

ASCENDER™

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TRIUNION

**REVEALING
EDEN**

**THE TREE
OF LIFE**

**URANTIA
NAMESAKE**

**FORGOTTEN
BOOKS OF
EDEN**

HU

The Finaliters' Song

by Dr. Robert J. Carlyle

1

*Oh beautiful, in space and time,
For all eternity;
From Mansonia to Salvington,
This is our destiny.
Oh Nebadon! Oh Nebadon!
God shed his grace on thee;
And crowned thy good
With brotherhood
For all of us to see.*

2

*Oh beautiful, in space and time,
For all eternity;
From Uminor to Uversa,
This is our destiny.
Oh Orvonton! Oh Orvonton!
God shed his grace on thee;
And crowned thy good
With brotherhood
For each of you and me.*

3

*Oh beautiful, past space and time,
For all eternity;
From Havona to Paradise,
This is our destiny.
Oh Father! Our Father!
Finaliters we'll be;
You've crowned our good
With brotherhood
As we all worship thee.*

4

*Oh beautiful, through space and time,
For all eternity;
From Paradise to Orvonton,
This is our destiny.
Oh Father! Our Father!
How happy we will be;
We've reached our dream
As we now serve
The Almighty Supreme.*

5

*Oh beautiful, through space and time,
For all eternity;
From life finite to absonite,
This is our destiny.
Supreme Being! Supreme Being!
We pledge ourselves to you;
The goal is now the Ultimate,
Our loyalty stays true.*

6

*Oh beautiful, past space and time,
For all eternity;
From Level One to Level Four,
This is our destiny.
Oh Ultimate! God Ultimate!
Your actuality
Is what we strive to bring about,
For everyone's glory.*

7

*Oh beautiful, past space and time,
For all eternity;
From absonite to infinite,
This is our destiny.
Oh Absolute! God Absolute!
Our quest is to find you;
Although our search may never end,
Our love's forever true.*

8

*Oh beautiful, through space and time,
For all eternity;
From Urantia through Paradise,
This is our destiny.
Oh Father! Our Father!
We love and worship thee;
You've given us the greatest gift,
To live eternally.*

The Finaliters' Song can be sung to the tune of America the Beautiful.



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The URANTIA Book reveals that 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 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

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TRIUNION

by Troy R. Bishop

Arms entwined, the couple walked beneath the trees. He was the sky in which her soul had learned to soar, and she was the constellation in which his being had come to navigate. In an age of alienating sexual competition, which disrupted lives to the point where social views presumed to dictate spiritual teachings about the nature and gender of God himself, these two were serenely one.

A peaceful glade beckoned. Seating themselves on the grass, they leaned together, sharing thoughts and feelings. Love and reverence mingled, lifting them in an ascending spiral to glad worship. Invisible light from the inner presence burst through the prism of their souls, and they were given a vision of the greater truths of their being.

They saw the One, everlastingly holding in existence One like Himself, The Second, who, with The First, continually upholds their jointness in the person of The Third (109-112). They

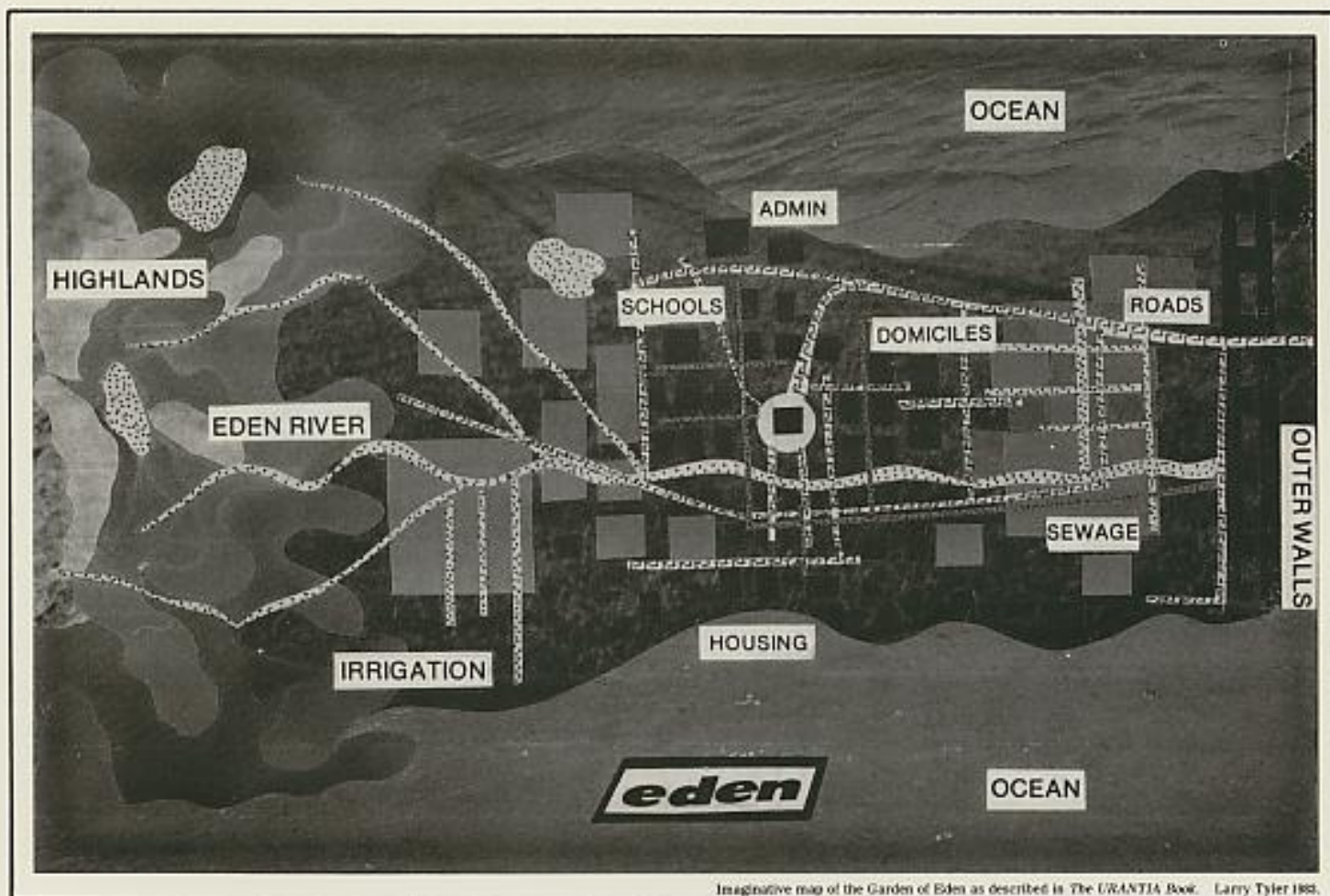
saw innumerable Creator Children coming forth, each a unique personalization of the ideals conceived in an individual union of the First and Second Sources (234-235). They saw each First-Second Source Creator Offspring, accompanied by a child of the Third Source, setting out from the parental abode to establish their own inhabited universe (235-237).

The two saw a Creator Offspring establish the universe in which they lived. On its heavenly headquarters, he created material creatures, of and by himself. Male and female he made, each sex illustrative of one of the Sources of his dual nature (415B). On the planets, he caused life to appear and evolve. Through such a process, man and woman finally came to stand on Earth—Urantia. In the councils on high, the male was named Andon, signifying the first First-Sourcelike creature to exhibit human perfection hunger; and the female was named Fonta, signifying the first Second-Sourcelike creature to exhibit human perfection hunger (711B).

