



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

The Favorite Places
from
The Urantia Book

On Perfection

"Be you perfect, even as I am perfect." In love and mercy the messengers of Paradise have carried this divine exhortation down through the ages and out through the universes, even to such lowly animal-origin creatures as the human races of Urantia.

This magnificent and universal injunction to strive for the attainment of the perfection of divinity is the first duty, and should be the highest ambition, of all the struggling creature creation of the God of perfection. This possibility of the attainment of divine perfection is the final and certain destiny of all man's eternal spiritual progress.

Urantia mortals can hardly hope to be perfect in the infinite sense, but it is entirely possible for human beings, starting out as they do on this planet, to attain the supernal and divine goal which the infinite God has set for mortal man; and when they do achieve this destiny, they will, in all that pertains to self-realization and mind attainment, be just as replete in their sphere of divine perfection as God himself is in his sphere of infinity and eternity.

Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience, but it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and God-consciousness.

This is the true meaning of that divine command, "Be you perfect, even as I am perfect."

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*Every serious Urantia
Book reader should
hope to experience the
possibility that a close
relative or friend might
sometime observe that
their life of living love
is reminiscent of that of
Jesus of Nazareth.*

Quantum Consciousness, Materialism, and the Urantia Papers—Why materialism is dead

"If man's personality can experience the universe, there is a divine mind and an actual personality somewhere concealed in that universe."

"There is a divine mind somewhere concealed in the universe." Thousands upon thousands of the philosophically minded would have made a similar assertion over the ages. In this century, many quantum physicists have expressed this same thought, but not simply as a phenomenon of rational thinking.

Rather, it is because of their experimental work and the hard evidence gained from empirical testing that they have been led to speculate on the reality of an intelligence, perhaps operating in another dimension of space and time, that appears to participate in ordering the outcome of experiments done at the atomic level or below.

Two of the greatest, Werner Heisenberg and Wolfgang Pauli, both Nobel laureates, called this "out there somewhere" intelligence, "the Central Order of Things." Others have used terms such as "Universal Consciousness" for this hypothetical intelligence.

Naturally there have been many who have sought what they would term a rational explanation for these results—one closer to the norm of materialistic, mechanistic thought. David Bohm, for example introduced the concept of a "pilot wave" as a substitute for "Universal

*For man also knoweth not
his time: as the fishes that
are taken in an evil net,
and as the birds that are
caught in the snare; so are
the sons of men snared in
an evil time, when it falleth
suddenly upon them.*

Ecclesiastics 9:12

*I returned, and saw under the
sun, that the race is not to the
swift, nor the battle to the
strong, neither yet bread to
the wise, nor yet riches to men
of understanding, nor yet
favor to men of skill; but time
and chance happeneth to
them all.*

Ecclesiastics 9:11

Consciousness," but ended up giving this wave semi-miraculous properties. Woj Zurek invented the term "decoherence" which he attributes to environmental factors in order to account for a set of properties that are normally associated with mind and intelligence.

The mechanistic interpretation of all natural phenomena goes back to antiquity. The modern trend is often attributed to Pierre-Simon Laplace (d. 1827) and his statement, "if at one time we knew the position and motion of all the particles in the universe, then we could calculate their behavior at any other time in the past or the future."

Taken to its logical conclusion the Laplace concept means the whole future of the universe and all things therein, down to the very finest of details including our thoughts and our dreams, are completely pre-determined by the past. It also means we have no control over anything we say, do, or think.

For many years now, this materialist-determinist philosophy has shaped attitudes in the Western world. The concept even demands that criminals are not held responsible for their actions, they do as they do because they cannot do otherwise. It follows that to inflict serious punishment upon criminals is as inhuman as the crimes they commit. But surely a determinist would have to argue that criminals are punished because the society in which they live cannot do otherwise, and not because of any free will choice.

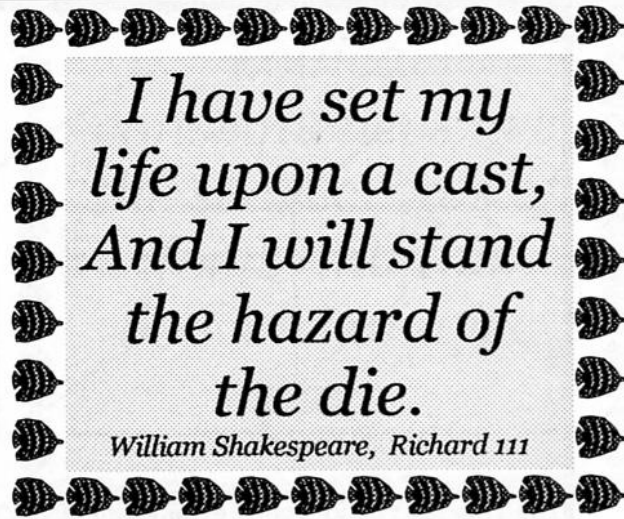
For those who carry the materialist-determinist logic through to its end point, meaning, value, purpose, and any such entity as a "Universal Intelligence" are but the fantasies of deluded minds. Thus their world is a clockwork universe in

which hope has no meaning and from which there is no escape. Such considerations led French philosophers and authors like Albert Camus and Jean-Paul Sartre to postulate the philosophy of the absurd, from which arose the view that life itself is not only absurd but an obscene joke.

In some ways, this way of thinking is the logical outcome of applying the methodology of empirical science to areas of human activity in which it is simply not applicable. As it was proposed by David Hume (d.1776), the scientific method requires that something makes sense when and only when its truth can be demonstrated by appropriate empirical testing—otherwise it is nonsense, “fit only to be committed to the flames.” This attitude is responsible for the fantastic technical progress of recent centuries—but it ignores as irrelevancies such things as beauty, compassion, love, mercy, art, music, ethics, religion—all those attributes and activities that elevate mankind above his animal heritage.

“God exists.” By the method of Hume, this thesis is an untestable hypothesis, so is nonsense, fit only for the flames. But note that its antithesis, “God does not exist” is also an untestable hypothesis and therefore nonsense. This is the foolishness that arises when we mechanistically apply a methodology to a subject for which it has no reasonable application.

Quite remarkably, from the early part of the twentieth century, researchers in quantum physics have been discovering many empirically demonstrable phenomena that do not fit the materialist-determinist interpretation of reality. Factually, so many such misfits have now been unraveled that scientific materialism and determinism must be classified as being



*I have set my
life upon a cast,
And I will stand
the hazard of
the die.*

William Shakespeare, Richard 111

hopelessly naïve. In their own defense, materialists dismissed these findings as being confined to the sub-atomic world and irrelevant to the “real world.” But that defense, too, has fallen with demonstrations of quantum phenomena that have now been shown to occur at atomic and molecular levels that must be included as the “real world.”

