



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



Secrets of Jesus Spirituality

"The secret of his (Jesus) unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship—unbroken communion with God—and not by leadings, voices, visions, or extra-ordinary religious practices.

"In the earthly life of Jesus, religion was a living experience, a direct and personal movement from spiritual reverence to practical righteousness. The faith of Jesus bore the transcendent fruits of the divine spirit. His faith was not immature and credulous like that of a child, but in many ways it did resemble the unsuspecting trust of the child mind.

"Jesus trusted God much as the child trusts a parent. He had a profound confidence in the universe—just such a trust as the child has in its parental environment. Jesus' wholehearted faith in the fundamental goodness of the universe very much resembled the child's trust in the security of its earthly surroundings. He depended on the heavenly Father as a child leans upon its earthly parent, and his fervent faith never for one moment doubted the certainty of the heavenly Father's overcare. He was not disturbed seriously by fears, doubts, and skepticism. Unbelief did not inhibit the free and original expression of his life. He combined the stalwart and intelligent courage of a full-grown man with the sincere and trusting optimism of a believing child. His faith grew to such heights of trust that it was devoid of fear.

"The faith of Jesus attained the purity of a

In this issue...

Favorite Places: Secrets of Jesus' Spirituality.....	1
What Really Survives? Growing Spiritually.....	2
How Grows the Soul?.....	6
Holism.....	7
Love your Enemies.....	9
Deep Stuff on Souls.....	10
En Passant.....	11
Necessity for Going Forward—Backwardly..	12
The Gaia hypothesis and the Urantia Papers—A Convergence?.....	14
Did You Know?.....	16

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*The only realities
worth striving for
are divine, spiritual,
and eternal.*

(1096)

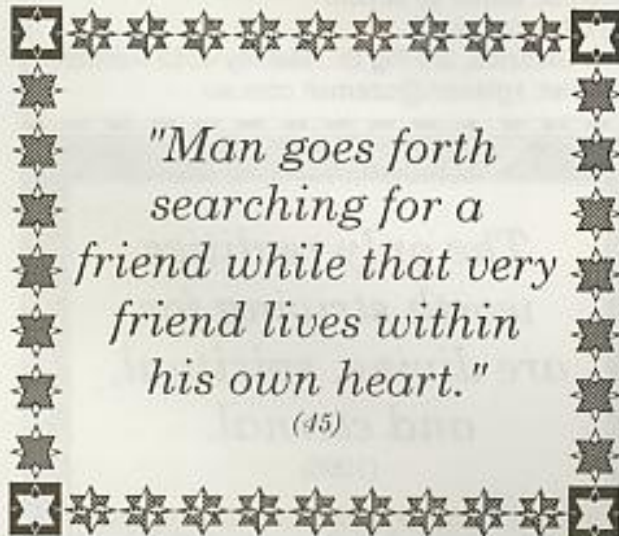
child's trust. His faith was so absolute and undoubting that it responded to the charm of the contact of fellow beings and to the wonders of the universe. His sense of dependence on the divine was so complete and so confident that it yielded the joy and the assurance of absolute personal security. There was no hesitating pretense in his religious experience. In this giant intellect of the full-grown man the faith of the child reigned supreme in all matters relating to the religious consciousness. It is not strange that he once said, 'Except you become as a little child, you shall not enter the kingdom.' Notwithstanding that Jesus' faith was childlike, it was in no sense childish." (2089)

What really Survives? Growing spiritually.

Ken Glasziou

Spirituality can be "felt" within. It cannot be defined. What spirituality is, what spirituality means, the spiritual value or content of any thought, words, or action, all of these must grow upon us as we consume and digest what is revealed to us about spirituality. Patience, and familiarity with the Urantia Papers' content are keys to understanding spirituality.

The Papers inform us: "The Thought Adjuster will recall and rehearse for you only those memories and experiences which are a part of, and essential to, your universe career...But much of your past life and its memories, having neither spiritual meaning nor morontia value, will perish with the material brain; much of material experience will pass away as onetime scaffolding which, having bridged you over to the morontia level, no longer serves a purpose in the universe." (1235)



Another great handicap in this work of teaching the twelve was their tendency to take highly idealistic and spiritual principles of religious truth and remake them into concrete rules of personal conduct. (1584)

From a personal viewpoint, our Urantia career will have been a total waste if all we take with us is the "faintest flicker of faith" that gave us the chance to begin all over in a morontia career. Rarely would even one whit of our earthly career have had spiritual value and scarcely a single memory of mortal life would be likely to survive.

From a worldly viewpoint, our exposure to the Urantia Revelation will also have been wasted—for unless that exposure is the catalyst for a quantum shift in ourselves from an existence dominated by matter and materialism to one dominated by the spirituality of our very being, then we will have failed our Urantian brothers and sisters in their desperate need to know the God that has been made known to us.

"Now, mistake not, my Father will ever respond to the faintest flicker of faith. He takes note of the physical and superstitious emotions of the primitive man...But you who have been called out of darkness into the light are expected to believe with a whole heart; your faith shall dominate the combined attitudes of body, mind, and spirit." (1733)

In an article in the previous issue of Innerface we explored quotations from the Papers that provide an insight into what "spiritual meanings and values" actually are. Those that follow were selected with the hope they would assist devotees in their quest to become more spiritual.

