



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

Favorite Places
from
The Urantia Book

Be Not Discouraged!

"Be not discouraged; human evolution is still in progress, and the revelation of God to the world, in and through Jesus, shall not fail.

"The great challenge to modern man is to achieve better communication with the divine Monitor that dwells within the human mind. Man's greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness—contact with the divine presence. Such an experience constitutes God-consciousness, an experience mightily confirmative of the pre-existent truth of the religious experience of knowing God. Such spirit-consciousness is the equivalent of the knowledge of the actuality of sonship with God. Otherwise, the assurance of sonship is the experience of faith.

"And God-consciousness is equivalent to the integration of the self with the universe, and on its highest levels of spiritual reality. Only the spirit content of any value is imperishable. Even that which is true, beautiful, and good may not perish in human experience. If man does not choose to survive, then does the surviving Adjuster conserve those realities born of love and nurtured in service. And all these things are a part of the Universal Father. The Father is living love, and this life of the Father is in his Sons. And the spirit of the Father is in his Sons' sons—mortal men. When all is said and done, the Father idea is still the highest human concept of God." (2097)

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*The reason why birds
can fly and we can't is
simply that they have
perfect faith, for to
have faith is to have
wings.*

J. M. Barrie

The Essentiality of Morality.

Essentially the Urantia Papers are a recruiting drive for volunteers who will respond to Jesus' call:

"Your mission to the world is founded on the fact that I lived a God-revealing life among you; on the truth that you and all other men are the sons of God; and it shall consist in the life which you will live among men—the actual and living experience of loving men and serving them, even as I have loved and served you". (2043)

If we are to undertake this mission, we have a problem to face.

"Morality is the essential pre-existent soil of God-consciousness, the personal realization of the Adjuster's presence." (2096)

There appears to be little likelihood of success in our "mission to the world" if we are without God-consciousness, hence without effective communication with our Adjuster. Loving and serving our fellows as Jesus loved and served them would be beyond the realms of possibility unless our moral standards are such as to enable God-consciousness. So what is necessary.

"The moral nature is superanimal but subspiritual. Morality is equivalent to the recognition of duty, the realization of the existence of right and wrong. The moral zone intervenes between the animal and the human types of mind as morontia functions between the material and the spiritual spheres of personality attainment." (2096)

*What is moral is
what you feel good
after and what is
immoral is what
you feel bad after.*

Hemingway

*Heaven is not
reached by a single
bound, but we build
the ladder by which
we rise.*

J. G. Holland

Although human moral nature may be superanimal nevertheless our instinctual behavior is derived from our animal heritage. Basic features are dominance behavior, territorialism, sex drive, and self preservation, often subtly disguised to produce a cloak of respectability.

The self-preservation instinct may be expressed as selfishness in all its forms.

Dominance behavior is strongly evident among herd animals in which in each member has a well defined ranking that permits it to dominate all those below it in status but to be subservient to those above. Position on the ladder has to be vigorously defended. Its counterpart is observable in every aspect of human social interaction.

Territorialism is readily observable among animals that are either "loners" or members of a small group. Territories are often marked out quite precisely and defended vigorously, even to the death.

Territorialism is strongly expressed among human tribes and nations but it too reaches into every avenue of social life. Even such trivia as family arguments about whether the toilet seat should be left up or down derives from animal territorial instinct.

The expression of sexuality and the morality thereof is too complex and too extensive to deal with here. Suffice it to say that self-centeredness and selfishness are dominant contributors to our animal-like behavior while selflessness, real love, service, and altruism figure strongly in the expression of super-animal morality.

Our knowledge of super-animal but sub-spiritual morality derives from the mind endowment

coming from the Infinite Spirit, from the God-given gift of our personality, and from the guidance of our indwelling Father Spirit.

There can be no pretense, or partial intention, or compromise, when it comes to our morality and the undertaking of our "mission to the world." As with our religion, it is an all or none commitment. You cannot be a partially religious or a partially moral person.

"To isolate part of life and call it religion is to disintegrate life and to distort religion. And this is just why the God of worship claims all allegiance or none." (1124)

Much of the final few pages of the revelation are devoted to explaining what constitutes super-animal but sub-spiritual morality, the qualifier for the undertaking to live as Jesus lived.

The Papers reveal quite definitely that this is a level of morality attainable by mortal beings such as ourselves. In his address to Jesus regarding his coming bestowal, Immanuel states: "Exhibit in your one short life in the flesh, as it has never before been seen in all Nebadon, **the transcendent possibilities attainable by a God-knowing human** during the short career of mortal existence..." (1328)

What are these super-animal moral values and how do we attain them?

"The moral values of the universe become intellectual possessions by the exercise of the three basic judgments, or choices, of the mortal mind:

- Self-judgment—moral choice.
- Social-judgment—ethical choice.
- God-judgment—religious choice.

*A proverb haunts my
mind,
As a spell is cast,
A mill cannot grind,
With the water that is
past.*

Sarah Doudney

*One by one the sands are
flowing,
One by one the moments
fall,
Some are coming, some
are going,
Do not try to grasp them
all.*

Adelaide A. Proctor

We appear to be facing a "which comes first" situation, the "chicken or the egg?" To make our moral choices we need the guidance of our Thought Adjuster, but God-consciousness and our realization of Adjuster presence are dependent upon our morality level.

"Unless a divine lover lived in man, he could not unselfishly and spiritually love. Unless an interpreter lived in the mind, man could not truly realize the unity of the universe. Unless an evaluator dwelt with man, he could not possibly appraise moral values and recognize spiritual meanings. And this lover hails from the very source of infinite love; this interpreter is a part of Universal Unity; this evaluator is the child of the Center and Source of all absolute values of divine and eternal reality."

Thus it is axiomatic that we must achieve a close relationship with our Thought Adjuster if we are to succeed in our task. There may be no better way to do so than to practice the "alter ego" method recommended in Paper 91. This cites the children's game of inventing an imaginary companion, then play acting both parts when conversing with the "other ego."

To adapt the method to our task we need to know the life of Jesus to the point at which we can make a reasonable appraisal on how he would react in any given circumstance. We may then ask ourselves a question about what to do, answering ourselves from our memory banks of knowledge of Jesus' own life. Perhaps this is the reason for:

"One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the

achievement of his exalted life purpose. Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it."

