

Dear everyone at the Boulder School. Please accept this and future free issues of a new URANTIA Book related publication. Comments are welcome. Best

THAT MONTHLY MESSAGE OF INSPIRATION

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"Happy are the peacemakers, for they shall be called the sons of God." Jesus' hearers were longing for military deliverance, not for peacemakers. But Jesus' peace is not of the pacific and negative kind. In the face of trials and persecutions he said, 'My peace I leave with you.' 'Let not your heart be troubled, neither let it be afraid.' This is the peace that prevents ruinous conflicts. Personal peace integrates personality. Social peace prevents fear, greed, and anger. Political peace prevents race antagonisms, national suspicions, and war. Peacemaking is the cure of distrust and suspicion." (1575:3)*

More than two decades ago, Spark M. Masunaga, senator of Hawaii, first introduced legislation to establish a U.S. Academy of Peace. As he has stated, it was his intention that the academy should train the best and brightest of America's youth to undertake the waging of peace. We take the top graduates out of high school from throughout the country, he writes, and send them to military academies to learn the art of war-making. I am not opposed to this, he continues, for as long as there are nations that will choose to settle international differences on the battlefield, we need military experts for the nation's security and defense. But why not send potential leaders--not only of our country, he suggests, but of others as well--to a peace academy to learn the art of peacemaking?

Peacemaking represents a growing body of knowledge drawn from diverse disciplines and honed to professional skills in conflict resolution techniques. It is a dynamic function, not a passive or static condition, utilizing the same human energy we observe under conditions of war, but applied to more humane ends.

The History of an Idea

The idea of a governmental department of peace is as old as the history of our nation. Shortly after the conclusion of the American Revolutionary War, proposals were voiced from several sources. An essay, "Plan for a Peace Office," was published in an almanac of those days, written by Benjamin Rush, a signer of the Declaration of Independence, or possibly by Benjamin Bannecker, publisher of Bannecker's Almanac. George Washington himself, in a 1783 circular to the former colonies, also endorsed the creation of a "proper peace establishment" within the federal government.

In the last 50 years, more than 140 bills have been introduced in Congress calling for the establishment of such an agency. The first of these, introduced in 1935 by Senator Matthew M. Neely of West Virginia, provided for the establishment of a U.S. Department of Peace similar to the Rush/Bannecker "Peace Office." A "Bureau of Peace and Friendship," to be located within the U.S. Department of Labor, was also proposed in 1935 by U.S. Representative Fred Bierman of Iowa.

Research was also the focus of two resolutions introduced in the House in 1945 and 1947 by Everett M. Dirksen, then U.S. representative and later a senator from Illinois. The Dirksen Resolution would have established a "Division of Peace" within the U.S. Department of State. Other proposals were forthcoming from Senator Alexander Wiley of Wisconsin in 1945 and from Jennings Randolph, then U.S. representative from West Virginia.

A "Secretary of Peace"?

In 1955, President Dwight D. Eisenhower appointed Governor Harold Stassen of Minnesota as Special Assistant to the President for Disarmament and gave him cabinet rank. Stassen was often referred to as the "Secretary of Peace."

Through the subsequent efforts of Senator Mike Mansfield of Montana and Representative Harold C. Ostertag of New York, and congressman Spark M. Matsunaga legislation was introduced to provide for a study of

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Please remember, my friends, that I would be very happy to receive your comments--positive or negative, lengthy or brief. Thank you!

the various proposals for new institutions devoted to peace research, training, and education. The bill was passed (in conjunction with other legislation) in 1978. In 1979, Congress appropriated \$500,000 for the study, and a nine-member study commission was appointed--three each by the President, the Speaker of the House, and the President Pro Tempore of the Senate.

As envisioned by the commissioners, the academy would be a private, non-profit corporation with headquarters in the District of Columbia. It would have three major functions: (1) It would perform research of its own and it would support research under way at other institutions. (2) It would provide graduate and postgraduate educational courses for which students at institutions of higher education could receive academic credit, and it would offer continuing education services such as workshops and seminars for individuals from both the public and private sectors, aimed at strengthening their conflict resolution skills. (3) It would establish a service to gather and disseminate information related to the field of peace learning. A Center for International Peace would be established within the academy to which leaders from the United States and other countries would be appointed to study the art of peace-making. One aspect of the educational program would be a study of the national cultures of various other countries through which to become informed as to the various concepts of peace-making and peace-keeping held by the citizens of those countries.

