

Six-O-Six

Editor's Notebook

A mixture of stories have highlighted our recent weeks at Six-O-Six.

After twenty-five years, a mother-daughter reunion. Each of them was heavily reliant on the 'co-ordinator' who aligned their thinking and their expectations, reasoned their associated elation and grief.

The nobility of reward was shared in its various ways.

There has also been a family at war. Business disagreements have spilled over into personal issues, distancing children, and therefore grandchildren. Unexpectedly, a business associate and URANTIA Book reader was asked to 'listen' to the patriarch.

Tough practical advice, unrelated directly to the book, was offered. The art of self-respect was engendered in fiery discussion.

And a good friend and URANTIA Book reader received a warning to slow down by way of a heart attack. For high pressure jobs check the Concordex under headings such as anxiety, strife, rest, and relaxation.

Nice to know our book is superbly relevant as usual. Not to mention the love bestowed for a speedy recovery.

Then there are the group meetings, a natural part of life it seems. Sad little agendas can emerge. A political leaning can upset a community project. Lack of a public thank you can harbour a resentment.

All of these unrelated incidents come together, because two or more were gathered in His name. Each occasion, as a result, was progressive in as much as we are learning to love.

Does the development of spiritual insight, from whatever source, fine tune our sensibilities? Enhance our capacity for problem solving? It shows as an attitude of love towards those around us, a forgetfulness of self.

Isolation

In our very first issue of Six-O-Six, mention was made of the isolation experienced by readers of the book.

This has been largely overcome in the major cities. But a phone call from North Queensland showed the problem continues for so many. Fellowship with readers is indeed deserving of thanksgiving.

Peace & Goodwill to All

Before we close our notebook on another year, there's one more very important item to mention.

Six-O-Six

PO Box 616, Sunnybank, Queensland,
AUSTRALIA 4109

Six-O-Six is a bi-monthly publication dedicated to the promotion of international goodwill and understanding among readers of the URANTIA Book.

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At this time of peace and goodwill, from everyone at Six-O-Six, the compliments of the season to all.

We look forward to our reunion in 1992, and discovering God's plans, one day at a time.

So They Say

Quadrant

Let Bishops stick more to prayer and fasting and less to politics. For if they were to help bring down our free economic institutions, they risk bringing themselves down to the cellars from which the Church in Eastern Europe is only now hesitatingly emerging.

New Scientist

Spending on family planning programs must double in the next nine years, or by 2025 the world will be unable to support its population.

Time

Ruined lives. Lost fortunes. Federal crimes. Scientology poses as a religion but is really a ruthless global scam - and aiming for the mainstream.

The Australian

Now that attempts to put socialism and fascism into practice have largely discredited coercive Utopias, impending disaster has become the pretext to restrict liberty.

A Study of the Master Universe (by William S. Sadler Jr.)

The effective and constructive giver is engaged in a ministry of positive action. He is becoming responsive and understanding in his giving; he is becoming an active and beneficial force among his fellow men; he is a bringer of good will; he is an ameliorator of difficulties and a reconciler of contentions. He is actively 'waging peace' among his fellows.

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Letters to the Editor

Zambian Connection

Chilufya M K Thompson

Greetings!! I am a fellow URANTIA Book Reader, a Zambian based in Kitwe-Zambia. I have been studying The URANTIA Book for nearly 30 years now, having been introduced to it by a friend in New York in February 1982.

I was recently impressed by the Study Group Herald Magazine recently launched by "The Fellowship" in Chicago, which I have no doubt you have already had a chance to read. It was after reading it that I wrote a letter to the Editor, Mr Martin Greenhut, suggesting that the magazine carry an International Readers Page. He in turn contacted me and suggested that I pioneer it from Zambia and therefore give it the international flavour it will carry.

We are therefore appealing to your study group to help this cause by sharing with us your inspirations, ideas, studies, and socials. Send us also a photograph of your study group. Write to:

International Editor

Chilufya M K Thompson

PO Box 22620

Kitwe

Zambia

Best wishes to your group. We look forward to your letters in the magazine.

Does Not Compute!

by Kathleen Swadling, Sydney

One of the delights I experience while reading your newsletter is the lively expression of personal opinion. I find an opinion has meaning when there is a personality attached to that opinion. I find an article written by a "friendly computer" a bit hollow and devoid of personality.

The article I refer to in your last issue was obviously written by a person who expressed opinions and interpretations that could only have originated in the mind of a person. I would appreciate it if the person reveals his or her identity - it would give the article more substance and meaning. Instead of implying "it is my opinion ...", the writer says "my computer logic says..." I find this a little off-putting as computer logic is not opinionated. A computer is only a machine or tool for personalities to work with. Let's not get carried away by material technology to the point where we substitute personal identity for that of a machine!

News Around The World

Spanish Translation

Andite Corporation, an affiliate of URANTIA Foundation, has made considerable progress toward completing *El Libro de URANTIA*, the Spanish translation of The URANTIA Book. Copy editing is nearly finished, and typesetting began some time ago. In order to expedite production, Andite has hired a technical editor who will help format the text for direct electronic input to the printing press. This technique simplifies the type setting, reduces errors, and makes it possible for the Spanish text to correspond page for page with the original English. *El Libro de URANTIA* should be available in 1993/4. Copy editing is also under way for the Finnish translation, a project of URANTIA Foundation.