Nobody said it would be easy. The mission required of us, to love and serve as Jesus loved and served, requires sincerity, dedication, devotion, and stickability.

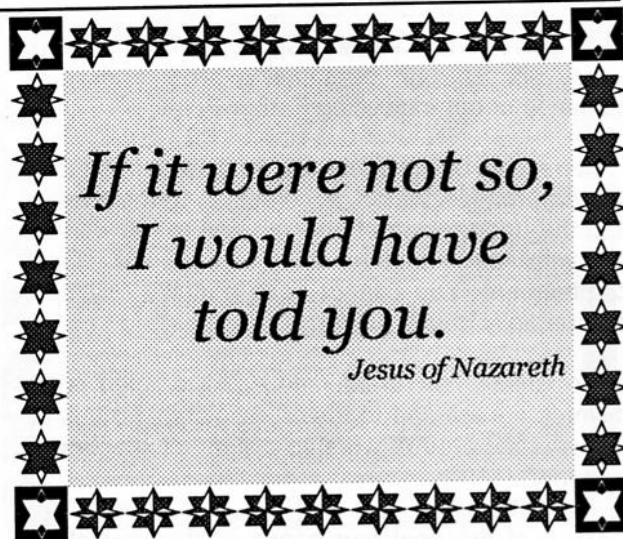
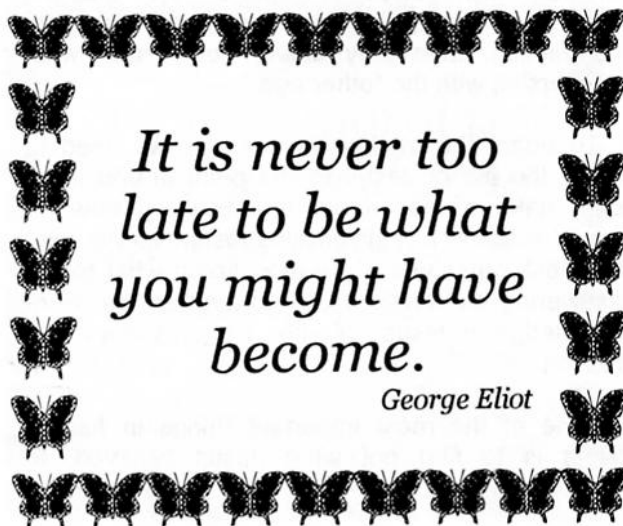
Moral evaluation at the super-animal level needs the spiritual insight of our Thought Adjuster. It "connotes the individual's choice between good and evil, truth and error, material and spiritual, human and divine, time and eternity."

Like so many other things having that nebulous quality termed "spiritual value," morality is something we know within ourselves to be "right" simply because we are at least subconsciously "listening" to the voice of the God-spirit within. But the moment we attempt to define morality it collapses into a set of rules or commandments to be obeyed.

"The Hebrews of Jesus' day already had a religion of moral sublimity." (2095) But "Jesus revealed and exemplified a religion of love: security in the Father's love, with joy and satisfaction consequent upon sharing this love in the service of the human brotherhood."

Without real morality—Jesus kind—we are without real love. Without real love—Jesus' kind—we stagnate in our animal heritage. "Love is the highest motivation which man may utilize in his universe ascent."

Once equipped with an appropriately moral nature, God-consciousness and the realization of



Adjuster presence becomes possible. We are ready for the mission for which the Urantia revelation has been provided. And we are ready to undertake the task specifically ordained for us, **"the life which you will live among men—the actual and living experience of loving men and serving them, even as I have loved and served you."**

Ask yourself, "If it were not so, why then do I have the Urantia Papers?"

Personality and Communication.

"Some degree of moral affinity and spiritual harmony is essential to friendship between two persons; a loving personality can hardly reveal himself to a loveless person." (30)

Harmony and affinity for one another is also required for spiritual harmony if one of the personalities is also divine. Even to approach the knowing of a divine personality requires that all of our own personality endowment be consecrated to the effort. A half-hearted, partial commitment will invariably be a failure.

Our ability to attain any degree of God-consciousness and Adjuster communication cannot be other than proportional to our "moral affinity and spiritual harmony" with divinity. But how can finite beings such as ourselves achieve affinity and harmony with divinity when we have so little understanding of a dimension of "being" with which we have no contact or experience.

It was a major purpose of Jesus' incarnation that he should reduce the enormous gap existing between the finite world of human experience

and the infinite, transcendent world of the existential, absolute, and divine.

Through Jesus' life experience, we received our first truly reliable and practical knowledge of what it takes for a mortal, finite, human being such as ourselves to attain real God-consciousness and Adjuster realization.

Jesus' commitment included the revelation of those "transcendent possibilities attainable by a God-knowing human." Thus, the degree of God-consciousness and Adjuster realization achieved by Jesus, at least to the time of his baptism, is also attainable by us. We should not sell ourselves short by aiming for less.

Besides Jesus' revelation, what else do the Urantia papers provide that may help us in our quest for God-consciousness and God-likeness?

Obviously, the more we can know about God, the better we can love him, and the better our affinity and harmony with him can be:

"Notwithstanding that God is an eternal power, a majestic presence, a transcendent ideal, and a glorious spirit, though he is all these and infinitely more, nonetheless, he is truly and everlastingly a perfect Creator personality, a person who can "know and be known," who can "love and be loved," and one who can befriend us; while you can be known, as other humans have been known, as the friend of God. He is a real spirit and a spiritual reality."

"Man does not achieve union with God as a drop of water might find unity with the ocean. Man attains divine union by progressive reciprocal spiritual communion, by personality intercourse with the personal God, by increasingly attaining the divine nature through

*I have now studied
philosophy and
jurisprudence, medicine,
and, alas, even theology,
from end to end and with
labor keen; and here, poor
fool, with all my lore, I
stand no wiser than before.*
Goethe, Faust.

*Taint no use to sit and whine
Cause the fish ain't on your
line,
Bait your hook and keep on
tryin',
Keep a-goin,' keep a-tryin'.*
Frank L. Stanton

wholehearted and intelligent conformity to the divine will. Such a sublime relationship can exist only between personalities."