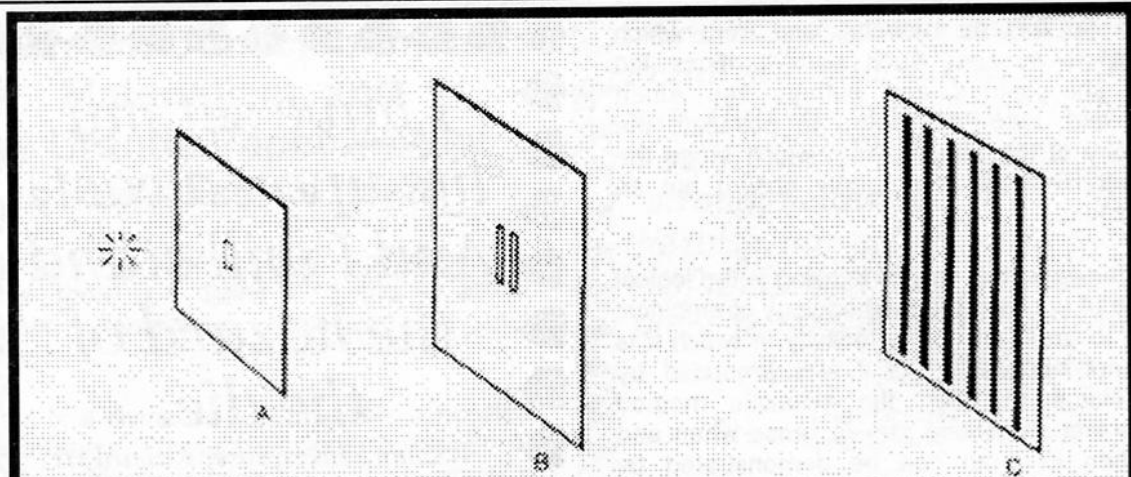
One of the early postulates was Heisenberg's Uncertainty Principle according to which it is impossible to know both the exact position and speed of any particle at the same moment of time. In fact, the more we can define one of these, the less we can know about the other.

Heisenberg's Uncertainty Principle should have shattered Laplace's dictum that if we knew the position and motion of all the particles in the universe, the whole of the future could be calculated. A general ignorance of physics and a “not wanting to know” attitude among a materialist-minded population ensured that it did not. And as it turned out, not even Heisenberg guessed how truly strange his principle would eventually be shown to be.

For our purposes it will be necessary to know a little about why some physicists have become interested in the problem of consciousness. First, something about light. In 1803, Thomas Young carried out his famous two-slit experiment that convinced physicists of the wave nature of light. By arranging for a light beam to pass through two close-together slits in an opaque screen, Young showed that when the light beam was focused onto a second screen, a pattern of light and dark bands appeared. He interpreted these as being due to light waves interfering with one another—just as waves from two sources traveling in a pond of water interfere with one another so that

*‘Contrariwise,’
continued Tweedledee,
‘if it was so, it might
be; and if it were so, it
would be: but as it
isn’t, it ain’t. That’s
logic.’*

Lewis Carroll in Through the Looking Glass”



The Thomas Young type of experiment of 1803. Light from the light source (far left) passed through a small hole (A) then two narrow, parallel slits (B) to shine on large screen (C) to produce a series of light and dark bars that Young interpreted in terms of waves interfering with one another as when waves from separate sources converge in a pond of water.

their crests add together to give a bigger wave and their troughs add together to give a deeper trough to the wave pattern, or when a crest from one source meets a trough from another source, they cancel one another.

This concept of light as being uniquely a wave phenomena lasted for a hundred years until shattered by Albert Einstein when he interpreted the photo-electric effect—the same kind of effect that we use with solar panels to convert sunshine to electricity—as being evidence for light occurring in discrete particle-like packets each with its own “quantum” of light energy and now known as “photons.” And so arose the puzzle of the century—light is a wave and particle at the same time. How can that be?

As a point of interest, the puzzle of the dual nature of light has never really been resolved—we have just learned to live with it. It was given a name by Neils Bohr, he called it “complementarity,” and the materialists were happy to announce that Bohr had solved the problem though he had really only given it a name.

Young's two slit work was extended, and the puzzle deepened, in 1927 by Davisson and Germer at the Bell Laboratories but using a beam of electrons. Since our eyes do not see electrons, Davisson used a screen constructed from a very large number of tiny Geiger tubes that register a hit on a counter when struck by an electron. With just one of the slits open, there was enough scatter of the electrons during their passage so that every Geiger tube in the screen managed to

score a hit. But with both screens open a strange thing happened. Not only did Davisson get an interference pattern similar to that obtained by Young with a light beam—an alternating barred pattern indicative of waves—but there were whole columns of tubes that did not score any hits, even though they had done so when only a single slit was open.

Because of advances in technology over the more than one hundred year interval, Davisson and Germer could perform experiments that were not even remotely possible for Young. They could cut back the rate at which electrons were being fired at a screen to less than one per minute. Hence, there is no obvious way in which successive electrons fired at the screen could interfere with one another. But left for a long period of time, this system also produced a barred interference pattern!!

The startling conclusion!! With both slits open single electrons were going through both slits at the same time—and interfering with themselves.

This conclusion has been confirmed over and over again, not only for electrons but also for photons of light and even for atoms. For light, it is also confirmed when, instead of slits, a beam splitter is used.

One form of beam splitter is actually a mirror with holes so that any photon impinging on its surface has a fifty percent chance of passing through a hole or being reflected by the mirror. Given these alternative pathways in experiments designed to show “which way”, the single photon

will take both paths.

As more and more of this type of work was performed, many experimenters gained the impression that their own minds were part of the system under study. And so the idea arose that the particle/wave under study remained in a "superposed" state in which it retained both particle and wave properties until forced to reveal one of the alternatives to a conscious observer. If the experimenter set up to distinguish a wave, that was what was seen, but if set up to detect a particle, that, too, was what was seen. This concept was much ridiculed as God-playing by many materialists.

This state of superpositioning was found to be general, and not confined to just wave or particle phenomena. Electrons can be separated into classes that can be considered to have up or down and left or right spin², and light can be vertically or horizontally polarized. These states can also exist in "twin" pairs, so that if one of a pair of "entwined" electrons is forced to reveal a spin state, its twin must take the opposite state.