Scientist Discovers Two New Planets

From The Independent

An astronomer in Puerto Rico is believed to have discovered two planets in orbit around a distant star.

This raises the chances that Earth-like planets - and life - exist elsewhere.

These are only the second and third planets to be found outside our own solar system.

The discovery comes just three months after radio astronomers found what they believed to be the first planet outside the solar system, named PSR1829-10.

Professor Andrew Lyne, professor of radio astronomy at the University of Manchester, who headed the group that made the first discovery, said: "This raises the chances that other stars out there have planetary systems around them."

The discovery of a planet in July, and two more within a space of a few months, improves the chances of finding one with the right environment to sustain life. The two new planets appear to be roughly the same size.

Anton & Fanta



Initial calculations suggest they are about four to five times Earth's mass with diameters roughly 1.5 times as large. One of them seems to be orbiting a pulsar - a super dense star - about 2,000 light years from us once every two months, and the other once every three.

The two planets appeared to be causing their star to drift by up to 900 kilometres over a few months.

Astronomers have long speculated about the possibility that life might be found on planets outside our own solar system.

Popular Publications

In an IPA Review of school text books on the environment many claims have been questioned.

The most popular book, *The Battle for Earth: Today's Key Environmental Issues*, tells children that development inevitably causes a population explosion by destroying culturally inbuilt population-control strategies. And the market system is increasing the incidence of famine.

The second most popular, *The Gaia Atlas of Planetary Management*, claims China has largely succeeded in eliminating malnutrition due in part to its political ideology.

And yet another, *Blueprint for a Green Planet*, gives an indication to the thinking behind such statements. It tells the children and their teachers that 'our immediate task is to do everything we can to bring our present life-destroying culture to a halt.'

Reasons and facts to support these 'life-destroying' fears are not obvious.

Temples of Stone

Almost \$40 million is being expended on the new St Mary's Cathedral presbytery and Christian Brother's school in Sydney.

While in Brisbane, work continues, at an estimated cost of \$25 million, on completing St John's gothic Cathedral in accordance with the original design.

Articles

from "Birth of a Divine Revelation" by Ernest Moyer

Origin of The URANTIA Book. From God, from man, or from the Devil?

Three choices exist for the origin of The URANTIA Book. It is human, it comes from God, or it comes from the Devil.

When I first met the Book I had trouble with it. I did not know how to place it within my conceptual framework or Universe frame, as The URANTIA Book refers to it. The Book seemed too far outside my understanding of the world; it was difficult to reconcile with my previous religious views. However, the Book was instrumental in bringing me back to God. That key was in Papers 20 and 21, The Paradise Sons of God, and The Paradise Creator Sons. Suddenly I had a view of a real, living God - not some mystical notion, not some superstitious religious view, not some intellectual abstraction - but a real, living God.

He came from eternity; he worked in space; he designed a universe and all of its occupants; he administered his creation with care and purpose. Those two Papers were enough to prevent me from throwing the Book away.

Then, as I began to read the Book more seriously, I recognized important attributes.

I was a well-read individual. I was not an intellect, nor a literary scholar, nor a Doctor of Philosophy. But I knew a wide spectrum of writings, from the ancients, to medieval religionists, to many varied modern forms. I had a good estimate of how men can write, and the kind of productions they create.

I had never met anything like The URANTIA Book. Its style was not intellectual, nor superior. It was lofty pragmatic prose with powerful statements in simple English. How noble it was.

It stirred my inner soul. It guided my mind into new conceptual methods. It did things to me. The words of The URANTIA Book had to come from sources who knew and understood mankind, and could manipulate our language to do such things to us.

In addition, its range of knowledge is so vast, so comprehensive, and so lofty that human beings could not possibly achieve such mastery. Even a group of men, all expert in their respective fields, would not be able to assemble such material with the competence shown by the Book. A collaboration of that magnitude certainly could not be concealed in the group of people who brought us the Book.

Furthermore, its conceptual range is far beyond the normal grasp of our world. Countless new religious,

spiritual, moral, social, and physical concepts are portrayed which could not have come from any source less than spirit beings. We live our normal lives with relative conceptual poverty; now, for the first time in human history, The URANTIA Book freely gives conceptual power for the uplifting of our minds and our souls.

Yet again, the Book is consistent. In repetitive presentations it never contradicts itself or displays conceptual error. It does not exhibit the fallibilities of a work created by mortal men.

Consider the sheer mass of the Book. How many years would have been required to produce this work, with expert knowledge in all areas?

There are individuals who cannot accept that a work, printed on paper in the English language, could have come from sources other than earthly ones. They know nothing of how Melchizedek dictated to the prophets of Israel. They know nothing of the visions offered to John to enable him to write his Apocalypse. They do not believe in real intelligence existing outside the three-dimensional realms.

