

ASCENDER™

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— THE BOULDER SCHOOL

THE CASCADE EFFECT

The fifth epochal revelation of truth to our world is here—a mighty, downward-moving cascade. At its headwaters is The URANTIA Book, a body of factually unified truth as originally received. From The URANTIA Book, primary truths pour over the brink of the cataract and splash upon a ledge below.

This first ledge is all of the individuals and organizations who accept truth directly from The URANTIA Book. Teachers, ministers, churches, writers, artists and others, they interpret the teachings of The URANTIA Book and relay them to others as secondary truths.

Below, on a second ledge, are the individuals and organizations who knowingly or unknowingly receive these secondary truths from The URANTIA Book. From here, tertiary truths splash down upon a ledge farther below. This process of receiving, modifying, and passing on truths originating in The URANTIA Book continues downward and outward.

In the years and ages to come, countless souls will be nourished by truths from The URANTIA Book, many neither knowing nor caring about The URANTIA Book itself. The truthfalls of our world will gradually become a river of truth. Each generation will be increasingly transformed by this living water. And one day everyone will look across the old barriers at each other and say, "Where have all the differences gone?"

Ascendant mortals find ultimate destiny in a seven-dimensional universe of actual and potential things, meanings, and values. Agents of the Absolutes, children of the I AM, beholders of Existential Deity and parts and partners of Experiential Deity, destiny realizers ultimately marshal and unify in their personalities the utmost in spiritual motivation, intellectual astuteness, and material ability.

The URANTIA Book exalts the concept of excellence to undreamed-of new heights. Faithfulness, accuracy, and effectiveness toward these teachings in the actualization process of living and the potentialization process of teaching is a task worthy of all excellence. To this end, ASCENDER is dedicated.

Troy R. Bishop

Publisher and Editor

ASCENDER

Spring 1982

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The

Divine **S**pirit

in Man



by Troy R. Bishop

On our world and in our day, when a person of normal mind makes his or her first moral decision—usually just before the sixth birthday—a divine spirit comes down from Paradise to take up residence in that human mind. No one sees this happen. No outer sign marks its occurrence. But the person is forever changed. The presence of the divine guide imparts to the human a spirit identity in the universe and carries the potential for spirit levels of function and endless existence.

The arrival of this spirit, which The URANTIA Book variously calls the Thought Adjuster, the Father Fragment, the Mystery Monitor, and the Divine Gift, signals the birth of the human soul. The spirit is the father of the new soul, and the material mind is the mother. For the rest of the material life of that human being, the indwelling spirit will be engaged in leading the mortal free will in those spiritual decisions that will further the growth of the soul. During the life in the flesh, the soul is in embryonic form, waiting for its deliverance at physical death. If, at mortal death, the soul has survival potential, it will be delivered to a higher plane for continued existence. If not, it will cease to exist. The decision for or against survival will have been made by the day-to-day aspirations, thoughts, and actions of the indwelt human and can be reversed at any time prior to death.

The Thought Adjuster arrives with a life plan for the human partner already formulated. This is based on the ancestry and mind potential of the individual, who can accept or reject all or any part of the plan. The Thought Adjuster, an entity of the essence of pure divinity, is the factual presence of the Universal Father and is the will of God. The fact of the human mind's irrevocable choice to do the will of the Heavenly Father sooner or later brings about a joining of the human and Adjuster known as Thought Adjuster fusion—an eternal partnership as a new creature, God and man as one. This usually occurs on high, after physical death and subsequent resurrection.



God is your Father and you are his child. This, if you believe it with a whole heart, is your eternal salvation. Belief in this gospel always brings about the desire to know God and be like him. Conscious, spirit-led pursuit of this goal brings soul-sustaining growth. It is faith that brings eternal life and faith—living faith—that keeps it.

The great essential for the spirit-led life is sincerity. This is the human contribution to the heavenly quest. Upon this priceless foundation, the spirit can begin to work the wonder of faith. Faith is the switch that causes the universe to respond to the spirit-born sons and daughters of God. A gift from God, faith is a supermaterial reality that no human or animal ever could produce of itself. Even a tiny amount can be used to pray for greater portions.

To live the spirit-led life, one must honestly examine his motives in all things. As one learns to perfect his motivation, he can direct his mind to let his soul assign spiritual values. The human soul is responsive to spiritual truth, just as the human mind is responsive to logical facts. It is the task of the soul to set true and worthy goals and of the mind to find ways to meet those goals. The URANTIA Book tells us that the mind knows facts and the soul feels values.



Communion and cooperation with the Thought Adjuster is not a particularly conscious process. The initial contacts of the mortal mind with the divine Adjuster can be visualized as similar to two individuals contacting each other by means of notes left in an old-fashioned country mailbox. When the Thought Adjuster has a concept to convey to you, he places it in the mailbox of the superconscious mind. You subsequently open the mailbox and examine its contents. If you have trouble deciphering the note, an understanding of the nature of Adjusters can help you.

We help or hinder communication with our indwelling spirits by the type of thoughts we habitually entertain. If we are unaccustomed to entertaining unselfish thoughts, when the magnificent concepts offered to us by our heavenly indwellers can flash across our minds and out before we can ever begin to take them seriously or even recognize them. We can strengthen our attunement with our spiritual guides by cultivating the habit of seriously entertaining the high thoughts that sometimes enter our minds instead of automatically dismissing them as impractical and not to be taken seriously.

