

The Circles

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*"Life is but a day's work—
do it well."**

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Seven Psychic Circles: A MATTER OF WILL Part II

BY KAYE COOPER
ARLINGTON, TEXAS

Achieving the seven psychic circles depends upon developing a strong, capable will which unifies the personality in the divinely prescribed way: spirit directing mind, mind controlling body. But the strong, capable will results not from the sheer force of exerting our human will. Our human concepts of the terms "will," "self-discipline," "self-control," and similar terms have centered around the idea of exerting our mental strength to subdue or control some aspect of ourselves. As almost anyone who has tried to reduce eating, stop smoking, or start exercising knows, this exercise of will is extremely difficult at best. It may be futile or even destructive of our confidence in our ability to exercise our will.

The problem with our traditional view of the human will is that we see the will as functioning negatively. But that cannot be correct because God's laws are positive. There is a basic law of the universe which will function successfully to enable our will to do its job — to achieve a balanced and properly organized personality. There must grow within us a strong and genuine desire for our goal. The strength of our love of and desire for a balanced personality will lure us forward toward our goal. The love of that goal will accomplish what disgust with our old way of life cannot. We will be drawn toward the

characteristics of a mature personality rather than concentrating on repressing or controlling the undesirable aspects of our immature personality.

Jesus referred to this principle of positive action when he cautioned his apostles about substituting a higher form of behavior for a lower one by using their self-discipline alone. He explained to them that they must come to the point where their love for the more idealistic behavior overcame their old

habit. The change would then be based on a spiritual transformation. He contrasted this change with the negative approach of suppression of the lower desires. Suppression of the lower desires builds up an accumulation of these suppressed wants like water behind a dam. The spiritual transformation of lower desires into more idealistic goals provides its own spiritual power.

How then do we achieve this con-
(Continued on page 8)

A Rare Privilege

BY BILLIE COOPER
ROGERS, ARKANSAS

One of the best techniques for helping your fellow man is to pray that he or she will have the needed strength to cope with life's situations. You can help people you have never met or someone you know well.

Several years ago, I was traveling between Dallas and Fayetteville, Arkansas. The weather was bad and the plane was several hours late. I was waiting at the gate for the plane to be called for boarding when I noticed a man who looked like he was heart-broken or perhaps had received a severe shock. He sat staring down at his hands. His only movement was an occasional shake of his body. He didn't seem to

know what was going on around him. He looked to me as if he wouldn't be able to find his way onto the plane.

When we boarded the plane, I waited until I saw him rise and walk toward the plane before I left my seat. I had planned to take him by the arm and lead him aboard if he needed help, but he made it on his own.

After fastening my seat belt, I looked around. Directly across the aisle sat the man. I began to feel his pain very deeply. It was as if the pain was my own. I thought, perhaps I could offer to help. Or perhaps it would help to let him know I cared. Then the cultural

(Continued on page 3)



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I walk through the night

BY ALICE OBENHAUS-SCHOL
COLUMBUS, TEXAS

I walk through the night,
Through an uncharted course.
I walk over a stormy sea,
But a sturdy bridge of faith have I,
A bridge of faith to carry me.

I take each step, one at a time.
The path is uncertain and unsure.
But my unsteady feet walk on, walk on,
And my future is secure.

In the far distance, I catch a glimpse,
A glimpse of the Shining Shore.
So, I continue to walk on that bridge of
faith
To catch a glimpse of more.

The New Land is calling, calling, calling.
I am certain of my journey's end.
My Guide is perfect; my future certain.
My bridge of faith will not bend.

Southern Seas

BY JOHN LINCOLN
NEW ORLEANS, LOUISIANA

At dusk
in the soft blue light of the sun on the
shore
where the sand and sea and sky blend
shading quietly into one great whole
and the endless beat of the waves
measures eternity's progress.

Time stops.
Stands still
in this place between now and then
and in this single peaceful moment
infinity unfolds
like the perfect curl of a wave
translucent in the setting sun.

The rough, dark waters I travel alone,
With only the light of my Heavenly
Guide.
I trust that sturdy bridge of faith
To carry me safely to His side.

TIME TO PUT ON LOVE

BY PAT WATERMAN

EULESS, TEXAS

For centuries we have looked and seen the differences among men. Strangely enough, it's been our religious differences that have been the major obstacles in progressing to the point where we can reach out to another, unmindful of any of the outer circumstances or inner convictions that might set us apart in superficial ways.

It's time to suit up in the proper attire of love — first, by getting on with the brotherhood of man concept on this planet and, second, by looking beyond to the opportunities that await.

Our faiths have given us support, standards and hope. Our faiths, placed together

with the points of agreement, interwoven at the frayed edge of each time-worn fragment of higher truth, produce a rich fabric whose uniting theme is love.

Love will be the golden thread to lace the separate parts of ourselves, and then to string the colorful array of humankind into a useful garland to glorify and enhance the existing beauty of Urantia.

Love will make fine garments, and we need not look alike. Each personality will have a unique way of expressing what flows from the heart.

It's time to put on love.



Imagination Is the Poetry of Faith

BY CHERYLYN DAVIS

MILL VALLEY, CALIFORNIA

Throughout the universe career, all souls crave alone moments of worshipful communion. These periods are portals into eternity and some of the highest and richest experiences in all reality.