"The concept of truth might possibly be entertained apart from personality, the concept of beauty may exist without personality, but the concept of divine goodness is understandable only in relation to personality. Only a person can love and be loved. Even beauty and truth would be divorced from survival hope if they were not attributes of a personal God, a loving Father."

"Ultimate universe reality cannot be grasped by mathematics, logic, or philosophy, only by personal experience in progressive conformity to the divine will of a personal God."

"Only the personal experience of the faith sons of the heavenly Father can effect the actual spiritual realization of the personality of God."

"The great challenge to modern man is to achieve better communication with the divine Monitor that dwells within the human mind. Man's greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness—contact with the divine presence."

All of which means the achieving of God-consciousness as a priority aim for our mortal existence—and one of the few mortal achievements having actual spiritual value that we can carry forward into the next stage of our journey towards Paradise.

"Lay not up for yourselves treasures upon earth where moth and rust do corrupt and thieves break through and steal. But rather, lay up for yourself treasures in heaven—for where your treasure is there will your heart be also."

The Nature of God

Concepts such as the changelessness of God, his perfection, righteousness, justice, mercy, love and forgiveness have always ended in confusion when finite mortal beings attempt to tie them down to meaningful definitions. Theologians, in particular, have made the primal mistake of believing in their own ability to precisely state what God is or is not, or what God can or cannot do.

Is it reasonable to expect that a created being can define its creator? How could such a being possibly know what limitations its creator had imposed upon it? How can the finite comprehend the infinite? Or the lower comprehend the higher?

The revelators of the Urantia Papers make no such mistake. They freely admit their limitations and are not afraid to state that they do not know or do not understand. Not only do they admit their own inadequacies, they also inform us about the real lowliness of our own intelligence and understanding.

Of all intelligent creatures actually possessing the innate, God-gifted ability to achieve God-consciousness, we Urantians are as low as it gets. So let's cast aside the arrogance of others and approach what may be knowable about our Creator in reverence and humility, recognizing that in doing so we can only know what is revealed from on high.

"The nature of God can best be understood by the revelation of the Father which Michael of Nebadon unfolded in his manifold teachings and in his superb mortal life in the flesh."

"Notwithstanding the infinity of the stupendous

*God offers to every
mind its choice
between truth and
repose. Take which you
please— you can never
have both.*

Emerson

*Lord of the far horizons,
Give us the eyes to see
Over the verge of the
sundown
The beauty that is to be.*

Bliss Carman

manifestations of the Father's eternal and universal personality, he is unqualifiedly self-conscious of both his infinity and eternity; likewise he knows fully his perfection and power. He is the only being in the universe, aside from his divine co-ordinates, who experiences a perfect, proper, and complete appraisal of himself."

"The Universal Father sees the end from the beginning, and his divine plan and eternal purpose actually embrace and comprehend all the experiments and all the adventures of all his subordinates in every world, system, and constellation in every universe of his vast domains."

"No thing is new to God, and no cosmic event ever comes as a surprise; he inhabits the circle of eternity. He is without beginning or end of days. To God there is no past, present, or future; all time is present at any given moment. He is the great and only I AM.

"The Universal Father is absolutely and without qualification infinite in all his attributes; and this fact, in and of itself, automatically shuts him off from all direct personal communication with finite material beings and other lowly created intelligences."

Communication of the Universal Father and his finite mortal creatures is, of necessity, through his associates.

- First and foremost this comes through the paradise Sons of God.
- Secondly it derives from the associates of the Infinite Spirit—the Universe Mother Spirit, Adjutant Mind Spirits, Seraphim, etc.
- Thirdly through the impersonal Mystery Monitors, Thought Adjusters, the actual gift of the great God himself, sent to indwell the minds of his mortal children.

By these and other ways beyond our comprehension, "the Paradise Father lovingly and willingly downsteps and otherwise modifies, dilutes, and attenuates his infinity in order that he may be able to draw nearer the finite minds of his creature children."

But there are difficulties:

- Because the First Father is infinite in his plans and eternal in his purposes, it is inherently impossible for any finite being ever to grasp or comprehend these divine plans and purposes in their fullness.
- Mortal man can glimpse the Father's purposes only now and then, here and there, as they are revealed in relation to the outworking of the plan of creature ascension on its successive levels of universe progression.
- Though man cannot encompass the significance of infinity, the infinite Father does most certainly fully comprehend and lovingly embrace all the finity of all his children in all universes.

Perhaps the greatest source of confusion about the nature of God has come from attempts to utilize Aristotelian-type logic in order to rationalize the perfect righteousness of God with his perfect love and mercy.

For many, many thousands of years human society has functioned on the basis of offenders being rewarded for their good works but punished for their offences against society.

The Jewish religion, in which Christianity has its roots, was strong on the concept of an angry and punishing God who would even punish the whole nation for the misdeeds of individuals.

*Hope sees the
invisible, feels the
intangible, and
achieves the
impossible.*

Anon.

*Teach me your mood, O
patient stars!
Who climb each night the
ancient sky,
Leaving on space no shade,
no scars,
No trace of age, no fear to
die.*

Emerson

The expectation of reward for virtue and punishment for sin is deeply rooted in our religion and in our psyche. Both of the major founders of Christian dogma, Paul and Augustine, had great difficulties with the sinfulness of man and the perfection of God, to the point that both decided that God chooses his "elect" even before they are born.

Paul taught that mankind was born in sin by inheriting the transgression of Adam. Augustine added that man cannot achieve righteousness through his own effort—for to assert that he could do so is to contradict the "fundamental truth that God is the giver of all good."

From his study of Paul's argument in his Epistle to the Romans, Augustine concluded that "no event in time can alter the eternal setting of God's will towards any human soul," hence his "elect" must be chosen before the foundations of the world. Thus mankind divides into two societies, the elect and the damned.

How could the "elect" be saved from inherited and personal sin? Augustine held that God knows, quite apart from the time process, how each individual will respond to God's granting of grace when it is offered. Therefore the elect alone receive that offer, as their acceptance is already preordained.

