

THE URANTIA BOOK AND PRINCIPLES OF PRACTICAL PSYCHOLOGY

by

Vern Bennom Grimsley

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The correlations between psychology and the Urantia book are many. Psychology might be loosely defined as the study of behavior and experience. Before the year 1850 there were hardly any scientific studies into the reasons human beings act the way they do. It was less than 100 years ago, in 1879, that Wilhelm Wundt established, in Leipzig, the world's first psychological laboratory. In my judgment, psychology is at present as much a philosophy as a science. Some few psychologists hold to the extreme position of behaviorism propounded by the American John B. Watson early in this century... a theory which maintains that mental activity can be explained in strictly physical terms. But most theories, such as the gestalt viewpoint, treat mind as an interaction between the organism and the object to which attention is given.

The word psychology is derived from the Greek "psyche" meaning "soul" and "logos", meaning study of or knowledge about. Scientific psychologists, however, early became uncomfortable among their fellow scientists with the thought that they were involved in "studying the soul", so many of them began to refer to their field as the "study of the mind." Neurology and biochemistry, however, continue to question whether man has any such thing as a "mind" separate from the material brain, so to maintain its standing in the scientific community, psychology is beginning to question whether it should even employ the term "mind" in its theorizing. Thus it might accurately be summarized that psychology... first lost its soul... and now stands in danger of losing its mind, all of which is only indicative of the attempt to scrutinize human behavior from the most scientifically pure and mathematical viewpoint.

Sociology, anthropology and psychology are among mankind's newest sciences. And psychology is frequently involved in the task of telling us things we already know in language we are unable to understand. Psychiatry itself does not speak a common language; two psychiatrists, in spite of their MD degrees and years of advanced psychiatric study, may find considerable difficulty in communicating with the same vocabulary.

One of the world's foremost psychiatrists, Dr. Karl Menninger, repeatedly attacked quote, "the pretentious, meaningless jargon" of contemporary psychology. Menninger said even "neurosis" and "psychosis" were difficult to define, quote "Neurotic meaning he's not as sensible as I am and psychotic meaning he's even worse than my brother-in-law." close quote. Menninger also defined the neurotic as the person who builds castles in the air and the psychotic as the person who moves into them and takes up residence. In summary, even the basic terminology of psychology is involved in continuing debate. Nevertheless, there are some fascinating things to be learned from contemporary psychological studies, and many of them relate directly to concepts in the Urantia book.

* For example, the Urantia book deals with the interrelationship between psychology and religious thought on page 1135, where a Melchizadek of Nebadon writes:
 "Theology is the study of the actions and reactions of the human spirit; it can never become a science (even though I interject that during the Middle Ages theology was called "the queen of the sciences")... it can never become a science since it must always be combined more or less with psychology in its personal expression and with philosophy in its systematic portrayal. Theology is always the study of your religion; the study of another's religion is psychology."

It is my viewpoint that theology bears approximately the same relationship to faith as botany has to flowers, ornithology to birds and astronomy to stars. Augustine defined theology as faith seeking understanding; I observe that among many contemporary theologians, theology has become understanding seeking faith. Knowing about God is one thing; knowing God is quite another. Too often theology theorizes over dead creeds; but real religion exults over living truth.

* On page 1097 we read, "Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation...." And later on that page, "But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems. Of health and sanity man understands much, but of happiness he has truly realized very little. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding." Here, in a reference to modern psychology, the Urantia book says that of health and sanity man understands much". . . . Yes, it's disease and INsanity that are causing us the trouble! But the ultimate solution offered here is spiritual growth which yields the "highest happiness."

* Modern psychology deals at great length with the issue of "adjustment" versus "maladjustment." (Some day it's going to have to deal with THOUGHT ADJUSTMENT, in addition, I'm happy to say.) But on page 1438 Jesus himself speaks of this matter, when he says to the young man who was afraid, "And when you become so readjusted to life within yourself, you become likewise readjusted to the universe; you have been born again--born of the spirit--and henceforth will your whole life become one of victorious accomplishment." Here again we find the issue to be the interior transformation of the individual as first priority in changing the world.

* The classic psychological definition of Schizophrenia is "split personality." The converse would be "unified personality," or mental health. And how is this to be achieved? According to the Urantia book, on page 2093: "True religion unifies the personality for effective adjustment to all mortal requirements." Again and again, this book advances the thesis that authentic psychological equipoise is the result of dynamic spiritual living.