I had been studying genetic architecture in the Jerusem laboratories quite intensely for about six months and was in need of a rest. This fascinating, but laborious, assignment had culminated in the planting of the seed of my family's new and wonderful-to-be home. While awaiting its full growth I felt the gentle urge to go off by myself to refresh my creative energies.

Morning departure was lovely. The aurora skylights shifted from purples to turquoise as the starlight seemed to explode in brilliance. My loved ones waved warm good wishes as I was lifted high above the city. In the heart of one major section of Jerusem "wilds" there lies a vast mountain of grand beauty. This mountain, without a name, is a place devoted especially to worshipful experience. This was my first trip to the mountain and I was thrilled with expectation.

Soon the air filled with the fragrance of harmony and I became enveloped in the famed melody of the mountain. It seemed to wave a symphony of welcome as I landed in a glen of velvet green grasses.

Several unique little lemon-breasted creatures frolicked around me radiating joy. They led me to a path of silver-dust and bid me farewell. The path flowed

along a sparkling river that led into an immense forest of indescribable beauty. The multi-colored trees grew nuggets of crystal that sprinkled prisms of light like gentle rain over the groves of flowers and abundant foliage. As I entered the forest, a flock of crimson butterfly-like birds swooped down from the bright white sky and surrounded me with song.

"God writes the gospel not in the Bible alone, but on trees, and flowers, and clouds, and stars."

— Martin Luther

This artful prelude was but the womb of my conception of insight into the personality presence of the Father of all light and loveliness. It took hours to walk through the forests and meadows of this facet of God. Each moment I found myself falling deeper and deeper in love with him. The more his nature was revealed the more I wanted to commune with him . . . and so it ever shall be.

As I reached the edge of the forest I found myself on a marble crest overlooking the breathtakingly beautiful Sea of Glass. This majestic ocean of reflectivity commands awesome respect. It is like a galaxy on fire with visions and flashes, transmitting the deepest secrets of the universe. Framing the Sea of Glass, the smooth pulsing buildings of the city stood sparkling like gems, glowing with translucent warmth.

The entire scene became a living tapestry. The multi-dimensional geo-

metric patterns were interwoven with flowing hills breathing blends of rich and colorful foliage. Bountiful lakes gleamed like diamonds with thousands of streams threading through valleys, lacing the continent with liquid, blue brilliance. The satellite worlds were like pearls glowing with golden pink halos; the touch was surreal.

My whole being transcended into the current of ambrosia, as the sky melted into deeper, richer shades. The city slowed and stilled, falling in slumber; the quiet hour had come and all Jerusem rested.

The universe glowed brilliantly, and I was reminded of the eternal family I was learning to love. "Father, thank you for giving me the gift of giving." The instant this thought passed through me a galaxy of dewdrops filled the air and sparkled as if held by an invisible web. Suddenly each drop reflected a million eyes, each eye a reservoir of infinite value filled with unconditional love. We were magnetically drawn into a timeless, spaceless unity where all Being blended perfectly as if kissed by the soul of the Supreme.

In this same instant the dewdrops diffused into a refreshing mist, spraying a wave of nourishment into the present.

Simply appreciating, too peaceful to move, I sat silently.

The daylight brightened and activity was once again in full swing. I felt myself being lifted into the air. Home. A new adventure, a new opportunity to share.

PRIVILEGE (continued)

programming of my generation, "you are one sex and I am another," influenced me. I began to think he might misunderstand my concern. I felt that there just wasn't anything I could do. Then there was the thought, "Yes, there is. You can pray."

By this time the plane was in the air. It was rocking from wing to wing. Lightning was flashing off both wings. In the quiet intimacy of the plane, I prayed that this man would have strength to stand his heartache. I had been praying for several minutes when I

felt a hand on my shoulder. Looking up I saw the hand belonged to the man for whom I was praying.

"What do we live for, if it is not to make life less difficult for each other."

— George Eliot

He said, "Thank you for coming to me." (I had not left my seat.) "My mother died while I was delayed in Dallas. I have traveled thousands of miles to see her." He reached out and asked me if I would mind holding his

hand as he needed strength. "I travel the world for a TV network," he continued. "I am weak tonight. Tomorrow I shall have to be strong for others." Several times during the trip he reached for my hand as if he was drawing strength from the contact. When we arrived in Fort Smith, Arkansas, he deplaned with a simple, "Thank you."

I never knew his name nor would I recognize him if I ever saw him again. I cannot even recall his features. To have such an experience makes one know that prayer is answered. What a privilege I was given.

I N S I G H T S

DETERMINING OUR FATHER'S WILL

BY BILL COOPER

The *URANTIA Book* tells us that it is all - important for us to bring our creature will into cooperation with our Father's divine will. At first, even ascertaining our Father's will seems to be beyond our capacity. But as we progress in understanding the nature of Deity, we may begin to suspect that determining, identifying or predicting our Father's will even in particular circumstances, is relatively simple. Really, it must be rather simple to recognize His will, since virtually everyone is supposed to be able to do it. Furthermore, as we progress in understanding the nature of God and of all levels of Deity, knowing the Father's will should become pro-

gressively easier.