"...the spiritual experience (having realized God) demands that man find him and sincerely strive to be like him." (68)

"When man fails to discriminate the ends of his mortal striving, he finds himself functioning on the animal level of existence. He has failed to avail himself of the superior advantages of that material acumen, moral discrimination, and

spiritual insight which are an integral part of his cosmic-mind endowment as a personal being." (193)

"Spiritual insight. The brotherhood of man is, after all, predicated on the recognition of the fatherhood of God. The quickest way to realize the brotherhood of man on Urantia is to effect the spiritual transformation of present-day humanity. The only technique for accelerating the natural trend of social evolution is that of applying spiritual pressure from above, thus augmenting moral insight while enhancing the soul capacity of every mortal to understand and love every other mortal." (598)

"But there is also a domain of prayer wherein the intellectually alert and spiritually progressing individual attains more or less contact with the superconscious levels of the human mind, the domain of the indwelling Thought Adjuster. In addition, there is a definite spiritual phase of true prayer which concerns its reception and recognition by the spiritual forces of the universe, and which is entirely distinct from all human and intellectual association." (996)

"The psychic and spiritual concomitants of the prayer of faith are immediate, personal, and experiential. There is no other technique whereby every man, regardless of all other mortal accomplishments, can so effectively and immediately approach the threshold of that realm wherein he can communicate with his Maker, where the creature contacts with the reality of the Creator, with the indwelling Thought Adjuster." (1000)

"Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation

*The more man
withdraws from God,
the more nearly he
approaches
nonreality—cessation
of existence.*

(1285)

*The more closely
man approaches God
through love, the
greater the reality—
actuality—of that
man.*

(1285)

on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God." (1095)

"Spiritual development depends, first, on the maintenance of a living spiritual connection with true spiritual forces and, second, on the continuous bearing of spiritual fruit: yielding the ministry to one's fellows of that which has been received from one's spiritual benefactors. Spiritual progress is predicated on intellectual recognition of spiritual poverty coupled with the self-consciousness of perfection-hunger, the desire to know God and be like him, the wholehearted purpose to do the will of the Father in heaven." (1095)

"The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal." (1096)

"...faith is always triumphant over doubting, for faith is both positive and living. The positive always has the advantage over the negative, truth over error, experience over theory, spiritual realities over the isolated facts of time and space. The convincing evidence of this spiritual certainty consists in the social fruits of the spirit which such believers, fathers, yield as a result of this genuine spiritual experience. Said Jesus: 'If you love your fellows as I have loved you, then shall all men know that you are my disciples.'" (1125)

"The realization of the recognition of spiritual values is an experience which is superideational. There is no word in any human language which can be employed to designate this "sense," "feeling," "intuition," or "experience" which we

have elected to call God-consciousness. The spirit of God that dwells in man is not personal—the Adjuster is prepersonal—but this Monitor presents a value, exudes a flavor of divinity, which is personal in the highest and infinite sense." (1130)

"Religion (the truth of personal spiritual experience) is founded on the inherent (Thought Adjuster) assumption that faith is valid, that God can be known and attained." (1141)

"(Adjuster) fusion depends on yet other greater and more sublime spiritual achievements, upon the attainment of a final and complete attunement of the mortal will with the will of God as it is resident in the Thought Adjuster." (1212)

Immanuel to Michael: "In all that you may perform on the world of your bestowal, bear constantly in mind that you are living a life for the instruction and edification of all your universe. You are bestowing this life of mortal incarnation upon Urantia, but you are to live such a life for the spiritual inspiration of every human and superhuman intelligence that has lived, now exists, or may yet live on every inhabited world which has formed...." (1328)

"To see God—by faith—means to acquire true spiritual insight. And spiritual insight enhances Adjuster guidance, and these in the end augment God-consciousness. And when you know the Father, you are confirmed in the assurance of divine sonship, and you can increasingly love each of your brothers in the flesh, not only as a brother—with brotherly love—but also as a father—with fatherly affection. (1574)

"Verily, verily, I say to you, he who rules his own self is greater than he who captures a city. Self-mastery is the measure of man's moral nature and the indicator of his spiritual

*With God the Father,
sonship is the great
relationship. With God the
Supreme, achievement is
the prerequisite to status—
one must do something as
well as be something.*

(1260)

*When man consecrates
his will to the doing of
the Father's will, when
man gives God all that
he has, then does God
make that man more
than he is.*

(1285)

development. In the old order you fasted and prayed; as the new creature of the rebirth of the spirit, you are taught to believe and rejoice. In the Father's kingdom you are to become new creatures; old things are to pass away; behold I show you how all things are to become new. And by your love for one another you are to convince the world that you have passed from bondage to liberty, from death into life everlasting." (1609)

