



Journal of The Brotherhood of Man Library, an Information, Telecommunication and Lending Service Resource for Students of The URANTIA Book.

Time for More Change?

Symbols, Cults, and *The Urantia Book*

Often when faced with having to do something that I would prefer to relegate to the "too hard" basket, my stomach reacts with real rather than symbolic "nausea." This occurred when Ann Bendall handed me about 300 pages of literature on symbolism and religion. Symbolism was not on my list of favorite pastimes. However, I was aware that *The Urantia Book* had some important things to say, for and against, symbolism:

"Regardless of the drawbacks and handicaps, every new revelation of truth has given rise to a new cult, and even the restatement of the religion of Jesus must develop a new and appropriate symbolism. Modern man must find some adequate symbolism for his new and expanding ideas, ideals, and loyalties. This enhanced symbol must arise out of religious living, spiritual experience. And this higher symbolism of a higher civilization must be predicated on the concept of the Fatherhood of God and be pregnant with the mighty ideal of the brotherhood of man." (966)

Note the four-fold use of the imperative "must." *The Urantia Book* uses this word 756 times. A random sample of about fifty indicated that it is never used facetiously. So it appears that, sooner or later, we readers must do something about developing a meaningful symbolism. Jesus himself provided a beginning with his inauguration of the remembrance supper.

"This supper of remembrance, when it is partaken of by those who are son-believing and God-knowing, does not need to have associated with its symbolism any of man's puerile misinterpretations regarding the meaning of the divine presence, for upon all such occasions the Master is really present. The remembrance supper is the believer's symbolic rendezvous with Michael. When you become thus spirit-conscious, the Son is actually present, and his spirit fraternizes with the indwelling fragment of his Father." (1942)

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I have yet to experience a remembrance supper at any meeting of Urantia Book readers that I have attended, either in Australia or overseas. Perhaps that is because all present had minds of "greater spiritual illumination" (999), and no need for puerile symbolism. Nevertheless, we are told that "those who are God-conscious without symbolism must not deny the grace-ministry of the symbol to those who find it difficult to worship Deity and to revere truth, beauty, and goodness without form and ritual." (999)

Personally I have no problem with revering truth, beauty, and goodness but I do have problems in worshipping the First Source and Center. I really don't know what to do! There are two reasons, one being my

inability to comprehend or visualize a supreme and infinite being, and the second that I do not know how I should go about worshipping such a being. However, the book tells me that, to all intents and purposes, a Creator Son is God to his universe, and I have no problem worshipping Jesus-Michael. Apparently I have an inbuilt need for some kind of mind-image as a focus of worship. Have you ever wondered about the form of worship on Paradise that gets out of the control of the Conductors of Worship? (304) What do those worshippers actually say, do, or feel?

I began to understand some of my own inadequacies when I read about the difference between "discursive" and "presentational" forms of symbols. About the former, I'm told that, when reasoning, our minds organize word-symbols in a logical sequence appropriate to "discursive" thought. The relationships of these symbols of discursive reasoning are set by the rules of logical syntax. Mathematics is made up of discursive symbols and science has little use for any but discursive symbols! Having spent a large portion of my life working in the field of science with a sprinkling of mathematics, I presume my mind shuts down automatically when confronted with the "presentational" form of symbolism. This automatic mechanism probably infects most of us who have been nurtured in this age of science and technology.

Now the really rich field for psychological study is with the other type of symbol, the expressive or presentational. I'm not going to get anywhere in expounding on this form until I tell about the findings of the "Gestalt" psychologists whose experimentation revealed that perception comes to us, not in bits and pieces to be stuck together by some logical operation of mind, but all in one in a coherent, patterned, and structured whole. For example, the baby seeing the face of its mother does not see a collection of parts - a mouth of a certain shape, eyes of a certain color positioned in

a certain way, a nose of a certain shape and so on - no, the baby sees and recognizes the face as a single whole, as an image thrown onto the screen of consciousness. And the baby recognizes that the unkempt mum that gets out of bed in the morning and the one having undergone metamorphosis at the beauty parlor is one and the same!

The marvels of this kind of perception of pattern or "Gestalt" are illustrated by other types of stimuli. A melody is recognized although transposed into another key - a completely different set of individual notes. A live rabbit, a cuddly cloth rabbit, and a mere outline drawing present three distinct sets of sensory data but even a young child quickly matches them. In one of the articles that I read, a pianist was mentioned who, while socializing with a group of friends, stepped up to a piano and, by striking just a few chords, portrayed each

person in the group so vividly that no one present had difficulty in knowing which personality was equated with each piece of music! This led to the conclusion that "the essential pattern or Gestalt was communicated without words or other conventions. *Minds are metaphoric in nature...* The fact that feelings cannot be communicated by testable logical proposition does not argue against their real existence. It is the words that fall short, not the experience. To share the meaning of profound

experiences, we must turn to metaphor."

"*Minds are metaphoric in nature*" - that appears to mean that our minds store important memories in an easily recallable, symbolic form. Perhaps this is the clue to why The Urantia Book is telling us that we **must** develop a new and appropriate symbolism as an aid to the communication of its revelatory message.

The practical use of symbolism in modern times has been confused by our failure to differentiate between discursive and presentational symbols. For example, the newcomer to the bible, or the teenager seeking to break the ties with parental or religious authority, may ask: "Do you really expect me to believe that a snake tempted Eve with an apple, that a trumpet blast collapsed the walls of Jericho, that a whale swallowed Jonah and, three days later, up-chucked a still living Jonah onto a beach, that a flood wiped out all living animals and people except those taken onto the ark with Noah? You must be kidding!"

Presented as the infallible word of God, such tales invite skepticism and disbelief. But if presented for

The Cross

An eternal symbol of the triumph of love over hate and the victory of truth over evil. (2018)

A high symbol of sacred service, the devotion of one's life to the welfare and salvation of one's fellows. (2019)

A sacred symbol of the good bestowing themselves upon the evil and thereby saving them by this very devotion of love. (2019)

Cat =

Is that what I am?

Words are only symbols!



what they really are - the symbolic tales, legends, and mythology of a desert tribe in their quest to know God, then the same "presentational" stories may acquire a depth of meaning and significance not apparent when looked upon as "discursive" and historical truth.