Our Father's will for us, generally stated is that we should be perfect even as he is perfect. In personality manifestation the Father wills that we should

"Our duty to God is to make of ourselves the most perfect product of divine incarnation that we can become. This is possible only through the pursuit of worthy ideals."

— Edgar White Burrill

grow to be like him. In becoming like the Father we will be involved in an eternal career which will require us to observe, identify and incorporate his

ARLINGTON, TEXAS

qualities. Whether in general or specific circumstances we may determine the Father's will by asking and answering this question:

How should one who is potential Deity respond to these circumstances?

My premise is that this question can be reliably answered by our recalling and adopting the qualities and values fostered by our Father and his Deity descendants.

We already have a great deal of accurate information about the nature of our Father presented to us in *The URANTIA Book*. Our Father is fair, just and merciful. He values and fosters truth, beauty and goodness in all their endless manifestations. He is loving above all else and he is kind, patient and generous with all of his children. His love and charity for his children are wise. He does not smooth out all their difficulties, since to do so would deprive them of meaningful choices which provide their growth opportunities. He serves even us, the least in the hosts of his descendants. He is both the remote source and sustainer of everything and the intimate personal counselor of personality progress for each of us. He has all of the higher values and virtues recognized by the best human philosophers and many, many more which we shall learn in the ages of progress ahead of us.

There are at least two ways of becoming more familiar with the nature of Deity. One way is by experiencing Deity consciousness. By this I mean the intuitive rather than reasoning understanding of the qualities and values of Deity. Another way of knowing such things is by the less mysterious process of studying and learning the nature of the Father and other Deity Persons.

(Continued on page 5)

Experiential knowledge of the divine

BY JEAN-PIERRE HEUDIER

MANCHACA, TEXAS

Tuesday, August 29, 1978; 8 p.m.

I am going outside to do my daily physical exercises. As usual, I begin with the breathing exercises, consciously absorbing currents of "prana," concentrating on a feeling of love and gratefulness for what I receive. Tonight I feel a much stronger current entering through the

"Am I a harp that the hand of the mighty may touch me, or a flute that his breath may pass through me?"

"A seeker of silences am I, and what treasure have I found in silences that I may dispense with confidence."

— Kahlil Gibran

head, flowing through the field of the upper body. It is not a physical sensation. I am not perceiving it through any of my physical sensors.

A feeling of love envelops me. Then, all of a sudden, I experience a switch. I

am not anymore conscious of being enveloped by love but I realize I AM the current of love flowing through the human level of consciousness. I am completely identified with it. I fully enjoy the ecstasy of BEING that love for a brief moment of time.

Then, as suddenly as the first, another switch occurs. Of this I am sure: The switch happened at the instant I thought, "How shall I describe this experience to others?" The feeling of identification disappeared. I was back in the intellectual consciousness, trying to put in word-symbols a reality which cannot be contained in words . . . which transcends sounds and thoughts.

This is not the first time I experience this flash of identification with the divine within me. What is the lesson? True religion, relationship with God is not a matter of talking about God. It is experiencing God — his presence — in his manifold manifestations feeling a

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A SEARCH FOR LIGHT AND LIFE

BY NANCY JOHNSON

(On her imaginary trip to a world settled in light and life, the writer encounters truth, beauty and goodness in action. In her attempt to learn how the natives achieve this state, she begins a search for evidence of striving.)

PART II

On Urantia I've studied positive and negative attitude formation for many years. Striving is pitifully evident wherever negative attitudes have formed, and I realize in a flash that I have come to think of striving as negative and painful. On this world settled in light and life, all I have to observe are positives, and it's apparent I will have to orient my understanding of striving to this environment. Hoping to find things more at my level there, I drift to a school of religious training for children. To my surprise, I find them learning about the evolving Supreme very early in training, but then I can see they already have a loving affection for their spirit father in heaven, nurtured in the home since earliest awareness.

They learn how the growth of the Supreme is in exact proportion to the self-realization of each of God's children, and how they can contribute to this growth by working on their own growth. They appear fascinated and

"The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness.

"If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind."

— Kahlil Gibran

enthused over the idea of having some control over something big and vague and far off. (At last I see the evidence of their animal origin. Here, just as on Urantia, these children are concerned primarily with *self* and view their world only *as it relates to them*. There is no attempt to discourage this "self-centeredness.") They play purposeful games to uncover their own unique

MESQUITE, TEXAS

animal-origin traits, and they have a little trouble waiting their turn to tell about what they think they've found. They call it "learning about the flowers that grow in their special little garden of life."

Uncovered traits are matched and identified with flowers that grow in the school gardens, and the children go on to make a game out of comparing one another's "flowers." There are so many varieties — and even the ones that look alike are each a little different in size, color, texture or smell. No traits are exactly the same. They experiment with bouquet arrangements, and this appears to lay the foundation for later training in selecting harmonious working groups. They go on further to experiment with cross-pollination and hybrid development, and I gather what they learn here naturally paves the way for future mate selection.

This period of self-exploration is lovingly encouraged and fostered in the home and perfectly coordinated in the schools of learning. Here, the children are exposed to all forms of the arts and sciences and noncompetitive athletics. Led by their own curiosity, they experiment with first one and then another, until eventually they have spent some time investigating all that is available. Gradually, each child shows signs of migrating back toward the areas that provide the greatest outlet for his particular interests. In this manner he discovers his most suitable arena for development. They appear very comfortable with this arrangement. They alternate as they choose between working alone or with others, and the "teachers" are always available to listen to what they've learned. They ask leading questions and subtly guide the children's attention toward important things they may have overlooked.