When Senator Matsunaga submitted a bill to implement the recommendations of the commission report, the bill had 55 co-sponsors and was endorsed by more than 50 national organizations. The bill was attached to other legislation and passed the Senate by voice vote late at night on June 21, 1984.

PLANETARY CITIZENS

Helping to Unite the Human Family

Born in the United Nations, "Planetary Citizens" is a relatively new and ambitious progressive philosophy concerned with the recognition of the wholeness of the human community today. Its scope is global and its goals include not only world peace, but world progress as an interrelated planetary society.

To cite from their literature: Today, the human race faces an urgent need to take the next great step in its development. The invisible walls of time and space no longer separate Europeans, Asians, Americans, or Africans. The development, problems, and achievements of one are increasingly affecting all of us.

The neural fibres of daily life now link the great body of humanity. The pain or pleasure of one affects the wellbeing of the whole. The logic is inescapable. We can no longer afford to ignore the condition of each other. Plainly, an overall guiding concern of the parts must emerge if the whole is to function in harmony.

Today, a great awakening is taking form in the world. We are now crossing a threshold between our past national awarenesses and an emerging planetary consciousness. We are now moving into the Planetary Age (a perception that we are moving into a new "epoch"). Simply the photograph of the entire earth made from the moon is a tacit testimony to the oneness of the planet and of mankind. "No man I know of has gone to the moon," said astronaut Edgar Mitchell, "...that has not been affected in some way that is similar. It is what I prefer to call instant global consciousness. Each man comes back with a feeling that he is no longer only an American citizen; he is a planetary citizen. He doesn't like the way things are and he wants to improve it. It is a universal feeling among the astronauts."

The concept and feeling of global oneness--of mutual brotherhood and interdependence among all human inhabitants of the earth--is not limited to astronauts. Almost spontaneously, the need was recognized by concerned people in many countries: the human family must find a way to work together if human life on earth is to be preserved and improved.

Such cooperation is intended in the originating spirit of the United Nations. There, in May 1970, the concept of planetary unity emerged in tangible form at the Conference on Human Survival. Hosted by U Thant and Chaired by Lester Pearson of Canada, participants in this important conference later worked with Norman Cousins, U Thant, and Dolald Keys in developing an organization of international scope: Planetary Citizens. The program was officially launched in May, 1972, at a press conference led by U Thant.

The response was immediate. The registration program--first begun as a pilot program in the U.S. and Canada--brought response from people in more than fifty countries. To date, over 200,000 individuals have affirmed their global citizenship by endorsing the Pledge and registering as Planetary Citizens.

(Note: this midway point between national allegiance and cosmic citizenship, planetary unity, is one which can helpfully be perceived and developed in one's psyche on the way to spirit and cosmic consciousness. Then, again, the irregularities of our planet and its history do not accurately reflect the Father's plan for gradual planetary progress through the sequential planetary epochs. Yet a sense of cosmic and even planetary citizenship is one which will enable man's rising consciousness to weather some of the storms of the great transformation of our planet as it sails toward the home port of universal relationships and non-quarantined status.)

Today, Planetary Citizenship is developing rapidly on an international scale. For those actively seeking for ways to help, Planetary Citizens is functioning as a major resource in the world community. It is a place to learn, to join energies with others, to help groups and individuals alike get started with their projects. There is nothing else quite like it in human history. We are crossing a threshold in human development.

The Planetary Citizens organization is functioning as an agent of change and transformation. The great thrust of its activities is to articulate, to educate, to persuade, to bring forth the global realization of One Human Family. (Note: A family brings into being relationships within the system called "family." There is no family without parents and no brothers without siblings. And as all this ideology moves closer to the spiritual ideal for our planetary progress, so does the concept of human familiness draw nearer the gospel of Jesus: the fatherhood of God and the brotherhood of man. I would suppose that many members of Planetary Citizens have already oriented themselves within the spiritual family which can move another step beyond planetary to cosmic citizenship.)