The Urantia Book has these words for us: "The one distinction between man and the animal is that man can communicate with his fellows by means of symbols which certainly designate and identify meanings, values, ideas, and even ideals." (1775) "It is regrettable that so many modern believers in moral standards and spiritual ideals have no adequate symbolism - no cult of mutual support - nothing to belong to." (965) "The cult is the skeletal structure around which grows the living and dynamic body of personal spiritual experience - true religion." (966) "In the past, truth has grown rapidly and expanded freely when the cult has been elastic, the symbolism expansile. Abundant truth and an adjustable cult have favored rapidity of social progression." (965)

We of the Urantia movement may have been excessively timid in the way we have approached the spreading of the message of the Fifth Epochal Revelation, afraid of the power of symbolism and ritual, afraid of the labels "cult", or "religion", or "church", afraid to sing hymns of worship, afraid to use the cross as "the great symbol of the bestowal life of Jesus" (2019), even afraid to carry out the supper of remembrance, that symbolic rendezvous with Michael, inaugurated by Michael himself!

Recognition by the Urantia movement of the expectation that a new religion should emerge, founded upon the teachings of the Fifth Epochal Revelation, occurs in the Declaration of Trust creating Urantia Foundation. The book tells us that a cult is the skeletal structure around which grows true religion, and that

Jesus' Bestowal Mandate

"...to live a life wholeheartedly motivated to do the will of your Paradise Father, thus to reveal God, your Father, in the flesh and especially to the creatures of the flesh...and to exhibit in your one short life in the flesh, as it has never been seen in all Nebadon, the transcendent possibilities attainable by a God-knowing human during the short career of human existence,...and to show to the entire universe, the achievement of God seeking man and finding him, and the phenomenon of man seeking God and finding him..." (1328/9)

cult members have a need of symbolism. Modern psychology confirms that thesis. *The Urantia Book* provides this admonition:

"But the great difficulty of finding a new and satisfying symbolism is because modern men, as a group, adhere to the scientific attitude, eschew superstition, and abhor ignorance, while as individuals they all crave mystery and venerate the unknown. No cult can survive unless it embodies some masterful mystery and conceals some worthwhile unattainable. Again, the new symbolism must not only be significant for the group but also meaningful to the individual. The forms of any serviceable symbolism must be those which the individual can carry out on his own initiative, and which he can also enjoy with his fellows. If the new cult could only be dynamic instead of static, it might really contribute something worth while to the progress of mankind, both temporal and spiritual." (966)

Surely it is time for change. We all have work to do - but each of us must work out their own involvement. Our Thought Adjusters and Jesus' Spirit of Truth are on stand-by to help us.

Ken Glasziou, Qld., Australia

The Alpha and the Omega

Condensed from "The Road Less Travelled"

by M. Scott Peck

All of us who postulate a loving God eventually come to a single terrifying idea: **God wants us to become as Himself.** We are growing toward godhood, for it is God who is the source of the evolutionary force and God who is its destination. This is what we mean when we say He is the Alpha and the Omega, the beginning and the end.

I said this is a terrifying idea because no idea ever came to the mind of man which places such a burden upon us. It is the single most demanding idea in the history of humankind for, if we believe it, then it demands all that we can possibly give, all that we have. It is one thing to believe in a loving, caring God - it is quite another to believe in a God who has in mind for us precisely that we should attain His position, His power, His wisdom, His identity. Were we to believe that it is possible for man to become as God, this belief by its very nature would place upon us an obligation to attempt to attain the possible.

We humans do not want this obligation, we don't want to have to work that hard. So long as we can believe that godhood is an impossible attainment for ourselves, we don't have to worry about our spiritual growth, we don't have to push ourselves to higher and higher levels of consciousness and loving activity, we

can relax and just be human. However, as soon as we believe it is possible for man to become as God, we can never rest for long, never say our job is finished, our work is done.

The idea that God is actively nurturing us so that we might grow up to be like Him brings us face to face with our own laziness. Ultimately there is only one impediment to spiritual growth, and that is laziness. In examining discipline, we are considering the laziness of attempting to avoid suffering, or taking the easy way out. In examining love, we are also examining the fact that nonlove is the unwillingness to extend one's self, to nurture one's own, or another's, spiritual growth. Laziness is love's opposite. Spiritual growth is effortful. In the struggle to help my patients grow, I found that my chief enemy was invariably their laziness - and I became aware in myself of a similar reluctance to extend myself to new areas of thought, responsibility and maturation. One thing I clearly had in common with all mankind was my laziness.

In the Bible story, Adam and Eve broke God's law. They listened to the serpent without getting God's side of the story before they acted. In debating the wisdom of a proposed course of action, human beings routinely fail to obtain God's side of the issue. They fail to consult or listen to the God within them, to take advantage of the knowledge of rightness which inherently resides within the minds of all mankind. We make this failure because we are lazy. It is work to hold these internal debates, they require time and energy. And if we take them seriously, we usually find we are being urged to take the more difficult path, the path of more effort rather than the less, one that may open us to suffering and struggle. Like Adam and Eve, and every one of our ancestors before us, we are all lazy.

Original sin does exist; it is our laziness. A major form that laziness takes is fear. The myth of Adam and Eve can be used to illustrate this. One might say that it was not laziness that prevented Adam and Eve from questioning God about the reasons behind his law, but fear - fear in the face of the awesomeness of God. While all fear is not laziness, much fear is exactly that. Much of our fear is fear of change in the status quo, a fear of what we might lose if we venture forth from where we are now. People find new information distinctly threatening because it may require them to work to revise their maps of reality, and they instinctively seek to avoid that work. More often than not they will fight against the new information rather than for its assimilation. Their resistance is motivated by fear, yes, but the source of that fear is laziness, it is the fear of the work that they would have to do.

Adam and Eve sought the easy way - to eat of the fruit that would confer unearned knowledge. They hoped they could get away with it. But they did not. To seek knowledge from the God-within may let us in for

EDITORIAL INFORMATION

The format for the journal is:

Articles:

- on issues that enhance individual spiritual (not psychic) growth;
- that are relevant to *The Urantia Book*;
- that assist in the understanding of other religions.

Selection criteria for contributions:

Generally articles should not exceed about 2000 words. There should be no derogatory personal comments. The primary guiding principle of editorial philosophy is: "What would Jesus do."

NETWORKS

Cartoonist: The editors would like to make contact with any person who can assist in creating content-appropriate cartoons. Please write to our Australian address.

Children's Stories: Readers interested in participating in an individual or team production of children's stories, cartoons, and picture books, please write to our Australian office.

Newsletter articles: If you have a penchant for writing, your article would be welcome. See editorial information above.



Ideas, like butterflies, incubate before emerging into things of beauty

a lot of work. But the moral of the story is this: in the pursuit of the goal to be as God, it must be done.