Another way to augment Adjuster leading is through being other-motivated. We are told that kingdom believers become fired with the urge to serve others. In God's universe, the greater ever serves the lesser. The strong serves the weak. God himself serves us all. If you would express God, be a fountain to others as God within is a fountain to you. Freely offer what each person in your presence needs in his or her own way: for one, a friendly ear; for another, material assistance; and for yet another, loving non-interference. Look upon those you would help not as objects, to whom you would give, but as subjects, who have their own needs and their own selfhood. Through and overspreading it all, let there be love: the love of God.

You can assist your Adjuster in his task of spiritualizing you by always striving to live the highest that you know. Be true to your ideals. But let your ideals include the appreciation of those details of self-tolerance and the laws of growth and readiness that can spell the difference between success and failure. Don't attempt overnight to change everything that you are. This could lead to serious instability. Rather, enshrine truth, beauty, and goodness in your heart and ever try to be true to what you believe in the best way you know. It's not so much what you are as what you long to be that determines your destiny. God invented time, and you should grow in this time that he has given you.

If you would let the Thought Adjuster expand your realities, be open to change—to new truth, regardless of its apparent source. No one knows everything; when we think we do, we tend to shut ourselves off from new truths. Jesus said that a stagnant soul is a dying soul. It's not the status of your soul that counts, but its direction of movement. A stationary soul is in danger regardless of its level of development, whereas a soul of minimum development will survive if it is growing—moving Godward. Even a death-bed acceptance of God represents enough soul movement to assure resurrection.

Being spiritual children of God does not mean that we should restrict our lives to spiritual things. The task of your indwelling spirit is to bring you into the entire range of earthly affairs as a part of your conscious attempt to follow the will of God. Growth in the circles of psychic ascension involves balanced development and use of the physical, intellectual, and spiritual endowments: the entire personality. Learn to minister as you pass by, in the routine affairs of life. To a spirit-led child of God, there are no such things as sacred and secular occupations. All things are sacred under the guidance of the divine spirit.

If you would consent to the leading of the divine indweller, you must become God-oriented and God-actuated. Always turn to God for guidance. Practice worshipful problem solving. Include God in your life. Live your faith. Pray. Commune with your Father through the intermediary of your soul, the repository of your innermost values. Be confident that God will participate in the decisions of your life, and be open to the stirring of his influence in your heart. Ask for what you need and know that you will receive it. In life's trying situations, go off alone from men for guidance, knowing that the right course and the strength to follow it will be given to you. Use your highest wisdom in applying the spiritual urgings sent to you from God.



Your Father desires that you love your brothers and sisters—his children. Pray for sensitivity to the personhood of others. Pray for their development and spiritual growth. Believe that love is the greatest thing in the universe. Know that you are never alone: God is always with you. Let others know that he is near them. Bring God to each person you meet through your concern, your smile, and your love. Remember that God needs a vessel in order to deliver his love to each of his children. When you love in the name of God, God is there, acting. Learn to recognize the hand of God in your life through the love that accompanies it and through the way that things work out in so many ways when God is involved.

Your Father loves you and wants you to love him as your true spiritual Father. Allow your relationship with the Father to actualize. Know that God is your father. Know that he is the father of everyone you meet. Trust your Father. Learn to love him through what you perceive him to be, intellectually and spiritually. Learn to love him because of his goodness as you increasingly perceive it within yourself. Love him because of his loveliness as it was demonstrated by his Son when he lived on Urantia.

To grow spiritually, you must recognize the source of your growth. Honor and respect your Thought Adjuster. Be more humble in taking credit for the results of the labors that he performs in your soul. Where spiritual things are concerned, know that of yourself you can do nothing but with God you can do anything. Attempt to cooperate with spiritual forces not for your purposes, but for their purposes—for God's purpose. And always follow truth, wherever it may lead.

Copyright © 1981 by Troy R. Bishop, "The Divine Spirit in Man" is also available as a pamphlet. See Page 10 for details.

Fountain in the Desert

URANTIA Book reader James H. (J.J.) Johnson, currently residing in Saudi, Arabia, was a recent visitor to the Washington, D.C. area. Employed by Northrop as Departmental Assistant for Mission Organization, J.J. lives with his wife, Geri, and their son, Michael Andrew, 1 1/2, in Khamis Mushayt. The URANTIA Book came into J.J.'s life ten years ago, and he has read it cover to cover ten times since then. Geri has had The URANTIA Book since the late 1960's.

Placing The URANTIA Book in libraries is an active pursuit of J.J.'s—also, visiting with every URANTIA Book reader he can find when he travels. In Saudi, he is restricted to a cantonment environment—essentially, American company compounds. Within these compounds, though, he has had good luck in placing The URANTIA Book in company libraries throughout Saudi, from the Persian Gulf to the Red Sea. Outside of Saudi, J.J. has gotten The URANTIA Book into libraries in Athens, Cairo University, Istanbul University, Cyprus, and Lebanon.

J.J. has hosted a URANTIA Book study group in Hawaii, where he and his family permanently reside. In Washington in connection with processing at the State Department for embassy duty in the U.S. Foreign Service, J.J. is excited about the prospect of working at various embassies around the world and spreading The URANTIA Book and its teachings in those locales, where he feels he would not be so restricted as in the Saudi Kingdom. "I have a lot of energy for those activities," he says.

