

THE BOULDER SCHOOL
for
Students of The URANTIA Book
1622 - 18th Street
Boulder, Colorado 80302

July 1987

Dear prospective student:

To get you acquainted with the school more fully before you arrive, I have asked our secretary, Lou Meyer, to send you copies of a few of the handouts which we have been developing during the past year.

We are a school of thinking, feeling, and doing. As we study the papers we try to see what lessons the authors are offering in these areas. And in our activities in and beyond the classroom we seek experiences in these areas.

None of these handouts is considered definitive; each is under continual revision. And most important, each student is encouraged to put together his or her own evolving, working syntheses of favorite thoughts and quotes.

Please call me at home, (303) 444-6917, if I can be of any assistance. I look forward to getting to know you better and to discovering how the Boulder School can help you meet your goals.

Your brother,



Jeff Wattles

CAUTIONS

- 10. It is not good for intellectual development to outpace spiritual growth (1121.4).
- 11. Truth should not be overanalyzed, but embraced in wholeness (2075.5). How can you tell when truth is being overanalyzed?
- 12. It is an error to overteach. We should not try to overlearn.
- 13. Avoid misplaced literalism (1605).

ADDITIONAL THOUGHTS

Note the questions, imperatives, promises in what you read.

Think of your purpose in reading. Bring to mind what you already know about the material you are about to read. Think of what questions you would like to answer. Preview the material to get an overview. Read carefully: note the facts, examine the logic, explore the values. Next, review. Then do something with your knowledge--write an outline, share an insight with a friend, put a truth into practice. Realize that the place to stop reading may be at that point where an insight comes that you need to interiorize or decide on. **How to Read a Book** by Mortimer Adler and Charles van Doren notes many levels of reading (and different types for different types of material). Their highest type is comparative study--reading on the same themes in several great books. Recall the broadmindedness of Jesus (1467.5).

After you have done your best intellectually, give time for the Spirit to teach the deeper lesson.

Jeff Wattles, 9/86

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HOW TO THINK

Waking up the question

- What is the coming goal of earthly existence? (910.2)
- Can better thinking really help us improve the liason with the indwelling spirit? (1213.2)
- Is it common or rare even to care about improving one's ability to think? (192.6)
- What qualities are needed for philosophic thinking? (1113d)
- How should we regard religion that invites us to betray our intellectual integrity? (1114d)
- Where would religion be today if it weren't for thinking? (948.9)
- What weaknesses of thinking contributed to Judas' downfall? (1566.2; 1998d; 2056c)
- What are the achievements of post-Adamic man? (594.3)
- What was the second task Immanuel assigned to Jesus? (1328.2)
- What qualities did Jesus show in his philosophic discussions with Ganid? (1467)

Climbing the mountain

- What are the building blocks in the construction of wisdom? (1222.6)
- What sequence does the mind naturally pursue? (1299.3; 1228.6; cf. 1586)
- What leads us Godward? (1105.1)
- How should we first think of God? Next? Lastly? (21.1)
- What is sublime thinking? Superthinking? (1616.9)

Pitfalls along the way

- What is a common error in teachers of both science and religion? (1138.6)
- How do you know when you have gone too far with analysis? (2075.5) When are philosophical and theological questions inappropriate? (1650; 1613.4; 1826.3; 1900.2)
- What are some common obstacles to clear thinking? (1199.5; 103.6; 557#5)
- What kind of concepts are needed for excellent thinking? (1436a; 380d)

Masterful thinking

- Concentration. (1400)
- A problem solving attitude. (1738d)
- How to experience (1138.6)
- Clarify basic intuitions first. (192a; cf. 1138.1)
- Let revelation provide key concepts (1137.3)
- Coordinate perspectives. 1135c-1136d; 1435.3
- Depth in thinking. (42.6)
- Comprehensiveness in thinking. (215.1-4)
- What foundation for thinking did Jesus offer Ganid? (1433#4)
- An organized mental life (1405d; 1112.4); an integrated realization of values 507.4)