This Creator Offspring was Michael, who for a while took on the life of a man, Jesus of Nazareth, teaching life-bringing truth. Of the indwelling of an individual spirit fragment of the First Source in every normal man and woman, he taught, in human concepts descriptive of the First Source's nature, perceivable as maleness, and relationship to men and women, perceivable as parenthood. This he summarized in the teaching: God is your Father. Of the Second Source, who is Mother and also Son, he taught that which is important to survival: that men and women share the Son aspect in that they are children of the Father and can aspire to become like him (through attunement with the indwelling Father Fragment). This he summarized in the statement that men and women are sons of God. Of unending life through ultimate oneness with this spirit, he taught, in the statement that the truth of the Fatherhood of God and the Sonship of man, if believed with a whole heart, is eternal salvation (1583A).

The evening star shone like a beacon of eternity when the couple arose, but they had their beacons in each other. Years of selfless togetherness had taught their souls one more thing, not yet revealed to their minds: wonderful new realities come into being in the living partnership of man and woman. One day it would be revealed to them that the reason for this is that the nature of each of the three—not just two—perfectly coordinate Paradise Sources is reflected in a separate human gender. The third human sex on Urantia, reflecting the nature of the Third Source—the conjointness of the First and Second Sources—is man and woman united in true affection. The man, woman, man-woman triunion bears the image of the Paradise Trinity and is a demonstration of the fuller nature of the one who expressed himself in part in each human sex: the local Creator—the Son of God—who is the Father, the Son, and also the Father-Son (366).





Imaginative map of the Garden of Eden as described in *The URANTIA Book*. Larry Tyler 1983.

Revealing Eden

Locating the Original Edenic Peninsula from Seafloor Maps

By Larry Tyler

The URANTIA Book contains detailed information about the Garden of Eden that might point to the location of the sunken Edenic peninsula on a map of the Mediterranean seabottom. According to *The URANTIA Book* (page 823), the original Eden was located on a "long narrow peninsula—almost an island—projecting westward from the eastern shores of the Mediterranean Sea." This, the third choice of the committee on location, had a good climate and temperature due to the "encircling mountains and to the fact that this area was virtually an island in an inland sea." While it rained "copiously on the surrounding highlands, it seldom rained in Eden proper."

The coast line of this land mass "was considerably elevated," the neck connecting it with the mainland measuring a mere twenty-seven miles across at the narrowest point. Eden was watered by a great river that came down from the higher lands of the peninsula and "flowed east through the peninsular neck to the mainland and thence across the lowlands of Mesopotamia to the sea beyond." This river was fed by four tributaries of origin in the coastal hills of the Edenic peninsula.

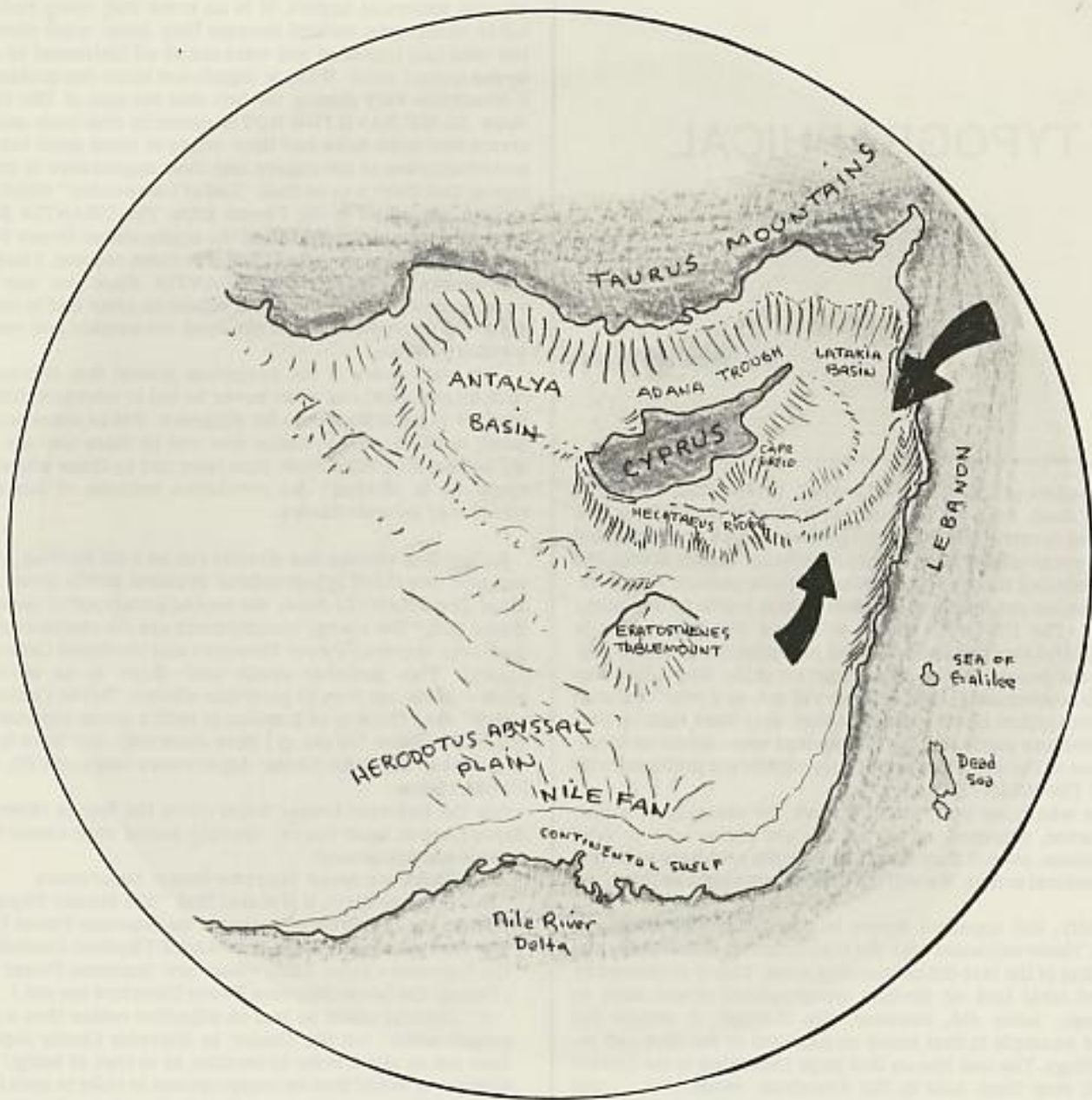
In order to look for the long-lost Eden on seafloor maps, I made inquiries to a number of American cartographic departments and was eventually directed to the Defense Department. A request to

them for detailed maps of the floor of the eastern Mediterranean was turned down on the basis that such maps contained classified military information.

Some time after that, the National Geographic Society published their *WORLD OCEAN FLOOR* map and, later, *THE MEDITERRANEAN SEAFLOOR*. This latter map enabled me to examine the seafloor configuration for evidences of the ancient Edenic peninsula as described in *The URANTIA Book*.