Unbroken Communion with our Thought Adjuster

Ann Bendall, Qld., Australia

This really does not appear an overly complicated process; actually it is surprisingly simple as long as I decide right here and now to revert to about the level of a five year old child - an average, ordinary, five year old child, the perfect model for me to follow being - the child named, "Jesus." Emmanuel stated to Michael that he should only be concerned with *unbroken communion between you and your Paradise Father* while living as Jesus on Urantia. (1326) If it was good enough for my model of perfection it is good enough for me!

Of course the blocks to my reverting to Jesus-at-five-years-of-age will have to be removed first. For the main part these will consist of:

1. The illusions appended to my self-concept (ego) image of being an adult, intelligent woman. My birth certificate and the mirror confirm that I am decidedly adult. My mind assures me I am intelligent. It would be impossible to be so darned stupid at times if I was not intelligent; and sundry physical bits and pieces confirm my sex. So my self-concept is factually based in the material sense! But I am not discussing me-the-material at the moment. I want to be me-the-aspiring-to-be-morontial-spiritual. And so I work through my mind with an image of me (in the spiritual sense) as

a little curly headed God-child playing in the sand pit with Jesus.

2. The illusions appended to my self-concept image of who I am as a person. These will be a little harder to remove because I have had much more experience than my model. He was literally five years old. He had had a decidedly healthy upbringing. Due to excellent parenting, Jesus was given the attention by his parents, such as most of us do not receive. They were dedicated and knowledgeable in their role, answering all his questions. They were actually a psychologist's delight, falling into the category of "perfect parents".

Jesus was provided with an environment to stimulate the development of his mind. He had many friends from a very early age. His play consisted of lots of time in his sand pit (wonderfully creative medium for experimentation and problem solving). He enjoyed drawing (good healthy mind stimulating stuff also), explored nature, examined flowers and star gazed at night. And all this while, in his dear little alter ego, he was creating a real as real image of God and developing a one-to-one relationship with Him.

Now, my parents did the best job they could, armed with their knowledge. I am aware that between them, me, and my life experiences to date, I have a lot of garbage to clear out before I can truly have Jesus teach me how to play in his sand pit. *The Urantia Book* tells me that "the fact of life comes first, its evaluation or interpretation later. In the cosmic economy insight precedes foresight". The fact of my being alive is

On Becoming as a Little Child

"When I asked you to become as little children as the price of entering the kingdom, I referred not to ease of deception, mere willingness to believe, nor to quickness to trust pleasing strangers. What I did desire that you should gather from the illustration was the child-father relationship. You are the child, and it is your Father's kingdom you seek to enter. There is present that natural affection between every normal child and its father which insures an understanding and loving relationship, and which forever precludes all disposition to bargain for the Father's love and mercy." (1585).

Intimations of Immortality

*Not in entire forgetfulness,
And not in utter nakedness,
but trailing clouds of glory, do we
come.*

*Shades of the prison-house begin to
close*

*Upon the growing boy,
But he beholds the light and whence it
flows..*

*Full soon thy soul shall have her
earthly freight, and custom lie upon
thee like a weight*

*Heavy as frost, and deep almost
as life!*

William Wordsworth

beyond question. However the insight and therefore foresight is cluttered with lots of illusions. I must eradicate all of my interpretations of my life experiences and BE THAT LITTLE CURLY HEADED GIRL OF FIVE PLAYING IN THE SAND PIT WITH MY SAME-AGED FRIEND, JESUS.

To be true to my model I have to do one more task - I have to remove from my mind my knowledge of our Universal Dad, so Jesus can tell me what our Father is really like. And now we can play a game? He will teach me the rules.

Jesus at five was a pretty smart kid. He knew Aramaic and was starting to learn Greek. He was very much interested in religion; its customs permeated his whole life. When I was five, life was totally different from this. I put more effort into football, than learning to know God (and I was not really very interested in football). But now, with an "0" added at the end of my age I am trying to live life like him, so that I can be at the level where we can wander around looking at the flowers by day, gazing at the stars by night (1360). And he will teach me, with all of the creativity of a five year old, how to develop better communication with my Thought Adjuster. He assures me it is simple - just chat with God as I would chat with a loving father, having "a little talk with my Father in heaven" (1360).

Does this sound far fetched? Do I require a few glasses of wine before getting in the mood? I think not! How many times have I day dreamed of a true soul mate? How many times have lovely romantic songs like "Until the Twelfth of Never" stirred my emotions? How many times have I dreamed about a wonderful relationship with someone whom I could love, laugh and grow with, and never be separated from? The child, Jesus has shown me how this dream is a reality right

now - for the person of my dreams is God. The relationship is with Him through my Thought Adjuster who turns my dreams of an eternal lover into a reality of my mind.

I listen to the young Jesus telling me of our Universal Dad and then he tells me something more. He reminds me that this is my personal relationship with our Father. Just as my human dad had different and unique relationships with each of my brothers and sisters, so does our Universal Father. Just as each person has a unique relationship with every other person that they know - so different that you could describe a mutual friend to me, with the utmost of honesty and that person would sound totally alien to the person I know. This is because we are interacting with that person on different levels of subjectivity (based on different degrees of illusion/honesty/reality). **We are unique and hence so will our relationships with others (including God) be unique.** God is the one constant. The relationship is personal and creative. We are the ones who are changing.

As all relationships are to a large measure warped as they pass through our perceptual filters (so warped that with some people black can be seen as white, and vice versa) so I will be prone to warp my image of God. But if I try, as Jesus did when he was just a child, to hold an image of God as always the highest of truth, beauty and goodness that I can imagine, then I will be seeing Him in the most realistic of lights at my current state of development.

Now I know that my *"Thought Adjuster has no special mechanism through which to gain self-expression; there is no mystic religious faculty for the reception or expression of religious emotions. These experiences are made available through the naturally ordained mechanism of mortal mind. And therein lies one explanation of the Adjuster's difficulty in engaging in direct communication with the material mind of its constant indwelling."* (1104). I also know the potential of my alter ego to create personalities and develop relationships with them. I saw how real were the "imaginary" friends of my brothers when they were 4 to 6 years old. One day Davey Crockett, the next, great adventurers or philosophers or same age friends who had to learn a lesson about following the "rules". They were anything and everything my little brothers desired.

Jesus stuck to one friend only. He called Him "Papa". He dreamed his dream, created it so well that his Thought Adjuster could grab the truth and add to it. And Jesus went on to attain perfect mastery of his human mind.

And so I spin a dream through my alter ego as

Prayers of a NAIVE God-child

YOUR WILL BE DONE!

Dear Father, it was such a relief to discover that the only gift of value I could give to You was my will. So I now, formally and officially, wish to give you the gift of my will. From now on, the only will in my life is to be Your's .

What a blessed relief. No more my will! You making all the decisions in my life, which means in the inconceivable and unlikely eventuality of your making a mistake, I won't have to take the blame.