A special look at Jesus' power of thinking—1400d-1401a

- Powers of mind. 1389d-1391c; 1483.1-2
- Powers of soul. 1000.3; 1219b,c
- Powers of body. retreat to the hills; keen experience of facts; good worker
- Concentration. 1704.4; 1708.2
- Patience. 1415#6 (Jude); 1436.5 (public career); 1613d (Nalda); 1295c
- Serenity through life's trials. 1954.2-1955.2 (the peace of Jesus)
- "Seeing Him who is invisible." (2094.3; 1729c)

jhw 4/87

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FEELING

On the mansion worlds we will participate in schools of feeling as well as schools of thinking and doing (551a). How may we appropriately develop education regarding feeling? In addition to occasional innovative sessions involving, e.g., the use of the arts, we can pay some special attention to the dimension of feeling in *The URANTIA Book*. The notion of feeling is not sharply defined; it reaches from animal-origin emotions to supreme spiritual experiences and total personality attitudes. In order to anticipate, in a small way, the morontia schools of feeling, some of the myriad passages in *The URANTIA Book* that pertain to emotions and feelings are indicated. As we study together we can ask a series of questions about emotions and feelings:

1. Does the text describe a superhuman feeling? Can we feel that ourselves?

We can feel the love of God (50) and experience the love of the Supreme (1298)

We have the most confusion about "negative" emotions. The term "negative" is ambiguous: it may be that the emotion is a response to something evil or that the feeling itself is evil. Let us note "negative" emotions of the first kind in God. What is the attitude of the Father towards pride, hypocrisy, and iniquity? (1676d; cf. 1653c, 1766, 1839d, 1843d, 1890, 1911). The Thought Adjusters are at times "tormented," "distressed" (1193.1); we should encourage them to cheer us (1223c)

2. Are human emotions/feelings (a) represented in the text or (b) aroused in us by the text?

Note the remarks on the moods of nature (1364a)

There are four basic socializing emotions, at the root of basic institutions (772), food hunger, sex love, vanity, and fear (765). Among the less glorious emotions may be noted: the evils of the heart: (1610); mental poisons: (1204.3); the greatest danger—(1223a)

We should recognize the cause of emotions, the Adjuster's mission, and our responsibility (1192)!

Is there a possibility of crystallization of sentiments (1092b) here?

Is there an occasion for humor (548)?

The soul feels divine values (1219); we recognize divine truth best by its spiritual flavor (42). Is there a manifestation of the supreme human desire? (Recall the "effectiveness of the supreme human desire to do the will of God, to be like God" 1586). Essential to the gospel is the realization of the joy and liberty of sonship with God (1509b; 1727a, 1931 cf. 1639).

Attitudes govern the entire personality in its relation to reality. What are the divine attitudes that we are to acquire? (291.3) Is there an occasion for a reminder about the beatitudes ("happy are they . . ." 1573-75)?

Does the passage reflect or awaken feelings too deep for words (1091d)?

Some "new age" educators speak as though if we can just "unlock the powers of the right brain" wonderfulness will automatically ensure. Do note that feeling was not the progressive force in religious evolution (948d; cf. 1104, 1777c, 1705c, 2065c)

3. Concerning the emotional life of Jesus? (1348#5, 1395d, 1407d, 1562, 1581#5, 1874)

—note the rhythm of Jesus' emotions (1688b)

—compassion

—righteous indignation (1766, 1839, 1843, 1890, 1911; cf. shock at temple 1376,1378)

—struggle and sorrow (1935; Gethsemane 1968-9)

—peace (1954a)

4. What are our feelings as we study together?

—a feeling of fellowship, of communion (1133)

Jeff Wattles 9/86

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DOING

The following points are not a rigid sequence; they involve each other.

1. IDENTIFY WITH A GREAT TASK

The URANTIA Book presents many great tasks. Jesus exhorts his listeners (at least a dozen times in the morontia appearances alone) to go forth proclaiming the gospel. The URANTIA Book itself is a gift which must be wisely taken to Christianity and to all peoples (2086). In many passages we read words of exhortation calling us to great enterprises. No one person can devote his/her life to each one of these varied task-definitions. **There is some task for you which adequately incorporates elements of the different passages of exhortation that attract you.** Learning to differentiate tasks can be difficult; different tasks have different requirements. And making a choice between attractive options can be even harder. Cf. Planning Strategies for World Evangelization, "Defining the Mission" (86-103).