This is what they call "striving." There must be truth in the saying, "play is the work of children." They learn from one another, but essentially they are encouraged to pursue their own personal interests. They don't seem to get in each other's way at all.

As a child grows into recognizing his

By Many Paths

BY PAT WATERMAN
EULESS, TEXAS

*Continuing quotes from Urantia's
spiritual heritage*

Taoism



(Quotes from "Tao Te Ching")

from Chapter 24

"He who stands on tiptoe is not steady. He who strides cannot maintain the pace. He who makes a show is not enlightened. He who is self-righteous is not respected. He who boasts achieves nothing. He who brags will not endure. According to followers of the Tao, 'These are extra food and unnecessary luggage.' They do not bring happiness. Therefore followers of the Tao avoid them."

DETERMINING (continued)

Knowing God's will in particular circumstances is an art involving an assessment of the circumstances, an analysis of our selfish inclinations toward the choices involved and a testing of the consistency of alternative responses with Deity qualities and values.

The more clearly we identify the alternatives and the more thoroughly we identify the selfish or unwise aspects of our alternatives, and the more thoroughly we remember and adopt the Father's qualities and values, the more reliable our prediction of the Father's will is going to be.

The Father's will cannot be inconsistent with His nature.

leanings and progresses in his chosen areas of study, he is ready to be advanced to a new level of training involving group work. He arrives at this point on his own and looks forward to it with pride as a sort of graduation.

(To be continued)

We would like to provide a clearinghouse for ideas helpful to parents. We hope readers will share techniques gained from personal experience, courses of study, *The URANTIA Book*, or other sources. We hope to receive reviews of books, toys, games, etc., for children which help parents to raise a well-balanced child (physically, mentally, and spiritually.) Reviews of "how to" books for parents would also be appropriate.

LEARNING FROM OUR CHILDREN

BY BILL COOPER
ARLINGTON, TEXAS

I have frequently commented how much I learn by being a parent. Sherry Zople of Wausau, Wisconsin, sent us some of the thought provokers presented by Wendy at 7 years and Justin at 3. The thoughts on the children's remarks are mine. I'm sure Sherry saw other lessons in the children's words, but that is the remarkable thing about pondering statements made in childish innocence. We can each find a different significance in the words. We are charmed into thought by the off-guardedness, undefensiveness and inexperienced innocence of the child's remarks. There is something about those moments which fills one with love for everything and with self-recognition. I wonder if we will not each some time in eternity evolve through experience to a fully enlightened, but childishly innocent, state of being. It seems impossible to be both innocent and experienced, but what if one's enduring experience is in ever-progressing concepts of loving and being loved?

(The irony of our childish impatience – an ending is the last thing we want.)

Justin, riding in the car: "Where are we going?"

Mom: "Nowhere in particular, we're just riding."

Justin: "But, I've GOT to have an ending!"
(Love makes it good.)

Mom: "Does anyone know why we call today Good Friday?"

Justin: "Ya, Grandpa and Grandma come today!"

(The diplomat—)

Wendy to her grandmother: "It's pretty handy having a wise grandmother around."

(What seems logical may still not be true.)

Wendy: "Do you have a cold, Mom?"

Mom: "No, I'm allergic to the cat."

Wendy: "I must be allergic to math, because my nose always runs when I do it."

(Or . . .)

Justin: "Dad, if you don't find any solutions at your meeting tonight, can you come home early?"

"A SPORNAGIA"

BY ROBIN KING
TULSA, OKLAHOMA



REASSURANCE

I think reassurance is a form of energy we can share with other people – give them new hopes and ambitions. When they are ready. It's like a bathtub. If they are ready, the reassurance stays in like the water in the tub when it's plugged up. If they are not ready, it's like the tub when it's unplugged. It runs out; it's wasted.

— Jason Cooper

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We invite our readers to submit reviews of books which have contributed to their lives.

SPHERES of INFLUENCE

BY GENE JOYCE
RICHARDSON, TEXAS



Revelation to individuals is a continuing human experience; there is also periodic universal revelation intended for all persons on an evolutionary planet, and Urantia has had five such epochal revelations. In addition to the above there can be revelation to a group when several or more persons are dedicated to the finding of God's will for the good of the whole and putting forth cooperative effort to bring it about. This lesson of teamwork is one of the

most important assignments to be accomplished during our mortal career.

The Findhorn Garden is the true

"When love and skill work together, expect a masterpiece."

— John Ruskin

story of just such a group revelation and reveals the oneness between nature and humankind, as well as the overall

dominion and watchcare of the kingdom of the angels, referred to as elementals, nature spirits and devas. All life is one under God and this same principal of unity versus infinite variety is epitomized in another book about nature, *The Secret Life of Plants*. This time the emphasis is upon what science has discovered concerning the amazing interrelatedness of plants, animals and mankind on the emotional and mindal levels as well as the physical.