Augustine's arguments reappeared in virtually unmodified form in the writings of both St. Thomas Aquinas and John Calvin, the most acute thinkers of Scholasticism and the Reform.

Paul, Augustine, Aquinas, Calvin—and many others—have had an enormous influence upon Christian theology and dogma. Together they constitute an excellent illustration of creature

arrogance in that they appropriated to themselves the authority to state what the Creator can or cannot, will or will not, do.

Urantia Paper No. 2 makes an enormously important statement having the potential to eliminate much confusion in Christian dogma—doctrines such as original sin, atonement, and many other inventions of men that trace back to the erroneous logic of Paul, Augustine, and their successors:

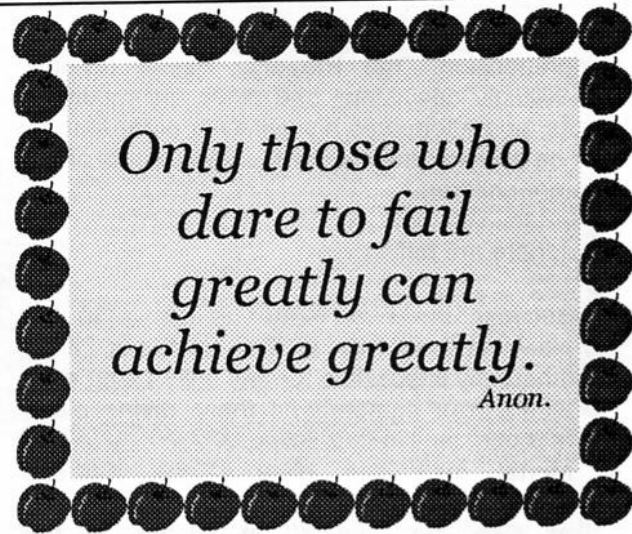
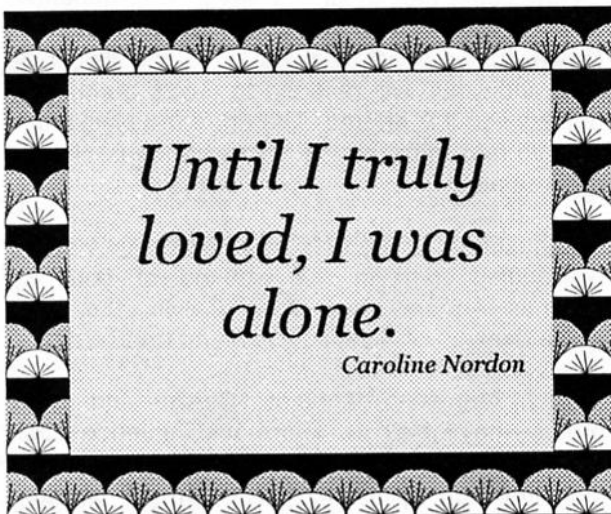
"The affectionate heavenly Father, whose spirit indwells his children on earth, is not a divided personality—one of justice and one of mercy—neither does it require a mediator to secure the Father's favor or forgiveness. Divine righteousness is not dominated by strict retributive justice; God as a father transcends God as a judge."

In summary: "The love and mercy of God as our Father transcends God's righteousness as our Judge."

Knowledge of God can only derive from revelation. But the knowledge of what is or is not revelation cannot be other than the faith decision of the individual. We are responsible for ourselves. Certainty, whether on matters material, religious, or spiritual, is unavailable to mankind.

However we are never alone: "That fragment of the pure Deity of the Universal Father which indwells mortal man is a part of the infinity of the First Great Source and Center, the Father of Fathers."

"In Him we live and move and have our being."



Angona, Nemesis, and the Solar System

"Four and a half billion years ago the enormous Angona system began its approach to the neighborhood of our solitary sun. The center of this great system was a dark giant of space, solid, highly charged, and possessing tremendous gravity pull." (from p. 655)

In its account of the formation of the solar system, The Urantia Book credits the Angona system as being the source of an enormous gravitational disturbance that partially disrupted the sun, thereby creating the disk of material that, by accretion, eventually gave rise to the planets, comets, meteors, dust, etc., of our solar system.

According to some astronomers sufficient evidence exists to postulate that the collapsed remains of a massive star orbits our sun about 100 billion miles beyond the orbit of Neptune. Impossible to see in visible light, it betrays its presence through periodic gravitational disturbances that bring mass devastation to all the planets of the solar system. Labeled "Nemesis" or the "Death Star," past disasters have brought swarms of comets into collision with the Earth and other planets with pulverizing blows.

The evidence for these disasters shows up on Earth at 12, 38, 65, 92, and 125 million years ago, indicating a cycle of about 28 million years. Probably the cycle goes back into the far distant past but the evidence has now been obliterated through natural geological processes.

Could this collapsed star be Angona, The Urantia Book's culprit for the initiation of the solar

system? From the book's account, the visit of Angona to the neighborhood of the sun lasted for about 500 million years, sufficient time for in the order of twenty visits from the Nemesis Death Star. At a guess, it seems unlikely they are the same system.