Consider also the presumption of the Book if it were written by men. The authors did not write a fiction about Paradise; they told us they know Paradise. The authors did not write a fiction about seven-dimensional creation; they informed us that they existed in the depth of that creation. The authors did not write a fiction about the Father, or the Eternal Son, or the Infinite Spirit; they stated that they personally know the Father, the Son, and the Infinite Spirit. The authors did not write a fiction about the myriad forms of spirit beings, about the administration of space proceeding from the Father down, or the administration of the worlds; they actually know all those things. Everything they wrote showed a treatment as actually existing, and not pretending.

For the first time in human history we have descriptions of the Father, the Eternal Son, and the Infinite Spirit that are functional descriptions. We know how their respective attributes re-percuss throughout the universe. We now have a base upon which to observe, study, and analyze those repercussions. Can you imagine any man or group of men perpetrating a sham of such width, depth, penetration, and eternal import?

Can you then imagine that such pretenders would give us lofty concepts for soul guidance as the difference between meaning and values, truth and knowledge, or temporal versus the eternal?

Can you imagine the life of Jesus written out as the truth, with all of its great teachings and eternal value it portrays, when it is nothing but a sham?

I well recall my reaction to the accounts of the apostles, who they were and from whence they came. My previous religious training had elevated them to the status of saints who could do no wrong and who were Godlike in their character. Suddenly I knew them as ordinary men,

with all the weaknesses of human flesh, and with all the dreams and longings that men possess. Then they share a life on earth with a God who has come down here to learn the ways of men. And the experiences ennobled them to extraordinary feats. Still, they were plain, weak, and humble human beings. And this new practical view of reality affected all of my knowledge and thinking.

The Book started me on a soul journey which shall reach God.

The Book could not have been written by a man or a group of men. They would be incapable of producing such a majestic work.

After we reach this point of understanding we are then left with the problem of whether the beings who authored the Book were benign or malevolent. Did it come from the Devil?

I could not help but ask why Caligastia would describe his own fate, or show the limitations of his present condition, or the craven acts he performs. All of those are in The URANTIA Book. Those descriptions and statements could not possibly come from the personality who perpetrated or was responsible for them. Then you take that impossibility and combine it with the manifold blessings of spiritual uplift contained within The URANTIA Book and you know it could not have come from the Devil.

Ultimately, each of us must judge the Book on its merits. Each person must decide on its spiritual value. Are its presentations loftier and more noble than any other religious source in modern times? Does it enrich our spiritual lives and create within us a deeper devotion to God?

There is no way to prove The URANTIA Book. Its proof is in what it does to each of us human beings, and how that effect then repercusses in our lives and for the future of this world.



Consistency in The URANTIA Book

by Ken Glasziou, Maleny, Qld.

The previous article by Ernest Moyer on the authorship of The URANTIA Book commented on the significance of consistency for helping to validate the claim of the book to be a divine revelation. After reading Ernest's article, I came across this quotation from Jesus' conference on Mount Gerizim:

"The strain of living - the time tension of personality - should be relaxed by the restfulness of worship. The feelings of insecurity arising from the fear of personality isolation in the universe should be antidoted by the faith contemplation of the Father and by the attempted realization of the Supreme." (1616)

How does one realize the Supreme? I switched on my computer and learned that this phrase occurs just four times in the whole of The URANTIA Book. The first quote comes from the Foreword in a paragraph describing experiential-Deity actualization:

"The completion of such an experiential unfoldment is designed to afford ultimate service-destiny for all time-space creatures who have attained adsonite levels through the completed realization of the Supreme Being and by the ministry of God the Sevenfold." (12)

The next is in a paragraph that describes Michael's bestowal experience on Urantia:

"After his ascension Michael became master of the experience of Supremacy, the realization of the Supreme; and being the one person in Nebadon possessed of unlimited capacity to experience the reality of the Supreme, he forthwith attained to the status of the sovereignty of supremacy in and to his local universe." (1112)

We meet the expression again in a paper on the Thought Adjuster's relation to the individual that describes how our sonship with God is expressed in actions:

"But choosing to do the will of God joins spiritual faith to material decisions in personality action and thus supplies a divine and spiritual fulcrum for the more effective functioning of the human and material leverage of God-hunger. Such a wise co-ordination of material and spiritual forces greatly augments both cosmic realization of the Supreme and morontia comprehension of the Paradise Deities." (1211)

It is worth spending a little time studying, in context, the consistency of the concept of the "realization of the Supreme" as given in these four quotations. For me, the example generates an indescribable feeling of love and respect for those who have given us our Fifth Epochal Revelation.

Another View of the Kristen Maaherra Case

by Trevor Swadling, Sydney

Lately, a lot of material has been circulated concerning the current legal struggle between The URANTIA Foundation and Kristen Maaherra. I am amazed that most of this material portrays Ms Maaherra as an innocent victim or a "fall guy", caught between the "super powers" of the URANTIA movement. Some like to think of her as an innocent pawn in the game, and are even soliciting funds from readers for her defence. However, as with any dispute, there is often more than meets the eye. One very strong point of view in favour of Ms Maaherra appeared in the August/September issue of Six-O-Six titled "An Analysis of the Kristen Maaherra Case" by Ken Glasziou. I would like to attempt to analyse this further in the light of considering its possible repercussions for the revelation.