Photo: Robert Bask



James H. (J.J.) Johnson

LIBRARY PROJECT

URANTIA Brotherhood is initiating a Library Book Placement Project, which it terms "one of the first broad and systematic 'outreach' programs in the history of URANTIA Brotherhood." The Domestic Extension Committee is seeking volunteers to help in this project. The contact person is Tom Allen, 2322 N.W. 19th, Oklahoma City, OK 73107.

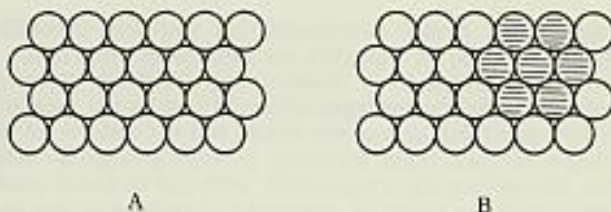
THE 1982 SOUTHWEST REGIONAL CONFERENCE of URANTIA Book Readers,

sponsored by the Tulsa Study Group of the First URANTIA Society of Oklahoma, will be held July 30 - August 1 in Canadian, Oklahoma, at the Arrowhead Resort. The theme will be: "The Family - From here to Eternity." Contact persons are C. L. & Eva Van Sant, 142 S.E. Rockwood, Bartlesville, OK 74003. Phone: 918-333 7675.

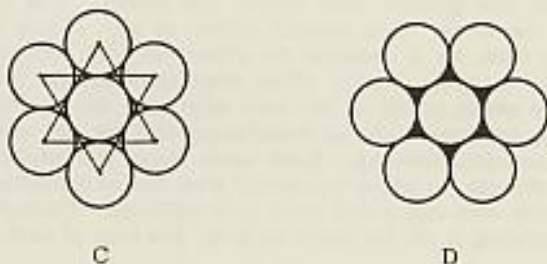
Starring the Circle

What has a handful of pennies got to do with the Star of David, ancient symbol of Judaism? And what connection is there between the Star of David and atoms—or between the Star of David and a snowflake? To find out, lay twenty or thirty pennies flat on a table and arrange them as close together as you can. The result should be several alternating rows of pennies, each row slipped from alignment with those adjoining it by half the width of a penny (Figure A below).

This arrangement is known in solid state physics, which concerns itself with the way atoms arrange themselves together in solid matter, as planar close packing. Select one of the pennies and mentally place a mark on it. If it is not on an edge, it will be touched by exactly six neighboring pennies. Mentally mark these six pennies as well. You will now have the pattern of seven marked pennies shown in Figure B. This pattern is repeated throughout the entire arrangement, except where the edges interfere, and is known in solid state physics as a unit cell, meaning that the arrangement is built of repetitions of this basic pattern.



Figures C and D show how the unit cell of planar close packing contains the figure known as the Star of David, a six-pointed star formed from two interpenetrating triangles. The Star of David, a figure based on a six-sided polygon of straight lines, is inherent in a figure based on seven circles.



The URANTIA Book teaches that the number seven appears in the traditions of religions and mystical teachings throughout the world because this represents the maximum possible number of manifestations of the three Paradise Deities. There are just seven possible combinations of any three items, alone or in combination, and they are:

1. First item alone.
2. Second item alone.
3. Third item alone.
4. First item and second item together.
5. First item and third item together.
6. Second item and third item together.
7. First, second, and third items together.



URARTU

LOST KINGDOM OF VAN

by Troy R. Bishop

With the dawning of the twentieth century, a long forgotten culture has been rediscovered in the Anatolian Highlands of Asia Minor. This ancient civilization, Urartu (pronounced Ūŕ-rŕr'-too), which was centered about Lake Van, flourished from the ninth to the sixth century B.C., extending from Lake Urmia in the east to North Syria in the west. During its three hundred years of existence, the Urartian Empire was a formidable power. Later, it was vanquished and disappeared from the memory of man.

Distinguished predecessors revealed

The land occupied by the Urartians has played a prominent part in the evelong universe ministry to and on our planet reported in *The URANTIA Book*. The pendulum of world destiny turned in that direction long before the recall of modern man.

It was two hundred thousand years ago when Van, an ascendant (rematerialized) corporeal volunteer to Urantia, listened to Caligastia, his superior and the celestial ruler of our planet, announce a plan to reject the Paradise rule of the Father and the Creator Son.¹ Van, who had labored in Caligastia's headquarters city of Dalamatia for three hundred thousand years under the plan for world advancement, denounced the rebels vigorously. With Amadon, his modified Andonite associate, he gathered a full band of loyalists and withdrew to a nearby unwall'd settlement. Loyal seraphim, cherubim, midway creatures, life carriers, ascendant corporeal volunteers, modified Andonites and others each turned from the authority of the Planetary Prince and the tasks of three hundred thousand years to choose the truth of the primacy of the Universal Father over the easy habits of obedience.²

Though darkness and death reigned outside the

settlement, loyal midway sentries were ever vigilant. Van and Amadon had the priceless tree of life, appropriated by loyal cherubim, seraphim, and midway creatures at the outbreak of the rebellion.³ By partaking of the fruit and leaves of this tree, within which circulated superhuman energies, these two beings, whose bodies contained the organic complement of the system life circuits, were able to live on indefinitely.⁴ Those of their loyal material and semi-material comrades whose bodies were similarly constituted were also thus able to lead an immortal existence. Their disloyal counterparts in Dalamatia, however, finding themselves shut off from this life ministry, were faced with certain mortal death and dissolution.⁵