* We read on page 1591 that Jesus instructed the apostles regarding the difference between the possession of evil spirits and insanity. "Troubled minds" are here described as, quote, "those nonphysical afflictions which were subsequently looked

upon as emotional and mental difficulties and disturbances." The intriguing thing here is that troubled minds are described as nonphysical afflictions.

Some contemporary psychologists view nearly all obvious mental problems as physical afflictions, to be corrected by chemotherapy and other material means. Excluding such physiological malfunctions as brain tumors, genetic disorders, and syphilitic general paresis, the Urantia book would seem to assign the remainder of these cases to the category of nonphysical disruptions of the mental and spiritual functions.

* However, the book does give great weight to the genetic basis of some forms of insanity. We read on page 818 that on a neighboring planet, "Efforts to prevent the breeding of criminals and defectives were begun over one hundred years ago and have already yielded gratifying results. There are no prisons or hospitals for the insane." Contrast that to the statistic in the U.S. that over half of our hospital patients are mental cases. The book gives much credit to the neighboring planet's program of eugenics in the conquest of these problems. Contrast, also, our present figures which indicate that one out of ten Americans is in serious need of psychological help . . . to the advanced stages of light and life on an average planet, which, quote, "represent the acme of evolutionary material development. On these cultured worlds, gone are the idleness and friction of the earlier primitive ages. Poverty and social inequality have all but vanished, degeneracy has disappeared, and delinquency is rarely observed. Insanity has practically ceased to exist, and feeble-mindedness is a rarity."

* But the most striking statements to be found in the Urantia book on the subject of psychological or mental problems are those dealing with the areas of spiritual choice, those domains in which the human will reigns supreme, and in which each one of us possesses an extraordinary latitude of expression. Listen to this, from page 754: "sin is the attitude of a personality who is knowingly resisting cosmic reality. Error might be regarded as a misconception or distortion of reality. Evil is a partial realization of, or maladjustment to, universe realities. But sin is a purposeful resistance to divine reality--a conscious choosing to oppose spiritual progress--while iniquity consists in an open and persistent defiance of recognized reality and signifies such a degree of personality disintegration as to border on cosmic insanity." The Urantia book describes spiritual growth to be the progressive realization of reality. The common psychiatric description of psychosis is LOSS of contact with reality. Thus, the finding of God and the maintenance of a personal spiritual orientation in the universe are powerful adjuncts to the attainment of optimum health.

* A Divine Counselor of Uversa writes on page 103 that "Too often, all too often, you mar your minds by insincerity and sear them with unrighteousness; you subject them to animal fear and distort them by useless anxiety." Consider that point by point. We "mar", "sear" and "distort" our minds by insincerity . . . unrighteousness, fear and anxiety. Again, both insincerity and unrighteousness allude to the sort of double spiritual allegiance mentioned earlier as being so psychologically disruptive.

* Notice too that on page 1230, quote, "When the vital circuits of higher adjutant ministry are disrupted through the aberrations of intellect or because of the partial destruction of the mechanism of the brain, and if these conditions pass a certain critical point of irreparability, the indwelling Adjuster is immediately released to depart for Divinington. . . . this is death, irrespective of the continuing function of the living mechanism of the physical body." The sobering element in what they are saying here is that not only can brain damage result in the departure of the indwelling divine spirit from the mind of man, but that "aberrations of intellect" can ALSO cause the relinquishment of the human mind by the Thought Adjuster. Thus, clear-headed, reality-oriented, sincere and righteous thinking are exalted by the Urantia book as safeguards of psychological and spiritual sanity. For "aberrations of intellect," . . . and the word "aberrations" is defined as, "deviation from a right, customary, prescribed, or natural course or condition," aberrations of intellect can be so serious as to instigate the departure of the Thought Adjuster. . . . And there are few things which could be more serious than that.

* The Urantia book gives explicit warning against the cultivation of abnormal states of mind, and I quote from page 1099: "There is great danger associated with the habitual practice of religious daydreaming; mysticism may become a technique of reality avoidance. . . . prolonged isolation of personality is most undesirable. Under no circumstances should the trancelike state of visionary consciousness be cultivated as a religious experience." When correlated with their subsequent warning that "aberrations of intellect" can even terminate in the loss of the individual's Thought Adjuster, such strong warnings are to be regarded with great solemnity.