Amen

humans have done right from the beginning of humanity (see .997), I say a prayer of gratitude for all the folks who have walked this earth before me. They have enabled my dear little alter ego to adaptively grasp the concept of One God. I say a prayer of thanks to our Father for dreaming a dream and calling its potential - me. He blessed me with the unique gift of personality through which, long before my Thought Adjuster arrived, had developed a "Subjective self-consciousness" as well as an "Objective response to the Father's personality circuit." (106). Hence I was able to grasp the concept that I was unique and an individual in the true sense of the word, and also that I was His child.

Then I praise God for the reality base of my alter ego - my Thought Adjuster. (996-9) Through God's gift of a part of Himself to me, forevermore, I *"will be discovering not only the infinity of the objective Deity but also the unending potentiality of the subjective fragment of this same God."* (1181). And when I get too subjective in my discoveries, it will be back to the sand pit with Jesus, so that he can help me to see our Dad with a tinge more reality and a tinge less illusion.

Next a prayer of love to Jesus for offering to be my "little child" model. And then a prayer of gratitude to all those personalities who so spoil me by giving me *The Urantia Book* to make it all so easy - a step by step technique to unbroken communion with my Thought Adjuster! They have shown me the process. It is up to me to utilize it.

Seeing I totally agree with the concept of my never being able to have enough of a good thing, I realize that in using Jesus as my model, in developing a unbroken communion with my Thought Adjuster, I am actually

acquiring two friendships - God and Jesus-Michael. And, with my rudimentary knowledge of the universe, there are lots of spiritual folks who adopt the attitude "If it is good enough for God and Jesus-Michael to call Cecilia Ann a friend, it is good enough for us!". So I probably am acquiring billions of friends by this one process, all through my alter ego with the loving dedicated assistance of my two best friends - God and Jesus.

And my final and most fervent prayer must be: "Dear Lord, please protect me from myself. Help me to get really serious. Help me to not be one of those: *"Modern men and women of intelligence (who) evade the religion of Jesus because of their fears of what it will do to them - and with them. And all such fears are well founded. The religion of Jesus does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man."* (2083).

Help and guide me to dominate me, transform me, so that I can make the home of my mind and spirit a truly lovely, comfy place for my Thought Adjuster. Then we can chat away with me no more putting words in God's mouth but giving Him the opportunity to put words in mine!

Was the Crucifixion Really Necessary?

Ken Glasziou, Qld., Australia

Was the crucifixion really necessary? That depends on one's theology. For those who subscribe to the doctrine of atonement for original sin, it certainly was. A deep psychological need for atonement may have roots in the "pay-back" customs found in primitive societies, whereby ritual retribution for real or imaginary wrongs was mandatory upon the family or tribe of the victim - a death for a death, an eye for an eye, etc. The payment of some form of compensation, as a means of avoidance of the physical injury demanded by the "payback" system, is a natural evolutionary development that could have also led to the concept of atonement to appease the wrath of the gods.

Regardless of its true origin, this atonement concept reaches far back into those times that lie beyond human memory, times when the fear of the gods gave rise to an endeavor to appease their wrath by means of the ultimate sacrifice, the offering of a human life. In some cultures, this sacrificial victim was also required to be a symbol of purity - such as a young and beautiful virgin. From some such beginnings, there arose the concept of the ultimate sacrifice, that of the slaying of the actual Son of God to make the full and final

"Many intelligent and well-meaning men, even in the more enlightened age of these revelations, maintain that modern civilization could not have been built upon the teachings of Jesus--and they are partially right. But all such doubters forget that a much better civilization could have been built upon his teachings, and sometime will be. This world has never seriously tried to carry out the teachings of Jesus on a large scale, notwithstanding that half-hearted attempts have often been made to follow the doctrines of so-called Christianity."
(1720)

Children Learn What They Live

- If children live with criticism they learn to condemn*
- If children live with hostility they learn to fight*
- If children live with ridicule they learn to be shy*
- If children live with shame they learn to feel guilty*
- If children live with tolerance they learn to be patient*
- If children live with encouragement they learn to have confidence*
- If children live with praise they learn to appreciate*
- If children live with fairness they learn to know justice*
- If children live with security they learn to have faith*
- If children live with approval they learn to like themselves*
- If children live with acceptance and friendship they learn to find love in the world.*

John Philip

atonement for the misdeeds all humankind. This would appear to be an almost inevitable development in the attitude of a deprived and backward human community having very limited spiritual capacity because of the Lucifer rebellion. Hidden in the dark recesses of the unconscious minds of many of us, this may be the only acceptable sacrifice that could free us from an excessive burden of guilt. Nothing less could ever serve to accomplish that purpose.

Urantia Book readers who are distressed by the horrifying doctrine of liberation from sin through the blood of Christ must get used to the idea that its victims cannot be released simply by denouncing that doctrine. Even the most skilful of psychiatrists would acknowledge that this sickness, invariably associated with exaggerated feelings of guilt, is curable only in a very small proportion of those whom it afflicts. It seems unlikely that Jesus would have attempted a direct attack. (see 1455:4) More likely, he would have taken a positive approach such as instilling in the minds of its victims that the love of God as a Father always transcends his righteousness as Judge. Jesus did something similar with his parable when he asked whether human fathers would give their children stones when they asked for bread or serpents when they asked for fish (Matt 7:9-10). In time, here or on the mansion worlds, the minds of those afflicted with this appalling error about the true nature of God will need to be released from its oppressive effect upon their spiritual progress. For some, healing will require more skill than is available on Urantia.

Adherents of the atonement doctrine who are not so deeply emotionally impaired may be responsive to logical discussion. With them, it may be possible to sow seeds that will eventually bear fruit. For example, they could be asked to consider whether God could have forgiven man's sinfulness in the event that Jesus had been rescued from the cross.

The Bible tells us that the Roman officer who supervised the crucifixion was so impressed with Jesus that he finally declared that indeed "this man truly was the Son of God." (Matt 27:54) If the officer had discerned this fact at a much earlier stage, a hypothetical outcome may have been that he and his men could have taken a still living Jesus from the cross and fled with him across the Jordan, out of Judea.

The keen sense of the Romans for legal justice was such that, conceivably, the Roman soldiers might have got away with such an audacious act. Since it is entirely hypothetical, we are at liberty to invent any outcome we choose. So for argument's sake, let us suppose that Jesus was revived and was later able to undertake a long and highly successful mission of preaching the gospel throughout the Roman Empire. The result may have been the conversion of millions to the gospel of the kingdom. Jesus could then have died a normal and



The crucified Christ's blood is caught by an angel in Giovanni Bellini's painting, "The Blood of the Redeemer," dramatically symbolizing the force and energy of that "vital fluid."

natural death that could also have been followed by his resurrection and subsequent resurrectional appearances to his followers.