2. GET TO KNOW PEOPLE

Jesus had a special opportunity to meet diverse people as a youth visiting with the caravan travelers who stopped by his father's repair shop; he got his real education by mingling with people (1362d-1363a). Jesus undertook the tour of the Mediterranean world to get to know all kinds of people (1424.4). At the close of that trip, he concluded that Palestine was indeed the right arena for his public ministry (1483.1-2). Jesus counseled alertness to the need to find appropriate methods for different human groups (2042.2). The gospel addresses the spiritual difficulties with which a given generation is working (2060d); therefore it helps to discover what these difficulties are! Cf. Fraser, "The People to be Reached" (107-192).

3. PREPARE

(a) General personal preparation. Jesus readied himself for his public mission by a replete and normal life of education, work, parenting, travel, and interaction with people.

(b) Specific spiritual preparation. Jesus many times went apart for communion with the heavenly Father. **The rules for prevailing petition constitute an entire method of decision and action (1002#9; cf. 291.3; 1093.2; 1210a). 1584.4; 1726.3**

(c) There is specific training for special tasks. The apostles, who in a way were being continuously trained, had focal training—four months for the first six and a week of review for the larger group (1533#7; 1542#6). (And Jesus reviewed their ordination sermon on two occasions—1584.1; 2050.3). The evangelists also had two sessions (1657#1; 1801.1-2). Cf. Fraser, "The Force for Evangelization" (197-254) and ch. 23, "Assumptions" (323-328).

4. DECIDE POLICY

Jesus spent 40 days making his great decisions after baptism (1514ff). **Ethical considerations** are especially relevant here (1520d; 616.4). Cf. Fraser, "Means and Methods" (257-308).

5. ESTABLISH GOALS

Jesus primary purpose was broad: to the cause of realizing the kingdom of God (2088.4). The heathen lacked such a vision (1725d). Nonetheless Jesus did elaborate highly definite goals as means to carry out his great purpose (1809.1; cf. 1205.4; 1471c). He trained teams, led tours, revised strategy, and in many ways exhibited the ability to **translate his idealistic purpose into an achievable agenda.**

Cf. Fraser, ch. 31, "Goals for Evangelization" (434-442).

6. PLAN

Jesus' planning was nearly a lifelong process (1383.3; 1390-91; 1717#1; 1745.1).
Cf. Fraser, "Analyzing the Strategy" (307-322) and "Your Role" (393-430).

7. ACT

Jesus knew the secrets of spiritual power (380#6; 1829). He knew how and when to be discreet and how and when to be bold. He mastered self-forgetfulness through concentration and patience (1400d), and perseverance in wise and loving service (840.3). 1112 d

Jesus made a definite beginning of his public career at his baptism (1494#9; 1510#2). He organized preaching tours with definite beginnings and endings. And there are multiple beginnings. The beginning of ordination follows the beginning of training.

Be alert to needed progressive evolutionary compromises and adjustment in carrying out the action (1459.5; 1480.5; 521.4; 842.6; 911c; 1133.2-3; 1199c; 1373.1; 747#6)

Why try it alone? Paul was a great organizer. (The heart of system theory, 1227.9; the organization of the apostles, 1547#10; of the Prince's staff, 745#5; of our Master Seraphim, 1254#6)

Cf. Fraser, ch. 30, "Bringing about Change" (307-322).

7. EVALUATE

Jesus revised his own strategy (1532.2; 1748.2). It is plausible to imagine that some evaluative review should have been utilized in the Master's between-tour planning sessions. And his gospel messengers were in the habit of asking him questions to help them understand their own successes and failures. He often held evening question and answer sessions for this purpose. He showed how to evaluating success (1806#6.), failure (1758#6), character progression (2047#2), and methods of teaching (1592#6). Cf. Fraser, "Act" and "Evaluation" (461-487).

8. AND FINALLY, BE CONTENT

Jesus' gospel will someday rule our world (1608.1); persistent proclamation will someday bring about a transformed society (1930d). Our success depends upon the spirit. Having done our best, we should be content (1674#5; 2076.1).

(1908.2 - Find spiritual rest w/T)

Jeff Wattles 2/87

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