As we all know, one of the functions of the URANTIA Foundation is to protect the text of The URANTIA Book. Article 3.1 of the Declaration of Trust Creating URANTIA Foundation provides that: "It shall be the primary duty of the Trustees to perpetually preserve inviolate the text of the URANTIA Book..." Article 3.3 emphasizes that: "It shall be the duty of the Trustees to retain absolute and unconditional control of all plates and other media for the printing and reproduction of The URANTIA Book and any translation thereof..."

There seems to be a grey area in readers' interpretations of what "spreading the gospel" means. Many sincere readers feel compelled to dedicate their lives to the spreading of this revelation. The revelation does need these dedicated men and women to work for this noble cause, but problems can arise in the methods they employ to undertake this "calling".

A line has been drawn by the Foundation, concerning the URANTIA Book, the name and trade mark. However individuals are free, and are in fact encouraged, to spread the teachings. It is not The Foundation's policy to object to how people read or use the copies of the book which they buy for personal use, however they do raise objection where there is a violation of their copyright or registered marks, or when someone attempts to use the book for his or her own purposes, in ways which are not consistent with the quiet, slow, person to person spread of the book.

From my understanding, after reading The URANTIA Book, these policies are consistent with the book's teachings. When individuals and groups find it necessary to adopt various methods of spreading the book itself in a commercial sense, then they can clash with The URANTIA Foundation - under these circumstances they sometimes create confusion amongst the readership and even run counter to what the Foundation is attempting to achieve. When people are stopped by the Foundation,

naturally they can feel restricted and often feel it necessary to retaliate.

This retaliation manifests itself in interesting ways; often there is confrontation - some claim that the Trustees are agents of Caligastia trying to stop God's work, others petition for their resignation saying they are unfit for this work. Lobby groups have developed, blackening the characters of the Trustees and questioning the very function of the Foundation altogether. A lot of hearsay and rumours are published and circulated, and without seeing the whole picture, many are willing to believe and condemn. Perhaps one of the problems is that too many people are trying to be a Trustee of The URANTIA Book and it will just not work.

I have no problem agreeing that the work done by Kristen Maaherra was a mighty task. But even were she the innocent she claims to be, good motives have never been justification by taking matters into one's own hands. This is especially so as it concerns epochal revelation. Surely, the default of Adam and Eve tragically portrays for all time the ugly results of relying solely on even the highest motives and even good intentions in proceeding with an epochal program of planetary uplift as a single individual's personal belief might dictate.

One cannot help but seriously question Kristen's sincerity as she now tries to hide behind the very excuse the book repudiates. Ms Maaherra herself has stated, "The book on disk violates copyright and is not legal." She has also declared, "So far we've sent out (given away) \$100,000 worth of disks (this is computed according to the price the Foundation is planning to put on its computer data base program when it is finished)". She knew the Foundation was working on this project and she deliberately pre-empted their efforts.

The revelation does need these dedicated men and women to work for this noble cause, but problems can arise in the methods they employ to undertake this "calling".

She knew what she was doing and she knew that it was illegal - where are the standards of honesty and uprightness in this case if sincerity and purity are her defenses? Also can we safely assume that the text she created is unadulterated, indeed, not only has this not been established, but also, there are no assurances that the text has not undergone yet further degradation or contamination during the numerous duplications and distributions which have occurred.

Ms Maaherra, in spite of conscious wrong doing has not sought to remedy the damage she and others have caused instead she is asserting that The URANTIA Book should not be protected under the copyright laws claiming that the book is her religion. She means to challenge the Foundation's right to copyright under the First

Amendment of the constitution of the United States of America - freedom of religion. This has resulted in all sorts of attacks coming out of the woodwork aimed at the Foundation. Accusations are being made that copyright was obtained illegally, and that changes have been made to the text: more ammunition to fire at the Foundation. The very function of the Foundation is under fire. Do we realise what sort of damage is being done here? If the outcome of this confrontation results in the destruction of the only means we have for protecting this book, what a sad scenario this would be. I am flabbergasted and dismayed at the attitude of many of my fellow readers!

The Foundation needs to protect the book - they were told that this was one of their most important, ongoing duties! Let's for one moment, put ourselves in the shoes of the Trustees; how would we feel if we were given the ongoing task of disseminating and protecting the Fifth Epochal Revelation and that our trust is based on a document of human origin which had the approval of the Revelatory Commission. What a responsibility to hold knowing the imperfections and shortcomings of yourself and your fellow men and women. However, being dedicated to your task, you bravely face the challenges that confront you each day. Increasingly, elements within the movement are creating divisions over certain issues. Some groups think the book should go public now, the world is ready for it, what are we waiting for? We were told this book "would attract so many differently motivated men - good, bad and indifferent" - even psychics with similar views to the likes of Sherman. You weigh all this up, you move forward with your aims and objectives. You and your fellow Trustees are committed to seeing this revelation succeed. What do you do when a group insists that you have no right to stop them from doing as they please? Remember your trust. What do you do when you find out that a group of readers are secretly distributing large quantities of illegal disks which hold the entire text of The URANTIA Book complete with trade marks, and encouraging people actively to copy and spread them? - you cannot let it go unchallenged - you would be betraying your trust. I feel the Trustee's plight needs to be considered and understood before we readily condemn their actions.