* On page 1216 we read, "Material mind is the arena in which human personalities live, are self-conscious, make decisions, choose God or forsake him, eternalize or destroy themselves." And a page later this alternative is stated even more explicitly: "mortal mind can actually be twisted, distorted, and rendered evil and ugly by the sinful machinations of a perverse and self-seeking human will. Likewise can this mind be made noble, beautiful, true and good--actually great--in accordance with the spirit-illuminated will of a God-knowing human being."

* But Rodan of Alexanderia writes on page 1773: "When men dare to forsake a life of natural craving for one of adventurous art and uncertain logic, they must expect to suffer the consequent hazards of emotional casualties--conflicts, unhappiness and uncertainties--at least until the time of their attainment of some degree of intellectual and emotional maturity. . . . And this emancipation of the mind and soul can never be effected without the driving power of an intelligent enthusiasm which borders on religious zeal." And enthusiasm is from the Greek, "en and theos" meaning God within.

* But of all the statements in the Urantia book pertaining to man's mental and psychological life, the most incisive, practical and important synopsis is given by Jesus on page 1480, during his sojourn at Cyprus. . . . his discourse on the mind. This one single paragraph says more about the cause and the cure of mental illness and psychological problems than any other portion of the book. And I quote:

"The human mind does not well stand the conflict of double allegiance. It is a severe strain on the soul to undergo the experience of an effort to serve both good and evil. The supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven. Unresolved conflicts destroy unity and may terminate in mind disruption. But the survival character of a soul is not fostered by attempting to secure peace of mind at any price, by the surrender of noble aspirations, and by the compromise of spiritual ideals; rather is such peace attained by the stalwart assertion of the triumph of that which is true, and this victory is achieved in the overcoming of evil with the potent force of good." There is the most succinct statement of the practical principles of psychological health in the entire Urantia book. Let me quote again: "double allegiance," the "effort to serve both good and evil," and "unresolved conflicts" may "terminate in mind disruption." And "the supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven." Such a mind no longer is entertaining the "unresolved conflicts" inherent in the "double allegiance" of attempting to serve both good and evil. The most committedly righteous individual is thus the one least torn by such double allegiances and unresolved conflicts. Thus it might be said that righteousness is not only good for the reputation--it is good for the soul, the mind, the entire psychology of the individual.

Because the Urantia book so closely relates psychological stability with righteousness, consider for a moment what the book says about the vast importance of MORALITY.

* On page 2095: "every time man makes a reflective moral choice, he immediately experiences a new divine invasion of his soul." One time after the religious leaders of Jerusalem had attempted to foil Jesus with a trick question--and needless to say had failed--we read, "Even the common folk could not fail to distinguish between the moral majesty of the master and the designing hypocrisy of his enemies." Consider those words: "the moral majesty of the Master." As an interesting sidelight, on

* page 1580 we read of Jesus that, quote, "In his personal life he was always duly

* observant of all civil laws and regulations." On page 193 we read that "Virtue is righteousness--conformity with the cosmos." ... "Supreme virtue then, is whole-

* heartedly to choose to do the will of the Father in heaven." On page 1584 Jesus describes this sort of psychologically unifying righteousness: He says, "In the kingdom you must be righteous in order to do the work." Many times did he repeat, "BE you therefore perfect, even as your Father in heaven is perfect." ... But it was a

* difficult task to persuade these Galilean fishermen that, in the kingdom, being righteous, by faith, must precede doing righteousness in the daily life of the mortals

* of earth." On page 1931 Jesus says, "You are also to be valiant in defense of righteousness, mighty in the promulgation of truth, and aggressive in the preaching

* of this gospel of the kingdom, even to the ends of the earth." On page 1862 we read that to "love your neighbor as yourself is the highest ethics. Moral conduct, true

* righteousness, becomes, then, the natural result of such love." On page 1683 Jesus says, "righteousness is the natural fruit of the spirit-born life." ... "Kingdom

* believers hunger for righteousness and thirst for divine perfection." On page 1738 Jesus describes morality as a prerequisite for spiritual attainment: "Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature..." And... "the mind and morals of the individual are the soil from which

these higher manifestations of human development and divine destiny must spring."