THE FINDHORN GARDEN, by The Findhorn Community, Turnstone Books and Wildwood House Ltd. — 1976

THE FINDHORN GARDEN describes a practical application of revelation received by two of the original three persons who pioneered a new way of living in cooperation with the nature kingdom. These three, Peter Caddy, his wife Eileen, and their friend Dorothy McLean, following long years of searching for spiritual enlightenment, began to receive daily guidance. Eileen tells of her astonishment the first time she heard the "one clear voice" from within, and Dorothy made actual contact with the devas or angels of the nature kingdom.

The Findhorn Community evolved from these beginnings and initially attracted world wide attention largely due to the astounding beauty and fertility of its garden planted near Findhorn Bay at the northern tip of Scotland where only gorse and broom had managed to survive before. In writing of this adventure in partnership with God, Peter emphasizes that "the choice of action on this planet always rests with man." Discussing this conscious cooperation with the nature kingdom he continues, "We are all capable of bringing about what we set our minds to if it is for the good of the whole."

In conclusion Peter reveals the larger

goal of the community: "Each of the plants we had been guided to grow here contributed its energies toward creating the proper environment for Findhorn's greater work: the transformation of the human soul."

THE SECRET LIFE OF PLANTS, by Peter Tompkins and Christopher Bird, Harper and Row Publishers. — 1973

Undreamed of possibilities loom on our horizon as soon as the scientifically proven relationships between man and plants in the physical, mindal and spiritual realms are incorporated into our consciousness. "Plants are (indeed) the bridesmaids at a marriage of physics and metaphysics." One of the researchers in this field, Marcel Vogel, has developed simple training kits with which he

believes children can be taught to release their emotions in a measurable way. Through this technique they can learn the art of loving and realize that when they think a thought it releases a tremendous force in space. By understanding this power within their thoughts they will then be able to use thinking to achieve spiritual, emotional and intellectual progress. The possibilities and applications of this new knowledge are limitless.

The world of nature emerges as an abode of many portals, heretofore entered separately by the physicist, chemist, biologist and psychologist, few of whom recognized the universality and contiguousness of their various disciplines. Now the separate lines of research are beginning to converge. Prepare for a botanical banquet when you read **THE SECRET LIFE OF PLANTS**.

What is inconceivable about the universe is that it should be at all conceivable.

— Einstein —

SPEC - U - LATIONS



LISTEN TO THE ANGELS

BY TOMMIE CLENDENING
PLANO, TEXAS

Back in July of this year I had been working in a cancer research lab for some time and was beginning to tire of the routine. It is normal for me to become restless once I learn all the aspects of a position. But one day I was very frustrated as it was again brought to my attention the negative and totally monetary based side of the medical field. In my frustration I commented to a fellow employee, jokingly, that I thought I'd just go down to a local

building contractor and apply as an apprentice. I'd been thinking of changing careers for some time.

Well, about a week later, my husband and I were in the yard putting in an underground sprinkler system when a new neighbor from two houses down came walking down the alley with his little girl. We visited a few minutes and in the course of the conversation he happened to mention that he was a cabinet maker and was looking for an apprentice. Then we went back to our sprinkler system.

All the next day, this stayed in my mind. So finally, I decided it sure couldn't hurt to just go talk to him. To my surprise, he hired me on the spot and raised his hourly hiring amount (as I could not afford a large cut); even with my lack of any carpentry knowledge or skill. I've been an apprentice, now, for three months and love it. It really is a new career, and I'm getting paid to go to school!

Just goes to show that when those angels are trying to communicate, they may just come and get you.

PSYCHIC CIRCLES (Continued)

tinuing spiritual transformation within ourselves? How do we come to the point of loving a mature, integrated personality enough to make the choices which will unify our own personalities? . . . By thinking about it. The mind is our portal to both the material self and the spiritual self. Whatever we accomplish will begin with the mind. We need some way to focalize our attention on our spiritual goals — in this case a mature personality.

We can provide the raw material by studying what is a mature personality. We are fortunate to have an indepth

description of the most perfectly balanced personality possible — that of Jesus. We are even assured that we, too, can achieve a balance similar to his.

One of the most spiritually enlightened psychologists of our time, Roberto Assagioli, suggests visualization as a technique of concentrating our mental attention on our goal. We can visualize ourselves behaving as we would expect a mature personality to behave.

We can spend time in prayer and communion with Michael himself. Prayer is an intense focalization of the mind's attention. We can spend time in worship of our Father. Worship operates at a direct but intuitive level to transform the worshipper.

There are, no doubt, many other ways of concentrating our attention on new spiritual ideals for ourselves. The important thing is to concentrate on what we desire to become — not on what we no longer wish to be. Our new love for a new and better self will provide our human will with the

"Don't let life discourage you; everyone who got where he is had to begin where he was."

— Richard L. Evans

strength to choose the higher alternatives. Each spiritual goal will become a "pearl of great price" luring us Godward.

REFERENCES:

The URANTIA Book, pp. 1738-9, 102, 1104-5.

Roberto Assagioli, *Psychosynthesis*

Roberto Assagioli, *Act of Will*

"You will find it less easy to uproot faults, than to choke them by gaining virtues . . . look for what is good and strong; honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves when their time comes."

— Ruskin

Move better
up to best.
Emerson.

about angels

BY GENE JOYCE
RICHARDSON, TEXAS

What mortals have said about angels:
"If I have freedom in my love,
And in my soul am free,
Angels alone that soar above
Enjoy such liberty."