"By the old way you seek to suppress, obey, and conform to the rules of living; by the new way you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God. Forget not—it is your personal faith in the exceedingly great and precious promises of God that ensures your becoming partakers of the divine nature. Thus by your faith and the spirit's transformation, you become in reality the temples of God, and his spirit actually dwells within you. If, then, the spirit dwells within you, you are no longer bondslaves of the flesh but free and liberated sons of the spirit. The new law of the spirit endows you with the liberty of self-mastery in place of the old law of the fear of self-bondage and the slavery of self-denial." (1609)

"Worship—contemplation of the spiritual—must alternate with service, contact with material reality. Work should alternate with play; religion should be balanced by humor. Profound philosophy should be relieved by rhythmic poetry. The strain of living—the time tension of personality—should be relaxed by the restfulness of worship. The feelings of insecurity arising from the fear of personality isolation in the universe should be antidoted by the faith contemplation of

the Father and by the attempted realization of the Supreme." (1616)

"Worship is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. Prayer is spiritually sustaining, but worship is divinely creative.

"Worship is the technique of looking to the One for the inspiration of service to the many. Worship is the yardstick which measures the extent of the soul's detachment from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation.

"Prayer is self-reminding—sublime thinking; worship is self-forgetting—superthinking. Worship is effortless attention, true and ideal soul rest, a form of restful spiritual exertion." (1616)

"Prayer is entirely a personal and spontaneous expression of the attitude of the soul toward the spirit; prayer should be the communion of sonship and the expression of fellowship. Prayer, when indited by the spirit, leads to co-operative spiritual progress. The ideal prayer is a form of spiritual communion which leads to intelligent worship. True praying is the sincere attitude of reaching heavenward for the attainment of your ideals." (1618)

"The spiritual level. And then last, but greatest of all, we attain the level of spirit insight and spiritual interpretation which impels us to recognize in this rule of life the divine command to treat all men as we conceive God would treat them. That is the universe ideal of human relationships. And this is your attitude toward all such problems when your supreme desire is ever to do the Father's will. I would, therefore, that you should do to all men that which you know I would do to them in like circumstances." (1651)

What would God do?

What would Jesus do?

"It is not the mental immaturity of the child that I commend to you but rather the spiritual simplicity of such an easy-believing and fully-trusting little one. It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to feel the presence of God." (1732)

"In the kingdom of the believing brotherhood of God-knowing truth lovers, this golden rule takes on living qualities of spiritual realization on those higher levels of interpretation which cause the mortal sons of God to view this injunction of the Master as requiring them so to relate themselves to their fellows that they will receive the highest possible good as a result of the believer's contact with them. This is the essence of true religion; that you love your neighbor as yourself." (1950)

"But the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration. The true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the Son to the spirit of the Father that indwells the soul of mortal man. And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of citizenship in a friendly universe, and their ideals of spirit reality are satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God." (1950)

"This same philosophy of the living flexibility and cosmic adaptability of divine truth to the individual requirements and capacity of every son of God, must be perceived before you can hope adequately to understand the Master's teaching and practice of nonresistance to evil. The Master's teaching is basically a spiritual pronouncement. Even the material implications of his philosophy cannot be helpfully considered

apart from their spiritual correlations. The spirit of the Master's injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit values: divine beauty, infinite goodness, and eternal truth—to know God and to become increasingly like him." (1950)

"Then, John, give up your intolerance and learn to love men as I have loved you. Devote your life to proving that love is the greatest thing in the world. It is the love of God that impels men to seek salvation. Love is the ancestor of all spiritual goodness, the essence of the true and the beautiful." (2047)

"In religion, Jesus advocated and followed the method of experience, even as modern science pursues the technique of experiment. We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the pursuit of truth, loyalty to duty, and the worship of divine goodness. But of all these values, love is the true guide to real insight." (2076)

How Grows the Soul? By Decision-making

"What man himself takes with him as a personality possession are the character consequences of the experience of having used the mind and spirit circuits of the grand universe in his Paradise ascent." (1287)

The previous article reported that in nurturing the growth of our souls, Thought Adjusters utilize only those experiences from our mortal career that have spiritual meaning and value. The quote

*Tender-handed stroke a
nettle,
And it stings you for your
pains;
Grasp it like a man of
mettle,
And it soft as silk
remains.*

Aaron Hill

*Like all weak men he laid
an exaggerated stress on
not changing one's mind.*

Somerset Maugham

from p.1287 indicates that it is the consequences of experience that are of long term value to our personalities. Paper 117 further states:

"When man decides, and when he consummates this decision in action, man experiences, and the meanings and the values of this experience are forever a part of his eternal character on all levels, from the finite to the final." (1287)

In our readings many of us will have puzzled over the emphasis placed by the revelators on our decision making as being of critical importance to our spiritual growth. This is emphatically summarized by a Melchizedek:

"The keys of the kingdom of heaven are: sincerity, more sincerity, and more sincerity. All men have these keys. Men use them—advance in spirit status—by decisions, by more decisions, and by more decisions. The highest moral choice is the choice of the highest possible value, and always—in any sphere, in all of them—this is to choose to do the will of God. If man thus chooses, he is great, though he be the humblest citizen of Jerusalem or even the least of mortals on Urantia." (435)