- * On page 556, under morontia mota, we learn that quote "righteousness strikes the harmony chords of truth, and the melody vibrates throughout the cosmos, even to the recognition of the Infinite." On page 2086 we read, "There is great need for the teaching of moral discipline in the place of so much self-gratification." And on
- * page 914: "Self-control, more and more self-control, is the ever increasing demand of advancing mankind." A great emphasis here on righteousness!

- * Some will argue that the Urantia book now renders invalid most existing evolutionary moral teachings, but in fact on page 1115 the opposite of that view is taught. I quote: "Revelation unfailingly enlarges the ethical horizon of evolved religion while it simultaneously and unfailingly expands the moral obligations of all prior revelations." Thus, rather than diminishing our moral obligations, this Urantia book, the fifth epochal revelation, quote, "unfailingly expands the moral obligations of all prior revelations."

- * Every revelation on this planet has had a moral ethic associated with it. And with each advancing epoch of revelation, that moral ethic has become more demanding, not less. On page 751 we read that about five hundred thousand years ago, the Calagastia epochal revelation gave seven commandments in Dalamatia: among them were the following: "You shall not speak a lie... when called before the judges of the people. You shall not kill men, women, or children. You shall not steal your neighbor's goods or cattle. You shall not touch your friend's wife. And you shall not show disrespect to your parents, or to the elders of the tribe."

- * By some 38 thousand years ago, under the reign of Adam and Eve, again a seven-point series of laws was propounded... and number seven consisted once again of the seven commands of supreme moral rule... that's on page 836.

- * Later, 1,973 years before the birth of Jesus, Machiventa Melchizadek descended, and taught seven commandments which were far stricter than those given by previous revelations. 500 thousand years ago the commandment had been, "You shall not speak a lie when called before the judges of the people." (The rest of the time you're on your own.) Melchizadek made it tougher. He said, simply, a "You shall not bear false witness." The earlier code had said, "You shall not steal your neighbor's goods or cattle." Melchizadek made it tougher. He said, "You shall not steal." Period. (This is on page 1017.) The earlier law had said "You shall not touch your friend's wife." But Melchizadek made it tougher. He said, "You shall not commit adultery." Period.

It simply cannot be argued from the Urantia book that as civilization advances, the moral requirements are reduced; they are intensified. The morality of the past is not done away with--it is made even more rigorous. Jesus' teachings of love assume the previous morality as a foundation. The previous law had said, Do not steal from your neighbor. Jesus came saying, "Love your neighbor." Does that mean that now it's all right to steal from him? Not at all. Jesus was saying not only DON'T STEAL from him, but additionally DO LOVE him. The old law had forbidden adultery. Jesus goes beyond that. He admonishes us to attain such a degree of spiritual

self-control that we not only do not commit adultery, but don't even want to. And I quote, from page 1576: "I demand of you a righteousness that shall exceed the righteousness of those who seek to obtain the Father's favor by almsgiving, prayer, and fasting. . . I look beyond the act to uncover the motive," Jesus says, and again, "You have heard the teachers of the Law say, you shall not commit adultery. But I say to you that every man who looks upon a woman with intent to lust after her has already committed adultery with her in his heart." It's in the book, page 1576. And on page 1802 Jesus quotes from the ten commandments to Matadormus, the rich young man, and commends the lad for following them, but then goes on to explain that even more than that is required to be an ambassador of the kingdom. Again, the point is that Jesus not only does not attack the old ten commandments, he positively affirms them, but teaches that the following of these old laws on stealing, adultery, lying and so forth is only minimal behavior in the Kingdom of God. Rather is a righteousness required which exceeds even these previous rigorous standards.

Now, why have I taken this much time to sketch the standard of morality, ethics and spiritual righteousness as presented in the Urantia book? After all, was not my topic to be "The Urantia Book and Principles of Practical Psychology?" Yes. But the curious thing is that according to this book, the way to mental health IS righteousness. And again I quote Jesus: "The human mind does not well stand the conflict of double allegiance. It is a severe strain on the soul to undergo the experience of an effort to serve both good and evil. The supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven. Unresolved conflicts destroy unity and may terminate in mind disruption." That was from page 1480 again. The fundamental principle of practical psychology stated by the Urantia book is that sanity is righteousness and righteousness is sanity, and that optimum personal fulfillment and self-realization lie in choosing to do the will of God.