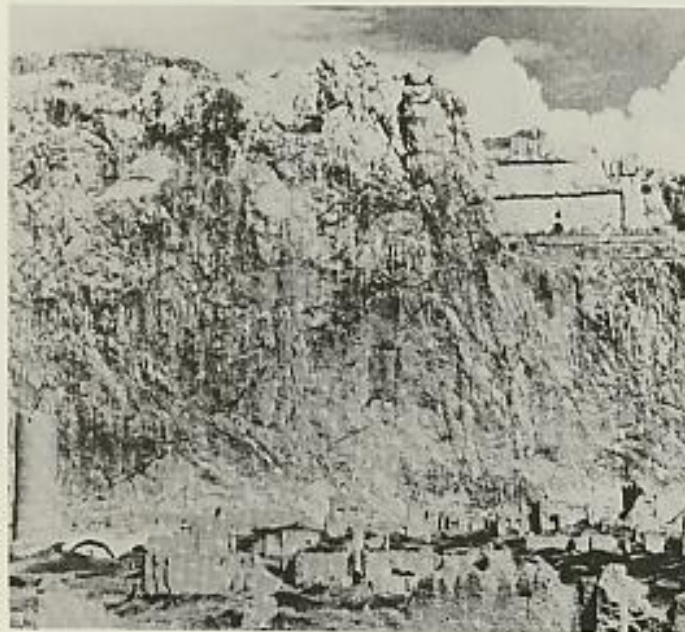
The outbreak of rebellion had thrown the interplanetary circuits silent by quarantine.⁶ For seven anxious years, the loyalists waited to learn of their status with the universe authorities. At last a messenger came, with news vindicating their actions in defying the Prince. Turning finally and forever from the former city of promise as it lay (possibly) at the (then) mouth of the Persian Gulf, the group traveled across the expanse of the Mesopotamian plain to the abrupt wall of the bordering highlands. Leaving behind the dust of Mesopotamia, they entered the highlands—and a rendezvous with destiny.⁷

Soon after this relocation, all of Van and Amadon's loyal material and semimaterial associates of immortality status were translated from Urantia to system headquarters⁸ and Van was invested as titular head of all superhuman personalities on Urantia.⁹ From these secluded heights, within one thousand years, Van and Amadon established three hundred and fifty settlements of people loyal to the plan of mortal progression and universe cooperation.¹⁰ This network stretched from Lake Van eastward to the region of the southern Caspian Sea¹¹ and on to the foothills of the Kopet Daugh, in Turkestan, which we are led in *The URANTIA Book* to believe was the eastern terminus of the



THE MESOPOTAMIAN WALL (left). The Zagros Mountain Range, running southwest, overlooking the Mesopotamian plains.

THE GREAT CITADEL ROCK AT VAN (below left). First stronghold and capital of the Urartian state, overlooking Lake Van. Carved in the rock are cuneiform inscriptions of the Urartian kings, some of whom were buried here in rock-cut tombs. Foreground: ruins of an old Turkish city.



Vannic network and also the primary headquarters of Van and Amadon.¹²

For one hundred and fifty thousand years, Van and Amadon led the highland descendants of their original human followers in laboring for the uplift of the world.¹³ For untold generations, legends grew about these two immortal ministers of God who continued to live and work among men. Gradually, Van and Amadon came to be viewed as divine or near-divine personages and were woven into the spreading traditions, superstitions, and religions of mankind.¹⁴

After the dispatch of a material son and daughter to Urantia had been approved on high, Van and Amadon led their followers in preparing a garden site for the couple.¹⁵ Thirty-seven thousand years ago, Adam and Eve arrived and took up the administration of Urantia. Van and Amadon had transplanted the tree of life to the Garden of Eden for the use of the Adamic couple. Shortly after Adam and Eve arrived, Van and Amadon returned to system headquarters, after nearly half a million years of ministering on this small and needy world, leaving behind them a truly living legacy.¹⁶

A land forgotten by history

The earliest recorded mention of Urartu is in ancient Assyrian inscriptions of the thirteenth century B.C., a time before Urartu had become consolidated as a state. At that time, the Assyrians applied the term Uruartri to the loose groupings of people in the region where Urartu was later to appear. The Assyrians also referred to these peoples as the Nairi.¹⁷ (Could this be connected with the Nerites referred to in The URANTIA Book?)¹⁸

In the year 860 B.C., the Urartian kingdom was formed under its first king, Aramu, and the Assyrians began referring to the new nation as Urartu.¹⁹ The Urartians, however, referred to their country as the land of Biaini. Scholars somehow derive the word Van, as in Lake Van (and perhaps nearby Lake Sevan), from the word Biaini and sometimes refer to Urartu as the Kingdom of Van.²⁰

The Urartians were overthrown in 590 B.C. by the Medes and some others formerly held subject by the Urartians. After the destruction of Urartu, a strange thing happened: Other empires have disappeared from the scene of human affairs and lived on in history: the Assyrians, for example; but the vanished civilization of Urartu was completely forgotten. Its great successes were ascribed to its enemies. Its name was lost to the world except for certain Assyrian inscriptions, which constituted a puzzle to later historians.