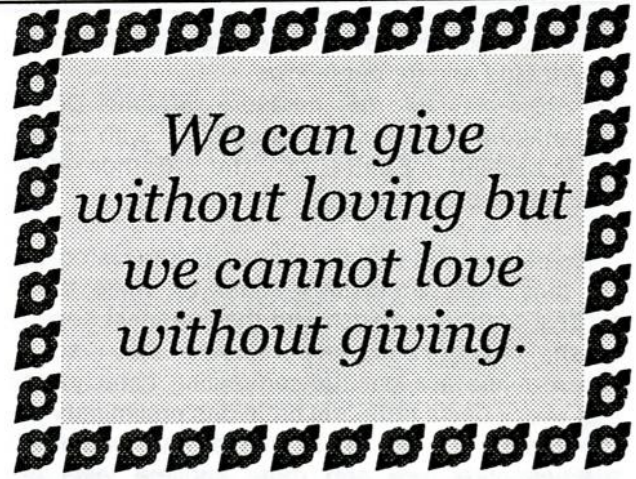
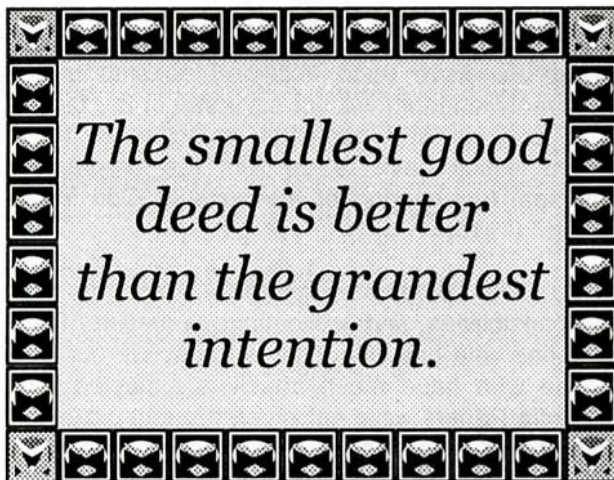
Because of the scientific evidence that has accumulated since the Papers were received in 1934, a review is now needed of the book's cosmology for solar system origins. Was it meant to be taken as fact, or is it a "near enough" account so as to serve as fill material of a "universe frame in which to think?" (see p. 1260)

The revelators implicitly state that the universe rules for revelation proscribe the furnishing of unearned knowledge—but allow the provision of information to fill vital missing gaps in human knowledge.

The mechanism by which systems like our solar system are generated can hardly be defined as a vital missing gap in our knowledge. And to provide such information would appear to contravene universe rules on revelation.

Since the Papers were received, there has been a virtual explosion of factual information in this area of cosmology. Much of it has derived from the orbiting "Hubble" telescope, probes such as Voyager and Galileo that explored the outer planets, and the Russian and the Apollo missions to our Moon. The latter were discussed in Innerface of Sept./October 2000 which concluded the book's account was in the "near enough" universe frame class rather than being a factual account.

Whereas our present knowledge of the formation of our outer planets, including the gas giants, does not permit an adequate theoretical treatment, nevertheless the book's account



appears not to be consistent with observed facts.

The book correctly describes Jupiter and Saturn as gas giants but includes Uranus and Neptune with their comment, "the gas contraction of the other ten planets soon reached the stage of solidification...."

The Voyager mission revealed that both these planets are still enormous gas giants, and also found that Neptune had surface winds and clouds moving at quite incredible speeds, even greater than those of Jupiter.

This section in the book immediately precedes that which deals with the growth of Earth and its moon. Logically, rather than being factual, it would also be part of a "universe frame in which to think"—exactly as we should expect under the universe rules for revelation.

Goals and Purposes

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

So what are these divine, spiritual, eternal realities that we should be pursuing? From the Papers we learn that:

- Spirituality is at, once, the indicator of our nearness to God—and our nearness to God is, at once, the indicator of our spirituality.
- Spirituality is the real measure of our usefulness to our fellow human beings.
- Spirituality enhances our ability to discover beauty in things, recognize truth in meanings, and discover goodness in values.
- Spiritual development is determined by the capacity therefore.
- Spirituality is directly proportional to the

elimination of the selfish qualities in our love for God and for our fellows.

- Spirituality is the measure of our Deity attainment, our attunement with the indwelling Spirit of the Father—our Godlikeness.

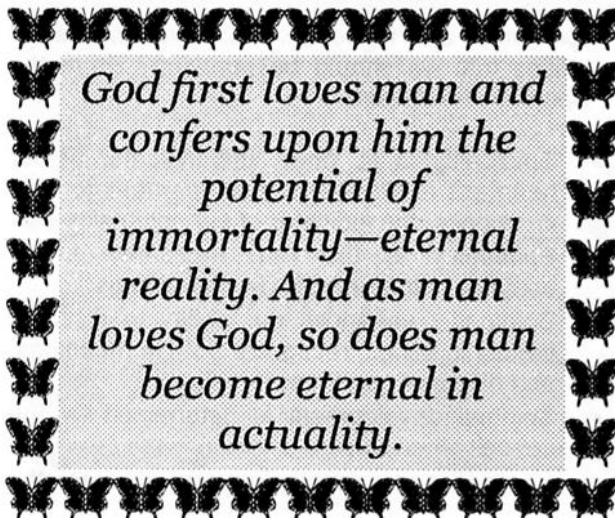
"Spirit-born individuals are so re-motivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms that wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment." (1096)

Essentially, our reality is proportional to our selflessness, our attunement to the spirit forces within, and the degree to which we dedicate our mortal lives to the spiritual progress of our fellows.

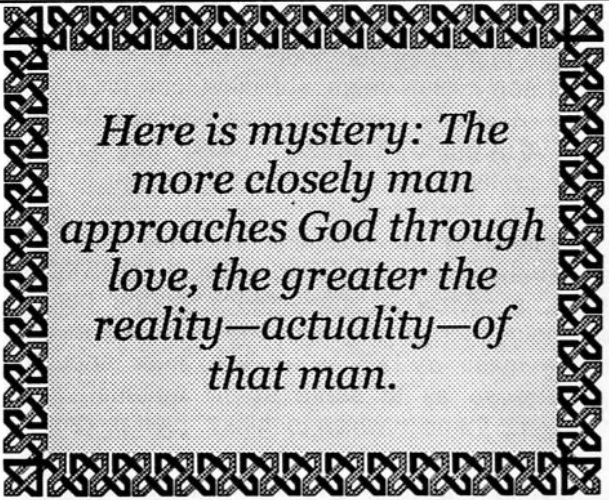
Also, that same reality is inversely proportional to the degree of our worldly desires, our craving for recognition, fame, or fortune.

We mortal beings are so accustomed to thinking in terms of material values that the intangibles of the spirit world—love, truth, beauty, goodness—have little reality when divorced from association with things material. For us finite beings, to love another is to see to their material welfare, to seek truth is to look for it in material relationships, to measure beauty we do so by the strength of our emotional responses, and we judge goodness in terms of conformity to social mores.

The revelators of the Urantia Papers see reality quite differently. To love our neighbor is to be



God first loves man and confers upon him the potential of immortality—eternal reality. And as man loves God, so does man become eternal in actuality.