In attempting to locate the original Edenic peninsula by the use of seafloor maps, one must remember that a number of geologic changes have taken place in the thirty-eight thousand years (page 828) since the times of the Garden. Four thousand years after Adam and Eve left the garden (page 826)—or about thirty-four thousand years ago—the "violent activity of the surrounding volcanoes" caused the "submergence of the Sicilian land bridge to Africa." The eastern floor of the Mediterranean Sea sank, carrying down beneath the waters the whole of the Edenic peninsula. At the same time, the coast line of the eastern Mediterranean was "greatly elevated."

The floor of today's Mediterranean Sea lies at depths ranging from 821 feet below sea level, off the coast of Cyprus, to 1519 feet below sea level, off the coast of Israel. The island of Cyprus is the prominent geologic feature of the eastern Mediterranean, having



Larry Tyler

a maximum elevation of 1951 feet above sea level.

Stretching from the southwest corner of Cyprus to the coastal mainland at Lebanon is the *Hecataeus Ridge*, at a depth, apparently, of about eight hundred feet. Under close examination, this submerged ridge indeed shows up as a long and narrow "peninsula," with a narrowest point, nearest the mainland, about thirty miles wide.

No peninsular formations occur south of the *Hecataeus Ridge*, where the vast and level basin, fifteen hundred feet deep, spreads offshore from the *Beirut Escarpment*. This empty basin is bordered on the west by the *Eratosthenes Tablemount* and on the southwest by the *Nile Fan* and the *Continental Shelf*.

From the descriptions in *The URANTIA Book*, the *Hecataeus Ridge* seems to be the most probable site of the legendary Garden

of Eden—indeed, in view of existing geological features, the only possible site. The highlands that surrounded Eden might have been the elevated lands of present-day Cyprus, whose one-time joining to the coast near Lebanon is still evidenced by the submerged *Hecataeus Ridge*.

Some traces of the irrigation canals of Eden and of the walls built to seal off the peninsula from the mainland may still remain. The brick-covered conduit (page 825) may remain in part near the peninsular neck. Finally, although the temple which housed the *Tree of Life* was destroyed (page 826), "the stone wall" (surrounding the temple) "stood until the Garden was subsequently submerged." These, and a number of other archaeological traces, may exist today beneath the waters of the eastern Mediterranean Sea to identify the *Hecataeus Ridge* to future explorers as the long-forgotten location of the Garden of Eden.

TYPOGRAPHICAL CORØNER

by Merritt Horn

Many readers of *The URANTIA Book* believe that while *The URANTIA Book* may not be inspired, its text is nonetheless free from human errors. Unfortunately, however, there are occasional errors in typography that are more significant than a misspelled word or a missing mark of punctuation. It is the purpose of this column to examine possible errors of this kind in public so that many readers of *The URANTIA Book* will have the opportunity to review questionable passages, to offer interpretations, and to contribute to the process of the reconstruction of the text if that step appears to be necessary. This column will not, as a rule, deal with broad philosophical issues except as they may shed light on particularly obscure passages, but will instead concentrate on clearing up some of the small but sometimes significant problems with the text of *The URANTIA Book*.

Readers who have been puzzling over the meaning of a particular phrase, sentence, or paragraph are encouraged to send their questions, even if they do not believe the problems to be due to typographical errors. We will try to shed some light on them.

Thankfully, the apparent errors in *The URANTIA Book* are very few. Those entrusted with the transcription, typesetting, and proofreading of the text did outstanding work. This is evidenced by the almost total lack of obvious typographical errors such as misspellings; some did, however, slip through. A simple but significant example is that found on page 883 in the first and second printings. The last line on that page (referring to the retreat of the red men from Asia to the Americas) reads: "... and when the land passage to the west, over the Bering isthmus, became passable, these tribes were not slow in forsaking the inhospitable shores of the Asiatic continent."

There is little question that the passage that opened was to the east of the red men and that it led eastward. For some reason, the text as originally printed read west. The wording of the text could be correct if the word west is being used here to refer to a place rather than to a direction, as in: "The west is largely capitalist, while the east is composed mainly of communist nations." There is no evidence in the context of the quote, however, that the revelators intended such a term to refer to the western hemisphere—particularly since the word is not capitalized. Even with capitalization, West would introduce a concept which was not defined or alluded to in the text. (This problem was brought to the attention of the URANTIA Foundation many years ago and was corrected in the third and subsequent printings.)

The "Bering" problem is not significant in its spiritual, moral, or even historical import. It is an error that many readers probably never even noticed because they knew what direction the red men had travelled and were not at all distressed or confused by the textual error. What is significant about this problem is that it illustrates very clearly the fact that the text of *The URANTIA Book* AS WE HAVE IT is NOT necessarily free from meaningful errors that must have had their origin at some point between the materialization of the papers and their appearance in print. This means that there was no final "List of Corrections" which the Midwayers passed on to the Forum after *The URANTIA Book* had been typeset which noted all of the accumulated errors which had crept into the text up to that time. For these reasons, I feel that it is appropriate to search *The URANTIA Book* for any obscure passages that may be the result of human error and to resolve the apparent inconsistencies in the most reasonable and responsible manner possible.

I am well aware of the dangerous ground that is tread during such an exercise; one must never be led to interpret difficulty as error or to substitute ease for diligence. But at some point, these issues must be raised—better now and by those who are committed to *The URANTIA Book* than later and by those whose interest might be to discredit the revelation because of surface inaccuracies or inconsistencies.

As this first column has already run on a bit too long, I will only examine one small typographical problem in this issue: On page 326 of *The URANTIA Book*, the second paragraph of section 3, it is stated that "The energy transformers are the conjoint creation of the Seven Supreme Power Directors and the Seven Central Supervisors." This sentence reads well—there is no obvious problem—unless one tries to ascertain who the "Seven Central Supervisors" are. There is no mention of such a group anywhere in *The URANTIA Book* (as far as I have observed), but there is mention of the seven Supreme Center Supervisors (see page 321, section 1 for description).

Are the Supreme Center Supervisors the beings referred to as *Seven Central Supervisors*? Should *Central* read *Center*?

Some considerations:

1. There are seven Supreme Center Supervisors.
2. On page 324:7, it is stated that "The Master Physical Controllers are the direct offspring of the Supreme Power Centers." The energy transformers are Master Physical Controllers, and the Supreme Center Supervisors are Supreme Power Centers. (Though the Seven Supreme Power Directors are not.)
3. *Central* could be just an adjective rather than a part of a proper name; but the *Center* in *Supreme Center Supervisors* does not so much refer to location as to type of being: a Power Center. It would thus be inappropriate to refer to such beings as *Central Supervisors*, even though they inhabit spheres very near the center of all things. Also, capitalizing *Central* would seem to indicate that it is part of a title and not an adjective.
4. *Seven Central Supervisors* could refer to an otherwise unrevealed order of beings, but such an order is not even listed in the personality registers of Paper 30 along with the other mentioned but unrevealed beings (pp. 333-4, 336-7).

After taking into account the above considerations, it is my belief that the sentence under consideration was intended to read either *the Seven Supreme Power Directors and the Seven Center Supervisors* or *the Seven Supreme Power Directors and the Supreme Center Supervisors*. Either of these readings could easily have been transmuted into *Seven Central Supervisors* by a momentarily inattentive typist or typesetter; and unfortunately, the sentence reads so well as it is printed in *The URANTIA Book* that it would have been very difficult for a proofreader to have caught the error.

Reader comments regarding the content and conclusions of this column are encouraged.