The value of decision making is further elaborated:

"Cosmically moral and divinely spiritual character represents the creature's capital accumulation of personal decisions which have been illuminated by sincere worship, glorified by intelligent love, and consummated in brotherly service." (1287)

En passant, this thought: "Even the work of this world, paramount though it is, is not nearly so important as the way in which you do this work. There is no material reward for righteous living, but there is profound satisfaction—consciousness of achievement—and this transcends any conceivable material reward." (435)

Naturally we must keep in mind that decisions must concern matters of spiritual value if they are to contribute to the building of our souls. Paper 117 has this comment:

"The evolving soul of mortal man is created out of the pre-existent possibility for such experience within the Supreme." (1287)

This implies that only those decisions that are about the kind of experiences potentially having God-like qualities can contribute to the growth of our souls. What are God-like qualities? Unselfish love and service, truth, beauty, and goodness for starters. We cannot make rules and definitions. As we get to know the mind of God through our Thought Adjusters and Jesus' Spirit of Truth, we will get to recognize "spiritual meaning and value."

Holism

Ken Glasziou

"Every impulse of every electron, thought, or spirit is an acting unit in the whole universe.... The universe is a whole; no thing or being exists or lives in isolation." (647)

In the 1930's, that statement was decades ahead of its time. Only a handful of particle physicists would have conceded that it might be true.

Einstein's theory of relativity specified that the speed of light was a limiting velocity. Nothing could travel faster—and if it did, it would travel backwards in time.

Information transfer is also assumed to be limited by the speed of light. So how could a

*Everything
flows and
nothing stays.*

Heraclitus

*Most of the change we
think we see in life
Is due to truths being in
and out of favor.*

Robert Frost

universe with a radius of 15 billion light years possible be holistic—with every particle being affected by every other particle? Common sense says it would take a minimum of 30 billion years for particles at opposite ends of the universe to be able to influence one another.

Proof of physical holism did not come until about 1990 when the "non-local" behavior of twin particles having correlated properties was observed. Non-local implies instantaneous interaction. Thus, appropriately paired electrons display linked behavior instantaneously, even if separated at opposite ends of the universe. What is done to one is instantly reflected in the other.

Although initial demonstrations of this effect were confined to the laboratory, it has since been taken beyond the laboratory, one demonstration being between villages in Switzerland, kilometers apart and separated by a large mountain.

Successful information transfer by human beings using this means has yet to be demonstrated, but it appears to be only a matter of time before the ingenuity of experimentalists triumphs.

The potential for holism is described many times in the Urantia Papers. The reflectivity system utilized by extra-celestials operates for information transfer, both instantaneously and continuously. Spirit entities can also travel at speeds that must come close to being instantaneous transfer. For example, the solitary messengers travel between local universes "immediately," and gravity messengers range the universes independently of space and time—which must surely mean instantaneously.

On our planet, holistic thinking coupled with process philosophy seems set to herald in a new era in human thinking for the twenty first century.

Although the basic ideas behind process

philosophy have been around since the 6th century BC, it did not gain any significant following prior to the publication in 1929 of A. N. Whitehead's "Process and Reality: An Essay in Cosmology."

Most conventional philosophy assumes that a fixed and permanent reality comprised of substance-matter underlies the transient changes of normal experience.

In contrast, Whitehead's process concepts assert that basic reality is in a constant state of flux, its smallest ingredients having only a fleeting existence before they perish. It is the interactions of these transient ingredients, existing as "societies of entities," that affords apparent permanence.

Hence all the objects and people we observe around us are really "societies" that, at the deepest level, are similar to the virtual particles of the physicist. These are demonstrated experimentally to momentarily pop into and out of existence by borrowing energy from the "vacuum."

Just as conventional physics has the principle of conservation of energy (energy-matter can neither be created nor destroyed), so also does materialistic or substance philosophy have a static baseline. But process philosophy puts its emphasis on dynamic becoming.

Of importance to Urantia Book readers are the similarities of many of the book's teachings to those of process philosophy and theology.

For example, a stumbling block in monotheistic religions is the side by side existence of the mutually exclusive concepts of the transcendence and immanence of God. How can God be

*And slowly answer'd
Arthur from the barge:
'The old order changeth,
yielding place to new,
And God fulfils himself in
many ways.'*

Tennyson

*You can't step
into the same
river twice.*

Heracitus

transcendent—beyond time and space—and at the same time be immanent—present in the world?

The Urantia Papers present us with the concept of the Supreme, a God in the process of becoming in a world that is also "becoming."

Whitehead's solution of the transcendence-immanence problem was to make God "dipolar," having both a "primordial" and a "consequent" nature. God's primordial nature is independent of the world, while his consequent nature is immersed in the world and experiences its joys and vicissitudes.

In Whitehead's scheme, God's primordial nature is taken as the source of "eternal objects" from which God offers particular aims to each entity (including us) at the beginning of our growth period. However, we are free to accept or reject God's plan for us, his action in the world being seen as always persuasive and never coercive.