Here is mystery: The more closely man approaches God through love, the greater the reality—actuality—of that man.

concerned for their career in eternity, to see beauty in another is to see beauty in their soul, truth is measured in terms of the qualities of the Universal Father who is also the *ne plus ultra* of goodness. They tell us we can only love a God who is good—and surely we have now progressed beyond gauging God's goodness by the amount of bread in our stomachs.

Love, truth, beauty, goodness, seen purely for their spiritual value, have their principal measure in terms of relationships with other personalities. The beauty of another's soul is something that can be experienced, something that can be felt in their presence, but never can it be measured or defined.

It is these intangibles that Jesus was referring to when he enjoined us to seek to be perfect as the Father in heaven is perfect; they are the intangibles that Jesus requires should appear in his followers as the fruits of the spirit.

"When you have by faith once established yourself as a son of God, nothing else matters as regards the surety of survival. But make no mistake! this survival faith is a living faith, and it increasingly manifests the fruits of that divine spirit which first inspired it in the human heart. That you have once accepted sonship in the heavenly kingdom will not save you in the face of the knowing and persistent rejection of those truths which have to do with the progressive spiritual fruit-bearing of the sons of God in the flesh." (1916)

As we progress spiritually, so do our responsibilities and obligations increase. From the one who has little, little is expected, but from those who have much, much is expected. The Urantia Papers were not given to us in order that we should bask in the light of the knowledge we

have acquired. The more we know, the more is expected from us. Primarily what is expected from us must derive from the living example of our personal lives, for if we are to be the messengers of a spiritual message, we must live a spiritual life.

"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.

"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 bond-slaves 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."

Spiritual values, then, are not conceptual illusions but are real. They depend dominantly upon personal relationships and consist in actuals and potentials. When actuals and potentials associate they bring about spiritual

The more man withdraws from God, the more nearly he approaches non-reality—cessation of existence.

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.

growth.

The supreme value in human life consists in progress in meanings and realization of the cosmic interrelatedness of meaningful experiences having spiritual value.

But love is the key. Love, meaning selfless regard for the spiritual welfare in eternity of all others, plus our personal service to all with whom we experience personal relationships, this is the love that gives meaning and purpose to both finite and eternal life.

Thus does this revealed meaning for love function to change life's traditional goal from one lived as a sacrificial offering in penance for sin to one offered back to God in conformity to God's will and purposes, and lived in eternal joy, worship, and gratitude. For that we give our everlasting humble and heartfelt thanks.

Living as Jesus Lived

- Jesus was not a Messiah coming to multiply bread and wine.
- He came not to minister to temporal needs only;
- He came to reveal his Father in heaven to his children on earth, while he sought to lead his earth children to join him in a sincere effort so to live as to do the will of the Father in heaven.
- In this decision, Jesus portrayed to an onlooking universe the folly and sin of prostituting divine talents and God-given abilities for personal aggrandizement or for purely selfish gain and glorification. That was the sin of Lucifer and Caligastia.
- This great decision of Jesus portrays dramatically the truth that selfish satisfaction

and sensuous gratification, alone and of themselves, are not able to confer happiness upon evolving human beings.

- There are higher values in mortal existence—intellectual mastery and spiritual achievement—which far transcend the necessary gratification of man's purely physical appetites and urges.
- Man's natural endowment of talent and ability should be chiefly devoted to the development and ennoblement of his higher powers of mind and spirit.
- Jesus thus revealed to the creatures of his universe the technique of the new and better way, the higher moral values of living and the deeper spiritual satisfactions of evolutionary human existence on the worlds of space. (1519)

Was the Big Bang Really Real?

Not if we take the cosmology of the Urantia Papers literally rather than being for their stated purpose of providing a temporary universe framework in which to think about our universe careers. New evidence has appeared since our previous discussion of this topic.

One of the missing links in Big Bang theory concerned how the carbon needed to function in the formation of stars and galaxies actually came into existence. Presently it is made in the supernova explosions of dying stars. But that leaves an unfilled gap about how the very first stars came into being. According to theory, the first elements to be formed were the two simplest, hydrogen and helium, hydrogen consisting of a single proton and its accompanying electron and

helium of two protons two neutrons and two electrons with the initial state of the universe being a gas mixture of the two.

Stars like our sun are still almost the same mix of these two gases as at the beginning of time. Our sun is 72% hydrogen, 27% helium, and 1% heavier elements, whereas the initial mix was 76% hydrogen, 24% helium, and virtually nothing else.

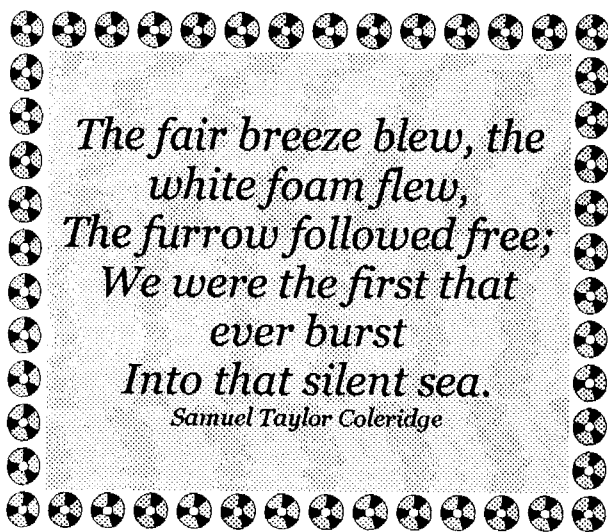
Among the heavier elements, carbon plays a vital role in star formation. One of its functions is as a catalyst that mediates conversion of hydrogen to helium, the energy released being the dominant heat source for all universe activity. In contrast, its second important function is as a coolant.

For unknown reasons the gas mixture of the early universe was not evenly distributed but without cooling of some kind, gravitational influences were insufficient to draw the clouds together to form individual stars.

So how the first stars formed has remained a mystery until recently when it was shown that a mass of the hydrogen-helium gas that is several hundred times the mass of our sun will shrink enough under gravity to attain the enormous temperature and pressure required for helium nuclei to fuse and form carbon—and one carbon nucleus in every 10 million atomic nuclei is sufficient to maintain the catalytic carbon cycle whereby hydrogen is fused to form helium. This is the nuclear furnace that drives all stars for the major portion of their active life as a star.