Merritt Horn is the Academic Officer of the Boulder School for Students of The URANTIA Book. Correspondence may be addressed to: Typographical Corner, ASCENDER, P.O. Box 7188, Silver Spring, MD 20907.



The Tree of Life

by Larry Tyler

Possibly the best-known object in the world is the Tree of Life, which is depicted in the Bible, on antiquities of the Russian steppes, on capital pilasters at ancient Palestinian sites, on Babylonian seals, on Assyrian reliefs, even in the art and religion of the Sumerians, the world's "first" civilization.

Much-traveled shrub

The *URANTIA Book* relates that the Tree of Life was originally brought from Edentia, the constellation capital, to Urantia—Earth—about one-half million years ago, in connection with the installation of the Planetary Prince and his staff. The Tree's *first* home was the central courtyard of the Father's temple at Dalamatia. It was regrown from the central core after the Planetary Rebellion, about 200,000 B.C., in a temporary camp, subsequently finding its *second* home at Van's highland camp in the hills of northwest India, where it remained for over 150,000 years. The *third* home of the Tree of Life was the central courtyard of the Father's temple in Eden, where it remained until it and the Father's temple were burned by the Nodites after the Adamic Default.

The Tree of Life is the world's most ancient and meaningful artifact. Not made by human hands, as would be strictly required to meet the definition of an *artifact*, it has yet been the one connective material **THING** linking together the most influential times and events of human development from the very beginning of human culture. The Tree of Life was there when Dalamatia, the first city of divinity, opened its doors to the world; it was there when the last city of divinity, the Garden of Eden, abandoned its doors to the world.

This "shrub of Edentia" grew on earth into the "Tree of Life." In its final days, about 36,000 B.C., it fed the disappointed Nodites "for years" (page 826) to no effect, save the taste. What had stood in the presence of the glory of Edentia, had been transported by Melchizedeks, had fed the Dalamatian gods, had served Van and Amadon, and had maintained Adam and Eve finally came to rest and decompose in an earthen grave on a sunken peninsula at the eastern end of the Mediterranean Sea. The spot is still marked today by the great stone foundations of the circular wall which surround it and the Father's temple in Eden.

The entire Edenic peninsula sank beneath the waves about four thousand years after the Default, or about thirty-four thousand years ago. Utter darkness enshrouds the Garden; the silt of three hundred and forty centuries blankets the stones of the temple wall, which still faithfully preserve the location and burned traces of the most significant artifact on the face of the earth.

Seafloor maps indicate that the undersea Hecataeus Ridge, lying eight hundred feet below the surface off the coast of Lebanon, is the sunken Edenic peninsula. This formation fits the *URANTIA Book* descriptions of the sunken garden peninsula, in terms of both location and configuration. From this, the site of the Tree itself can be predicted with some accuracy. *The URANTIA Book* gives a number of clues of identification and provides a picture of the Garden that helps pinpoint the probable location of the Edenic city and the Father's circular wall, *tomb of the roots of the Tree of Life*.

Temple site

The first act of preparation for the Garden, almost four hundred centuries ago, was the construction of the double wall at the neck of the peninsula. The area between the two walls was organized in twelve grand divisions, with walled paths leading between these groups to the twelve gates of the Garden (page 824). Adjacent to this flowed the River of Eden, flanked by pastures where the herds were tended. In the center of the peninsula was "the exquisite stone temple of the Universal Father" (page 824), the sacred shrine of the Garden. Today, that beautiful stone temple lies in ruins and is best marked by the circular stone wall surrounding it, which remained standing until the submergence of the Mediterranean seafloor. It is the foundations of this grand circular wall, located at the center of the Hecataeus Ridge, eight hundred feet below the waves, which even today points to the probably fossilized imprint and remnants of the roots and central core of the Tree of Life.

To the north of the Father's temple, the administrative headquarters was established—to the south, the homes for the workers and their families. The Edenic schools occupied the west, while in the "east of Eden" were the homes of Adam and Eve and their off-

spring. The peninsula had "thousands of miles of irrigation ditches and more than twelve thousand miles of paved paths and roads." There were over five thousand brick buildings, and seven was the largest number of houses comprising any one cluster. Through the precincts of Eden coursed the water conduit systems and the great covered brick sewage-disposal conduit system which ran beneath the walls and emptied into the River of Eden, about a mile outside the outermost wall at the neck of the peninsula.

The abundant botanic wonders of Eden—the trees, gardens and botanic landscape—would not leave many obvious traces after three hundred and forty centuries under the waves; but the many buildings, canals, walls and paved roads, all of permanent stone or hardened brick, should have survived the centuries intact, even if in ruins—especially if they were blanketed by the protective silt of the ages.

Such a circumstance could also be expected to preserve the Tree's central core imprint and fragments. Having been burned, the root core of the Tree of Life may well have been hardened by the fire, becoming resistant to bacterial decomposition, in the years prior to the submergence of Eden. This central stock may exist today as a fire-hardened, petrified core preserved beneath the ancient silt—and it may be much larger than commonly expected. This one-time *shrub* of Edentia grew on earth into the Tree of Life, sustaining two hundred people in the days of Dalamatia. The greater the size of the root system, the better the chance that a significant remnant of it remains, one day possibly to be found, excavated and preserved—the actual Tree of Heaven itself (or at least its fossilized remains).



ISHTAR standing before the Tree of Life on a first-millennium B.C. Assyrian cylinder-seal.

The possible size of the Tree's core might distinguish it from other trees that may have sprung up within the Father's temple area in the time prior to the submergence of Eden. Also, being alien to our world, it may exhibit fossilized features unique amongst earth's flora. How large the Tree of Life was is not known, nor much of its botanical description; but either exceptional size or uniqueness might help make it recognizable to those future archaeologists who devise the means to search for it.

Another interesting fact about the Tree of Life that may make it recognizable is the fact that it has been cut back to its root core at least once or twice: first by Van, after the Dalamatian Rebellion, and possibly again, when the Tree was carried to Eden for implantation. The fossilized root stock could possibly reveal evidences of these surgeries.

Regardless of the state of preservation of the *fossile* root core of the Tree of Life, *its location will, for even future ages, remain marked by the great circular wall surrounding the ruins of the temple of the Universal Father in the center of the Edenic peninsula.* Once the archaeological bathysphere is employed to search the submerged peninsular ridge, discovery of the traces of this famous wall can be expected. Direct examination will then reveal



A WINGED GENIE waters the Tree of Life in a ninth-century B.C. Mesopotamian relief.

he distinctions of the formations excavated from beneath the silt. Perhaps, as with intriguing underwater walls found in the Bahamas, the tides themselves will have done the work of removing silt beds to reveal the traces of Eden to the wondering gaze of the world.

Impact of discovery

Discovery of the fossilized root core of the fabled Tree of Life would stand as perhaps the most important find possible. Even the discovery of thirty-eight-thousand-year-old Eden itself would revolutionize scientific historical chronology, with its evidence of fully civilized life far antedating the earliest known civilized culture. The Edenic irrigation canals, brick buildings, conduits and architecture would be identified as the original pattern from where Sumeria and the Indus Valley received their mysterious technologies. The cradle of civilization would be recognized as far older than ever suspected, and intense questions would arise about the origins of these remarkable people who possessed the superior cultural technology which served as the pattern for the inferior technologies of the later Sumerians and Indus Valley peoples. The scientists of human origins would have to admit that pronounced cultural devolution took place from the times of Eden to the times of "recorded history," around four thousand B.C. And they would be hard pressed to discover a precedent to the magnificent architectural achievements of the submerged peninsula, which was developed on the spot for an imported race of god-men from another world. Such a cultured race in existence in thirty-six thousand B.C. would lend powerful credence to Sumerian histories which preserve, even if in sometimes mythical terms, the legends of the godly race which imparted civilization to the native races of the earth.