Would such an apparently highly desirable outcome have cancelled God's forgiveness of the sin inherited from Adam? Or would God have needed to demand that Jesus be put to death somewhere else? What kind of God would that make him? Something along these lines might challenge the less fundamental of the fundamentalists to open their minds to alternative concepts.

There are many logical ways of challenging the atonement doctrine. Personally, I am very pessimistic about achieving much success with those generations that have been nurtured on, and accepted, the doctrine. Jesus told us not to challenge erroneous doctrines; rather we should allow truth to displace error. We can certainly do this by expounding on the true nature of God as revealed by *The Urantia Book*. However, it may be much more rewarding to concentrate on the rising generations than to work with the present.

When young children are provided with a picture of the true nature of God and the expected behavior incumbent on such a nature, the atonement doctrine should become irrelevant.

It is interesting that the concept that Jesus died in order to placate the wrath of God and to make atonement for our inherited sin does not appear in the gospel account of Peter's dramatic post-Pentecostal sermon. In this, Peter announced to the world the true identity of Jesus as the Messiah, his resurrection from the grave, and the meaning of his life and death (Acts 2, 14-42). Peter's call to turn away from sin and be baptized is virtually identical to the call for repentance and baptism for the remission of sins by John the Baptist, except that it includes the receipt of the gift of the Holy Spirit.

The atonement concept is also absent from Peter's next speech in Solomon's porch (Acts 3, 11-26). Repentance is the only requirement for the receipt of God's forgiveness. Still later, when he addressed the High Priest and the Jewish leaders. (Acts 4, 8-12), Peter says that salvation is to be found through Jesus, but makes no mention of atonement for original sin. So when did this doctrine attain prominence?

Although it is mentioned in the gospels and epistles of the New Testament, it is dubious whether the atonement doctrine was of great importance to many of the early Christian communities. During the latter stages of the second century, Irenaeus, Bishop of Lyons, had considerable influence on the formulation of church doctrine.

Irenaeus held that Adam and Eve were well intentioned children of God in the Garden of Eden, that their sin was not a damnable revolt but an error of judgement calling forth God's compassion because of their weakness and vulnerability. Irenaeus pictured man as being created as an imperfect and immature creature who has to undergo moral development and finally be brought to the perfection intended for him by God. He taught that the suffering endured by Jesus on the cross was not, as such, willed by God but was the result of human wickedness, self-centeredness, and moral failure. In enduring this appalling event, Jesus was not placating a wrathful God but was his agent in overcoming evil with good.

The Irenaeus concepts of the meaning of the life and the teachings of Jesus, held widely in the early church, were remarkably similar to the teachings in *The Urantia Book*. However they did not prevail against the theological brilliance of Augustine of Hippo (A.D. 354-430), who saddled the Catholic Church with the doctrine that the sin of Adam and Eve is automatically visited upon all of their descendants. Augustine's doctrine also asserts that all people are born in a state of guilt and condemnation that would merit their consignment to the eternal damnation of hell. The basic teachings of Augustine were carried on by Thomas Aquinas, then later transferred to Protestantism by reformers such as Martin Luther and John Calvin. In recent years there has been a revival of interest in the Irenaeus teachings.

According to *The Urantia Book*, when Jesus made the decision to enter Jerusalem for the last time, he was aware that he might undergo sacrificial death. He said:

"From olden times the prophets have perished in

Jerusalem, and it is only befitting that the Son of Man should go up to the city of the Father's house to be offered up as the price of human bigotry and as the result of religious prejudice and spiritual blindness." (1872) Shortly after he had spoken these words he turned to his disciples and said: "Nevertheless, let us go up to Jerusalem to attend the Passover and do that which becomes us in fulfilling the will of the Father in heaven." (1872)

The Urantia Book provides us with a dramatic and soul-wrenching account of Jesus alone in Gethsemane. It tells us he endured great anguish and suffered untold sorrow, that perspiration rolled off his face in great drops. Then, when at last he was convinced that the Father intended to allow natural events to take their course, Jesus determined not to employ his sovereign power in order to save himself. The book says that the

Father in heaven desired the bestowal Son to finish his earth career naturally, just as all mortals must finish their lives, unaided or made easy by some special dispensation. (1972)

Why was the cross necessary? What were the alternatives? Let's go to the book for answers:

"On millions of inhabited worlds, tens of

trillions of evolving creatures who may have been tempted to give up the moral struggle and abandon the good fight of faith, have taken one more look at Jesus on the cross and then have forged on ahead, inspired by the sight of God's laying down his incarnate life in devotion to the unselfish service of man" (2018)

"We know that the death on the cross was not to effect man's reconciliation to God but to stimulate man's realization of the Father's eternal love and his Son's unending mercy, and to broadcast these universal truths to a whole universe." (2019)

"The cross makes a supreme appeal to the best in man because it discloses one who was willing to lay down his life in the service of his fellow men. Greater love no man can have than this: that he would be willing to lay down his life for his friends - and Jesus had such a love that he was willing to lay down his life for his enemies, a love greater than any which had hitherto been known on earth." (2018)

Those reasons are enough for me. There was no possible alternative course of action. I pray that I could have the courage to do likewise if ever called upon. But I thank God that is highly unlikely.

The cross stands as the token of the highest form of unselfish service, the supreme devotion of the full bestowal of a righteous life in the service of whole-hearted ministry, even in death, the death of the cross. And the very sight of this great symbol of the bestowal life of Jesus truly inspires all of us to want to go and do likewise. (2019)

Adam and Eve

Ann Bendall, Australia

Apart from God, the two most maligned personalities in the history of Urantia would have to be Adam and Eve. They were the couple whose "apple-eating" venture cost us humans the glory that once was ours. As a result of their mistake all humans are born inherently evil instead of good! The belief in the innate evil of mankind was embraced by the father of psychology, Freud, and I suspect his religious background would have coloured his theories - which have subsequently been proved wrong.

Humans are born innately moral and social beings, that is the findings of psychology. The Church still has great difficulties in trying to discover whether we are good or bad. It appears that a major problem is the old testament story of Adam and Eve. That couple did such a dastardly deed that even Jesus who died on the cross as payment for mankind's (or is it personkind's?) sins was unable to meet the debt owing for Adam and Eve's goof. In the best of atonement believing religions, so also is the concept that we are born bad, so Jesus could not have been able to fit Adam and Eve's sin on the cross.