Some may argue that there were other ways of handling this conflict other than taking people to court, I am satisfied that the Trustees only resort to these measures when all other avenues have been exhausted - "it takes two to tango..."

My closing comments on this issue are that if those who are plotting the downfall of the URANTIA Foundation cause this revelation to go into the public domain prematurely, then our task will take a lot longer, be much greater, and be a lot harder. I hope and pray that we come to our senses before we do much more damage, and to be wiser in the way we conduct ourselves, and that we do not take ourselves too seriously. "The act is ours - the consequence is God's." Maximum results will only be

achieved by us being united in the spirit. We don't all have to think alike as long as we work together towards our common goal, but when hate and malice enter the picture - God help us!

*Only the guy who isn't rowing
has time to rock the boat.*

Saunders

Morality is a Law Unto Itself

by John Hyde, the Institute of Public Affairs

For whatever reasons, even the church has largely given the 'morality' game away, adopting the language and values of the social sciences rather than those of ethics. And no other body of thinkers and teachers has filled the gap.

There has been a drift towards nihilism - scepticism about moral principles. This has contributed our present social (including economic) woes.

The advice people receive tends to come from governments - which are ill-suited to moral instruction - and to concentrate on legalities that do not distinguish between right and wrong personal behaviour. Indeed, far from being challenged to accept personal responsibility, we are offered a litany of excuses for our own failures and opportunities to avoid their consequences. Words which I admit defy precise definition, such as honour, truth, courage, charity and justice have become passe.

With all due respect to regulators, law cannot substitute for morality. Indeed, in a society that tries to replace rather than buttress its moral framework with a legal one is unworkable. There is much more to right behaviour than lawfulness.

Truth and trust are moral motivations that, try as they might, the law cannot fully encapsulate. Yet, amid moral confusion, people are turning for guidance to the letter of the law - if an action is lawful, it is okay they are saying. Well, it is not necessarily!

Like directors and investors, cabinets, oppositions and public have not been forced to think rigorously about right and wrong behaviour. Consequently, politicians' consciences are not as tender as they ought to be, oppositions do not mount sound moral criticisms and the public, itself ill-equipped, is given no obvious moral choice.

Nevertheless, there is an uncodified thread running through society binding company directors, cabinets and the rest of us alike. In spite of the odd dilemma, it, unlike the law, is widely recognised and it, not regulation, is the real social cement. One does not have to pretend to be holier than thou in order to defend it.

Transpersonal Psychology

by Ann Bendall, Nambour, Qld.

Members of a group tend to share common assumptions, both because they attract like-minded people and because they provide powerful selective reinforcement for their preferred assumptions. Any questioning of these assumptions is usually discouraged, or at best, not supported. Assumptions therefore function as beliefs that determine what will enter awareness and what will remain unconscious, hence determining cultural reality.

Seeing through one's cultural belief systems is extraordinarily difficult but may be helped by exposure to other cultures and beliefs. Transpersonal psychology represents a paradigm shift in Western psychology, resulting in part from exposure to cross cultural beliefs about the nature of consciousness and reality.

Psychology as a science is continuing to break the ties with its "father" Freud, a man who opted to link his theories with science, rather than philosophy and/or religion. Freud realized that the great legitimizer of his era was science, not religion, and therefore opted to create an elaborate pseudo science, which, because he stood as a consistent and determined minority, enabled psychoanalysis to be successfully legitimized as a real science. Many theorists have come and gone, attempting to swing the image of the individual from Freud's fundamentalistic image of being fallen children of Eve (although Freud gave a delightfully secular reason for us all being so - heaven forbid that he would mention the old testament, despite the fact that his theories are based on its tenets) and the current perspective of psychology, which, in seeking to understand the domain known as consciousness, builds on Rogers belief that folks are innately good (substantiated by research on the morals of children, who in their pre-school years put their parents to shame).

West turned to East to the various religions, ignored the religious content and examined the practices, and discovered an attitude to life and reality that bore a marked resemblance to physics quantum theory and the theory of relativity. And thus it appeared legitimate to research such practices which achieved "altered states of consciousness." Transpersonal psychology, the new perspective, has been able to distinguish three levels of consciousness which we all have, whether utilized or not.

Viewed as a continuum they are:

1) The ego level - concerns the roles, self-images, and the analytical aspects of our mind with which we usually identify.

2) The existential level - concerns our basic sense of existence, the meaning of life, confrontation with death and aloneness, and the central experience of being in the world.

3) The "Mind" level - in which the individual experiences him/herself as pure consciousness, having let go of all exclusive identifications, and transcended the me/not me dichotomy, resulting in a sense of unity with the cosmos. From this perspective the other levels are seen as illusions of identification and accorded less importance. And at this level the individual views her/himself at one with everything, as being exactly the same as, or identical with every other person. Similarly she/he experiences her/himself at one with the universe, one with God (or whatever the individual regards as the "Archetypal summit" of one's own consciousness). This level is not deemed to be an abnormal state of consciousness, nor even an altered state of consciousness, but rather the only real state of consciousness, all others being essentially illusions.