One of the greatest of all time among physicists, Albert Einstein, always hated the notion that, at the quantum level, probability rather than certainty holds center stage. Einstein believed firmly in the cause-effect deterministic relationships of classical physics that appear to be so reliable in the macro-world. For him, probability at the quantum level was a measure of incompleteness of the theory. When its deficiencies were corrected, Einstein believed the probabilities would disappear. So firmly held was this belief that he spent a considerable period of his life in devising thought experiments to disprove quantum theory.

One of the thought experiments devised by Einstein and two associates, Podolsky and

*Logical
consequences are
the scarecrows of
fools and the
beacons of wise
men.*

Thomas Huxley

Rosen, saw the superpositioning proposal for "intertwined" or "correlated" electrons as a means to discredit the theory. If one of a pair of electrons was shown to have say, "up" spin then, automatically, its super-positioned partner must display "down" spin, regardless of whether they were at opposite sides of the universe. Classical physics requires some kind of force operating between the two particles for this to occur and relativity theory requires that no signal should be transmitted at speeds greater than the speed of light. For many years, Einstein appeared to be right. But eventually improved technology provided the means by which the Einstein, Podolsky, Rosen (E-P-R) proposal could be tested experimentally.

Although preceded by several experiments of a statistical nature that came out in favor of quantum theory, one devised by Alain Aspect and associates in France was the first to produce truly convincing results. It was performed with correlated photons, twin photons that are emitted in opposite directions from radioactive calcium.

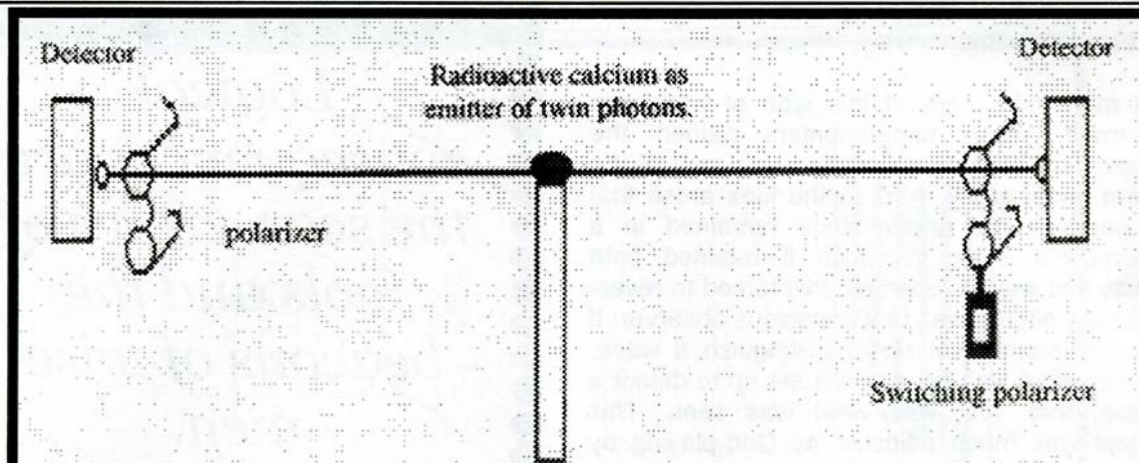
Aspect placed polarizers in front of the detectors for each photon beam, including a switching device in front of one that changed the angle of polarization every 1/10 billionth of a second. This time interval was too short for any signal travelling at the speed of light to pass between the detectors. (see diagram next page)

The result from Aspect's experiment was that whatever happened to the first photon to arrive at its detector was reflected by its twin—thus confirming quantum theory expectations and refuting the Einstein, Podolsky, Rosen objections.

The distance between the detection systems in Aspect's laboratory experiment was not great but

*The world is
everything that
is the case.*

Ludwig Wittgenstein



The Aspect Experiment. Radioactive calcium emits twin pairs of correlated photons in opposite directions. They are passed through polarizers prior to their polarization being measured. The polarizer on the right has a switching device that changes the angle of polarization every one ten billionth of a second. This time interval is too small for any signal traveling at the speed of light to cover the distance between the measuring devices.

The experiment showed that even though no signal traveling at light speed or less could pass between the detectors, whatever happened to the photon arriving at the right detector determined the fate of its twin at the left detector.

this same experiment has since been confirmed by workers in Switzerland who used the fiber optic cable system connecting two villages that are separated by a large mountain.

An important result of this work was the demonstration of "non-local" effects, meaning that the entwined photons remain entwined and react to one another even though separated by a distance greater than can be traversed by any signal travelling at the speed of light. Quantum physicists believe that such non-local effects are independent of time and space and would occur simultaneously even if the photons were at opposite ends of the universe—a distance equivalent to about twenty billion light years or more.

The work initiated by Aspect has been confirmed and extended in experiments using correlated properties other than polarization of light. Rarity and Tapster, for example, used momentum as the correlated property, this being the one originally suggested by Einstein et al.

A question many ask is whether there is some kind of conscious agency operative throughout the universe that is being revealed to us at the quantum level.