All of this, as important as it is, pales alongside the implications of discovery of the Father's temple, and possibly the root core of the Tree of Life itself, which can add to the proofs of the spiritual drama which has unfolded on our world from Dalamatia to Eden as revealed in *The URANTIA Book*. Such a discovery could help free the concepts of divinity acting on our world from the hazy



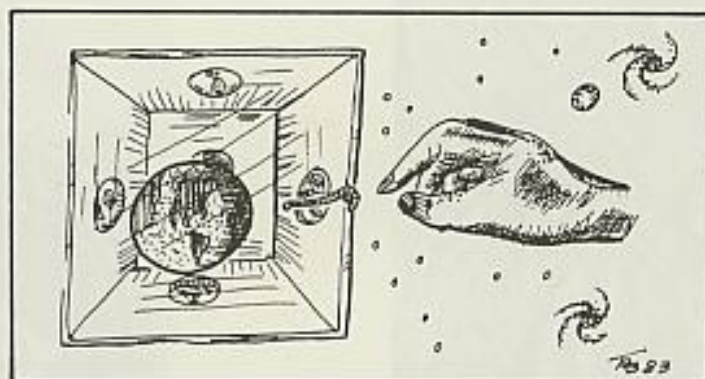
A PHOENICIAN INCENSE BURNER in the likeness of a temple surmounted by the Tree of Life.



A KUDURRU, a Mesopotamian boundary stone of the period of the Kassites, portrays the Tree of Life.

traditions of mythology, escorting them at last into the realm of the scientifically recognized—or at least scientifically respectable. It could also help demonstrate the veracity of *The URANTIA Book* which, if accepted by science, even in small degree, could provide a better-grounded scientific orientation for archaeology.

The rediscovery of Eden, long a seemingly impossible dream, now seems not only possible but also easier than the discovery of Dalamatia, the second Garden, and other interesting and potentially revealing sites. The Garden of Eden was located upon a clearly discernible geologic formation, a now-sunken peninsula which remains intact today, possibly still possessed of many features connected with its magnificent origins. Regarding perhaps no other site in the world are the descriptions so detailed, the evidences so readily discernible, and the impact of rediscovery so forceful as for this peninsula of the gods of Eden. As surely as the Hecataeus Ridge exists, the traces of Eden also linger in the eternal night beneath the waves, waiting for the probing light of scientific scrutiny. Within the prominent circular wall, the Tree of Life, too, waits for its day of discovery.



Most persons who read *The URANTIA Book* have probably wondered at some time or other about the meaning of the word *Urantia*. The question of the meaning of *Urantia* can be addressed in terms of Earth languages, which came after it, or the celestial language of which it is a part. The latter, if feasible, seems the most meaningful approach. One starting point in this direction is to look for patterns in celestial place-naming conventions in *The URANTIA Book*. At various universe levels, it is generally—but perhaps not always—the *lower* that names the *higher*; the higher does not generally reveal itself by name to the lower. This pattern begins with Paradise Delti, the First Source and Center (22:4). The lower often derive their *dwelling-place name* from the name of the *assistant ruler* at some level above them. There may be many reasons for this; for example, it is the *assistant*, not the *superior*, who deals with the level below.

Such a convention could explain the name of our system, *Satania* (182:5-6). Previous to the rebellion, Lucifer ruled as the system sovereign, assisted by his lieutenant, *Satan* (601:3-5; 602:4). Satan was the individual actually to contact with the individual worlds of the system (602:1; 604:4; 609:6; 611:3). To the system worlds, Satan was the immediate representative of system administration, until he and Lucifer were dethroned.

Place-naming for the second in command was also observed when the Planetary Prince, Caligastia, named the planetary headquarters city *Dalamatia*, in honor of his lieutenant, *Dalagastia* (724:3; 743:4). In a less pronounced but very important example, the sphere of the order of Melchizedeks is named *Melchizedek*, which is the name of the person who is a co-source of the order and, under Gabriel, Michael, and the Mother Spirit, their leader.

In an exciting and spectacular example of the celestial convention of place-naming for the second in command, our entire superuniverse, *Orvonton*, comprising one-seventh of the organized and inhabited creation of space and time, is named after the Infinite Spirit's seventh Paradise satellite (198:5), headquarters of Supreme Executive Number Seven—the *assistant* through whom Master Spirit Number Seven, ruler of Orvonton, administers his domain. As the sphere *Melchizedek* is named after the high being Melchizedek, the seventh executive world of the Infinite Spirit might be named after the high executive who administers the superuniverse from it. His name thus might be *Orvonton*; or it might be *Orvon*, the *ton* suffix constituting a *place designation*, as in *Washington* or *Salvington*. (Though these English suffixes might not be part of the higher languages of creation, they are used in the rendering of many higher words presented in *The URANTIA Book*.) One might tend to discount the terminal *ton* as just such a suffix, but such an ending appears in the name of at least one being at the Paradise level: *Majeston*, where it seems that the terminal syllable is actually part of the root name. It is true in this case, however, that the *t* in the ending is a part of the stem—not a suffix. In the case of the sphere *Melchizedek*, there is no suffix added to the name of the individual for whom the sphere is named. Being free to choose either *Orvon* or *Orvonton* as the name for the Seventh Supreme Executive, this discussion will choose *Orvon*, though the other choice would not change the essence of what follows.

Urantia and its historical derivatives are ancient and also ultimately foreign. In ancient *Ur* words—for example, *Urartu* and *Urmia*—*Ur* is pronounced *oor*. Similarly, the initial—and perhaps the terminal—*a* in *Urantia* would be pronounced with an *ah* sound, as the final *a* in *garage*. Thus, before modernization and Anglicanization—or rather Americanization, *Urantia* might properly be pronounced *oor - ahn - tee - ah*. If the initial *o* in *Orvonton* is pronounced with the same ancient and pre-English sound of *oo*, the comparative pronunciation of the two words is:

Oor - ahn - tia — *Urantia*

Oor - vahn - ton — *Orvonton*

One might suspect that the *v* in *Orvonton* has become silent over time to produce *Urantia*; but both *Orvonton* and *Urantia* are *revealed celestial words*, probably not subject—or *as sut*, ject—in their celestial habitat to such evolution. The dropping of the *v* from *Orvonton* to *Urantia* might indicate a subtle difference in meaning; for example, a *diminutive form*. The suffixes in the two names can be considered to be equivalent, since they are *place suffixes*.

Oron as a celestially derived variant of *Orvon* is suggested in an intriguing and potentially spectacular example. On the eastern edge of the Mediterranean Sea, where the sunken Hecataeus Ridge, suspected as being the Edenic Peninsula, joins the coast, a river flows inland in a direct line that would include the ridge, were it not abruptly detoured by a sudden upthrust of mountains parallel to the coast line. (Upthrust in connection with the sinking of Eden? See 826:6) This river, flowing where the great river of Eden might have flowed, is called the *Orontes*. Pronouncing the word aloud reveals its kinship to *Urantia*.