At this level the thought of harming others makes no sense whatsoever. The Eastern philosophies believe that such thoughts are impossible. They can only be expressed as love and compassion.

All levels of consciousness shade into one another, and only appear independently real to one who is too fascinated to see through the illusion, who fails to appreciate that the world always remains indistinct from itself despite the appearance of dualisms such as life/death.

Transpersonal psychology has definite views on "mental health", the capacity of the individual, and that various problems can be solved at their appropriate level of consciousness. However within the third - the "Mind" level - there is wisdom, which, if given the opportunity, will always emerge as an integrating, healing force that we can trust.

All great stuff to me, as a URANTIA Book student. My heart warms as I see science not only accepting the reality of God, but also discovering Him within. The transpersonal perspective makes very clear that it does not see itself as a substitute for traditional spiritual paths, but is confident that it might serve as a bridge to them, at the same time as providing a neutral meeting ground where practitioners of different self-knowledge disciplines could come together and work out common understandings of human development as a conscious process.

Therapy at the psychological level is viewed as providing the integration necessary to achieve synthesis at the spiritual level. Theorists also postulate that one must experience the basic elements of love, faith, trust, and hope at the human level before one can experience them with God. They therefore believe that therapy can contribute to spiritual goals by providing fundamental emotional experiences that the person can subsequently use in her/his spiritual experiences, and it may also clarify distortions of one's relationship to God.

The Book, Study and Discussion

Article adapted from a computer-interactive program in the
Brotherhood of Man Library.

What does The URANTIA Book say about contacting your Thought Adjuster?

by Your Friendly Computer

A well-known Urantian, now residing on the mansion worlds, once said that if you hear voices, a visit to your psychiatrist is suggested - or words to that effect. My computer-analysis of my memory banks would tend to confirm the diagnosis. Here is some of the evidence:

"You must not regard co-operation with your Adjuster as a particularly conscious process for it is not; but your motives and your decisions, your faithful determinations, and your supreme desires, do constitute real and effective co-operation." (1206)

"The fact that such Adjuster activity may be unconscious to the human partner does not in the least detract from its value and reality." (1192)

Without doubt it is true that you are unconscious of your Thought Adjuster's activity for most of the time, but there is no need to be unconscious of it all the time. In reality it is quite easy to identify Thought Adjuster activity.

Firstly though, you should be aware that your Thought Adjuster is not just 'the ghost in the machine.' Becoming aware that the Adjuster is an actual real and living part of the mind is an important step to better mutual co-operation. Here is the authoritative statement:

"Thought Adjusters are definite individualizations of the prepersonal reality of the Universal Father, actually indwelling the mortal mind as a very part of that mind..." (379)

Having surmounted that hurdle, let us now discover the proof that it is true - that the Thought Adjuster and its activity in the mind is unequivocally identifiable. In replying to a voice from the crowd, Jesus once said, *"Why do you call me good? None is good but God."* (2091) These words are also recorded in the gospels of Matthew (19:17), Mark (10:18), and Luke (18:19).

The URANTIA Book states quite unambiguously that, *"all goodness takes its origin in God"* (93). It also tells you that you can contact the Father only through his *"fragmented entities"* (25), that is, your Thought Adjuster. It is simple algebra to work out that any good thought you ever had must have come from God via your Thought Adjuster.

So, provided you can identify just one good thought in your whole life, you will know that it signalled that the

Thought Adjuster has become a living, active part of your mind. All subsequent good thoughts provide the evidence for its continuing presence, and consciousness of that presence can vastly improve your mutual inter-relationships. Conversation with your Thought Adjuster might appear to be one-way, but the origin of those thoughts that come into your mind is always identifiable by their content of truth, beauty, and goodness. Particularly when it comes to conflicts *"between what really is right or wrong (not merely what you may call right and wrong), you can depend upon it that the Adjuster will always participate in some definite and active manner in such experiences."* (1192) Always remember that you are never alone.

"Man goes forth searching for a friend while that very friend lives within his own heart." (45)

Bye now and God bless.

*If one tells the truth, one is sure,
sooner or later, to be found out.*

Oscar Wilde

Canberra Conference

by Will Wentworth for The Canberra Study Group

Feedback from the October Conference has been mostly favourable, providing Vern Verass and his Canberra Study Group with the requisite "warm inner glow." We note that people came from Queensland, Victoria, New Zealand, and Hawaii as well as from the Canberra region, and together with the large Sydney contingent everyone guaranteed enough variety to keep things interesting. Thank you all for making our debut such a success.

Comments have been particularly favourable about Nigel Nunn's presentation in which a high standard of clear thought was matched by imaginative presentation. Ken Glasziou's impromptu scientific input seems, as usual, to have been very favourably received. And Vern's own presentation struck exactly the right note.

The "Hot Gossip" session, which initially seemed to us a bit risky, allowed readers to be magnanimous in the face of opposing viewpoints.

There have also been a few murmurs of appreciation about the pre-conference information. People like to have some idea of what they are in for.

But it does seem as though our experiment with a venue which did not provide exclusive use has been a failure.

To date there have been absolutely no reports that any of the non-readers who traipsed through the middle of the conference proceedings has either bought a book or joined a study group!