The ancient Hebrews knew the Urartians and had dealings with them, but the Old Testament mistakenly refers to them by a distorted name. Similarly, the name of a mountain vital to the Hebrew tradition has been distorted through the corruption of the name of Urartu. Professor Boris Petrovskii, a researcher into the Urartian Kingdom, writes of the Hebrew corruption of the name Urartu as follows: "The name was preserved in the Old Testament in the corrupt form 'Ararat,' which in the Latin version became 'Armenia.' When the Massoretic writers were vocalizing the text of the Bible they inserted the vowel a into words which were unknown to them, so that 'Urartu' became 'Ararat'; and it is only in very recent years that the Qumran scrolls have yielded the form of the name with the semi-vowel w in the first syllable."²¹

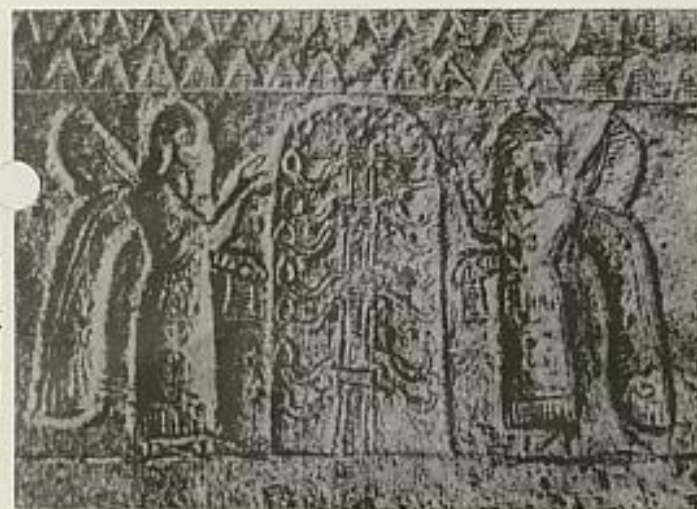
Two Old Testament references to Urartians are described by Professor Petrovskii as follows: "A passage in the Book of Jeremiah dated to the fourth year of the reign of King Zedekiah (i.e., 594 B.C.) talks of calling together

against Babylon the Medes, the Urartians ('Ararat'), the Mannaeans ('Minni') and the Seythians ('Ashehenaz').²² And "The Old Testament preserves a recollection...that Nocherib's sons, having killed their father, fled to Urartu the 'land of Ararat' or 'land of Armenia'."²³ Today, almost any Bible atlas includes Urartu on its maps of the ancient world and explains that Ararat in the bible really refers to Urartu.

Professor Seton Lloyd, another researcher into Urartu, has this to say about the ancient civilization: "Urartu is now being presented to us as a nation—and in its time a very great nation—whose history and even identity seem to have been completely expunged from the records of human memory for two-and-a-half thousand years. Yet today, everything about it—its racial characteristics, political and economic history and its art—constitute one of the most intriguing problems in Near Eastern Archaeology."²⁴

The Urartian culture

It is generally agreed that the Urartians arose from the Hurrians and employed a language similar to Hurrian. These mountaineers built great fortresses on overlooks throughout the highlands of Urartu. Their Kingdom supported huge building programs. Palace remains show evidence of



SACRED TREE WITH ATTENDANTS (above). Extreme stylization of tree indicates that tradition was already ancient. (Urartian, detail of bronze helmet of King Sarduri II, 760-743 B.C. Hermitage Museum, Leningrad).

SACRED TREE WITH ATTENDANTS ON LID FROM STEATITE JAR (below). (Urartian, 8th Century B.C. Armenian Historical Museum, Erevan).



economic might. Much of their art has been recovered, particularly works in bronze. The art of Urartu contains abundant depictions referring to the Cult of the Tree—images of sacred trees guarded by seraphim and genii and sometimes attended by a king or kings.

This persistent portrayal of the tree of life with its guarding celestial beings pervaded the Urartian culture. For generations, personal seals imprinted the sacred tree on correspondence carried throughout the empire.²⁵ Rulers and administrators sipped wine from bronze cups stamped with the emblem of the tree.²⁶ Urartian warriors carried the symbol of the sacred tree to battle on bronze belts²⁷ and pointed helmets.²⁸ Carved stones displayed the sacred tree throughout the land.²⁹ Colorful wall paintings³⁰ and carved columns³¹ in palaces and other buildings repeated the recurring theme.

The Urartians were formidable in war. The Assyrians mounted attacks on Urartian fortresses, but there were periods when they were careful to cultivate the good will of these mountain dwellers. In 714 B.C., for example, Sargon, at the head of his Assyrian army, sacked some Urartian strongholds; but in 654 B.C., the later Assyrian king Ashurbanipal, at the celebration of his victory over King Teuman of Elam and capture of Susa, received emissaries from Urartu's King Rusa. According to Assyrian annals recording the event, "Rusa, king of Urartu, heard of the mightiness of my gods and was overcome by terror at my majesty. Then he sent his princes to Arbela to bring me greetings."³²

In 590 B.C., Urartu was sacked and burned. Only hulks remained. The dust and winds of time did their work. It was not until about a hundred years ago that researchers began to connect the ruins throughout the Anatolian highlands with the vague references to Urartu in the Assyrian records; it had previously been believed that they were Assyrian.³³ Not until 1936 was the first systematic excavation of a major Urartian fortress begun.³⁴

After the disappearance of Urartu as a political entity, the Armenians dominated the ancient highlands, absorbing portions of the previous Urartian culture in the process. More recently the Armenians, like their Urartian predecessors, have met tragic and depopulating devastations in these ancestral homelands. The hand of fate seems not yet to have completed its drama of violent readjustment in the Anatolian highlands.