Urantia Book readers might note the similarities of the primordial nature of God with aspects of existential deity as propounded in the Urantia Papers and the consequent nature of God which is immersed in the world having similarities with the God the Supreme as described in the Papers.

In Whitehead's scheme, in his primordial nature God has a vision of all potentialities and a plan on how each individual might best use them for their growth. The Urantia Papers inform us that "There is in the mind of God a plan which embraces every creature of all his vast domains," (365) and that our Thought Adjusters lay plans for our eternal careers (1183).

The description of both existential deity (transcendent deity) and experiential deity provided in the Urantia Papers appears to be far in advance of anything postulated by process theologians. The encouraging thing is the convergence of their paths, coupled with the observation that both provide rational alternatives to theological problems that, in the past, had no solutions.

Process philosophy is holistic. It perceives relationships between primary, but transient, entities as being the basis of all reality and growth, and all things affecting one another. Our opening quotation from p.647 establishes that the Urantia Papers also propound a holistic view of reality.

Love Your Enemies!!

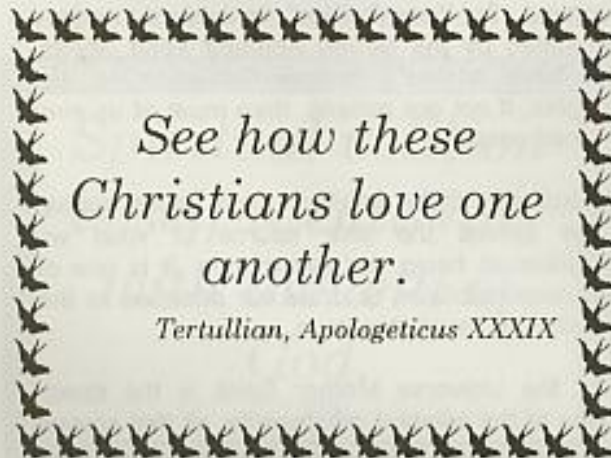
Sydney Harris, USA

Most people look upon the biblical injunction "Love your enemies" either as impossibly utopian or as impossibly sentimental. This is because they have not grasped the meaning of "agape," or "love," as Jesus meant it.

To love your enemies does not mean that you have to like them. It does not mean that they are no longer your enemies. Nobody can command us to like what we do not like, for emotions cannot be directed by moral laws.

And enemies remain enemies if their ultimate goals conflict with ours, no matter whether we love them or not. So "love your enemies" does not order us to do something either utopian or sentimental.

What it means, properly understood, is that no matter what we "feel" about another person, or how we oppose his beliefs, there must be an



No human relation gives one possession of another – every two souls are absolutely different. In friendship or in love, the two side by side raise hands together to find what one cannot reach alone.

Kahlil Gibran

acknowledgement that what binds us together is greater than what divides us.

It is the "personhood" of the other that unites us in something that is above, and greater than, both of us; and our respect for this common ground of our being must take precedence over our likes and our beliefs. This is the hardest lesson for any people (and any religion) to learn.

We mistakenly imagine that if we could love our enemies, then we might become friends or allies; but this is not necessary, nor even possible, in many cases. We would still be enemies—but we would treat our enmity as athletes do in a contest, not as soldiers in a war.

It may sound odd but true athletes "love" their adversaries. That is, they respect them as other persons striving towards an opposite goal. And they oppose them only within rules that both obey, so that the winner wins on merit, not on fouls.

This is the kind of spirit Jesus was urging upon us, not a sticky sentimentality that tries to blink away human conflict or pretend that people can like each other better than they do. He was saying it doesn't matter if you like someone or not, it doesn't matter if you agree or not—the only thing that matters is treating the other fairly and cleanly as athletes do in a championship game.

This is a union that goes beyond sympathy or friendship, for there is no merit in behaving nicely toward the people we like; the only merit is in behaving decently toward people we don't like or disagree with—for this kind of love is an act of the will, not an emotion or an intellectual conviction.

What a tragedy that we honor it only in our games, which we take so seriously, but not in our

lives, which we play away with such perilous flippancy.

[“Love, unselfishness, must undergo a constant and living readaptative interpretation of relationships in accordance with the leading of the Spirit of Truth. Love must thereby grasp the ever-changing and enlarging concepts of the highest cosmic good of the individual who is loved. And then love goes on to strike this same attitude concerning all other individuals who could possibly be influenced by the growing and living relationship of one spirit-led mortal’s love for other citizens of the universe. And this entire living adaptation of love must be effected in the light of both the environment of present evil and the eternal goal of the perfection of divine destiny.” (1950)]

Deep Stuff on Souls

The evolving soul of mortal man is created out of pre-existent “possibilities” within the Supreme (see 1287).

That statement poses more questions than it answers. How does this come about? How, from what, and from where do these “possibilities” arise? How did they get to be within the Supreme, who is “the Supreme,” and how do we get these “possibilities” in order to build our souls? But first—what are these things termed “possibilities”?

The concept of “possibilities within the Supreme” includes the stars, the planets, the universes and “all that therein is,” meaning everything in the finite world. It embraces all life whether it be spirit, morontial, or mortal. It encompasses everything potentially possible for evolutionary finite experiencing.