To achieve its ends, Planetary Citizens hold meetings with world leaders to influence attitudes on disarmament, poverty, world economics, food, pollution and human rights. It networks with organizations and groups the world over. Planetary Citizens develops self-study materials on critical world problems and works to redesign education for self-understanding and global awareness. It develops audio visual programs and major public events. Planetary Citizens conducts workshops for young people and offers them an interne program on how to work effectively for social change in the world.

As Planetary Citizens is a vital and growing organization, one seeking for wider influence and increasing membership and achievement in the fields of educating people with the goal of promoting awareness of global options for the future in mind, I will continue to feature updates on the progress of the organization in future issues of That Monthly Message of Inspiration. I have free descriptive pamphlets from Planetary Citizens which I will send the reader upon request; or you may contact Planetary Citizens directly and request the many items they have for distribution; Planetary Citizens / 777 United Nations Plaza / New York, New York 10017.

INDIAN PHILOSOPHY

One phenomenon which is widely evidenced throughout the URANTIA movement is the desire to become aware of the significant philosophies and religions the world over with the end in mind of achieving a wider awareness of the religious heritage of our world, Urantia. In that effort, I wish to share with you the points of view of two well versed writers on religious and philosophical themes. The first is to be found in a book entitled: Dictionary of Asian Philosophies by St. Elmo Nau-man, Jr., a man of considerable distinction. He holds a doctorate degree in philosophy and is author of two additional books on philosophic subjects. He has taught philosophy at Rutgers and William and Mary's Christopher Newport College.

He writes: "'Alps over Alps' is the phrase used to describe Indian philosophy by Dr. R. D. Ranade of Nimbai. Just as levels of reality are mentioned in Indian thought, levels of philosophies may be found in the key works of Indian thought. Each level comments on the

preceding level. Layer upon layer has accumulated through the centuries. As mountain peaks tower over the plains, so do these grand generalizations of Indian thought tower over the harsh realities of practical life on the flat level of the Indian subcontinent. No intermediate stage seems to be offered between the universal and the individual. No partial success is studied. It is all or nothing, the Absolute or the famine. No stopping place is permitted on the climb to the summit." As such, the reader will understand that this philosophy in this particular aspect is antithetical to the actuality of a gradual, progressive and greatly extended progress inward toward the central location of the Universal Father.

And we read on page 541:1 of The URANTIA Book: "The Gods cannot-- at least they do not--transform a creature of gross animal nature into a perfected spirit by some mysterious act of creative magic. When the Creators desire to produce perfect beings, they do so by direct and original creation, but they never undertake to convert animal-origin and material creatures into beings of perfection in a single step."

As Mr. Nauman continues, "The primary sources of Indian philosophical thought are the Vedas, Brahmanas, Upanishads, and epic poems, the Mahabharata (which includes the Bhagavad Gita) and the Ramayana. A sense of timelessness pervades the pages of these ancient Indian books. Their focus is on the external. Historical features, being details, are not considered significant. This lack of historical reference is striking. The historical and personal give way to the eternal and impersonal.

"The Vedas are held by orthodox Hindus to be divinely inspired. The word, 'Veda,' means 'knowledge,' or 'word,' or 'wisdom,' with similarities to the Greek word, 'logos.' There are four Vedas: (1) the Rig-Veda, (2) the Sama-Veda, (3) the Yajur-Veda, and (4) the Atharva-Veda.

(1) The Rig-Veda ('Veda of Hymns') contains the hymns, prayers, and mantras of ancient Aryans, which were used in the worship of various gods. It is composed of ten books of composite authorship. (2) The Sama-Veda ('Veda of Music' or 'Knowledge of Chants') is based on the Rig-Veda, only 75 (out of 1225) stanzas different. Used by priests who sang at the Soma sacrifice, it is similar in conception to the book of Psalms. (3) The Yajur-Veda ('Veda of Liturgy') is also based quite heavily on the Rig-Veda, but in addition contains the rituals telling how to perform the sacrifices correctly. (4) The Atharva-Veda ('Wisdom of Arthaven') is the latest of the four Vedas. Containing many magic charms and incantations, it is a book of popular religion. A large number of Upanishads are included in this Veda.