What is interesting is that it appears that Jesus, in his public ministry days, did not try to correct the Adam and Eve myth. When talking about sin and evil with the apostles, the only mention of Adam and Eve comes in the form of an answer to a question by Thomas:

"You do not understand the relationships of evil and sin because you view mankind as beginning on earth with a perfect Adam and rapidly degenerating, through sin, to man's present deplorable estate. But why do you refuse to comprehend the meaning of the record which discloses how Cain, the son of Adam, went over into the land of Nod and there got himself a wife? And why do you refuse to interpret the meaning of the record which portrays the sons of God finding wives for themselves among the daughters of men?" (p.1660).

Hence, in his exquisite way, Jesus was not going to deal with the error in religious teachings of his day, but await the truth eradicating error for, as he points out, the bible is totally contradictory on the whole story of who Adam and Eve were.

How loved those two personalities are by Michael!

Throughout the whole of the Lucifer rebellion Adam and Eve had remained loyal to Michael. And they were excellent parents. Not one of their 100 children were led astray by the sophistries of Lucifer. We are not told how many of the 161 million Material Sons of our local universe are residents of Satania, but we do know that 681,217 Material Sons were lost in Satania, and that 95% were as a result of the Lucifer rebellion.

Jesus to Ganid

My son, everything must await the coming of its time. You are born into the world, but no amount of anxiety and no amount of impatience will help you to grow up. You must, in all such matters, wait upon time. Time alone will ripen the green fruit upon the tree. Season follows season and sundown follows sunrise only with the passing of time. I am now on the way to Rome with your father, and that is sufficient for today. My tomorrow is wholly in the hands of my Father in heaven. (1436)

Those must have been very sad times for Adam and Eve and their children, as they watched many of their friends succumb to the wiles of Lucifer.

And then came the post of Urantia. All of the Material Sons put in for this "plum" assignment, and Adam and Eve were chosen as the most suitable. They had all the necessary skills as well as vast experience with new arrivals, having been teachers in the citizenship schools on Jerusem.

They were told of the difficulties they would experience, the problems they must deal with, but there is no substitute for real life experience. They were given responsibilities for which they were deemed to be adequately equipped and fully instructed; but, their task was also regarded as nigh on impossible. We can all criticize them for being so impatient, particularly Eve. If they had been more patient they would have succeeded, but the reality was they had a mountain of obstacles to overcome. Other Material Sons and Daughters normally arrive on a planet at a time when the inhabitants are starting to undertake programs for the eradication of their defective stock. Not so on Urantia (which still has not embarked on such a scheme). Nor could Adam and Eve obtain any enthusiasm from the inhabitants to any interference with the way things were.

I can imagine the excitement on Satania when they were appointed. All their friends would have given them advice on how to approach the Urantia assignment. There would have been parties and lots of love and warmth on the beautiful sphere of Satania. Then it is all over and they arrive on Urantia and they are so very, very lonely. They have left every vestige of familiarity behind; their children, their friends, civilization as they had known it for all of their lives to date - their whole life changed overnight.

No sooner did they arrive and the locals became hysterical and wanted to make them gods. That must have been both traumatic and sobering as the midwayers used their power to get the two physically to the scene of uproar before it became totally

uncontrollable. And as the days passed, the two must have clung to each other. Gradually each of their illusions became shattered by the primitiveness of the inhabitants of Urantia, and the practical appreciation of how slow progress was going to be.

Seven years the Melchizadeks and Van remained - such a short time. Adam did not want them to leave but the time had come. Who could they talk to? Did they not grieve as their birthdays came around? Or those of their 100 children? There were no fun times, no escape from the incessant trauma and pressure of their work.

And work they did. In the short period of a little over 100 years they achieved incredible results in the development of Urantia's civilization. And then they erred!

What a wonderful couple they must be! All that they faced together! I suspect there are not too many personalities in Nebadon who have bravely faced up to their demotion to the bottom rung of the ladder, while at the same time accepting their situation along with their attendant recognition of their personality characteristics which caused the error. Manfully, they rolled up their sleeves and made the best of a bad job. Their love for God and Michael stood the test of massive defeat and depression, and came through stronger than ever.

It is beyond my imagination to comprehend the horror and grief of their situation. They had been fully informed of the personal consequences of their departure from the divine plan. Having no knowledge of the immortality status of the material order of sonship, I cannot put myself into their shoes to appreciate what they thought, or how they felt, after those dreadful days of their expulsion from Eden. Nor can I imagine the grief of Eve (from which she never fully recovered), of those thirty days during Adam's absence. Two people designed by Michael to never work alone. Nor can I fully appreciate the hell that Adam went through. The superhuman love he had for his mate; what he had to go through as he made, what was for him, the only decision he could have made.

The sadness and disappointment of the midwayers and seraphim who so loved the couple and who saw their every dream and hope for the planet crumble. What a place it must have been, no humour, no lightness, no sunshine!

They left the garden with no knowledge of what the future would hold for them, knowing the judges on Salvington would be currently deliberating their fate. The only thing keeping the two functioning would have been the incredible loving pity and sympathy of Adam for his mate.

The ruling was handed down and they were judged in default. They had violated the covenant of their trusteeship as the rulers of Urantia, but had been absolved from all charges of standing in contempt of



Adam & Eve and the forbidden fruit of the Tree of Knowledge of good and evil in the Garden of Eden. (by 16th century artist, Lucas Cranach)

the Universe Government. They were not held guilty of rebellion!

We are told that there never has been (probably) a more disheartening miscarriage of wisdom on any planet in the whole of Nebadon, and I verily believe Adam and Eve realized this, and, wondrous couple as they are, they accepted this miscarriage as their deed.

And so they trudged on, valiantly establishing the second garden. How much they must have missed the soothing beauty of Jerusem. I guess they spent their nights wondering about their future as mere mortals of Urantia.

So very much they had lost - their ability to telepathize with their children, and many other powers inherent in their immortal status, all abruptly terminated. In that brief period of about 115 years, they contended with and overcame so many difficulties, making the most of the situation of their own doing. Can you imagine their acute sense of disappointment as they thought of all their friends and children in Jerusem. And their grief at the loss of their Urantia children, when the seraphim took them to Edentia? As the revelators say, "the way of the transgressor is hard." All I can feel is admiration for these two great souls.

With grace and fortitude they bore their diminished estate, and with joy felt/realized that they were Adjuster indwelt. Adam deduced that he and his mate would be repersonalized at the next dispensation attendant upon the arrival of another order of Sonship on Urantia, at some indefinite future time. In the interim, they would be sleeping survivors. And then they received their first

and only message from Michael whilst they were on Urantia. We are only given a fragment of it in *The Urantia Book*, but are told that amongst expressions of friendship and comfort, Michael said "I have given consideration to the circumstances of your default, I have remembered the desire of your hearts ever to be loyal to my Father's will, 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."