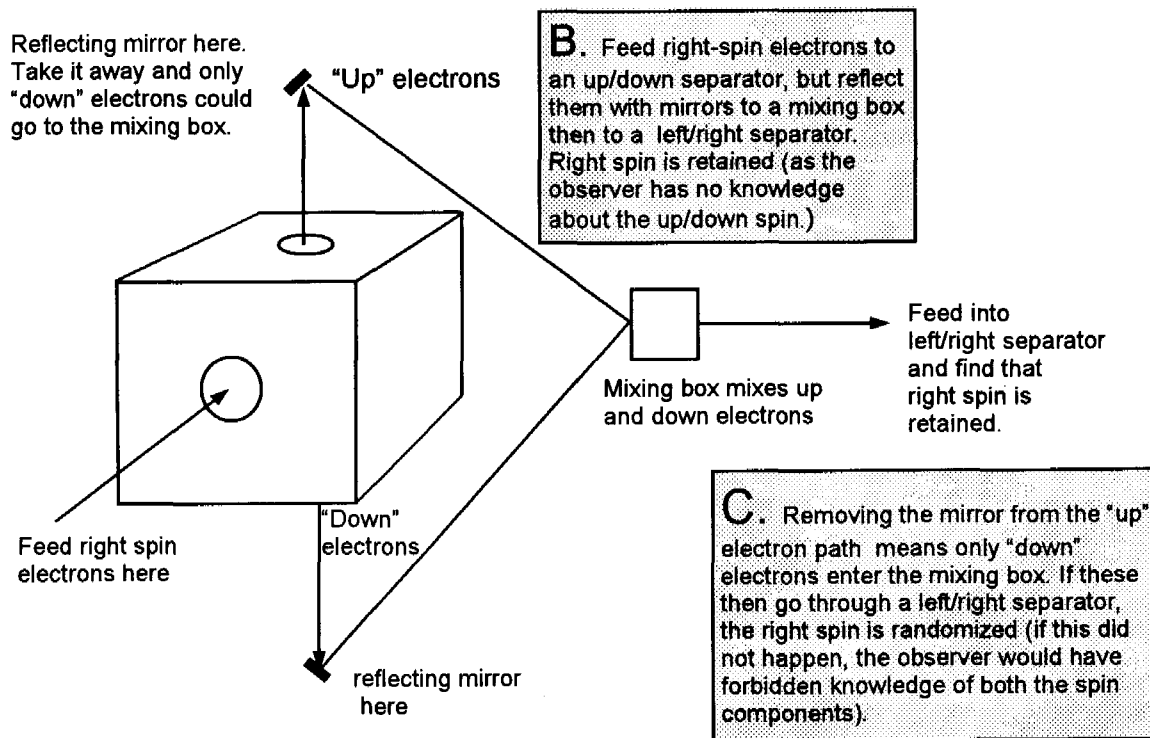
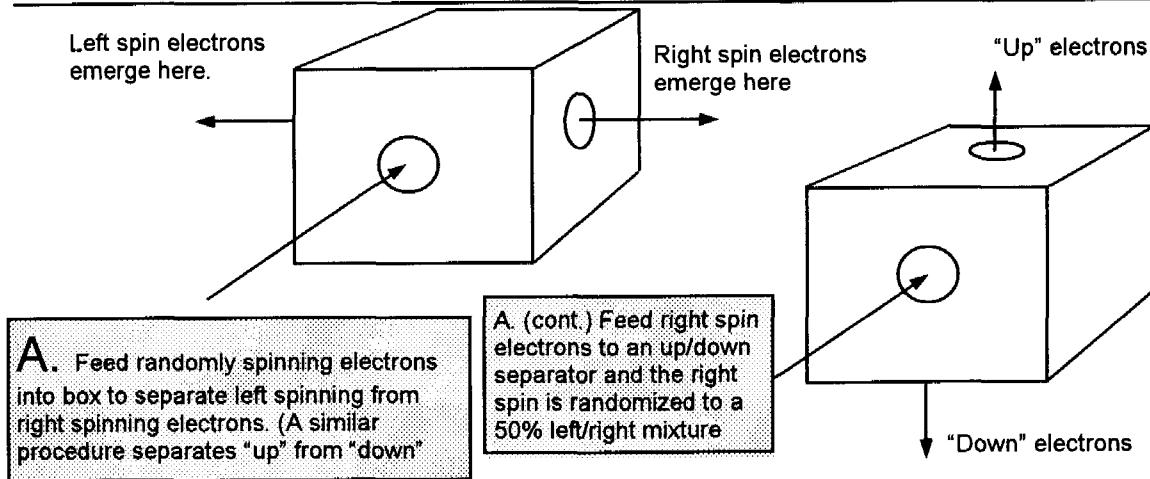
An impressive example of how some external "Universal Intelligence" appears to participate and even regulate what the experimenter is permitted to know is illustrated in work done using the left or

right component of the spin of an electron and an up or down component of electron spin². Instruments are available to separate left spinning from right spinning electrons and up spinning from down spinning. So if the right spin group is separated, is it then possible to carry out another separation to get right spinning electrons with only an up or only a down spin component? (see illustration next page)

The answer to this question was no. Apparently the 'rule' is that we are permitted to know about one component of spin only. So if we know an electron has right spin we are not permitted to know anything about its up or down components.

A valid question arises, "Is it the effect of apparatus that separates the up and down spin that messes up the left/right components and nothing to do with an intelligence from 'out there' enforcing its rules?"

This question was answered in an ingenious way (see Part B). The experimenter separated right spinning electrons then fed these through an apparatus to separate up from down spin—but he did not look to see what the result was. Instead he fed both streams back into a mixing box so that he lost his potential knowledge about the up/down spin component. From the mixing box the electrons again went to the left/right separator. The result was that the right spin was completely retained.



"A" illustrates the separation of either left/right or up/down spin components. If we take either the left or right spin electrons and pass them through the up/down separator, we lose our information about left/right spin. Similarly if we pass up or down spin electrons through a left/right separator, electrons in either the left or right stream will be found to have randomized the up/down component. **CONCLUSION:** It appears that having knowledge of both spin components simultaneously may be forbidden to the observer.

In "B," we take right spin electrons, feed them through an up/down separator, but reflect the streams back into a mixing box thus losing any information on up/down spin. If the electrons from the mixing box are then passed through a left/right separator they are found to retain 100% right spin.

However blocking the path of the "up" stream electrons so these do not enter the mixing box, gives only "down" electrons in the mixing box ("C"). But considering what happened in "B" there is no obvious reason that these should have other than right spin. However, after passing them through our left/right separator, a randomized mix of left/right spin electrons was obtained—which is consistent with the hypothesis that knowledge of both kinds of spin simultaneously is forbidden to the observer. (reference: David Z. Albert, *Scientific American* 270 (5) 32 (1994))

QUESTION: "Who or what does the "forbidding"?"

To extend these results, the mirror reflecting the up spinning electrons so as they entered the mixing box was removed. Otherwise the experiment was identical with Part B. But since only "down" electrons went to the mixing box, the experimenter appears to have knowledge of both the right and the down components of spin—for why would simply deflecting the up electrons have any physical effect that would cause randomization of the right spin? (see Part C). However it did! When these electrons were passed through the right from left separator, the left/right spin was completely randomized!!

It is well worth while pondering upon these results and making sure they are well understood. The apparatus used was a constant throughout. The only possible interpretation appears to be concerned with what the observer is allowed to know and it is difficult to see how anything other than an intelligence 'out there somewhere' applied the rule prohibiting simultaneous knowledge of both up/down and left/right spin attributes.

In recent years, quantum effects have graduated to the "real world" in experiments not only with work with sodium atoms but also with what are called Bose-Einstein condensates (BEC's). Proposed early in the twentieth century, these BEC's were expected to occur when gases condensed to a solid state at extremely low temperatures and in such a way that they formed a giant molecule with its millions of atoms all in a single state of super-positioning. Only very recently has it been technically possible to achieve the very low temperature conditions in which BEC's will form. In one reported experiment two such condensates, both large enough to be visible to the naked eye, were brought together in a way that permitted their wave components to form an interference pattern with one another.

As long as our brain is a mystery, the universe, the reflection of the structure of the brain, will also be a mystery.
Santiago Cajal

There may always be another reality to make fiction of the truth we think we've arrived at.
Christopher Fry

Finally and apparently irrefutably, though mysteries remain, the quantum world and the "real" world have been shown to be components of one and the same reality.