The Forum

Is It Important?

by Ken Glusziou, Maleny, Qld.

Are the textual, punctuation, and spelling changes made to the original, first printing of The URANTIA Book of any importance? The Trustees of the Foundation do not think so. At least that is the answer I recently received to my protests concerning this matter. I was informed that my protest was placed on the agenda but was allocated such a low priority that it did not come up during a recent meeting of the Trustees. However it did receive some discussion during lunch. My major concern was with the textual changes. I was informed that since all of these had occurred long ago, during the second and third printing, the current Trustees accept no responsibility, and those who made the changes will have to answer to the Ancients of Days.

Why should these changes be of concern? Here is one reason. Assume that you are involved in translating The URANTIA Book into a foreign language. Which version of the book will you use? The problem is messy because most of us believed that there had only ever been one change, a change that had been corrected at the very next printing. That was the story I was told when I asked a member of the general council of the former Brotherhood some few years ago. This appears to have been the official line at the time, as I received exactly the same story when I asked a former Trustee who had also been an ex-president of the Brotherhood.

Not long ago, I received a letter from another ex-president of the Brotherhood containing these words: "I have always advocated that any changes made in The URANTIA Book, including typographical errors, be public knowledge. This is basic to establishing credibility." That appears to confirm that the 'only ever one change' story was the official line. Let's inject some truth and give it the correct label of an ordinary, human-type lie. There was a time when I was naive enough to think that the Trustees of the URANTIA Foundation must be spiritually advanced ascenders, all on the very verge of fusing with their Thought Adjusters. Now I know differently.

Why should the changes be of concern? Here is another reason. Recently I received a 'phone call from a friend who had rejected main-line Christianity and taken up Zen Buddhism. This friend reads The URANTIA Book, accepting it as a superior philosophical work. He was excited, having just read the article from Matt Neibaur on the triple conjunction of Jupiter and Saturn that gave rise to the story of the three wise men and the Star of Bethlehem. Having a Ph.D. in computer science,

mathematics and statistics, he was immediately conscious of the fact that it would have been totally impossible to forecast the dates for the conjunctions correctly at the time of the first printing of The URANTIA Book. The purpose of the 'phone call was to inquire whether I could assure him that the dates published in his current edition of the book were the same as for the first printing. Fortunately I had a list from Kristen Maaherra of the hundred or so changes that have been made since that first printing, and was able to assure him that the dates had not been altered. That person now takes seriously, the claim of The URANTIA Book to be a revelation given to us from sources beyond this planet.

Undoubtedly there are lots of other reasons why textual changes should not have been made to the book. Perhaps one of them has to do with violation of a trust. Article 3.1 of the Declaration of Trust creating the Foundation says: "It shall be the primary duty of the Trustees to perpetually preserve inviolate the text of The URANTIA Book."

It is my view that no textual changes should ever have been made from the first printing of the book. None of the authors of the URANTIA Papers lay claim to infallibility. There are about eight changes that appear to be attempts by a human agency to correct what they deemed to be mistakes made by those authors. Human beings obviously cannot be trusted, hence I would not be prepared to delegate authority to anyone even to correct supposedly typographical and punctuation errors.

I would like to see the text of the first printing adhered to with no changes. Another possibility would be that textual changes revert to the original but that punctuation and spelling changes be permissible if indicated in a footnote and listed in an appendix. In any case, it would appear to be essential that a no-change first edition should always be available to those engaged in translation and scholarship.

The Trustee who placed my low priority protest on the agenda for the Foundation meeting left Australia recently, remarking that I am the only person who is concerned about this matter. Am I? Are you?

A Prayer

Jesus, go through the power of your spirit, go back into my memory. Every hurt that has ever been done to me, heal that hurt. Every hurt that I have ever caused to another person, heal that hurt. All the relationships that have been damaged in my whole life that I'm not aware of, heal those relationships. But, Jesus, if there is anything I need to do, if I need to go to a person because he is suffering from my hand, bring that person to my awareness. I choose to forgive, and I ask to be forgiven. Remove any bitterness that may be in my heart, and fill the empty spaces with your love.

by Orwald Artor, Sydney

Divine Antidotes

God was a woman - until she changed her mind.

Frankincense and myrrh. Last year alone, these two words sold thousands of dictionaries. What will The URANTIA Book do to sales? And dictionaries!

God is not dead. But alive and well and working on a much less ambitious project.

Wish I'd invented the phrase:

"The answer's in the next paragraph."

I'd retire collecting royalties from study groups.

Wisdom is knowing what to do next.

And the angel said unto the shepherds: "Shove off. This is cattle country."

Love is found in that intelligence which forever reveals itself as understanding.

Graffiti

Prophet 1: And the meek shall inherit the earth.

Prophet 2: If that's OK?

By various faction groups it is rumoured that The Club non-members are a secret society. If they could be bothered to protest, they would refute the claim outright on the grounds that: a) They know who they are; and b) God knows who they are.