Some questions

A casual reading of The URANTIA Book might give the impression that Van's headquarters were primarily in the Lake Van area.³⁵ A more detailed analysis and comparison of statements in The URANTIA Book indicates, however, that Van's principal headquarters were in the foothills south of the Kopet Daugh, where Adamson subsequently settled.³⁶ In this connection, The URANTIA Book explains that the Vanites (early followers of Van) and their descendants later settled about the shores of Lake Van and their subsequent traditions developed around this area.³⁷

It would be interesting to speculate on the racial makeup of the early followers of Van and their relationship to the better-known peoples of today: the Armenians, for example. This is a subject for another study. We know that the human followers of Van and Amadon who subsequently reproduced—the non-immortal individuals—were of the Andonite race, as were their modified human followers, none of whom reproduced. We also know that the ascendant corporeal volunteers resembled their modified human associates, at least in skin color.³⁸ The bodies of these rematerialized volunteers were of the same order as the

body of later-appearing Machiventa Melchizedek, who was similarly supplied with a fabricated body for special planetary service; in personal appearance, Machiventa Melchizedek resembled the people around him, but he possessed a commanding presence.³⁹ The early Andonites, half a million years before Van and Amadon, somewhat resembled present-day eskimos both in general appearance and skin color.⁴⁰ We do not know how much change occurred in the Andonic race during the intervening one-half million years before the times of Van and Amadon. The Nodites, being descendants of the modified Andonites, underwent some changes because of artificially encountered mutations,⁴¹ but might have kept a skin color similar to that of the Andonites. The later appearing Adamsonites in the Turkestani locale previously inhabited by Van and Amadon were the ancestors of the early greeks.⁴²

Events of vast significance have occurred in that small area of the world, ringing down their consequences through the ages. Perhaps some day we shall know more about this subject. One thing is becoming increasingly clear: The modern revelation contained in The URANTIA Book is not merely a theoretical article of belief to be sheltered from all links with external reality. Even the word Urantia, which we URANTIA Book readers know as the name of our planet, is not, it now seems, new to this world (a possibility that brings a comforting sense of continuity with the past): the similarity between Urantian and Urantian is too close—the ubiquity of the Ur prefix too universal. Perhaps

someday scholars will find a new inscription or discover a new language fact and show that the exact term Urantia has been in widespread use on our world for ages upon ages.

The word Urantia, the revealed universe name of our planet, was known to Van. Derivatives of this word have abounded in the area where Van dwelt, working their way into the languages and traditions of men since time immemorial. Some are obvious, while others are speculative: Urartu—Ur—King Ursa—Ural Mountains. Perhaps it is wrong to look to ancient definitions of the word Ur and its derivatives to find clues to the significance of the name Urantia. Perhaps, as a revealed name, this word has given all human languages their variously and imperfectly perceived interpretations of the true universe meaning of the prefix Ur.

It might seem strange that the Urantians referred to themselves as Blaini and not Urantians, but one hundred and fifty thousand years of fraternizing with an immortal, yet visible, being seems a valid experience to celebrate in one's racial and cultural name. It might also seem strange that it was the Assyrians who used the word Urartu. But The URANTIA Book, a masterpiece of correlation, has answers for many questions as they arise, even those hardly humanly foreseeable at the time of its writing. A small phrase among the more than one million superb words in this book simply informs us that the early Vanites were the ancestors of the Assyrians.⁴³

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Footnotes:

1. UB, pp 755:3-756:1.
2. UB, pp 756:2-3; 759:9.
3. UB, pp 756:5,6.
4. UB, pp 745:3-7; 826:1.
5. UB, pp 757:6-758:1.
6. UB, pp 755:5; 756:1-2; 756:7-8.
7. UB, pp 759:5.
8. UB, pp 759:6-7.
9. UB, pp 759:8.
10. UB, pp 760:2.
11. UB, pp 822:4.
12. UB, pp 861:2,5; 860:8; 862:3,4; 822:4; 759:5,7.
13. UB, pp 759:5; 759:8; 760:2; 760:4.
14. UB, pp 860:5-8; 832:3.
15. UB, pp 821:1-825:6.
16. UB, pp 825:7-826:5; 833:3; 759:7-8; 760:4.

17. Piotrovsky, pp 43-45; 50-51. Piotrovskii, pp 1.
18. UB, pp 877:1.
19. Piotrovsky, pp 50-51.
20. Piotrovskii, pp 5.
21. Piotrovsky, pp 50-51.
22. Piotrovsky, pp 13.
23. Piotrovsky, pp 198.
24. Piotrovsky, pp 128.
25. Lloyd, pp 122.
26. Piotrovskii, pp 72, 74.
27. Piotrovsky, pp 127, 157.
28. Piotrovsky, pp 153.
29. Piotrovskii, pp 48, 49, 50.
30. Piotrovsky, pp 177.
31. Piotrovskii, pp 46.
32. Piotrovsky, pp 160.
33. Piotrovskii, pp 66, 69, 64.
34. Piotrovskii, pp 78-79.
35. Piotrovsky, pp 70.
36. Lloyd, pp 120.
37. Piotrovsky, pp 132.
38. Piotrovsky, pp 133-134.
39. Piotrovsky, pp 13.
40. Lloyd, pp 113.
41. UB, pp 860:6.
42. UB, pp 861:2,5; 860:8; 862:3,4; 822:4; 759:5,7.
43. UB, pp 860:6.
44. UB, pp 742:8; 744:7.
45. UB, pp 742:6; 1015:6.
46. UB, pp 713:8.
47. UB, pp 857:1-8.
48. UB, pp 895:3,4.
49. UB, pp 860:6.