The possible metamorphosis of *Oor - vahn* to *Oor - ahn* can reveal great meaning in the name *Urantia* and in time-honored derivatives of *Ur* or *Oor*, as in *Urartu*, the civilization arising at Lake Van after the arrival there of the loyal staff of the rebellious Planetary Prince. This possibility of *Urantia*—least of *Satania*—as a namesake of the administrator of the entire superuniverse of *Orvonton* may be a linguistic instance, in a celestial setting, of the *least* truly being *greatest*.

Urantia Namesake

by Troy R. Bishop

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LETTERS TO THE EDITOR

Ur, as in Jerusalem

Your magazine is great. Please use the extra money for a gift subscription for someone. A note about your article on the meaning of *Ur*: In the book *Daily Life in the Time of Jesus*, by Henri Daniel-Rops, the author talks about the history of Jerusalem and says on page 84: "This powerful town was known as far away as Mesopotamia, where it was mentioned in documents under the name of *Urusalim*, which has a curious likeness to the name of *Ur*, the Chaldean city from which Abraham began his divinely-inspired journey." Interesting.

If you are an armchair archaeologist, the Home Seminar Program of the International Institute of Mesopotamia Area Studies (P.O. Box 787, Malibu, CA 90265) may interest you. Enclosed is a form for information from them. Have you ever considered starting a fund to sponsor digs for places talked about in *The URANTIA Book*? Look forward to your next issue.

Deborah Foster
Anchorage, Alaska

Thank you for the donation, and we're delighted at the Ur - Jerusalem reference. At the creation of ASCENDER, possible future sponsoring of digs was definitely planned. We have used NATIONAL GEOGRAPHIC as a model in several ways.

Speaking of Ur connections and the Chaldeans, did you know that the ancient Urartians, at Lake Van, worshipped the god Haldi, a variation of the root of the name of the Chaldeans? (Chaldeans = Haldians). Charles Burney and David Marshall Lang, The Peoples of the Hills, Praeger, NY, 1972, more explicitly, write about "Chaldians, the remnants of the Urartian population." The Encyclopedia Britannica (1970, Vol.5), under "Chaldean," states: "Xenophon's 'Chaldaeans' (Anabasis, vii 25) were the Haldeans or Urartians of Armenia." It's a small circle, and it gets smaller when examined.

Eden and Atlantis

I really enjoy your *ASCENDER* and look forward to future issues. Please thank your staff (God bless you all).

I was wondering if you know anyone who has studied Edgar Cayce? If so, I have a question: Can there possibly be some way a person could get a copy of his writing on Atlantis without the writing being under the editorship of his brother, Hugh Lynn Cayce? From my studies of that book, I see many relations with *URANTIA Book* papers concerning Adam and Eve, especially with their departure from the Garden of Eden. Peace and Blessings.

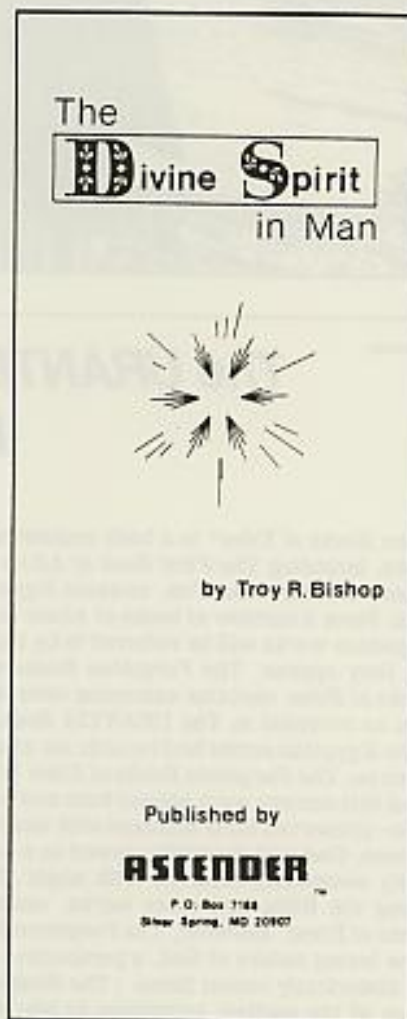
Ed Geisler
Mount Center, CA

The Edgar Cayce Foundation, in Virginia Beach, VA, has the original readings— on microfilm, I believe—available for research. There is a cross-index. Atlantis can appear in various readings. Tracking it down can be a lot of work, which interested parties would have to do for themselves. The person at the Foundation with whom I spoke on the telephone said that there is only one book about the Cayce readings on Atlantis, and that is by Cayce's brother Edgar Evans Cayce. Either there's a mixup in names, or this is a different book.

I've often wondered whether the flooding of the Mediterranean Basin, which The URANTIA Book describes as having occasioned the greatest loss of life by flood in the history of the earth, and the concomitant sinking of the Edenic peninsula might be the basis for some of the traditions of the sinking of Atlantis. Some research is definitely in order.

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Drawings by Troy H. Bishop

The URANTIA Book and The Forgotten Books of Eden

by Larry Tyler

*The Forgotten Books of Eden** is a book containing a collection of ancient works, including *The First Book of Adam and Eve* and *The Second Book of Adam and Eve*, undated Egyptian works of unknown origin. Since a number of books of Adam and Eve exist, these two companion works will be referred to by the name of this book in which they appear, *The Forgotten Books of Eden*. *The Forgotten Books of Eden* contains numerous references to actual events of Eden as revealed in *The URANTIA Book*, this fact indicating that the Egyptian scribe had records not available to later historians. Even so, *The Forgotten Books of Eden* is not free of error. Throughout this ancient work appear both new and traditional images of Eden—preserved facts admixed with inherited fancies.

In biblical times, God was generally viewed as a vengeful god, a humanlike deity sometimes afflicted with anger. This image of deity, pervading the Bible and other works, contaminates *The Forgotten Books of Eden*; however, *The Forgotten Books of Eden* also reveals the loving nature of God, a perspective not generally accepted until historically recent times. (*The Book of Job*, for example, was one of the earliest scriptures to hint that God both loves and forgives his erring children.) Regardless of the admixture with traditional biblical images of Deity and humanizing of the words and actions of the principal characters of the Eden story, *The Forgotten Books of Eden* transcends other religious works of its time in revealing an advanced concept of Deity.

In sifting through the traditional images and confused picturizations in *The Forgotten Books of Eden*, one sometimes glimpses the mysterious records that the Egyptian scribe must have used and wonders what was in them, who made them, how they came to the scribe, and what became of them.

The Adam and Eve narratives in *The Forgotten Books of Eden* begin with Adam's expulsion from the Garden, at a point where biblical records give no details. It immediately becomes plain that some kind of record was made in those days after the leaving of the first Garden—perhaps by the Adamites in their new home in Mesopotamia, to preserve the knowledge of that flight and the first Garden.

Bright nature lost



The text of *The Forgotten Books of Eden* reveals the fallen estate of Adam and Eve and makes it clear that a significant biological change has come over them. (Passages from *The Forgotten Books of Eden* are identified by Book of Adam and Eve number, chapter number, and verse number):

I-IV-2 And, indeed, when Adam looked at his flesh, that was altered, he wept bitterly, he and Eve, over what they had done.

I-IV-8 And Adam said to Eve, "Look at thine eyes, and at mine, which afore beheld angels in heaven, praising; and they, too, without ceasing."