— Richard Lovelace

God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company."

— The Apocrypha

"A guardian angel o'er his life presiding,
Doubling his pleasures, and his cares
"ividing."

— Samuel Rogers

...

SPECULATION ...

We are told in *The URANTIA Book* that angels have the power to manipulate earthly environment through their cooperation with the Master Physical Controllers and the midway creatures. We speculate that they are capable of making human beings invisible in certain rare instances.

...

Corrie ten Boom in *The Hiding Place* tells the story of retaining a Bible hung by a string around her neck during her entrance into the German prison camp of Ravensbruck during the Second World War. She prayed, "Dear God, you have given us this precious Book. You have kept it hidden through checkpoints and inspections. You have used it for so many ..." There was no way to hide the bulge made by the book under her thin cotton dress. And yet, "I had the incredible feeling that it didn't matter, that this was not my business, but God's. All I had to do was walk straight ahead." As the prisoners trooped through the delousing shower room door, the S.S. men searched every prisoner, front, back, and sides. The woman in front of Corrie was searched three times. Behind Corrie in line was her sister, Betsie, who was searched. But no hand touched Corrie ten Boom. It was as if she were invisible. The Bible was safe.

H U M O R H U M A N

We are told that humor is essential to life here. We are also told that too much of our humor is coarse. We want to encourage everyone to discover or create and share worthy humor.

FAITH

When we walk to the edge of all the light we have

And take that step into the darkness of the unknown,

We must believe that one of two things will happen —

There will be something solid for us to stand on,

Or, we will be taught how to fly.

— Patrick Overton

"Always do right. This will gratify some people, and astonish the rest."

— Mark Twain

Mom: "If you talk to Jesus, He listens."

Wendy: "Sure, sure, but you have to stand in a long line because there's so many people."

Mom: "No, it's not really like that, he sort of ..."

Wendy: "He divides his mind up!"

...

Wendy — late at night during a raging wind storm:

"Mother nature must have her hair dryer on 'fierce!'"

...

Justin: "Is Cub Scouts God?"



"O Mongoose, where were you that day when Mistress Eve was led astray? If you'd but seen the serpent first, our parents would not have been cursed."

— Oliver Herford

EXPERIENTIAL KNOWLEDGE (Cont.)

oneness with him, being identified with him, with some aspect(s) of his reality.

As soon as I try to analyze that reality, to objectify it, I create a duality. When I enter the frequency of the intellect, I am not experiencing the divine frequency any longer. It seems that I can't have both at the same time.

Temporary speculation. Knowing that personality has two main characteristics, consciousness and will, the experience described above could be explained this way: I am a point of consciousness which can, through a certain technique of concentration, an act of will, go up and down a continuum of reality fre-

quency and identify itself with the level of reality it contacts. At times, it succeeds in contacting the divine level.

At this point one of my favorite quotations comes to me: "Divine things must be loved before they are known." And what is the most complete way to love? ... to become one with what (whom) you love, to fuse with it (him, her).

It is by multiplying those moments of oneness with God, with his presence within (and without) that I begin to touch him. But I will have to wait until I fuse with him before I truly begin to know him.

... Be patient, my son.

BALANCE

The Circles welcomes articles aimed at helping us achieve balance in the areas of education, organizations, politics, self-mastery, etc., which are of common interest and treated objectively.

Editors' Note.—We received these two articles dealing with the introduction of The URANTIA Book to those unfamiliar with it. We found the differing philosophies interesting and present them for your thoughtful consideration.

A philosophy of public ministry for students of The URANTIA Book

BY CHARLES LAMAR

SAN FRANCISCO, CALIFORNIA

The URANTIA Book is a presentation of both fact and truth. Facts are humanly established by science, which is a shared and social process, while truth is discovered individually by personal experience in the Spirit. The human attempt to correlate fact and truth results in metaphysics — inevitably erroneous.

Human metaphysics is always misleading. The authentic correlation of fact and truth is revelation, and revelation requires the viewpoint of superhuman beings. We possess in *The URANTIA Book* a revelation of superhumanly correlated fact and truth, including truths and facts about the Universal Father, the life and teachings of Jesus, the history of the planet, and other humanly inaccessible information. To fully appreciate the book, it is necessary to respond to both science (facts) and religion (values) and be sensitive to and hungry for nothing less than their legitimate (superhuman) correlation in philosophy.

We all have seen that, as yet, people are generally unprepared to respond to the superhuman truth-fact synthesis of 1934. Therefore, in our ministry, we who study this book will want to downstep what we learn from the book to the point where our teachings will be most useful to those we desire to serve.

Students of *The URANTIA Book* are in an ideal position to serve their brothers by making philosophic correlation of the progressive assertions of scientific "fact" with the eternal truths of cosmic relationship, since we can check the currently fashionable assertions of science and theology with the statements of *The URANTIA Book*. However, if we make this philosophic correlation in such a way as to reveal

that we are using a superhuman revelation by referring to facts not scientifically known or to truths and spiritual matters not humanly experienced, we may defeat our very purpose. Since our work is propounded not by the superhuman cosmos but by ordinary, fallible human beings, our fellows cannot legitimately regard our presentations as revelation. If our teachings contain humanly inaccessible information, truth-seekers must regard them as metaphysics. While metaphysics may have suggestive and aesthetic value, it has no explanatory value, and many people are now aware of this.