Starring the Circle

Continued from Page 4

The URANTIA Book also teaches that seven is echoed in the material world, indicating the ultimate high origin even of material reality. As an example, the Periodic Table of the Elements, a chart in which scientists arrange the physical elements in order of ascending atomic number, shows that certain physical properties tend to recur in every seventh element.

Could there be more symbolism behind the Star of David than most of us know today? Machiventa Melchizedek sojourned and taught among the predecessors of the Jewish people and could have taught them things of this nature. The idea of a symbol which can signify the nature of the three Paradise Deities and the Paradise Trinity; which can portray the Seven Absolutes of Infinity as well as the triadities of actuality and potentiality; which combines unity, duality, and triunity relationships (as well as seven-fold and twelve-fold relationships, which we shall see later have special significance); which indicates the structure of matter and the relationship of matter to the Paradise Sources; and which is actually carried in the heart of basic matter itself is tremendously appealing.

We are told in The URANTIA Book that the number seven is particularly associated with the ministry of life, as is also the number twelve. One way to arrive at the number twelve from the number seven is to observe that the unit cell of planar close packing contains exactly twelve pairs formed from the seven circles of the unit cell; or, in the language of solid state physics, there are exactly twelve air-bonds formed. Seven and twelve are mentioned together in the teaching that there are just seven architectural forms of life in the universe and that these architectural forms of life are characterized by the number of inheritance carriers they incorporate, these inheritance carriers occurring in ascending multiples of twelve; that is, one architectural form of life has twelve inheritance carriers, the second has twenty-four, the third forty-eight, and so on to the seventh, which has seven hundred sixty-eight. (Note that throughout The URANTIA Book, the word chromosome is not used when referring to the number of human inheritance carriers. Since the time of the writing of The URANTIA Book, science has changed its mind about the number of chromosomes each individual human possesses; however, the statements of The URANTIA Book on the matter, error free then, are still error free).

The URANTIA Book refers in several places to the space content of matter. It also talks of pursuing matter to a point where matter disappears to the senses but what remains is real to the mind. Using an instrument called a field ion microscope, it is possible to observe matter as a collection of individual atoms, each atom a dot of light and the space between a dark void. In Figure E below, a bit of tungsten examined through a field ion microscope has disappeared to the senses and all that remains is a pattern; because of human understanding of the significance of this pattern, though, its identity as tungsten remains real to human mind. Each dot, which represents an individual atom, appears in at least two different intersecting circles—as if it needs the two separate centers of force, represented by the centers of two different circles, to balance it and keep it from being pulled into any one. Hold the illustration quite a distance away and a large Star of David will be seen in it,

Continued on Page 10

THE PERMISSION OF ADEN

Jesus instructed teachers who would follow him, regarding their conduct toward other spiritual teachers. Forbid him not, he ordered, when his Apostle John presumed to suppress the activities of Aden, a stranger teaching in Jesus' name. John had judged Aden as lacking in authorization, learning, and perhaps even worthiness.

At this time, Jesus established what might be called the Permission of Aden. In the future, he said, many people would do strange things in his name, but he would not forbid them, even those not wholly worthy. Heaven, he taught, would honor each such instance on its own merits, down to a glass of cold water given with love to a thirsty soul.¹

Human claims of relative superiority in spiritual matters were disowned by Jesus in this commandment, in which he effectively directed religionists of all times who teach in his name to refrain from working to restrict the activities of all other religionists who teach in his name, regardless of differences.

During his life in the flesh, Jesus taught and followed the principles embodied in the Permission of Aden, not only toward those teaching in his name, but toward all. He refused to interfere with the misguided trance prophet, Kirmeth, who intruded into one of Jesus' teaching encampments for several days and left with a few unstable souls.² He taught that we should never try to take anything out of anyone's heart, only try to put something in.³ He taught that we should tend to the log of error in our own eye rather than in our brother's.⁴ And, as Michael, Universe Ruler, he allowed Lucifer and his associates to teach even their doctrines of sin and rebellion.⁵

URANTIA Book reading references:

1. UB, pp. 1764-5; 2. UB, pp. 1666; 3. UB, pp. 1592;
4. UB, pp. 1571; 5. UB, pp. 605:7.



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Starring the Circle

Continued from Page 9

the picture revealing itself as seven huge circles arranged as a unit cell of planar close packing.