*With God the Father,
sonship is the great
relationship.
With God the Supreme,
achievement is the
prerequisite to status—one
must do something as well
as be something. (1060)*

*Our search for
God equivalates to
the unstinted
bestowal of our
love.*

(from 1209)

But all that is “possible” originally had an infinite origin. So how is it possible for that which belongs to infinity to become manifested on the finite level?

We are not given a direct answer. However, it is pointed out that infinity encompasses all things ranging from the lowest and most qualified finite existence to the highest and unqualified absolute realities. (1264)

The infinite already contains the finite. The transmutation of possibilities from the infinity level to the finite level becomes an actuality through triodity relationships that impinge on and in the Supreme. (1261) How is apparently beyond our understanding.

The Supreme thus becomes the “possibility” storehouse upon which finite creatures such as ourselves can draw to gain that which is possible to us. And having transformed the possible to actual experience, these real experiences of our mortal lives are eventually destined to return to the Supreme for eternal keeping.

The means by which we draw upon the Supreme for “possibilities” is almost entirely dominated by the Seven Adjutant Mind Spirits, who have a much greater influence on our thoughts, if not our actions, than most of us ever deemed possible.

In actuality these adjutant mind spirits appear to be almost the sole source of what we recognize as being our own minds. It is one of their responsibilities to draw our attention to the “possibilities” available to us.

As the Universe Mother Spirit is the direct source of the adjutant mind spirits, all that comes

from them cannot be other than God-like. It must also carry the potentialities and inherent characteristics of cosmic mind, the source of all finite mind.

What we receive from the Adjutant Mind Spirits also interacts with influences stemming from our Thought Adjuster. Our task is to choose between alternatives inherently available in the possibilities so presented. It may surprise us to realize that there is probably no actual originality in our thinking. Our originality is expressed by the way in which we choose among the alternatives presented to us. The soul we manufacture is a joint partnership creation, the result of our collaboration with our Thought Adjuster.

In view of the divinity of the sources from which we derive our minds, and the exalted status of our personal Helper who derives directly from the First Source and Center, why is so much of what we think and do so drastically and dramatically ungodlike?

Presumably it is because of the evolutionary instincts we derived from our animal ancestry—instincts and behavior patterns that were originally concerned with self-survival. Perhaps it is these that now provide us with a false sense of exultation when personal power comes our way. Indulged in, it may lead to an almost irreversible self-centeredness that can become total.

What was initially meant for self-survival has evolved into a means of self-destruction—but only if that is our freewill choice, for we are now beyond the animal phase in evolution, and we do have the intellect to reason, plus a built-in knowledge of morality and right and wrong that came with our acquisition of personality plus a higher potential to utilize cosmic mind.

Whatever the source of our dilemmas, these are part of the "possibilities" with which we must struggle to convert to experiences having

*Spiritual volition
is self-identifying
with the will of
God.
(1300)*

*All true love is from God,
and man receives the divine
affection as he himself
bestows this love upon his
fellows. Love is dynamic. It
can never be captured; it is
alive, free, thrilling, and
always moving. (1289)*

spiritual value—if they are to become a component of the memories that accompany us throughout our eternal career.

Does "ungodlike" experience become part of the Supreme? Certainly that which is "ungodlike" cannot exist in the presence of the Universal Father, but perhaps all finite experience can contribute to the makeup of the Supreme.

The seven adjutant mind spirits who are so important for our growth are called by names consonant with their purpose—intuition, understanding, courage, knowledge, counsel, worship and wisdom. Though the adjutants have an aura of being personal, they are not actual entities. We are told they are more like circuits but that would have been an analogy coined in the mid-thirties. Perhaps the concept of "field" as it has become important in quantum physics might now be a better description.

In reality, the adjutants are levels of consciousness of the Universe Mother Spirit (402) who is the direct source of our individual minds. We are informed that there are no comparable influences to the adjutant mind spirits once we depart this Earth.

But though we depart forever from their presence, our souls will possess a continuing character derived from the decisions we made during our association with adjutant mind.

En Passant

Interestingly, the ancient Greeks planted the germ of a concept that grew and flowered as the concept of "possibilities." It was summarized by Plato as being "ideas" that exist in themselves from which all else derives.

The idea of a "Supreme Being" at the head of a world of persons was added by philosopher, R.P. Bowne in the late 19th century.

Then, as indicated in a previous article on "Holism," Alfred N. Whitehead, amalgamated Plato's "ideas" with the concept of a dipolar God having a "primordial" and a "consequent" nature.