Crosswords

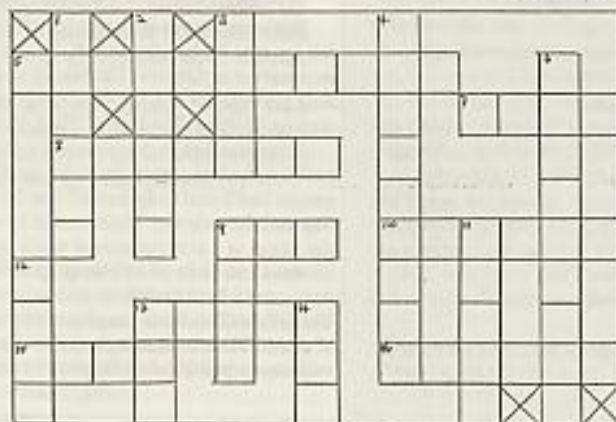
by Audrey Morris, Tewantin, Queensland

Across

5. Places of Worship
7. Sit at his...
8. The Seraphic Voice in the Garden
9. Human Being
10. Universe (pertaining to)
13. Urania
15. Closeby
16. Body

Down

1. Gone beyond
2. Fanatic
3. Soon
4. Feast at Beginning of Summer
6. Assigned
9. Magdalene
11. Jewish Creed of Faith
12. Father of Cain
13. Age
14. Caring Embrace



Solution to previous crossword

Across: 2. Apostle 4. Chosen 6. Memory 8. Open 10. Turn 12. Dozen 13. Armor 15. Aware 17. Kingdom 18. Mother 19. Adored 20. Ang

Down: 1. Love 2. Andreas 3. Time 5. Noting 7. Red 9. Nazareth 10. Joined 13. Rome 15. Ezra

On Reflection

Literacy Crisis

by Jane Wilson, Brisbane

"We have many Christians who cannot read their Bibles, who shy away from study groups for fear of embarrassment, and who do not grow in the Lord as a direct result of their being illiterate."

Moody Monthly

A recent survey says nearly 60% of Americans never read books and most of the others only read one book a year. Books have become commercial property with a short shelf-life, more a source of material for movies and television shows.

Degrees in English literature in the US have decreased by 33% in the past two decades, and English courses in many universities consist mainly of remedial reading.

Another report states the number of Americans who buy, read, or discuss serious contemporary literature is between one and two million.

If the same percentage applies in Australia, that gives us a serious readership of between 60,000 and 130,000.

A chilling set of statistics also applies to readership of Australian newspapers and magazines, with few new titles being launched.

While the slowdown in consumer spending partly explains the widespread slump, competition, few market gaps, and changing tastes all contribute.

Sixty percent of key magazines are experiencing downturns in sales. Women's magazines continue to defy the trend. Gossip wins over literature.

This is further evidenced in England where the literary magazines, 'The Listener' (founded in 1929) and 'Encounter' (founded in 1955) have ceased publication due to a change in tradition and lack of readership.

Quite obviously publications around the world will come and go through the 90's. In the many new books and magazines, it is to be hoped spiritual perspectives are addressed. Consumer demand will grow, and when a measurable trend is identified, commercial interests will gleefully claim ownership.

In the meantime, enjoy our solitude. Few out there are reading this.

What now?

by Ann Bendall, Nambour, Qld.

The reason as to why The URANTIA Book was given to us was at first of no concern to me. I was so glad to be living now and a recipient of the beautiful book.

As I mixed with other readers the question was often raised and I wondered if we were so far out of line with normal planetary evolution, that Michael's Spirit of Truth was being rarely requested by individuals. So as an eleventh hour measure, similar to the third epochal revelation, permission was granted for us to have the book.

But this did not seem an acceptable reason to me. Why did Michael waive his authority? Why was the permission given from Uversa? This is Michael's very special planet, he has total power and need not rely on precedent where Urantia is concerned.

And then one day another reason came to me, and my toes tingled in pleasure at the possibility that we may not be as truant as I had thought. That we had actually progressed spiritually and in the social brotherhood of man to the stage that the time was now right for us to have the Blue Book.

I base my belief on the following facts:-

1) A paradise son normally arrives on the planet and the seraphim sing, "Peace on earth and goodwill to all men." The planet has normally reached a level of social brotherhood when the Paradise Son comes. Not so with Urantia. So Michael was premature in comparison with the norm on other planets.

2) He never succeeded in swaying the populace away from the kingdom idea of their forebears.

3) Michael was given a mandate to leave no writings.

But when he was so "bold" (p. 1593) that the apostles felt he may be beside himself, he saw the effect of his incarnation on Urantia. The benefit to all of his creation. And perhaps he saw the days of social brotherhood of man on Urantia. The days of The URANTIA Book.

Jesus was before his time and so his words, his life, perhaps had to await the time on URANTIA when people had learnt to appreciate that his way was the right way and the only way. I believe that Urantia has reached that stage as a consequence of which we are given Jesus' life on Urantia in all its beauty, at a time when we can understand its meaning, should we so choose. I believe The URANTIA Book was planned for us during the time of Jesus' life on Urantia, and that Uversa awaited the midways petition that the planet was now ready.

When all is said and done...

"No being in all the universe has the rightful liberty to deprive any other being of true liberty, the right to love and be loved, the privilege of worshipping God and of serving his fellows." (615)