After all, in promoting the eventual worldwide discovery of the book, we are trying to promote the process of legitimate scientific, philosophic, and religious discovery, rather than the blind acceptance of specific scientific, philosophic and religious teachings. In order to avoid weakening people's minds, we must avoid coaxing them to accept a pseudo-metaphysics, which we know actually to be revelation, when they can't really appreciate the difference. We must be guided by an appropriate proscription of unearned knowledge. Notwithstanding the revealed information available to us, it behooves us to refer only to those facts already available in public consciousness, plus — where and as appropriate — those truths which live in our hearts.

Again, we all can see how few people in this generation submit their philosophy of life to a sufficiently rigorous process of balanced religious and scientific criticism and how few are adequately aware of the tension between the mysteries of science and the faith-certainties of religious experience which causes the hunger for revelation. So, for

the time being, the best way to prepare the world for the ultimate reception of *The URANTIA Book* is to foster both science and religion separately and make no more philosophic correlation between them than the currently evolutionary status of both can sustain. Eventually, only the well-earned discovery of the book will be able to relieve the philosophic tension thus developed, and the scientifically unverifiable historic and cosmologic information of the book will logically fall into place. The revealed information cannot be presented (nonfictionally) in the meantime, except as apparent myth and metaphysics.

Only revealed religion will be able to meet the challenge of a scientific age, but even revealed religion can only depend upon personal experience as the truths of revelation come alive in living faith. Science, as such, cannot depend upon revelation at all, even for inaccessible fact, except for hints, taken as conjecture. So, until by factual and spiritual enlargement the world becomes philosophically sensitive to the need for the revelation itself, there will be greater need for us to teach the revealed spiritual truths which we have personally validated by faith experience in living with those truths, than there will be for us to teach facts from *The URANTIA Book* which neither we nor any other human beings can have empirically established.

The pressures of certain religious expectations on international politics is another factor to be considered. In the marrow of his bones, every Christian is deeply impressed by the Book of Revelation; so Christians in general may not be able to conceive of either spiritual

(Continued on page 12)

"Go into all the world . . ."

BY CLYDE BEDELL
LAGUNA HILLS, CALIFORNIA

In our family we have had persisting experience in "distributing" URANTIA books since 1955. Florence and I bought 200 of the first printing fresh from the presses. Forum members of that time who had contributed to paying for the typesetting and plates were encouraged to buy at a privileged price which then had to cover only paper, presswork and binding. Thus, we could all help give the book a vigorous start. We were NOT instructed to soft-pedal the book.

We gave our 200 books away in short order, assuming our friends and acquaintances would be as delighted to have this wonderful revelation as we were. Florence and I had been prepared for the wonders of the book for years. But our friends, with only limited word-of-mouth presentations, were not aware of the greatness of what they had been given. I daresay that not 20 of those 200 books were read! We learned quickly that even *The URANTIA Book* has to be "sold" — except for the few persons into whose hands it seems to be "circumstanced."

Even today, ALL of life's good things have to be appropriately and intelligently sold, or they languish in the world's competitive market places, while inferior — but intelligently sold — "substitutes" grow in popular support and use! This is true in all fields. (Billy Graham's most recent book's first printing was 800,000 copies — 1,100,000 in 90 days!) We have sold about 90,000 URANTIA books in 23 years. Our fellow men, starving for bread, receive something less. Are we really doing all we should for them — and for the Master? What is fervent, honest belief for — is it to conserve and keep buried in our hearts?

Florence and I have experimented in arousing and fanning the flame of interest in the book ever since 1955. We still make occasional mistakes, but not as we did at first.

My task in creating the Concordex was all along made light — not in anticipation that veteran Urantians

would appreciate an index — but by the thought that the Concordex would serve a great and growing need for an untold number of new, searching, soul-hungry readers (or at least it seems to me now that that was my feeling). The Concordex "front of book" matter (the first 50 pages of the Concordex) could — properly used — enable potential readers to grasp quickly what *The URANTIA Book* is all about and make them want to read. And then because it carries the keys to thousands of topics and alluring subjects, it would help hold and deepen their interest in the kaleidoscopic and awesome marvels of the Great Book.

Florence and I have never found any way so successful at getting people whose interest we have piqued to read *The URANTIA Book*, as by having them first read the first 50 pages in the Concordex. Many Urantians are now finding this to be true. Our case histories are numerous and heart-warming.

The repeated admonition of Jesus to all his spiritual family and followers was not, "Sit in meetings and talk about my gospel among yourselves." It was, "Go into all the world and preach the gospel to the whole creation." (Mark 16:15; U.B.: 1051A, 1584A, 1593A, 1608B, 1730B, 1824D, 2033B, 2042A, 2044D, 2053B, 2054A, 2057C)

In a world in which printing is commonly used to communicate and to "sell," surely we are not expected to ignore it. The revelators didn't. I believe we are expected to present our faith and its foundation — *The URANTIA Book*, — in every way we can quietly, carefully communicate it — in addition to illustrating its influence by the lives we live. Do we not owe this to the spiritually hungry truth-seekers who otherwise find inferior substitutes?