Science was a primary catalyst that led the world to embrace Laplace's concept of the mechanical universe in which all things are predetermined through cause-effect relationships, the logical extension of which meant that we live meaningless lives on a meaningless planet doomed to eventual extermination in a universe also ultimately doomed.

Quantum theory collapsed all that. It states there is no certainty, only probability. It therefore leaves room for choice, for free will, for a God who cares. It proves none of these things, simply leaves the subject open. And although it cannot "prove" the existence of a "Universal Intelligence," it can produce evidence that is consistent with the concept—and impossible to refute.

What do the Urantia Papers have to say that might help us to understand mind and consciousness? Dispersed throughout its pages, it describes a hierarchical structure with the mind of the Infinite Spirit at the apex.

We are told that consciousness and self-conscious are, to some extent, properties of mind. However, subjective self-consciousness derives mainly from personality which is a direct gift from the Universal Father. What we normally think of simply as mind is actually a complex. It is in partnership with our personality which adds its own inherent properties to the partnership. Our minds also interact with divine spirit, directly with the indwelling spirit of the Father, and also with

the Spirit of Truth representing the combined spirits of the Father and Creative Son.

Another aspect of mind is non-teachable or mechanical mind. It is the "mind" of primitive creatures and comes under the direction of the Master Physical Controllers—who may also be responsible for supervising the quantum rules?

When the Papers were received in the 1920-35 period only a handful of physicists had any real knowledge of the conflict between the classical materialist-determinist view of reality and the probabilistic view held, and later confirmed experimentally, by quantum theorists. So what do the Papers say?

"These three Absolutes of potentiality must be the presences abroad in the universe which render it impossible for physicists to predict with certainty." (55/6)

"The agencies of the Third Source and Center are the levers of intelligence which motivate the material level and inject spontaneity into the mechanism of the physical creation." (101)

"Since mind co-ordinates the universe, fixity of mechanisms is nonexistent. The phenomenon of progressive evolution associated with cosmic self-maintenance is universal. The evolutionary capacity of the universe is inexhaustible in the infinity of spontaneity." (482)

"The finite universe of matter would eventually become uniform and deterministic but for the combined presence of mind and spirit. The influence of the cosmic mind constantly injects spontaneity into even the material worlds." (2078)

From which it may be discerned that whoever wrote the Urantia Papers was fully aware of these fundamentals long before science and its empirical evidence commenced its revelation of

The remarkable thing about the human mind is its range of limitations.
Celia Green

We know the human brain is a device to keep the ears from grating on one another.

Peter de Vries

experimentally demonstrable facts.

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3. Yam, Philip, "Bringing Schrodinger's Cat to Life" Scientific American 276 (6) 104 (1997)
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[addendum: An analogy that may assist our comprehension of the mind problem is to think of cosmic mind as a 'field,' (similar to the electromagnetic fields that can be made visible with iron filings). The cosmic mind field permeates the whole universe and, like an electromagnetic field, it can be manipulated. It is the Universe Mother-Spirit who manipulates the interaction of cosmic mind with the neuro-anatomy of our brains in ways that permit us to think and to experience self-consciousness and God-consciousness.]

Imagine!

Imagine another planet on which life evolves. Little bits of self-replicating material (equivalent to our genes) encase themselves through natural selection in a particular armor that exhibits behavioral flexibility. One species in particular—coincidentally a brainy, two-legged organism—becomes capable of exceptional feats like communicating with subtlety, creating artistic masterpieces, watching TV, playing computer games, and so on.

These organisms have another characteristic—they lack totally in consciousness, sentience, awareness. It isn't like anything to be like one of them. And yes, fire burns their hands and they are designed to pull them away to avoid damage. But they do not feel pain—or happiness, or anything.

They look and act just like us except everything is without passion or pride. They are just robots with an unusually good skin.

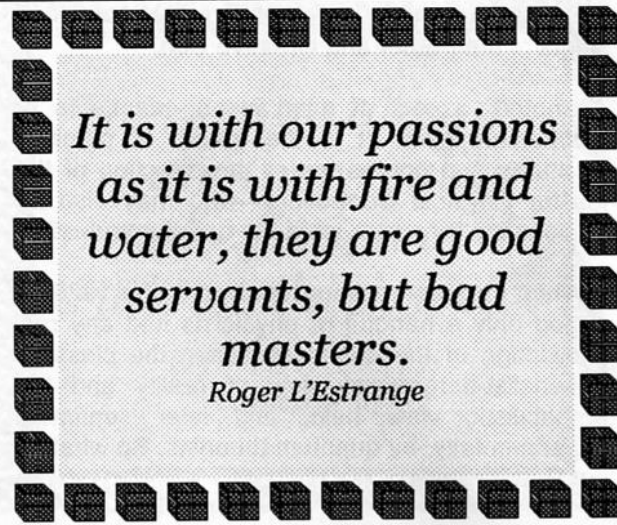
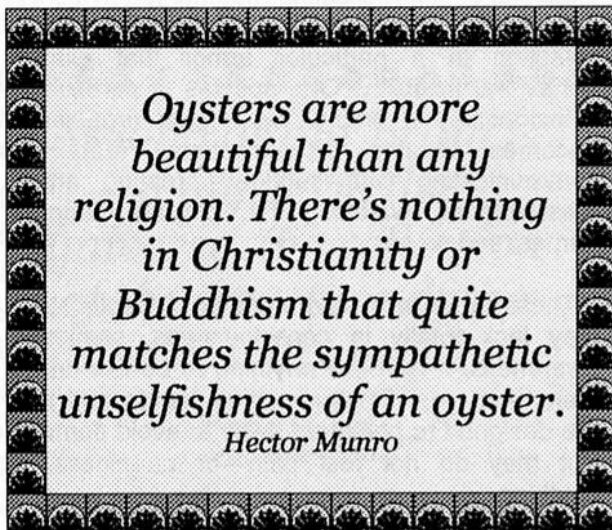
Such a world lacks those things that many of us believe make life meaningful—devoted love, allegiance, our triumphs and failures, the thrill of accomplishment, etc. Worse, their world is totally lacking in a sense of moral meaning.

These imaginary organisms of an imaginary world are really replicas of what many behavioral scientists assert us to be—machines that do as they do because they cannot do otherwise.

"Ask yourself this question," says the author, "Is there anything immoral about unplugging your computer? If not, how could there be anything immoral about 'unplugging' your neighbor by some convenient means if he/she is just an insensate organism and happens to be a nuisance to you for some reason?"