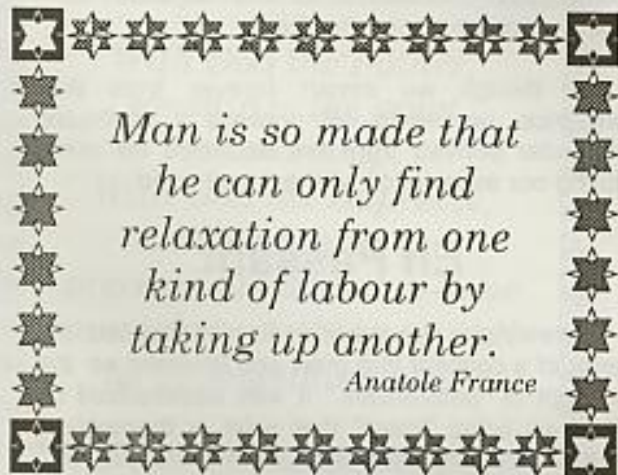
Basically, Whitehead almost got it right. However his ideas of God were not developed and remain as a confused concept of a single God, existent both "in" and "outside" the world.

Former Foundation trustee and university lecturer in philosophy, the late Jim Mills, tried unavailingly to interest Urantia Book readers in Whitehead's process philosophy. Jim saw this as being a possible means of introducing the Papers to the academic world. However, Jim's efforts were thwarted, possibly because of the now firmly entrenched connotation of infallibility that has developed about that word "revelation."

In actuality, the Urantia Papers define themselves as "auto-revelation," a term they use to specify a revelatory pathway to mankind via the God-spirit within. (1109)

Therefore, by virtue of the pathway through which the Papers came to us including a Thought Adjuster and a human being (1208), the Papers also class themselves as of "relative purity and partial divinity." (1768) And since a human being was involved, and since nothing touched by human nature can be regarded as infallible (1768), that leaves Jesus' personal revelation as the only divine and infallible revelation ever given to mankind—and even of that we have no "infallible" record.

It follows that since we have no infallible knowledge about God or about our real origins

 *Man is so made that he can only find relaxation from one kind of labour by taking up another.*
Anatole France

Reason is itself a matter of faith. It is an act of faith to assert that our thoughts have any relation to reality at all.
G.K. Chesterton

and destinies, faith as well as rationality must play a large role in our decision making. Fortunately we have help available in the form of our Thought Adjusters and the Spirit of Truth.

"My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants. And remember that, inasmuch as you minister to one of the least of my brethren, you have done this service to me." (1917)

The Necessity for Going Forward—Backwardly.

But if revelation is to exalt and upstep the religions of evolution, then must such divine visitations portray teachings which are not too far removed from the thought and reactions of the age in which they are presented. Thus must and does revelation always keep in touch with evolution. Always must the religion of revelation be limited by man's capacity of receptivity. (1007)

But it has often been the error of the teachers of new truth to attempt too much, to attempt to supplant slow evolution by sudden revolution. The Melchizedek missionaries in Mesopotamia raised a moral standard too high for the people; they attempted too much, and their noble cause went down... (1043)

The whole principle of biologic evolution makes it impossible for primitive man to appear on the inhabited worlds with any large endowment of self-restraint...The slowness of evolution, of

human cultural progress, testifies to the effectiveness of that brake—material inertia—which so efficiently operates to retard dangerous velocities of progress...For when culture advances overfast, when material achievement outruns the evolution of worship-wisdom, then does civilization contain within itself the seeds of retrogression; and unless buttressed by the swift augmentation of experiential wisdom, such human societies will recede from high but premature levels of attainment, and the "dark ages" of the interregnum of wisdom will bear witness to the inexorable restoration of the imbalance between self-liberty and self-control. (1302)

There are enough warnings in these quotations from the Papers to indicate reasons why they have been written in such a strange manner.

An example of this strangeness is that the restrictions placed upon the revelators proscribing the revelation of unearned knowledge, are not announced until the 1110th page! Further examples of this strangeness are the scattered announcements about the status of truth and revelation that were presented in the flow diagrams of the previous issue of this journal.

To get a real appreciation on why the Papers are as they are it may be helpful to think about the effects this revelation may have had if it carried absolute and indisputable proof of its authenticity in a way that no one could dispute.

Illustrating this possibility, the revelators provided much detail about Sepphoris, a city rebuilt by Herod only a few miles from Nazareth. This city is still the object of an archaeological dig that has already shown Sepphoris to have been a sophisticated city, dominantly Greek in character. The new knowledge is in stark contrast to the long held concept of Jesus having being

The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal.

(1096)

*I remain just one thing,
and one thing only—
and that is a clown.
It places me on a far
higher plane than any
politician.*

Charles Chaplin

brought up in an unsophisticated, peasant-style environment among Galileans known to have been held in contempt in Jerusalem. Questions now being asked are, could Jesus speak Greek, and did he attend the theater or see the plays that would have been part of everyday life in such a city?

Little was known of Sepphoris until recently. It would have been simple for the revelators to include exact distances from Nazareth to the amphitheater and other major buildings that could not possibly have been known at the time of receipt of the Papers. Given enough of such indisputable "proofs," it would have been impossible for academics and church leaders to ignore the revelation.

The revelators chose not to do this. Rather, they chose to apply the brakes in their own way. Who can argue that they were not so justified?

It is now apparent that these Urantia Papers cannot be appreciated adequately without long and intensive study. Once we strip them of what is really extraneous material, unnecessary for the real purposes of the revelation, then we find a core that is sheer brilliance, quite unlike anything else that has ever been available to mankind.