Are we Urantians supposed to say to each other: "The revelators gave us NO literature, NO ideas, NO expositions, NO elucidations, NO sales manual, to help us spread news of the gospel . . . so we must sit on our hands and let people find out about the Book for themselves!" My conscience and belief sug-

gest I should promote it, and you should (after consulting our consciences and spirits) in every honest way we can that comes naturally to us and that will be good for the movement.

Millions of people are desperately hungry spiritually. They are confused, bewildered. The foundations of their faith have been washed away. They are looking, reaching, searching for something that will point their lives, justify the human struggle of today. And this nation — if it is to be spared the fate of many civilizations — needs many, many more people won to the Master's Word.

The book we were given to disseminate — yes, in careful, low key — is manna for the hearts and souls of yearning, confused people. But they are very lucky if they happen to find out about it. And then we insist they learn about it's contents the hard way! (Usually they learn only by chance that a useful, helpful index is available.)

After 54 years in the Sadler Forum, the first Urantia group, the URANTIA Brotherhood, and on to the present time — with all those Urantia years affecting me, what I am, and my thinking — I believe I err on the side of too little discipleship, too little "proclaiming" and "promotion" of our Revelation. I believe this is true of most all of us.

The URANTIA Book is not here to laud, exalt, and actively dispense its own vast substance unaided. The Great Book is here for human beings, for you and me, to laud, exalt, and dispense — with adequate INTRODUCTION — so it can reveal and deliver its substance in its own incomparable way. The Concordex was deliberately created for us to use as an introduction to the Great Book, as well as to be a very useful index.

You and I ARE ministers of this Book, in the sense of being the agents and servants of what it bears for humanity. We are supposed to be ABOUT THE FATHER'S BUSINESS — disseminating the Word which has been made Book.

world unity or of material world peace apart from a convincing scenario of Armageddon. And as the many nations with nuclear armaments may become inextricably involved in the tangle of conflicting loyalties (religious, economic, national and racial) now mobilized in the world situation, particularly in the Middle East, and may be willing to go to war rather than surrender their supposed national sovereignty, we have all the ingredients needed to realize a Christian fundamentalist's most sanguinary concept of apocalypse. The essential error of Judeo-Christian thinking about these questions of world destiny is to overestimate the domain of divine providence with regard to the secular issues of human political sovereignty over things material. Judeo-Christian prophecy projects a grand world cataclysm followed by the miraculous inauguration of a divine world order, all as a personal visitation of Deity upon the history of the world. This confused Judeo-Christian belief may be the cause of great destruction throughout the world, which the leadership of a Christian people will be inherently unable to prevent.

Though *The URANTIA BOOK* provides a very refreshing vision indeed after all this garbled and gruesome eschatology, a misunderstood *URANTIA* Book cannot clear up the confusion. The book itself could only become disadvantageously involved with the evolutionary process of clarification prior to its effective completion, because the book is clearly trans-Christian

and poses a tremendous threat to those who have made fetishes out of the doctrines of Christianity. Prior to an era of world understanding, people into the book can and certainly should be as helpful as possible in alleviating, if not forestalling, these potential miseries of world catastrophe by articulating, separating and clarifying the sacred and secular, the spiritual and material issues involved in peace on earth and good will among men. But, if we can't make these things clear to a generation of people in their own contemporary terms, what chance is there that the book could? Therefore, prior to world peace the book should not become openly involved with the world scene, if we can help it. And it behooves those who do become involved with the book to avoid giving it any public profile in their ministries — to avoid becoming publicly known as students of *The URANTIA Book* or "Urantians." Those public references beyond the control of the movement such as the references in *Oui* magazine and in the *Times Literary Supplement* will be well sufficient to call the book to the attention of those who might be intrigued.

To stand socially upon the book would be a rather clumsy response to the very specific scientific, philosophic and religious needs around us. It would be wiser not to try to turn people on to the book until after we know them personally and are aware of their scientific and philosophic potential. While the gospel of Jesus is for everyone, the book is only appropriate for those religionists (or potential religionists) of adequate scientific and philosophic

status, those who will presently be able to pass the acid test of religious philosophy: the ability to distinguish between material things and spiritual values, while recognizing at the same time the meaningful coordination of things and values in the strivings of progressive human life.

The evolutionary achievement of world peace under a secular planetary government will signify either the fulfillment or the transcendence of Christian prophecy. The power of that world government to adjudicate the material questions of peace on earth will then take the violence out of human controversy. By taking up his full responsibility for the lawful solution of the material questions of peace on earth, man will show himself generally prepared to appreciate the difference between the things of matter and the values of the Spirit, and no harm can come from the public presentation of a superhuman blueprint for the solution of both material and spiritual difficulties. The time will then be ripe for the open and public reception of *The URANTIA Book*.

The URANTIA Book doesn't say anything at all about promulgating or paraphrasing the book itself. But the book is very largely an instruction manual on how to promulgate Jesus' gospel of Father-son and brotherly relationship. The book directs each generation of believers to make appropriate restatement of the truths of spiritual experience so as gradually to transform the passing contemporary world of relative evil into the ideal real world of the future.

Let's do it.

THE CIRCLES INVITES YOU TO PARTICIPATE

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*Infinity converts
the possible in-
to the inevitable.
Norman Cousins*

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Kaye