These writings, in particular the Yajur-Veda, might be compared to the book of Leviticus in the Old Testament which articulates the precise manners of performing the various religious observances. This burden of sacrifices and incantations might be thought to displease Michael as much as the hundreds of ordinances of the Judean religion during the time of his incarnation on Urantia. On page 1404:5, we read: "On this visit (to Jerusalem) occurred one of those periodic outbreaks of rebellion against tradition--the expression of resentment for those ceremonial practices which Jesus deemed misrepresentative of his Father in heaven." And on 1825:4 we read: "Many of the Pharisees, especially those favorable to Jesus' teachings, knew that he washed his hands only for purposes of cleanliness, that he abhorred these purely ceremonial performances."

On the subject of the Brahmanas, Dr. Nauman writes, "Poetry requires interpretation, and the process of explanation and clarification begins with the next layer of vedic literature, the Brahmanas. They contain anecdotes, parables, and poetry. In their course, the Brahmanas not only commented on the Vedas with a view to explaining their meaning, but often changed that meaning in the process. The personalities of separate gods decreased, and the skill of priests increased in general importance. The priests (Brahmans) began to argue in the Brahmanas that by performing the rituals properly, they could actually compel the Gods to grant whatever was demanded of them,

The reader may also be interested in later writings, especially the Upanishads. Dr. Nauman continues, "These extravagant claims (of the Brahmans) to supremacy were resented by lower ranks of society, and this dissatisfaction set the stage for the development of the last level of Vedic literature, the Upanishads. It was not by obedience to priests nor observance of ceremonies that a man could become holy, but by withdrawal from daily life, by meditation, asceticism, and self-discipline. Thus, the Upanishads constituted a direct challenge to

the authority of the priests. The priests met this threat by saying that after raising a family and honoring them (the priests), it would be quite appropriate, toward the end of one's life, to pursue solitary ideals in forest retreats.

Instead of seeking riches, health, and a long life, the wise man, according to the Upanishads, wants to escape the endless round of re-birth. An individual will follow either of two routes after death, according to the Upanishads. One is the way of devayana (the way of the gods), in which one enters the flame of cremation, passing into the day, then into the half-month while the moon waxes, into the six months while the sun goes north, into the world of the gods--the sun, the moon, the lightning-fire, and then entering, guided by a person of mind (manasa), into Brahman (or the world of Brahma), never returning to this world.

The second route, on the other hand, is followed by one who sacrifices and practices austerity, the way of pitryana (the way of the fathers), in which one enters into the smoke of cremation and thus into the smoke of cremation and thus into the night, then into the half-month while the moon decreases, into six months while the sun goes south, and from these into the world of the ancestors' spirits. From this, one goes into the moon, where he stays to become food for the gods. He then begins to descend into space and enters successively into the sky, air, rain, earth, and into food (such as rice and barley) where he becomes a spermatozoon, if he enters into the fire of a man, and then enters into a womb of a woman to be reborn.

The two massive epics which record and represent the vast ages of Indian thought incorporated into a narrative epic poem are among the relatively more recent pieces of Indian literature. The Ramayana was written by the poet Valmiki, the earliest poet known to classical Sanskrit literature and the pattern for all such poets following. It is dated (by Zimmer) between 400 B.C. and 200 A.D., in its present form, but its present form is greatly expanded from the original, including many rewrites of the poems or incidents of the epic, a sort of anthology of Indian poets added to by whoever was copying the manuscript over again.

The Ramayana, the Epic of Rama, Prince of India, deals with the conflicts between Aryans and the native Indian population. The hero of the epic is Sri Ramachandra, whose conduct makes him the best example of a dutiful son, ideal husband, and king. Lakshmana is an ideal brother, who shares the fortunes of his eldest brother in city and forest, joy and distress. Ravana and Vali are two who stem to prosper despite their evil deeds. Sita is the beautiful and memorable wife, devoted to her lord in thought, word, and deed, whether in her own palace or in the enemy's camp. The Ramayana is used as a text-book of morals for young people to 'inspire them to higher and nobler ideals of conduct and character' (P.P.S. Sastri).