Not only does carbon function in the catalytic conversion of hydrogen to helium in large stars, but it also has a vital role in the initial collapse of gas clouds that will form those stars. Carbon readily combines to form carbon monoxide (CO) and hydrogen cyanide (HCN) that have the capacity to radiate heat away from gas clouds so as to drop their temperatures to be in the order of 20 kelvin—a temperature at which relatively small gas clouds can collapse under gravity to form stars like our sun.

Studies on megasuns have shown that there is a critical value around 270 solar masses that differentiates between stars above that level that eventually literally blow themselves completely apart leaving no remnant and those down to a mass of 200 times our sun in which a core collapses catastrophically to form a 30 solar-mass black hole that spins so rapidly it forms an accretion disk with jets of matter streaking



*The fair breeze blew, the
white foam flew,
The furrow followed free;
We were the first that
ever burst
Into that silent sea.*

Samuel Taylor Coleridge

outwards at almost the speed of light. As these jets slam into the surrounding gas, the high energy collisions give rise to gamma radiation that, because of its great age, should now be in the X-ray range.

These megasuns are believed to have existed only at the beginning of time as once the heavy metals form and become part of new stars, any star of more than about 100 solar masses will be unstable and seal its own doom.

The radiant energy from the gamma radiation emanating from megasun hypernovae should be detectable—but not with the instrumentation currently available. Their detection may come from a mission named "Exist" due to be flown from the International Space Station five years from now, or from NASA's Next Generation Space Telescope, the planned successor of the Hubble.

If the predictions turn out to be correct, it will be one more piece of substantiating evidence that Big Bang was real and that the cosmology given to us in the Urantia Papers was simply to provide a temporary universe frame that supplies a backdrop against which we can better understand our universe careers. (1260)

(For a discussion on this point, see the last page of Innerface Vol. 7, No. 5 which is available at www.urantiabook.org/archive/newsletters/innerface.html.)

De Imitatione Jesu.

Jesus' religion was a religion of the spirit. He saw God as being holy, just, great, true, beautiful, and good, and these attributes of divinity, he saw as being the will of God for him. (2087) Thus his life was lived in a spiritual mode, meaning in dedication to ideals having spiritual value in contrast to things, events and occasions the value for which is confined to the material, finite world. The quotations that follow are illustrative of Jesus' way of living.

Jesus came not to minister to temporal needs only; he came to reveal his Father in heaven to his children on earth, while he sought to lead his earth children to join him in a sincere effort so to live as to do the will of the Father in heaven. In this decision Jesus portrayed to an onlooking universe the folly and sin of prostituting divine talents and God-given abilities for **personal aggrandizement or for purely selfish gain and glorification**. That was the sin of Lucifer and

And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

11 Esdras 14:25

Caligastia (1519)

Selfish satisfaction and sensuous gratification, alone and of themselves, are not able to confer happiness upon evolving human beings. There are higher values in mortal existence—intellectual mastery and spiritual achievement—which far transcend the necessary gratification of man's purely physical appetites and urges. Man's natural endowment of talent and ability should be chiefly devoted to the development and ennoblement of his higher powers of mind and spirit. (1519)

Jesus thus revealed to the creatures of his universe the technique of the new and better way, the higher moral values of living and the deeper spiritual satisfactions of evolutionary human existence on the worlds of space. (1519)

Jesus refused to compromise with evil, much less to consort with sin. The Master triumphantly put loyalty to his Father's will above every other earthly and temporal consideration. (1521)

When asked what we can do to make friends, Jesus said: "Become interested in your fellows; learn how to love them and watch for the opportunity to do something for them which you are sure they want done"—and then he quoted the olden Jewish proverb, "A man who would have friends must show himself friendly." (1438)

This was his method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error. (1455)

Jesus forbade his disciples to become embroiled in political difficulties. He ignored the civic, social, and economic realms. He was concerned exclusively with the principles of man's inner and personal spiritual life. He was interested only in the individual, not the mass. But he did labor to break down all forms of selfish isolation. He taught pure sympathy and compassion. Compassion was his very nature. (1580)

The family occupied the very center of Jesus' philosophy of life—here and hereafter. He based his teachings about God on the family, exalting family life as the highest human duty. But he made it plain that family relationships must not interfere with religious obligations. (1581)

Jesus would not take sides in political, social, or economic disputes. He would remain grandly aloof while teaching you to perfect your inner and spiritual life so as to render you more competent to attack your purely human problems. He insisted that it is eternally essential that spiritual values come first. (1581)

The heart of Jesus' religion consisted in the acquirement of a compassionate character coupled with a personality motivated to do the will of the Father in heaven. Jesus wanted his children on earth to live as though they were already citizens of the completed heavenly kingdom. (1582)

Jesus knew men were different, and he so taught his apostles. He constantly exhorted them to refrain from trying to mold believers according to some set pattern. He sought to allow each soul to develop in its own way, a perfecting and separate individual before God. (1582)

What Jesus aimed at was true humility toward God. He placed great value upon sincerity—a pure heart. Fidelity was a cardinal virtue in his estimate of character, while courage was the very



*Stars lay like yellow pollen
That from a flower has
fallen;
And single stars I saw
Crossing themselves in awe;
Some stars in sudden fear
Fell like a falling tear.*
Andrew Young

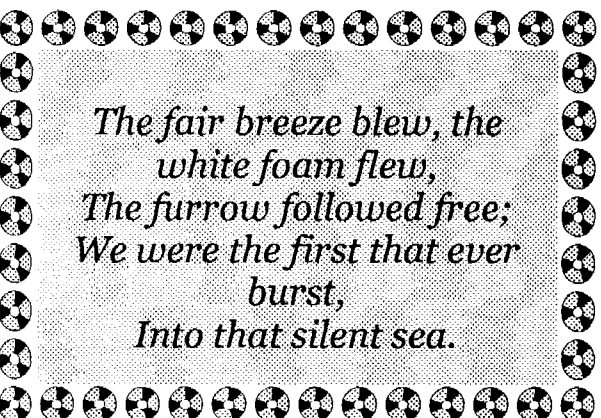
heart of his teachings. "Fear not" was his watchword, and patient endurance his ideal of strength of character. The teachings of Jesus constitute a religion of valor, courage, and heroism. (1582)

Jesus had little to say about the social vices of his day; seldom did he make reference to moral delinquency. He was a teacher of positive virtue. He studiously avoided the negative method of imparting instruction; he refused to advertise evil. His few denunciations were directed against pride, cruelty, oppression, and hypocrisy. (1582)

Jesus always insisted that true goodness must be unconscious, in bestowing charity not allowing the left hand know what the right hand does.