This is the kind of world we would live in if words like right or wrong had no meaning. The strangest thing about this imaginary world is that it is exactly the kind of world we would expect ours to become if it had evolved along a pathway in which consciousness and awareness were functionless epiphenomena and morality, goodness, and altruism were mental aberrations that have no effective function in real behavioral responses—as is claimed by so many behavioral scientists.

Taking our imagining one step further, why would altruism evolve or exist anywhere in any universe if no force or power of any kind pre-existed that would somehow foster its eventual appearance? Supposedly machines



like us do as we do because we cannot do otherwise. What then drove robots such as us to 'imagine' all these things that have no reality. What could be the source of such imaginings?

This little story is from Robert Wright's book entitled "Non-zero. The Logic of Human destiny," previously reviewed in Innerface. It, too, challenges the rationality of the materialists' meaningless and purposeless creation from the nothingness.

While it remains true that certainty evades us, it also remains true that our uncertainty is blessed with the possibility of free will—a possibility that makes sense only when accompanied by faith in a loving and thinking Creator—God.

God—the Universal Father.

(condensed as a study aid from Urantia Papers 1-5)

"Be you perfect even as I am perfect." This magnificent universal injunction—to strive for the attainment of the perfection of divinity—is both the first duty and must be the highest ambition of all God's struggling mortal children.

Although mortal beings can hardly hope to be perfect in the infinite sense, it is entirely possible for them, starting out as they do, to attain the supernal and divine goal that the infinite God has set for mankind—to seek to attain that level of spiritual perfection revealed by Jesus of Nazareth during his mortal life on Earth.

And that is the true meaning of that divine command, "Be you perfect."

The Universal Father

First and last—eternally—the infinite God is a Father. God is a Father in the highest possible sense of that term. He is eternally motivated by the perfect idealism of divine love and a tender nature that finds its strongest expression and greatest satisfaction in loving and being loved.

The First Father is universal spirit, eternal truth, infinite reality, and father personality—a transcendent reality. But God is even more. He is a saving person and a loving Father to all who enjoy spiritual peace on Earth, and who crave to experience personality survival in death.

Selflessness is inherent in parental love. God loves not like a father but as a father.

The existence of God is utterly beyond all possibility of demonstration, except for the God-consciousness of the human mind and the presence of the God-Spirit that indwells the mortal intellect and is bestowed as the free gift of the Universal Father. It is not there by right of possession—but it is designed to be so for all those who choose to survive the mortal existence.

The Personality of God

The Universal Father is the acme of divine personality; he is the origin and destiny of all personality; he is infinite personality. But although God is much more than a personality as it is understood by man, we equally well know he cannot be anything less than holy, just and great, an eternal, infinite, true, beautiful, loving, and good personality.

Only through a personality approach can we begin to comprehend the unity of God. To deny

*Strange fits of passion
have I known:
And I will dare to tell,
But in the lover's ear
alone,
What once to me befell.
William Wordsworth*

*The issues are the same.
We wanted peace on
earth, love, and
understanding between
everyone around the
world. We have learned
that change comes
slowly.*

Paul McCartney

the personality of the First Source and Center leaves only the choice between two philosophical dilemmas—materialism or pantheism.

God is spirit—spirit personality; man is also spirit—potential spirit personality. Jesus of Nazareth attained the full realization of man's spirit potential. Therefore his life of achieving the Father's will becomes man's most real and ideal revelation of the personality of God.

The God-Spirit-Within

There sojourns within each mortal being a fragment of God, a part and parcel of divinity, the Spirit of God that indwells each individual. And the presence of this indwelling Spirit of God is evidenced by:

1. The intellectual capacity for knowing God—God-consciousness.
2. The spiritual urge to find God.
3. The personality craving to be like God—the whole-hearted desire to do the Father's will.

When the mind believes God and the soul knows God and when, with the fostering of the indwelling Spirit, they all desire God, then is survival of the individual assured.

The material self has personality and identity, temporal identity. The pre-personal indwelling God-Spirit also has identity, eternal identity. Together, the material personality and the spirit pre-personality are capable of so uniting their creative attributes so as to bring into existence the surviving entity—the immortal soul.

The Nature of God

The nature of God can be best understood by the revelation of the Father that Jesus of

Nazareth unfolded in his manifold teachings and in his superb life in the flesh.

The divine nature can also be better understood by mankind if individuals regard themselves as children of God—and look up to the Creator as a true and spiritual Father.

God's primal perfection consists in the inherent perfection of the goodness of his divine nature. And God's attributes of love, truth, beauty, and goodness are definitive of the meaning of all such terms.

The creature's need is wholly sufficient to ensure the full flow of the Father's tender mercies and saving grace.

The Love of God

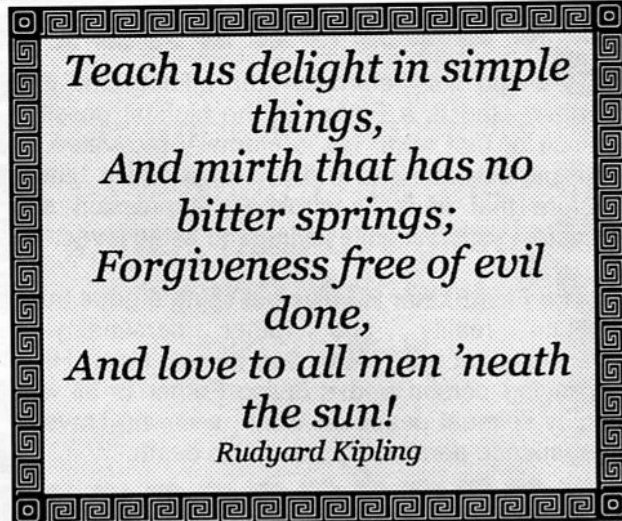
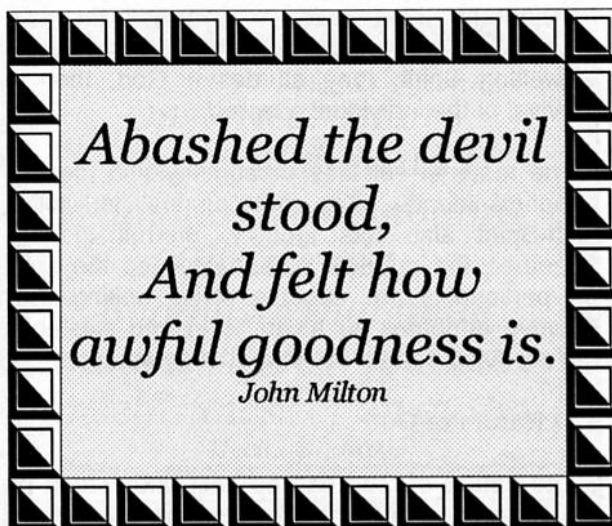
The greatest evidence of the goodness of God and the supreme reason for loving him is the indwelling of his Spirit—the Spirit that so patiently awaits the hour when you both shall, eternally, become as one.