I-IV-9 "But now we do not see as we did: our eyes have become of flesh; they cannot see in like manner as they saw before."

I-IV-10 Adam said again to Eve, "What is our body to-day, compared to what it was in former days, when we dwelt in the Garden?"

I-VI-5 [God said to Adam and Eve:] "Of your own free will have you transgressed . . . so that I deprived you of the bright nature in which you then were, and I made you come out of the garden to this land, rough and full of trouble."

**The Forgotten Books of Eden*, edited by Rutherford H. Platt, Jr., Bell Publishing, New York, 1986 (reprinted from the 1927 World Publishing edition, Cleveland, 1927).

I-VIII-1 [Adam said to God:] "O God, when we dwelt in the garden, and our hearts were lifted up, we saw the angels that sang praises in heaven, but now we do not see as we were used to do."

I-VIII-2 [God said to Adam:] "When thou wast under subjection to Me, thou hadst a bright nature within thee, and for that reason couldst thou see things afar off. But after thy transgression thy bright nature was withdrawn."

I-XII-9 [Adam said to God:] "For so long as we were in the garden, we neither saw nor even knew what darkness is. I was not hidden from Eve, neither was she hidden from me. . . . But she and I were both in one bright light."

I-XIII-2 [God said to Adam:] "O Adam, so long as the good angel was obedient to Me, a bright light rested on him and on his hosts."

I-XIII-3 "But when he transgressed My commandment, I deprived him of that bright nature, and he became dark."

I-XIII-6 "And on thee, O Adam, while in My garden and obedient to Me, did that bright light rest also."

I-XIII-7 "But when I heard of thy transgression, I deprived thee of that bright light."

I-XIII-14 "For I made thee of the light: and I willed to bring out children of light from thee and like unto thee."

The above passages describe Adam's and Eve's luminous nature in the first Garden (observed as halos), which they lost after the default. These passages also mention Adam's and Eve's ability to visualize angels, also lost after the default. Even more interesting is the final passage, which alludes to the Adamic mission itself. According to *The URANTIA Book*, Adam and Eve, frequently referred to as *the biological uplifters*, were to procreate, developing a strong reserve of the Adamic race (*children of light*) for the eventual purpose of upstepping the human races through interbreeding with them (*and like unto thee*).

Prophecy of the incarnation



The Forgotten Books of Eden contains the earliest prophecy of the coming of Christ. The fact that *The URANTIA Book* describes deity giving apparently this same prophecy to Adam and Eve indicates that this information was passed down through the ages in the mysterious records to which the Egyptian scribe had access:

I-XIV-4 [God said to Adam:] "When I shall come down from heaven, and shall become flesh of thy seed . . . and I shall be reckoned as one of the sons of men, in order to save thee."

Of particular note regarding this record of the prophecy of the coming of Christ is the prominence it is given in *The Forgotten Books of Eden*—an entire chapter heading for this message, consisting of the single, following sentence:

I-XV-1 Then Adam and Eve wept and sorrowed by reason of God's word to them, that they should not return to the garden until the fulfilment of the days decreed upon them; but mostly because God had told them that He should suffer for their salvation.

Two things are described in the last passage above: the chastisement of the Edenic pair for disobedience and the future suffering of the Creator because of their act. According to *The URANTIA*

Book, the chastisement for disobedience was not by God personally, but by Solonia, the seraphic "voice in the garden," who duly informed the Adamic couple that they had defaulted in the execution of their oaths of trust to the sovereign of the universe. But the prediction in *The Forgotten Books of Eden* of Christ's future visitation seems to be a version of Michael's message to Adam and Eve, as described in *The URANTIA Book* (page 832): "And you will be called from the embrace of mortal slumber when I come to Urantia if the subordinate Sons of my realm do not send for you before that time."

The fact that the Egyptian account in *The Forgotten Books of Eden* records even a distorted version of this historic message indicates that there was indeed a factual Adamic history written at some point in time after the Default, one version of which came into the hands of the Egyptian scribe in ancient times.

The URANTIA Book narrates that Adam, upon arriving in Eden, could call each of the beasts of the earth by name (page 831): "It greatly surprised those who accompanied Adam on this trip to observe how fully he understood the nature and function of the thousands upon thousands of animals shown him. . . . Adam could give names descriptive of the origin, nature, and function of all material creatures on sight." Is it any wonder, then, that *The Forgotten Books of Eden* contains the following quotation?

I-VII-3 Then Adam said unto God, "O Lord, Thou didst create us, and make us fit to be in the garden; and before I transgressed, Thou madest all beasts come to me, that I should name them."

The URANTIA Book relates that Adam and Eve were separated from each other for thirty days after the default. In the Egyptian narrative in *The Forgotten Books of Eden*, Adam says to Eve:

I-XXXII-5 "Come, go down into this place, and come not out of it until the end of thirty days, when I shall come to thee."

Like *The URANTIA Book*, the Egyptian narrative in *The Forgotten Books of Eden* places this occurrence at the time of greatest shame and suffering for the Edenic pair.

According to *The URANTIA Book*, the Adamic couple were denied access to the Tree of Life after the default and had to leave it behind. It was subsequently burned, along with the Father's temple. Previous to their default, every time the Adamic couple had partaken of the fruit of the tree of life, the archangel custodian of the Tree had warned them to refrain from yielding to Caligastia's suggestions to know evil along with the good (page 842): "In the day you commingle good and evil, you shall surely become as the mortals of the realm; you shall surely die."

In *The Forgotten Books of Eden*, as in other scriptures, these two factors have been combined in that the Adamic couple supposedly had been ordered *on pain of death* not to partake of the fruit of a particular tree in the garden: in the Bible, the tree of the knowledge of good and evil and in *The Forgotten Books of Eden*, simply "the tree" (contrasted with "the Tree of Life," referred to in other sections of the Egyptian narrative):

I-XXXIV-10 [Adam said to God:] "Thou didst create me, and didst command me concerning the tree, to which I was neither to draw near, nor to eat thereof; for Thou saidst to me in the garden, 'When thou eatest of it, of death thou shalt die.'"



From another world

The Egyptian accounts in *The Forgotten Books of Eden* are highly admixed with traditional images of Adam and Eve, as are the Bible and other scriptures. But a number of subtle differences mark the Egyptian narratives as rooted in historical records much closer to the facts. For example: in the Bible, Adam and Eve were



the first people on earth and were created on earth. The Egyptian accounts in *The Forgotten Books of Eden*, however, clearly indicate that this was not the case—that they were, in fact, super-mortal beings who, like the once-brilliant Lucifer, had come to this planet for a particular function, primary of which, as noted before, was to create offspring like unto themselves. That Adam and Eve actually were from another world can be gleaned from several passages in the *The Forgotten Books of Eden*; for example:

I-V-1 Then Adam and Eve entered the Cave, and stood praying, in their own tongue, unknown to us, but which they knew well.

Adam and Eve's native tongue would be the language of Jerusem, which would be unknown to the peoples of earth. That this tongue was different from that in which they conversed on earth is evidenced by the fact that elsewhere their speech was understood; it was only in this instance of their private prayers that the unknown language was used. The Egyptian scribe implies this distinction by making it a point clearly to state that they had a kind of language which was unknown on earth and also different from the speech they normally used.