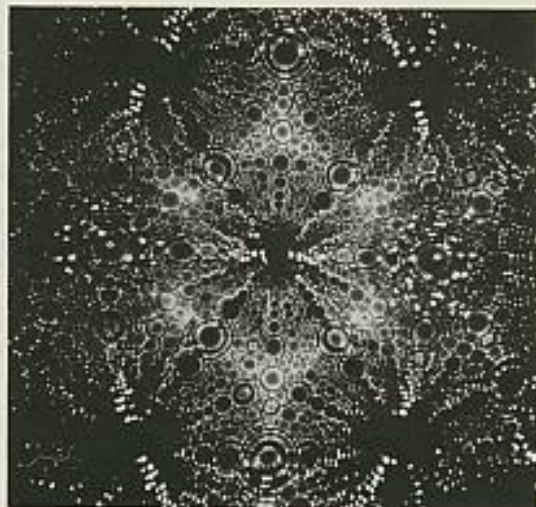
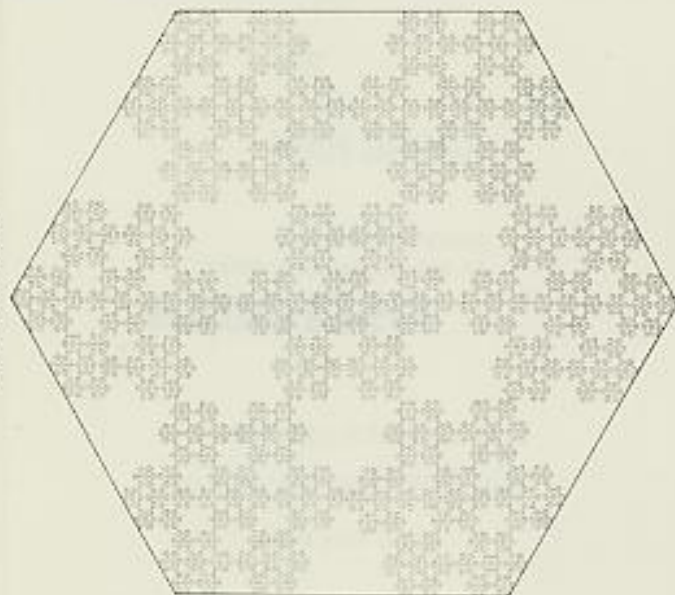


Photo: Erwin Miller

E

Think in a reverse direction for a moment about matter being built up out of unit cells. Visualize that a theoretical tiny, flat circle is really composed of seven smaller circles arranged as a unit cell of planar close packing. Each of these small circles in the unit cell in turn is composed of a smaller unit cell of tinier circles and so on, until the smallest circles of all appear only as dots. What sort of a figure would result from trying to depict such a relationship? Figure F is the result of such an attempt. Sixteen thousand eight hundred and seven dots and some precise positioning were required to develop this figure, which displays unusual symmetry and balance, six-pointed stars, and the general appearance of a snowflake, one of nature's beautiful associations of free particles.



Drawing: Troy R. Bishop

F

URANTIA Book Reading References:

UB, pp 479:8-480:1; 184:1-184:2; 1016:6; 1017:1; 1146:1; 1151:last; 1157:3; 1157:last; 397:4; 1228:6.

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Book Review

LETTERS OF THE SCATTERED BROTHERHOOD

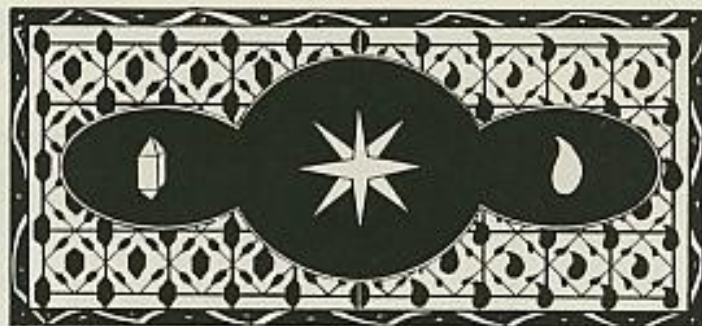
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You have the choice of this clear high impersonal yet loving peace, or the storms of human existence. Spread your wings straight and catch the first morning breeze of divine promise and hope, and be lifted into that high place where freed from the clutching of circumstance you can with a great heart give strength and sureness to those you love, to the world; for you have asked to be humble messengers of the Lord Jesus. (Page 51)

Yes, walk in the garments of immortality now. Do not take on too much of the suffering of the world, for the concept is not only too large to understand but is now beyond us. Trusting is part of your role . . . be very, very simple, very uncomplex, very natural in the eternal sense . . . Be aware of eternal values as against material values, be spiritually intelligent, keep the "naked intent" and never forget your direction! (Page 81)



THE COSMIC MESSAGE

In the time of the Great Creation, the ALLSOURCE opened the Gates of Infinity to the Two Limitless Custodians.

"I WILL BE!" thundered Change, swirling, flashing, lighting up all eternity with possibility. But since everything was yet before him, there was no time he could stop and BE.

"I AM!" rang out Form, adorned with the pattern of infinity. But since everything was inside him, there was no thing he could aspire to BECOME.

And TIME WAS NOT. For Change and Form, the Two Limitless Custodians, each knew not the other. And nothing was....

* * *

Somewhere in the star-studded creation, a sun swung out a measured segment of infinity. Around it orbited a planet, upon which two creatures sat talking: a youth and an ancient one.

"Then how is it that we are here?" asked the youth. "For you and I Are, and we also Will Be. What brought Change and Form together to make all Things?"

The old one closed his eyes.

"Look around you," he said.

The young one contemplated the dwellers of the air, soaring on unseen currents—the dwellers of the trees, peeping from the security of their living homes. Light from the sun streamed through a cloud.

"What is this I feel?" asked the young one. "It is strange, yet familiar."

"That," said the old one, "is the uniter of Change and Form, the secret of all reality. It does not live through Change, and it does not reside in Form. It leaps from one to the other, always urging them to their next juncture. That, young one, is TRUTH."

"Old one," spoke the youth, "Change says 'I WILL BE,' and Form says 'I AM.' What is it that TRUTH says?"

"Listen," whispered the old one.

And TRUTH spoke in the young one's heart. His eyes met those of the old one. And they both were filled with joy. For TRUTH says: "HE LIVES!"



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