When man loses sight of the love of a personal God, the kingdom of God becomes merely the kingdom of good. Love is the dominant characteristic of all God's personal dealings with his creatures.

It is the indwelling Spirit of God that individualizes the love of God to each human soul. And man's nearest and dearest approach to God is by and through love—for God is love.

The Goodness of God

In the physical universe we may see divine beauty, in the intellectual world we may discern



eternal truth, but the goodness of God is found only in the spiritual world of personal religious experience.

In its true essence, religion is a faith trust in the goodness of God.

In philosophy, God could be great and absolute, somehow even intelligent and personal, but in religion God must also be moral, he must be good. Man may fear a great God, but he loves and trust only a good God. Therefore, to be lovable, God must be good.

This goodness of God is part of the personality of God. Its full revelation appears only in the personal religious experience of the believing children of God. The entire mortal concept of God is transcendentally illuminated by the revelatory life of Jesus of Nazareth.

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.

God is never wrathful, vengeful, or angry. It is true that wisdom does often restrain his love, while justice conditions his rejected mercy. His love of righteousness cannot help being exhibited as equal hatred for sin. The Father is not an inconsistent personality; the divine unity is perfect.

Divine Truth and Beauty

Truth is beautiful because it is both replete and

symmetrical. When man searches for truth, he pursues the divinely real.

Divine truth is best known by its spiritual flavor.

Truth is coherent, beauty attractive, goodness stabilizing.

The Attributes of God

Within the bounds of that which is consistent with the divine nature, it is literally true, with God all things are possible.

God is all and in all. But even that is not all of God.

The creature not only exists in God, but God also lives in the creature—and in wrongdoing we torment the indwelling Spirit of God for it needs must go through the consequences of our evil thinking with the human mind of its own incarceration.

To you, the creature, many of the acts of the all powerful Creator seem to be heartless and cruel. But this is not true. God's doings are all purposeful, intelligent, wise, kind, and eternally considerate of the best good, not always of the individual, but for the welfare and best good of all concerned from the lowest to the highest. But many things do occur on the evolutionary worlds that are not the personal doings of the Universal Father.

God's Universal Knowledge

God knows all things. The divine mind is conscious of, and conversant with, the thought of all creation. His knowledge of events is universal and perfect.

*Sweet are the uses of adversity,
Which like the toad, ugly and
venomous,
Wears yet a precious jewel in his
head;
And this our life, exempt from
public haunt,
Finds tongues in trees, books in the
running brooks,
Sermons in stones, and good in
everything.
William Shakespeare*

Selflessness.

*To give and not to count the
cost;*

*To fight and not to heed the
wounds;*

To toil and not to seek for rest;

*To labor and not ask for any
reward*

*Save that of knowing that we
do Thy will.*

St. Ignatius Loyola

The Father's Primacy

The infinite and eternal Ruler of the universes is power, form, energy, process, pattern, principle, presence, and idealized reality. But he is more. He is personal. And he exercises a sovereign will, experiences self-consciousness of divinity, executes the mandates of a creative mind, pursues the satisfaction of the realization of an eternal purpose, and manifests a Father's love and affection for his universe children.

God's Supreme Rule

In the hearts of men the Universal Father may not always have his way; but in the conduct and destiny of a planet the divine plan prevails; the eternal purpose of wisdom and love always triumphs.

God's Relation to the Universe

If God should retire as the upholder of all creation, there would immediately occur a universal collapse. Except for God, there would be no such thing as reality.

God's Relation to the Individual

The Father desires all his creatures to be in personal communion with him. Therefore settle in your philosophy now: God is approachable; the way is open.

Likewise is man's final destiny assured when individuals become as one with their indwelling God-Spirit thereby proclaiming to the universe that such an ascender has made an irrevocable decision to forever live the Father's will.

The Presence of God

The divine presence cannot be discovered anywhere more certainly than in your attempted communion with the indwelling God-Spirit. What a mistake to dream of a God far off in the skies when the Universal Father lives within your mind.

As the soul of joint mind and God-Spirit creation becomes more existent, there also evolves a new phase of soul consciousness which is increasingly capable both of experiencing the presence and recognizing the spirit leadings of the indwelling Spirit-of-God.

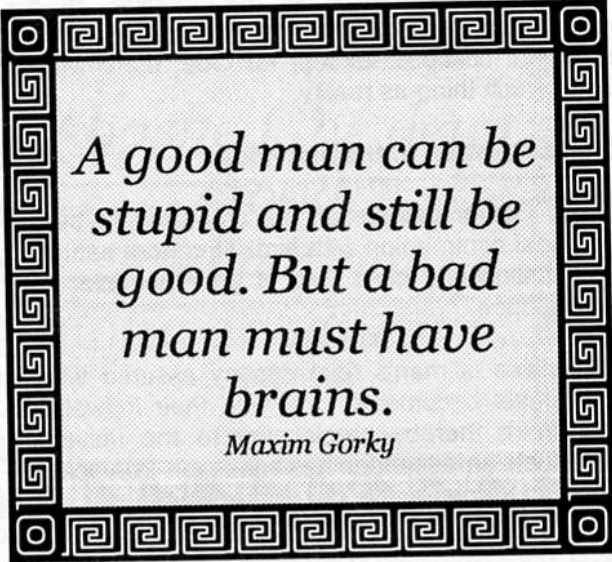
God in Religion

It requires revelation to show that the First Cause of Science and the self-existent Unity of Philosophy are the God of religion, full of mercy, goodness, and love and pledged to effect the eternal survival of his children on Earth.

God is not only the determiner of destiny—he is our destiny.

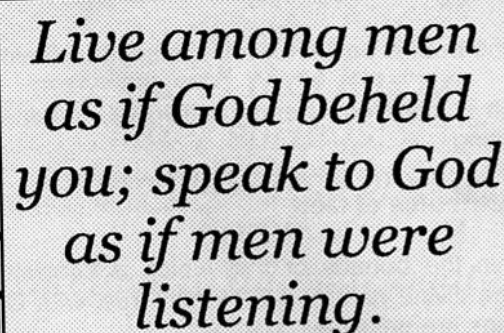
Our Consciousness of God

God-consciousness is experienced in three stages—first in mind consciousness, the comprehension of the idea of God; second in soul consciousness, the realization of the ideal of God; then last dawns spirit-consciousness, the realization of the spirit reality of God. By unification of these three factors there dawns the realization of the personality of God. In achieving this unification man can thrive in the personal experience of divine companionship and in the spiritual satisfactions of true worship.