The Mahabharata (including the Bhagavad Gita) was written by a poet named Vyasa. It is dated (Zimmer) between 400 B.C. and 400 A.D., in its present form. It tells the story of a great battle between the five Pandav princes and their hundred evil cousins, the Kurus. In the midst of the battle, an old warrior is wounded. His dying words are expanded into sermons to his descendants. By the time this process was accomplished, by the additions of generations of scribes, the epic contained large sections of history, philosophy, law, and religious codes. It is a sort of poem plus an encyclopedia of the times. It is now eight times as long as the Iliad and Odyssey combined. The effect, as some have remarked, of reading some parts is as if we opened the Bible and read that Moses took leave of the Israelites, going up Mount Nebo to die, reciting the complete Code of Motor Vehicles on the way. 'If you do not find it in the Mahabharata,' Indians say, 'you will not find it in the world.'

The Sutra period, the period of the great commentaries, and the modern era of Indian philosophy will be discussed in a future issue. Likewise will the evaluative ideas of the second writer appear in that issue.

"I am the father of this world, the mother, the guardian, the father's father; I am the end of knowledge, the purifier, the sacred syllable, the hymn, the chant, the sacred sentence. -- I am the way, the supporter, the lord, the witness, the home, the refuge, the beloved; the forthcoming and withdrawing, the place, the treasure, the everlasting seed. -- I am equal toward all beings; nor is any hatred or favored of me; but they who love me with dear love, they are of me and I in them."

The Bhagavad Gita

UPDATE ON THE WORLD FUTURE SOCIETY
THE GLOBAL ECONOMY

Readers of the earlier issues of this journal will recall an article describing the nature and function of the World Future Society. They perform various services for interested individuals: publish a magazine, send out newsletters, plan and expedite the realization of yearly conferences, present speeches for other groups in America and abroad, work to co-ordinate local chapters and facilitate the success of such autonomous groups, and other services. I would like to provide the reader with their first announcement regarding the meeting for this summer:

The Global Economy
Today, Tomorrow, and the Transition

The World Future Society will hold a special two-day conference on "The Global Economy" in Washington, D.C., on August 8-9, 1985. This conference will bring together experts from around the world in banking, finance, international development, labor, and a variety of other fields to consider this question and to explore the global economic future. Policy options for decision-makers will be presented.

The conference will have three major components: (1) An Assessment of Today's Global Economy; (2) Possible Scenarios for the Future; and (3) Managing the Transition of the Economy.

Examples of the range of topics:

Projects and Proposals for a New Monetary System
Alternative Solutions for the Debt Crisis
The Impact of Military Spending on the World Economy
Is Another Oil Shock Coming?
World Unemployment
The Information Society and the Global Economy
Trade Deficits
Inflation
The Future of the World Bank and the IMF
Is an Economic Transformation Under Way?
Should We Aim for Growth or Sustainability?
Globalization of the Economy
Should we and Can we Manage the World Economy?

One book on this subject which is recommended by the World Future Society is The New Economy by Paul Hawken. It has been recommended by Joan Naisbitt, author of Megatrends: "Paul Hawken's brilliant analysis will make all who read it see the world differently." And by others: "In clear, vivid terms that we can all understand, Paul Hawken explains that today's economic chaos is basically the turmoil of change." We are in transition from a mass economy, in which cheap energy fueled massive production and consumption of material goods, to an informative economy, in which fewer goods contain more information in terms of their design, engineering, durability, and utility." Says Hawken himself, "The most important question during this economic transition is not what to do with our money, but what to do with our lives."

For additional information about the World Future Society, one may write to: WFS / 4916 St. Elmo Avenue / Bethesda, MD 20814-5089.

A Loving Tribute to a True Friend
Of All Who Read The URANTIA Book

The

C oncordex is a superb and
L oving contribution which
Y ou have made to the future
D eveloping progress of the fifth
E pochal revelation to Urantia and,

B ecause of the thoroughness and
E xcellence of your effort, the
D evoted truth-students of many
E ras yet to come will certainly
L ovingly and gratefully remember your
L audable and most helpful service to all.

In all our deliberation about the future vicissitudes of our beautiful, if turbulent, planet, let us not forget our Planetary Prince--Michael of Nebadon--of whom the Midwayers of Urantia write: "Today, ... you should refrain from placing any sort of limitation upon his spiritual power."