What joy they must have felt! I suspect that their hearts sang with lightness as they received their beloved Creator's message - a Creator who was their true friend, and whose word was his bond, assuring them that they would be part of the next dispensational roll call, if not before; and not only that, but that Michael was coming to Urantia! The planet that they so loved was to be blessed with the personal presence of Michael!

And so they proceeded through their life on Urantia, much wiser, doing the best they could until death overtook them. Adam was alone for 19 years following the death of Eve. Three days after his passing away, orders were received, concurred in by the Union of Days of Salvington, Emmanuel, acting for Michael, that there be a special roll call of distinguished survivors of the Adamic default on Urantia.

And so now, having romped through the seven mansion worlds, they are once again at Jerusem, this time as ascending mortals and members of the council of twenty four. Michael deems them fit and worthy to be two of the twenty four people who are his personal agents on Jerusem; who have authority to represent him "in all matters concerning the roll calls of Satania and in many other phases of the scheme of mortal ascension on the isolated worlds of the system. They are the designated (all 24) for executing the special requests of Gabriel and the unusual mandates of Michael." (513)

When I get to Jerusem I hope that Adam and Eve are still there and have the time available to have a chat. They are two great people I would love to meet, simply to give a great big morontia hug to!

We're puzzled! Does anyone have an explanation?

"Sooner or later another and greater John the Baptist is due to arise proclaiming 'the kingdom of God is at hand' - meaning a return to the higher spiritual concept of Jesus, who proclaimed that the kingdom is the will of his heavenly Father, dominant and transcendent in the heart of the believer - and doing all this without in any way referring either to the visible church on earth or to the anticipated second coming of Christ."

How is John going to achieve this?

The Remembrance Supper

The Sunshine Coast Study Group

Articles written by our members for newsletters or journals associated with *The Urantia Book* are usually read and commented upon by other Urantia Book readers prior to their publication. The articles appearing in this issue that touch upon the symbolism of the cross and the Remembrance Supper opened up a can of worms in exposing psychological problems related to the possible use of these symbols at meetings of readers.

One of the reasons appears to be linked to an aversion to the idea that the crucifixion was in any way a sacrificial offering by Jesus for the benefit of us Urantians; another is in the implication that eating the bread and drinking the wine of the Remembrance Supper may symbolize the body and perhaps the blood of the crucified Jesus.

In discussion, it transpired that there was some uncertainty about what *The Urantia Book* really says on these subjects. Readers knew that Jesus sometimes referred to himself as the "Bread of Life" and spoke about the "water of life" and "living water." Firmly in the minds of all was the awareness that the book is adamant that Jesus' death was in no way an offering to appease the wrath of an angry God. Nor does it have any relationship to the sin of Adam. But in the minds of some, Jesus death was purely due to circumstances that inevitably arose because of the antipathy of the Sanhedrin to his teachings. In no way was it a sacrificial death, in no way was it related to the sinfulness of mankind, and in no way does the Remembrance Supper imply the commemoration of Jesus' suffering. Are these concepts, held by many Urantia Book readers, closer to the truth than traditional views of much of mainstream Christianity? Some of us were not too sure, hence our study group decided to have another look at what *The Urantia Book* really does tell us about these matters.

The Epochal Sermon in *The Urantia Book*, preached by Jesus shortly after the feeding of the five thousand, is closely parallel to the biblical account given in John 6. In *The Urantia Book* account, Jesus states: "You have thought that your forefathers in the wilderness ate manna - the bread of heaven - but I say to you that this was the bread of earth. While Moses did not give your fathers bread from heaven, my Father now stands ready to give you the true bread of life. The bread of heaven is that which comes down from God and gives eternal life to the men of the world. And when you say to me, Give us this living bread, I will answer: I am this bread of life. He who comes to me shall not hunger, while he who believes me shall never thirst." (1710)

Catholic mass, the congregations partake only of the bread, not of the wine.

When questioned, even members of fundamental protestant churches stated that, to them, the communion bread and the wine serve as symbols to remind them that Jesus gave his life for us. The Urantia Book tells us:

"The sufferings of Jesus were not confined to the crucifixion. In reality, Jesus of Nazareth spent upward of twenty-five years on the cross of a real and intense mortal existence. The real value of the cross consists in the fact that it was the supreme and final expression of his love, the completed revelation of his mercy.

On millions of inhabited worlds, tens of trillions of evolving creatures who may have been tempted to give up the moral struggle and abandon the good fight of faith, have taken one more look at Jesus on the cross and then have forged on ahead, inspired by the sight of God's laying down his incarnate life in devotion to the unselfish service of man." (2018)

At the conclusion of the Remembrance Supper, Jesus really did instruct us to continue to carry out the symbolic breaking of bread and partaking of wine in a non-formalized way, both in remembrance of his life in the flesh and to arouse our awareness of his real presence with us. (1943) It seems that many mainstream Christian churches come much closer to fulfilling this request in its totality than do most members of the Urantia movement. It is worth some unprejudiced reflection.

Harmony: The One Universal code of Communication.

Ann Bendall, B.A. Dip. Psych., Australia

"Harmony, the music of the seven levels of melodious association, is the one universal code of spirit communication. Music, such as Urantia mortals understand, attains its highest expression in the schools of Jerusem." (500)

The revelators value music. They use some interesting musical metaphors (364;2080). The term "attunement", their desire for us with our Thought Adjuster, is a musical term. Jesus' voice from adolescence onwards is referred to as "musical." Music is important!

And yet we know so little about music and its impact on the individual. There has been no research into how a composer creates his music, and many of the famous composers describe the process simply as "hearing" the melody in their head. Researchers have studied the difference between skilled musicians and rank amateurs, the findings being mainly in the nature of enhancement of our understanding of mental

Unison

*A rush of layered clouds,
like bridal lace,
passes by a layer floating peacefully
higher in the atmosphere,
with blue blinking
through transparencies
like petals into heaven,
or lapses in defenses
when honesty lays bare
the love between God's sons.
And I am privileged
to touch your spirit's hand
and wind the bolt of love
about us both,
knowing your consent
is merely an extension
of my own
upon which Father smiles.*

Robert A. Waitches, Knox, Indiana

processing and mind/body co-ordination.

Perhaps of more interest are the findings on the impact of music on the listener. Music can influence emotions and muscular activity. Dependent upon the particular melody, listeners may have difficulty in either resisting tapping their toes to the beat or going into reverie. Music can take a person into a hallucinatory stupor (by subjection to prolonged periods of reduced or featureless sensory experience, i.e., a monotonous drum beat). Alternatively it can induce a state of calmness bordering on rapture, or spur an exhausted soldier to stand straight and march onwards to battle. And it is not known how!