Unlike the Bible, *The Forgotten Books of Eden* gives a clearer picture of the celestial realities of the garden. The biblical account would have it that the garden was empty save for Adam and Eve and the guardians of the Tree of Life. The Egyptian text, however, makes it plain that the garden was, in fact, a center of considerable angelic activity:

I-LVI-2 [God said to Adam:] "O Adam, look at that garden of joy and at this earth of toil, and behold the angels who are in the garden—that is full of them, and see thyself alone on this earth, with Satan whom thou didst obey."

At first glance, it would appear that the scribe refers to Jerusem itself, except that in the next verse he writes:

I-LVI-3 "Yet, if thou hadst submitted, and been obedient to Me, and hadst kept My Word, thou wouldst be with My angels in My garden. But when thou didst transgress . . . thou camest to this earth, that brings forth to thee thorns and thistles."

Clearly, then, it was from the earthly Garden that Adam was expelled into lands of thorns and thistles, so unlike the land of fruit trees the text describes as Eden. The confusion comes from the scribe's assumption that the Garden of Eden continued to run normally, still full of angelic life, even after Adam and Eve had departed. This was not the case. The garden was left open and vacant after the default.

The *URANTIA Book* teaches that Adam and Eve resorted to eating earthly food after their expulsion from the garden (page 850). In *The Forgotten Books of Eden*, likewise, this is related:

I-LXIV-4 Then they sat down to eat the figs; but they knew not how to eat them; for they were not accustomed to eat earthly food.

I-LXIV-6 [An angel sent by God said to them:] "Eat, therefore, and strengthen your bodies; for ye are now animal flesh, that cannot subsist without food and drink."

The *URANTIA Book* tells (849-850; 882) that Seth, son of Adam, began the priesthood whose members continued as the lineal cultural descendants of the garden of Eden. *The Forgotten Books of Eden*, likewise, pictures Seth and his offspring in this priestly role:

II-XI-6 But Seth and his children . . . gave themselves to heavenly things; for they had no other thought than praises, doxologies, and psalms unto God.

Finally, in the last chapter of *The Forgotten Books of Eden*, again is evidence that the Egyptian scribe used records which, at least at one time, had been more or less accurate; for it speaks of *mansions* and of *Paradise*:

II-XXII-8 When Enoch had ended his commandments to them, God transported him from that mountain to the land of life, to the mansions of the righteous and of the chosen, the abode of Paradise of joy.

The origins of the Egyptian Adam and Eve narratives in *The Forgotten Books of Eden* are a mystery. These accounts contain many biblical concepts and share much of the confusion and distortion of the Bible. Scholars tend to agree that the Egyptian Adam and Eve accounts in *The Forgotten Books of Eden* predate biblical accounts and may have served as their inspiration. If that is so, one is getting nearer the source by examining these ancient texts. To all appearances, the Egyptian text has its roots in a much more accurate account of the Edenic adventure, one that is no longer available.

Perhaps someday archaeologists will discover the original text from which the unknown author of the Egyptian accounts in *The Forgotten Books of Eden* obtained his facts. Perhaps Mesopotamia will one day give up its secret. *The URANTIA Book* teaches that the very bones of Adam and Eve now rest beneath a floor of their holy temple, somewhere in that faraway land. The traditions of Eden became hazy to the descendants of the Adamic couple; but from *The Forgotten Books of Eden*, one can perceive that someone who knew the real story committed to record the truth about one of the most amazing stories ever to unfold on our world.

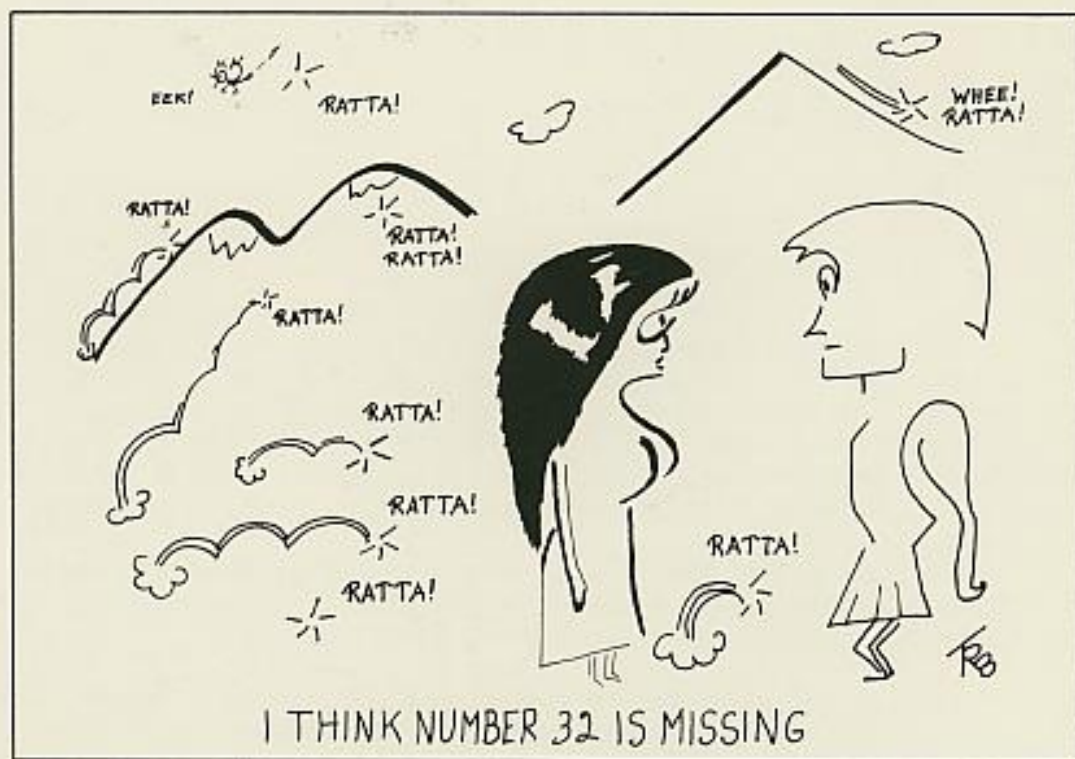
Hu

SOME SAY that at the dawn of time, finite creatures were isolated at various levels, with no possibility of higher direction or growth. Then the final Master Universe Architect eventuated, exhausting the potentials of absonity. With him came the universal quality Hu, subabsolute correlator of differential reality and enabler of finite growth. Then growth, of the Supreme and in the Supreme, began

Regardless of this story, Hu is recognized throughout the Grand Universe as God's gift to enable his children to overcome the evils inherent in partiality of viewpoint and isolation of purpose.

TO BE GUIDED by an understanding of the smallness of one's place and the segmentation of one's perspective in the cosmos is to live Hu. Hu thinking recognizes the relativity of viewpoints when different ideas arise. Hu vision sees the boundaries of one's legitimate concerns with the affairs of others. Hu action refrains from forcing one's viewpoint or undertaking on another. Hu planning allows for differences and avoids the quest for forcible consensus, control, or uniformity. Hu ethics strive to nurture the self development and free will choice of others in a non-intrusive manner. Hu teaching avoids arrogance and absolute claims to answers. Hu giving offers but does not force acceptance. Hu teamwork is voluntary, not obligatory. Hu noninterference allows others to be responsible for their own actions, encouraging others to do what they—not oneself— think is right. When Hu is imitated, it becomes a mere virtue, a meaningless form. Living Hu is nothing less than a recognition of universe reality.

—Troy R. Bishop



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