But even when we have found that core, we also discover that faith is essential before we can build our lives around its message. We also find among its messages that faith is an absolute necessity if we are to make a truly free will decision to tread the path that Jesus trod—one of total trust in the one he called "Father."

"The quickest way to realize the brotherhood of man on Urantia is to effect the spiritual transformation of present day humanity." (598)

Cosmic Reflections

The Gaia Hypothesis and the Urantia Papers—a Convergence?

The Gaia hypothesis, which perceives our planet as a complex self-regulating living organism, originated from the speculations of James Lovelock¹ when employed as a NASA consultant on matters relevant to the search for life on Mars.

From his research, Lovelock reasoned that there was really no need to go to a planet to look for life that was anything like life on Earth. All that was necessary was to get a spectrum of the light reflected through the atmosphere of any planet to detect whether or not the atmosphere was in thermodynamic equilibrium.

The atmosphere of a planet like Earth with an oxygen content of approximately twenty percent, is in a highly improbable state that could not be sustained by normal geological and physical processes. Lovelock decided that there must be some extraordinary process involved for any planet that sustains an atmosphere far from its thermodynamic equilibrium. Hence any such eventuality should be an indicator for life on a planet. Since the atmospheres of both Mars and Venus were very close to their equilibrium value, Lovelock concluded they must be lifeless.

From this original limited speculation, the Gaia hypothesis has been expanded by many to include not only the Earth, but also galaxies and even the whole universe to the state of being vibrant, self-regulating, self-sustaining living organisms.

This extremism has brought disrepute upon the Gaia hypothesis which nevertheless has much to commend it—provided we stick with science and

My own suspicion is that the universe is not only queerer than we suppose, but queerer than we can suppose.

J.B.S. Haldane

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
★ *There is one glory of the* ★
★ *sun, and another glory* ★
★ *of the moon, and* ★
★ *another glory of the* ★
★ *stars: for one star* ★
★ *differeth from another* ★
★ *star in glory.* ★
1 Corinthians 15, 41-42 ★
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

recognize these untestable speculations for what they are.

The incredibly complex role of life in the self-regulation of non-equilibrium states for our atmosphere in respect to oxygen, carbon dioxide, moisture, temperature, light absorption and reflectance, etc., is well documented even though not completely understood. The effects of life extend far beyond the atmosphere, and even without the unwise undertakings of human beings, living organisms often have large and drastic effects upon the "normal" physical processes on land, ocean and air.

An interesting situation has been unveiled over the last two or three decades with respect to the self-regulation of galaxies, particularly spiral galaxies like the Milky Way.²

One entirely unexpected discovery was that the inner and outer stars of these galaxies rotate around their center at about the same speed. Hence stars at the outskirts take a lot longer to complete a revolution than those further in.

When this was discovered, it was reasonably simple to calculate that the mass of a galaxy was quite inadequate to hold it together through gravitation. One conclusion—to date the solitary one conceivable—is that we "see" only a small portion of the galaxy, about 80% or more of its mass being invisible to us. This invisible mass has the name "dark matter."^{3a}

A further surprise, still not well known outside of astronomy circles, is that the spirals arms that we see in photographs of these galaxies actually rotate independently of the galaxy and its stars. Hence they are better thought of as "waves of motion" through the galaxy that cause some stars to become much more visible as the "wave"

remarkable convergence that will probably come even closer as more scientific information emerges.

References

1. Lovelock, James. "Gaia. A New Look at life on Earth." (Oxford University Press, 1979)
2. Smolin, Lee. "The Life of the Cosmos." (Orion Books Ltd., 1998)
3. Work of Dr. Vera Rubin

Did You Know?

Despite the assurance by Big Bang exponents that all is known (almost), there are many vital missing links to be explained.

One of these concerns the formation of galaxies. There is no way there can be a satisfactory explanation of how galaxies form until we know what "dark matter" is and why it is there. "Dark matter" is required to explain why galaxies do not fly apart since their observable mass accounts for only about 20% of what is needed to prevent their disintegration.

Carbon is now known to be vital for the formation of stars in a galaxy. If there is no

carbon, no stars can form, hence no galaxies can exist. Carbon is one of the many products of supernova explosions that occur when large stars run out of the energy required to prevent gravitational implosion.

Stars form in the huge dust clouds observed in galaxies. Carbon, carbon monoxide and carbon dioxide, as well as forty or more organic carbon molecules have an important role in the cooling of these giant dust clouds to about 10 degrees Kelvin where a shock wave of some kind may trigger dense regions to undergo the gravitational contraction leading to star formation.

During the early part of universe expansion, subsequent to the theoretical Big Bang, the universe is supposed to have consisted of an expanding cloud of hydrogen and helium. Since there was no carbon or giant dust clouds, how did stars form in the first place? How too, did these first stars then form themselves into galaxies? Nobody has the answer to these and many other questions for which the only possible reply is, "Since it happened—therefore it must be possible." But that is not an answer. Rather, it is the beginning of a question.

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