Jesus wished to develop spiritual insight towards eternal realities and to stimulate initiative in the originality of living; he concerned himself with the underlying and permanent spiritual needs of the human race. (1583)

The right to enter God's kingdom is conditioned by faith, personal belief. The teaching of Jesus is a religion for everybody. His life and teachings were bequeathed the universe as an inspirational and idealistic inheritance **suitable for the spiritual guidance and moral instruction of all ages on all worlds.** And even today, Jesus' teaching stands apart from all religions, albeit it is the living hope of every one of them. (1583)



*The fair breeze blew, the
white foam flew,
The furrow followed free;
We were the first that ever
burst,
Into that silent sea.*

Jesus laid great emphasis upon what his disciples must "be." They knew only a religion that imposed rules on what they must first "do" to attain righteousness. But Jesus would reiterate that first you must ardently desire to be righteous in order to do the work of the kingdom. Being righteous, by faith, must precede doing

righteousness in the daily lives of the mortals of earth. Reversing this order is the sure pathway to hypocrisy. And often did he repeat, "Be you therefore perfect, as your Father in heaven is perfect."

A characteristic of Jesus' teaching was that the morality of his philosophy originated in the personal relationship of the individual to the indwelling spirit of God—the child-Father relationship. He taught morality, not from the nature of man, but from the relation of man to God. (1585)

Jesus stripped morality of all rules and ceremonies and elevated it to majestic levels of spiritual thinking and truly righteous living. (1585)

In answer to a question about the kingdom of heaven, he said:

"The kingdom consists in three essentials:

- Recognition of the fact of the sovereignty of God.
- Belief in the truth that we are sons and daughters of God
- Faith in the effectiveness of the supreme human desire to do the will of God—to be like God. (1586)

Throughout his earthly life, Jesus stressed the importance for each individual to develop a personal relationship with the spirit of the Father-God who indwells their mind, and the placing of total trust and faith in the Father's guidance and watchcare—regardless of any and all appearances to the contrary.

"Ganid, I have absolute confidence in my heavenly Father's overcare; I am consecrated to doing the will of my Father in heaven. I do not

*And the stately ships go on
To their haven under the
hill;
But O for the touch of a
vanish'd hand,
And the sound of a voice
that is still!*
Alfred Lord Tennyson

*Does the Eagle know what is
in the pit*

*Or wilt thou go ask the
Mole?*

*Can Wisdom be put in a
silver rod,*

Or love in a golden bowl?

William Blake

believe that real harm can befall me; I do not believe that my lifework can really be jeopardized by anything my enemies might wish to visit upon me, and surely we have no violence to fear from our friends. I am absolutely assured that the entire universe is friendly to me—this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary." (1469)

"Jesus had many visits with a Chinese merchant. In saying good-bye, he admonished him: 'Worship only God, who is your true spirit ancestor. Remember that the Father's spirit ever lives within you and always points your soul-direction heavenward. If you follow the unconscious leadings of this immortal spirit, you are certain to continue on in the uplifted way of finding God. And when you do attain the Father in heaven, it will be because by seeking him you have become more and more like him.'" (1475)

People are far more impressed and influenced by what they see in contrast to what they are told. In Jesus' plan for a new age, he endeavored to make clear that he desired that his committed followers should so live in the world that others, by seeing their lives, would become kingdom conscious, hence be led to inquire of believers concerning the ways of the kingdom. (1593)

However Jesus warned us not to attempt too much, but having led another into the kingdom, to then allow the great and living truths of the kingdom to themselves drive out all serious error. His instructions—Go forth proclaiming God is our Father, we are his sons and daughters, and this good news is our eternal salvation. Only when inquirers accept this family relationship can they really go forward in establishing their own individual and personal relation with the

indwelling Father-spirit.

Jesus' early followers initially believed we must all see things alike in order for harmony to prevail. To which Jesus vigorously responded that never did he teach them that they should all see alike. Rather, he came to proclaim spiritual liberty so that mortals may live individual lives of originality and freedom before God. What I require of you, he said, is spiritual unity. You do not have to see alike, or feel alike, or even to think alike, in order to be spiritually alike. Spiritual unity is derived from the consciousness that each of you is indwelt, and increasingly dominated by the spirit gift of the heavenly Father. Harmony must grow out of the fact that the spirit hopes of each of you are identical in origin, nature, and destiny. (1591)

The communities in which Jesus lived and taught were dominantly from small villages in rural communities in which visitors to the village would draw immediate attention to the fact of their presence. In the environment of a seething metropolis that is the lot for most of us in today's Western world, it would be perfectly possible to live a personal life in almost total accord with the spiritual life that Jesus lived, yet for that life to go almost totally unnoticed. Never would any other

human being ever approach to ask what it is that makes such a life so beautiful.

Until we recognize that times are different from 2000 years ago, it would appear that the Urantia movement is doomed to remain as a tiny minority group having little or no effectiveness in assisting with the spiritual progress of beings on this planet.

Perhaps there is a need for committed Urantians to become more visible. However we also need to be aware of the failure of so many religious groups that, at first, appeared to have all the answers, but then fell apart when it became evident that their leaders had feet of clay.

Possibly the best model available to us of a group of dedicated people, united in worship and service, coming reasonably close to Jesus' ideal for mortal living, and also surviving the crucial test of time, is the Salvation Army. Is it time for Urantians to become visible and united in some such service organization? However, before we can do so, we had best learn to tolerate differences within the movement by recognizing that the "spirit hope of each of us is identical in origin, nature, and destiny."

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