The Urantia Book and Psychology on Human Relationships

What techniques are best in the understanding of other people? At the University of California, 98 leaders in business, education and community affairs met in small groups for several weeks and then extensive psychological tests were administered to determine how well each of these 98 people really understood each other, how accurately one person could appraise the character and personality of another person in his group. Those individuals who scored highest--who made the best scores in accurately assessing the personalities, motivations and values of the other persons--were found to be those who did not form snap judgments instantaneously and who were good listeners; they drew other people out and postponed making final decisions about the individual. Those with low scores tended to be more intent on expressing themselves than on listening to the others.

On page 1420 we read that Jesus' secret in getting along with youth consisted in his interest in what they were doing and his seldom giving advice unless it was asked. And on page 1460 we read that Jesus drew people out by asking them questions; that he taught most to those to whom he said the least, relieving them by being a sympathetic and understanding listener. And on 1557: "Jesus was supremely interested in men, all kinds of men."

Can empathy be developed? The book says divine things must be loved to be known; human things must be known to be loved, that understanding is the basis of love. Studies at the University of Florida indicate that women are better at empathetic understanding of others than men are. Studies have shown that most people find it easier to confide in a woman than in a man. And a psychological study at Massachusetts Institute of Technology found that people who were most intolerant of others were also those most intolerant of themselves. Those who hated others had at the roots of their hatred a loathing of themselves. 1097: "But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE." And love is in boldface type.

- * How can you cope with a person who rejects friendship? On page 1439, Jesus says, on the art of making friends: "Become interested in your fellows; learn how to love them and watch for the opportunity to do for them something which you are sure they want done. A man who would have friends must show himself friendly." Here is a corollary modern psychological opinion: Dr. Sidney M. Jourard, who has made a ten year study of the subject of friendship, says that his findings indicate that some people are psychologically allergic to friendship. In summarizing his data, he observes that many people actually become panicky when another person shows signs of liking them. He cites the case of the person quote "who is relatively comfortable and secure only when he is cordially despised by others. When people show signs of liking him, it upsets him, because it jeopardizes his concept of others as quote, "no damn good." Such convictions that others are without worth are of course counterbalanced by the teaching of the Urantia book that both the self and others are children of God.

How can a person cope with shyness? Dr. Henry Clay Lindgren makes a study of shyness in his book, "Psychology of Personal Development." He reports that research indicates that the deeply shy person is extremely preoccupied with himself and the impression he is going to make, which renders him less effective in relating to others. It's like trying to drive a car while looking only at the meters and dials on the dashboard. Professors Vincent and Martin in the book "Human Psychological Development", concur that shyness results from too much concentration on the self... 'how I feel'. The consensus of psychological advice on shyness is to forget yourself... which is precisely what Jesus taught. 1419: "The more fully we bestow ourselves upon our fellows, the more we come to love them." Jesus also said that he who loses himself will find himself, and on 1546 we read that nothing ever seemed so important to Jesus as... what? As Jesus?... no, as the individual human who chanced to be in his immediate presence.

The Urantia Book and Psychology on Motivation

What motivations are uppermost in the minds of most human beings? Professor D. Starch, as a result of surveys and tests given to a cross-section of people in the United States, has formulated a list of the relative strengths of human motivations. These are in order of their strength. The test-subjects ranked different personal motivations in the order of how important those motives were in determining their actions day by day. At the bottom of the list was "teasing." Being teased

was not a major motivation in most lives. Higher up the list were "amusement," humor, style, physical activity--each of these is a stronger human motivation than the one before it, according to Professor Starch's research--then fear or caution, play, courtesy, imitation, devotion to others, protection of others, then sympathy for others, then respect for Deity (with a score of 7 point one on a scale of ten), then competition (from now on all the following motivations were ranked higher by the people tested than the motivation of respect for deity), efficiency, curiosity, economy, home comfort... then stronger still were rest and sleep, then cleanliness (which in this test turned out not only not to be next to Godliness, but was ranked rather above it in importance), then safety, personal appearance, taste, gregariousness, approval by others, possession, bodily comfort, pleasure, and the last six of these--the highest human motivations, according to psychological testing, were, in order of increasing strength: ambition, parental affection, sex attraction, health, love of offspring and appetite--hunger for food.