Is there a sector for musical intellect in the brain?

Music is allocated its own area in the brain. The cortical centre housing musical intellect appears to be in the right hemisphere (in a sector of the temporal lobe), with the left hemisphere appearing to have a minor function in musical intellectual activities.

This area appears to be particularly resilient to cortical death or injury. Case studies are documented of individuals who have had brain trauma, resulting in inability to access old memories, who will deny ever having played a musical instrument, and yet when presented with an instrument they once were proficient in, play magnificently, but continue to deny any knowledge of same. There have also been case studies of severely aphasic (speech production damage) patients who can carry a tune and even sing the words to previously learned songs.

Music is powerful! We can hear a tune once and be able to hum it perfectly. But if we tried to recall even

one of the beautiful sentences of *The Urantia Book* after a single reading, most of us would fail. It is also remarkable that, on hearing a tune for the first time, our senses may be jarred by a note played off key.

What do we call music?

It is hypothesized that what is recognized as music is ultimately a function of the physiological or biological nature of man. It appears innate, which *The Urantia Book* would confirm perhaps as spiritual responsiveness.

Music is decidedly culture bound, and hence although Eastern music might not appeal to a Western ear, it is still regarded as music by the latter. Although we cannot define it, we are all certain as to what constitutes music. For example, the sounds of nature, although regarded by some to be musical, are not held to be music. In examining the difference between the sounds of nature and the sounds of music, the latter are "constantly changing from instant to instant in the frequencies present and in the amplitudes of the frequencies." (Beament, 1977, p.7). In contrast, Beament notes that music primarily involves sounds with sustained constant frequencies (heard as fixed pitches) without which melodic and harmonic music could not exist. He maintains that fixed pitches "are virtually an artifact of man". *The Urantia Book* differs. Music is in reality a gift from the gods!

When is musical appreciation formed?

It is recognized that the earliest form of intelligence to emerge in humans is musical - the appreciation of melody, rhythm, timbre, and the quality of tones. In the normal course of development, children at two months have been observed to match the pitch, loudness and melody of their mother's songs, and at four months can match rhythm as well. At about the age of one and a half, children begin to sound out their own patterns of tones - seconds, minor and major thirds, and fourths - and they sing spontaneous little songs. Individual children differ markedly in their musical abilities, the range of these differences being even greater than that which occurs in the development of linguistic ability. Outstanding examples of the latter are Albert Einstein who did not talk until he was three and, in contrast, Jean-Paul Satre who was writing books at the age of seven.

Pre-verbal communication between mother and child initiates ego development, the sense of reality separate from self. Also during this pre-verbal stage, the child develops a capacity to understand moods expressed in

the mother's voice, conveyed by such musical qualities as cadence, timbre and pace rather than by the words she speaks (of which she is probably more aware). The child actually becomes quite expert in the interpretation of paralingual cues. Because all of this meaningful musical experience by children precedes their comprehension of language, psychoanalysts believe this may explain why music resists definition in purely logical terms, as well as why it has a heavy impact on our emotions.

Unfortunately, except for those with exceptional ability, children's musical intelligence rarely develops significantly beyond the early school years, mainly due, it is believed to lack of use. With language acquisition, the whole family, including the child, becomes so enthralled at their new found skill that music is relegated to a very poor second place relative to development of the spoken word.

Music and Emotions.

Only once in a thousand mortal lives is there any great appreciation of harmonics. But be not discouraged; some day a real musician may appear on Urantia, and whole peoples will be enthralled by the magnificent strains of his melodies. One such human being could forever change the course of a whole nation, even the entire civilized world. It is literally true, "melody has power a whole world to transform." (500)

For a long time humans have been aware of the power of music to transform the individual to a "higher" self. Plato believed that "rhythm and harmony find their way into the inward places of the soul". He regarded the study of harmony as conducive to the "liberation of the soul from the tyranny of the senses", which implies a similar psychological distinction between mere perception (directly dependent on sense organs) and an inbuilt, inherent response to harmonious rhythms. Plato believed that this response could lead to a state of being whereby negative emotions are dissolved and actually changed to peace and harmony with the environment.

Research findings have conclusively confirmed Plato's beliefs, and show that the emotions of the individual can be altered by music. Hence music is a commonly used therapeutic tool with individuals who have difficulty in controlling aggressive behaviour, stress, anxiety and fear. Even more fascinating is the recent research of the psychology of music into the impact of the social environment, the person's emotional level, music as a mediator, and its feedback effects through the environment and individuals, in order to produce an altered state of group emotions. There is a very real possibility that not only the listener's state of emotions but also their social behaviour and their treatment of others in numerous everyday social micro-episodes may be perceptibly and differentially affected by listening to music. The type of social change - increased irritation, aggression, calm, or pro-social behaviour - is dependent

"...and now
in
harmony."



Interface International

upon the quality of music heard.

Such studies show that there is a tendency for the arousing complex melodies, when they are played at a very high listening level, to incline people towards aggression. In situations in which people have been aroused by high, complex music, overreactions are likely to occur in response to relatively slight additional provocations that, ordinarily, would be brushed aside.

Conversely, simple, soft melodies may reduce the level of arousal and reaction more so than would be the case with aroused individuals who heard no music. Interestingly people who were exposed to soft, simple melodies and whose anger subsided whilst listening, subsequently chose to listen to this same kind of music when their anger was again aroused. Hence they had learned to actively seek melodies having those properties that tend to alleviate negative emotional states.

The one universal code of spirit communication.

It is interesting to deliberate whether music might hold the key to a generalized human disorder - global

amnesia for the events of the first two years of life. This is the critical period in which the child learns trust, and establishes ego-identity. The memory of this period is there, but cannot be assessed because it is in some form of pre-language coding. Since the recognition of meaningful musical sounds precedes the acquisition of language, part of this memory must be retained in a form symbolizing musical sounds.

Whatever the truth may be, it is certain that our Thought Adjuster has the necessary means to interpret all events that occurred prior to His indwelling in a way which may be useful for the enhancement of our spiritual growth. One possibility is that events, emotions, beliefs and attitudes of the infantile pre-language phase of our existence, those critical first years of our life, are interpreted through the symbolism of what the book refers to as "good" music.

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Sayings of the Sages

"If you want to see God, you don't have to pursue God or follow any religion. Just shower your compassion on people without any expectation, and then God will reveal Himself to you."

Swami Muktananda, "In the Company of a Siddha".

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