*A good man can be
stupid and still be
good. But a bad
man must have
brains.*

Maxim Gorky



*Live among men
as if God beheld
you; speak to God
as if men were
listening.*

Seneca

The God of Personality

All personality, from the lowest mortal creature to the highest creator dignitary of divine status, is centered completely in the Universal Father.

God, the Father, is the bestower and the conservator of every personality. Likewise the Father is the destiny of all those finite personalities who choose to do the divine will, those who love God and long to be like him.

God is personally conscious of, and in personal touch with, all personalities of all levels of self-conscious existence—and this consciousness is independent of the mission of the God-Spirit-Within.

"The nature of God can best be understood by the revelation of the Father which Jesus of Nazareth unfolded in his manifold teachings and in his superb mortal life in the flesh. The divine nature can also be better understood if individuals regard themselves as children of God and look up to the Paradise Creator as their true spiritual Father."

Sin—should we take it seriously?

"Sin is the deliberate transgression of the divine will."

For thousands upon thousands of years, the 'fix' for having angered the Gods was to offer a sacrifice—often the blood of some poor animal. It is still happening—which might cause one to wonder concerning the nature of Gods that would trade forgiveness for a shot of animal blood.

Christians did away with this animal blood business by having their God accept the blood of his only Son as a fair trade!

The Urantia revelators have abandoned such barbarity, substituting the concept that God forgives in direct proportion to the sincerity of our asking. They also provide a spiritually meaningful concept of sin as simply being, "deliberate transgression of the divine will."

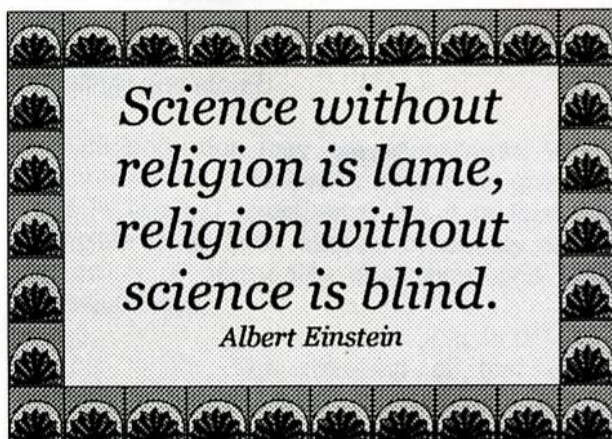
The problem we might have with this is that the more we study the revelation and the more we understand its meanings and values, the greater becomes the call for our commitment: "Your mission to the world is founded on the fact that I lived a God revealing life among you; and it shall consist of the life which you will live among men—the actual living experience of loving men and serving them, even as I have loved and served you."

These words were spoken by Jesus to his immediate followers—the men and women who were at his side day after day, those who knew him intimately, and whom he also knew intimately. The equivalent for us is our family and our closest friends, for such is the environment in which Jesus meant us to live, "de imitatione Christi," to live as Jesus lived.

Next to ignoring Jesus' call, the most serious error we could make is to interpret it as meaning that we are required to live as he did only when we are in the public eye.

Assuming we are serious about the revelation, is there any way that we can avoid responding to Jesus' call as being the will of God for us? And if we do justify ignoring it, is there any way that we can avoid facing up to the fact that in doing so, we transgress God's will for us—hence we sin?

Some readers see the statement "Now mistake



Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house.
Matthew 5

not, my Father will ever respond to the faintest flicker of faith," as an escape clause. But put back into context, the statement also says: "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."

So yes, if we take the revelation seriously then we do need to take sin seriously.

Is God a mathematician?

The term relativity is used on 13 occasions in The Urantia Book. Only two of them may possibly refer to a physical theory, Einstein's theories of special and general relativity. Both are in the form of warnings, one stating "do not permit the concept of relativity so to mislead you that you fail to recognize the co-ordination of the universe under the guidance of the cosmic mind, and its stabilized control by the energy and spirit of the Supreme," and "Let not your dabblings with the faintly glimpsed findings of relativity disturb your concepts of the eternity and infinity of God."

These comments have caused some readers to dismiss Einstein's marvelous theories as being of no significance. But a careful reading of the text in which the word, relativity, occurs in the book does not support that view. And recently, the General Theory of Relativity has been shown to be the most accurate known to man.

Many of our foremost physicists and mathematicians have expressed their amazement that mathematics, a discipline that commenced because of the needs of early mankind to keep records of "how much," can creatively generate descriptive and predictive concepts that reveal the deepest of secrets about how our universe operates.

When Einstein commenced a serious

development of his general theory, he was not motivated by the need to account for the planet Mercury's elliptical orbit, nor whether light paths are bent by gravity, nor the slowing of clocks or the shortening of rulers, etc. The problem that bugged him was that the amazingly accurate theory of gravity as proposed by Newton implied "action at a distance"—meaning two things could influence one another even though they were in no way connected. Einstein could not believe that. For that matter neither could Newton—but Newton's gravity theory worked so well that its irrationality was simply ignored.

Einstein went looking for alternatives, a search that led him into unfamiliar and obscure mathematical fields in geometry and topology. There he had to turn to friends to teach him what he needed to know. Finally he got there.

Almost everyone knows and many understand $E=MC^2$. It is both simple and elegant and high school students can use it. Not so for the General Theory. It is short, sharp, remarkable and can be used only by those having advanced mathematical skills. One version is:

$$R_{ab} - 1/2Rg_{ab} = -8\pi GT_{ab}$$

The left hand side of the equation refers to space-time curvature, the right hand side to mass-density. How could such a tiny equation

give rise to predictions about such gigantic cosmological processes as those for which Taylor and Hulse received the Noble prize in 1993?

In 1974 this pair commenced to observe the variations in the pulsing of signals emanating from two neutron stars that were orbiting around one another. And they were able to check their observations against what is predicted by Einstein's General Relativity. Over a 25-year period, they found a quite extraordinary overall agreement between Einstein's theory and their observations that, in the timing of the signals, amounted to a precision of one part in 10^{14} —that is one part in one hundred million million!!

This same system also provided the first hard evidence for the existence of the gravitational waves predicted by Einstein's General Relativity about 80 years earlier—and for which direct evidence is now to hand, though still in need of independent confirmation.

But this is only a small example of the amazing power of mathematics to unravel the wonders of creation. So is it an accident that almost surrealistic forms of mathematics are the basis of the laws used by the First Source and Center to provide us with a universe friendly to life—one in which you and I live, move, and have our very being?

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