Those, according to psychological research, are the major motivations of most people--those motivations which actually determine human actions on a day by day basis.

* The Urantia book defines faith as a motivator to action, whereas belief is not, at least in the realm of religion. As we read on page 1114: "Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living."

* We have just considered a list of the motivations which dominate most human lives. What does the Urantia book say is the highest motivation which man can have in his venture of cosmic progression? It's on page 2096: "Love is the highest motivation which man may utilize in his universe ascent." On page 1098 we read that "you can best discover values in your associates by discovering their motivation."

* Next, to some other findings of psychology correlated with the Urantia book. Several years ago, in one of the most exhaustive studies ever undertaken on the subject of optimism versus pessimism, University of California researchers concluded their wide-scale survey with this comment: "Too often, we find that pessimism is little more than a perverse rationalization for lazy or comfortable inactivity or irresponsibility." Contrast to that the motivation afforded man by dedicated spiritual living. This is on page 1093: "Religion inspires man to live courageously and joyfully on the face of the earth; it joins patience with passion, insight to zeal, sympathy with power, and ideals with energy."

An industrial study of the workday feelings of the average American working man resulted in the finding that he feels frustrated about 17 percent of the time, happy 56 percent of the time, and is neither consciously aware of feeling happy OR frustrated the other 17 percent of the time. But most psychologists agree that anyone who feels frustrated or unhappy over 25 percent of the time needs to make some changes in attitude toward life, way of life, or both.

Another study shows that only a small percentage of those people who regard the possession of a great deal of money to be essential to happiness... actually described or rated themselves as being happy. But those adults who rated themselves as being the happiest were those who ranked love as the most important thing to happiness, and congenial family relationships as next important, with financial success much farther down on the scale.

- What does the Urantia book say is the source of happiness? On page 1106 I read that "science yields knowledge," that "philosophy yields unity," but that, quote, "religion yields happiness." And on page 1766 Jesus says, "Increasing happiness is always the experience of all who are certain about God."
- * I turn next to research of fear. At University College in London, England, a famous British psychologist Dr. Nicholas Malleon conducted an exhaustive study of fears and phobias. He concluded that fears are "self-winding;" they are akin to self-winding watches. This self-winding process of generating the power of a fear takes place when the fearful individual shrinks or avoids or flees from whatever it is that he fears. This retreating from the feared experience "rewinds" the fear, according to Dr. Malleon, because the seeking to escape from the fear simply tends to validate the fear in the person's mind. But the cycle of regenerating fears is broken by the individual encountering what he fears without attempting to escape from it. Dr. Nicholas Malleon reports that in a matter of only a day or two, long-standing phobias have been overcome by this technique. Dr. Malleon recommends, in short, that the fearful individual encounter the thing he fears forthrightly and without running or seeking to escape it, assuming physical safety is assured... and that in that process, the individual is deliberately refusing to re-energize his fear. Rather than endless analysis of why one fears, Dr. Malleon says he has accumulated considerable clinical data to indicate that, in effect, by acting as if you were not afraid, you de-energize your fear. Here is a clear psychological parallel to Jesus' blunt admonitions to "Fear not," "Be not anxious," and "Be of good cheer." Fear may be mastered by the simple refusal to act it out, by behaving on a different premise. And the highest premise of all is faith-born sonship with God. Dr. William S. Sadler once wrote: "The only known cure for fear is faith."
- * On page 1192 we read that "The Thought Adjusters would like to change your feelings of fear to convictions of love and confidence; but they cannot mechanically and arbitrarily do such things; that is your task. In executing those decisions (and the key word here is EXECUTING), in executing those decisions which deliver you from the fetters of fear, you literally supply the psychic fulcrum on which the Adjuster may subsequently apply a spiritual lever of uplifting and advancing illumination." I reiterate: it is in EXECUTING decisions grounded on the premise of confidence that we enable the Thought Adjuster to liberate us from fear. Faith is action. It is not only making decisions, but executing them, thus inducing an invigorating influx of spiritual energies through the circuitries of the mind, so that the individual is dynamically transformed, and freedom from fearfulness is achieved.

Only the positive spiritual remotivation of the individual will suffice to create robust psychological health. And the teachings of the Urantia book, more profoundly than any other philosophy or system of thought on this planet, can and will accomplish that positive spiritual remotivation.

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