It's your talent.

Sure. The guy who had 5 talents, he doubled them. This was par for the course.

Audience: He expected it.



He expected it. ~~But the vice-president who put it in the safe deposit box got fired.~~

Audience: He sure did.

That's my favorite story in here. It meant the most to me when I read it. It answered the one question that I had never had anybody answer up until then. And I now know that there's no bandages.

No, except you think there are.

Audience: Sometimes it's harder to do--well, it is harder to do--what he did, to stand quiet for seven years while all this stuff was going on and be patient and believe and not let them break him down.

It's murder. Just murder.

Audience: I've been through one for a year and a half, boy, I'll tell you, I know.

Audience: Seven years \*\*\*. (Everyone talking at once).

Audience: I even doubted sometimes I was doing the right thing. You know, am I being hard-headed.

Sure you do.

Audience: And then there was something that just gave me the courage to keep right on. And now, I can see that It's right

Audience: It makes me feel better \*\*\*.

Audience: Boy, I even doubted my own sanity.

Audience: Wednesday night was the culmination of \*\*\* it was just a little personal thing, but it does Work.

I'll tell you where I think it helps to have humor. You see, if you're going to have ~~that kind of~~ courage, you could also be very paranoid. ~~They think they're right, too.~~

~~Audience: They know they're right~~

~~They know they're right.~~ Again, you're walking a crown road that's slippery. And there's the ditch of default, and there's the ditch of ego exaltation on the other side. Neither one of which is particularly desirable. How can you have courage without being a fathead? You know what I mean?

~~Audience: Sure.~~

To be courageous without being bullheaded. To be willing to yield to your convictions without



being paranoid in the process. And I believe that the title ingredient there is humor.

Can you stand off and laugh at yourself. ~~Audience:~~ Can you be objective.  
Yeah.

~~Audience:~~ Not completely.

~~You can't be completely, but you can do it partially. And~~ If you're not taking yourself seriously in the process, I'd say this is pretty good evidence that you're not paranoid. If you're taking yourself seriously, I think you're in jeopardy.

Audience: Bill, I don't know how to say this, I hope I can come out with the words. It goes back to what you said about success, it's all relative. To me, a success is a person who having so-called as far as the rest of the world is concerned, failed, doesn't get up and go on again. \*\*\*. If he did, or she did this right or wrong, is immaterial. It's like a beating, which end of the stick do you want to be on--giving or getting.

That's right. That's right. Well, this is again, if they had the same \*\*\* mind--why don't we have a break? When do we quit here, Mr. President?

~~Audience:~~ Shortly.

~~Audience:~~ <sup>BUT VAN</sup> He was going against his superior.

He was the chief justice of the planetary supreme court, though. He had a good legal mind. Those aptitudes he had. Van's group, his 10, were approved by the constellation authorities. And they picked Van as being a real lawyer. Van had a good legal mind. I think that's why he held that commanding post

~~Audience:~~ \*\*\*.

~~I suspect so. Well, anyway.~~

~~Audience:~~ That back here was reasoning power?

~~I think it was reasoning plus spiritual insight.~~

Audience: I thought Van didn't have a Thought Adjuster

No, but he had a soul, which had grown to superhuman proportions  
Van was more than a human being. Van was a human being as of citizenship status on Jerusem. Let's say it takes 700 years to go through the mansion worlds. A hundred years on each world. That's not unreasonable. I wouldn't get bored in a hundred years on a new world, would you?

Audience: Well, I don't know. I'll tell you more about that in about 800 years.