



URANTIA ASSOCIATION INTERNATIONAL

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# JOURNAL

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## Worship in isolation – Touching the Source

MICHAEL HANIAN  
France

Dear Friends,

Let me first express my deep gratitude to those anonymous benefactors, who have made my participation in this Conference possible.



THE TITLE OF THIS TALK is “Worship in isolation – Touching the Source.” It is structured so that we’ll first touch the fact-meaning-value sequence as applied to this topic; that is, we’ll consider the facts of isolation, we shall try to extract different meanings from this fact, and we’ll look at its spiritual values;

Then we shall look at faith in an adverse planetary environment: we’ll see how easy it is to lose faith, and we’ll consider what it takes to regain it;

And last, we’ll look at the sinuosities of our attitude towards the Source of all true and lasting values: from the state of complete ignorance of the Source, to the first attempts to touch it, to finally becoming one with it.



At different times, the fact of isolation was perceived differently.

It must have been shocking to all those present on the planet two thousand centuries ago, when Andovontia unplugged this world from the universe spiritual circuits. His decision was swift and wise: Urantia rebels were cut off from access to the system and the universe at large; they were left face-to-face with their own evil, immaturity, and iniquity – and as every iniquity, it was doomed, for,

“Quiet” digital collage, mc



in the words of Manovandet Melchizedek, *within every sin is concealed the seed of its own destruction* [612:0].

But at the outbreak of the rebellion that destruction seemed to be so desperately far away. The state of mind of creatures in isolation is well portrayed by Solonia – the seraphic “voice in the Garden”: *the tremendous sense of loneliness bore down upon them... Slowly their courage weakened, their spirits drooped, and sometimes their faith almost faltered* [839:4].

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All the articles express the opinions of their individual authors and do not necessarily reflect the views of UAI as an organization.



# Experiencing the eternal now

Dear readers,

I hope that this issue of the Journal finds each of you in great Spirit, our Father's Spirit that indwells each of us.

Here and now, two powerful words that when put in line with cosmic orientation can become ...the eternal now.

*It is helpful to man's cosmic orientation to attain all possible comprehension of Deity's relation to the cosmos. While absolute Deity is eternal in nature, the Gods are related to time as an experience in eternity. In the evolutionary universes eternity is temporal everlastingness--the everlasting now.* [1295:1]

Cosmic orientation, isn't that what our Thought Adjuster is constantly working at...to love and serve in the here and now for eternity. Here is a glimpse of what you will experience right here right now

in this issue. First our brother Michael will lead us to worship in isolation and how you touch the source, then Carolyn will guide you to embark even more on the journey by putting in practice your conscious skills in the loving service of your brethren as Mark will demonstrate in the here and now...and after all that loving service, you will take a break and read what William has to say on isolation as an evolutionary technique.

Hope you will enjoy this issue of the UAI Journal as much as we enjoy doing it for you.

May the love and peace of God be with you and within here and now for eternity. □

—Guy Perron

Dear Journal Subscribers,

Beginning in 1994 UAI Journal was sent free of charge to every member of our organization. During our transition to autonomy from Urantia Foundation, staff changes and new financial realities created production challenges, including some disruption in printing. The last couple of years has seen new volunteers at almost every position, a nice new look and style, and the necessity of charging a subscription fee. Something that hasn't changed is our dedication to bringing you a high quality publication focused on *The Urantia Book*.

A big thank you to all the subscribers who support Journal, all the contributors, and all the volunteers who work hard to deliver outstanding issues. I'd also like to thank those who have become donor subscribers, giving more than the nominal fee. Your contributions help offset the cost of printing each quality issue in low volume. All in all, things are evolving very nicely on both sides of UAI Journal: the staff is doing an excellent job and loves serving you; a growing subscriber base and your generosity shows how much you appreciate their good

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With gratitude to the UAI Journal staff and its readers, □

—James Woodward  
UAI Executive Administrator

## Worship in isolation – Touching the Source

*Continued from page 1*

The lower the order, the more crushing were the consequences. Humans were led into self-destruction, midwayers were lost by a large majority, and the lower orders of angels suffered considerable loss. Destruction and confusion – these were the facts at the dawn of the planetary isolation.

But the meaning of all this was not black-and-white. We can single out three major reasons for isolating an affected sphere, and these are: to expose, to prevent, and to foster.

What is exposed? Obviously, the evil-doers and their agenda. Without isolation, they would carry on business as usual, mingling with other creatures high and low, so that their motives, goals, and actual deeds would be hard to single out, analyze, criticize, and neutralize.

What is prevented? Obviously, further evildoing. When someone contracts a disease, doctors try to quarantine its focus.

But what is fostered? It may not be so obvious, but it is experiential growth that is being fostered in isolation – the very experiential growth that the evil-doers try to undermine. How does it happen?

We know that we grow by choosing. In the environment of isolation, the choice becomes both harder to make and more rewarding. For it is one thing to make a choice under a careful and ever-present guidance – and it is quite another thing to make a choice in the absence of such guidance. And so the making of a choice is attended with great risks – and great rewards.

Implied risks are in the differential of status, where rebels, beings of high universe origin, oppose lower orders of creatures, including men. Lucifer, who was perfect in all his ways (601:3), demonstrated his outstanding talent of swinging and winning souls – and a great number of souls.

But rewards are still the more valuable because isolation provides for unique experience – the experience of seeing evil face to face and taking the upper hand here and now during one's own life-time.

Every trial offers an opportunity. We understand its meaning. But to extract a value, we need to live it through. So the value is contained within, and is acquired through, experience. Experience is a way of turning potentials into actuals. Isolation is a crash course where experience is the chief learning technique. We get plenty of experience – physical, mindal, and spiritual.

Isolation was a great trial – and a great opportunity. Some could not meet the challenge, while others rose to the occasion. Isolation is a roll call of trial and tribulation. It's Judgment Day here and now. Because what otherwise takes millennia to find out and clarify is achieved almost instantaneously in an environment of rebellion and default. And what emerges from such trials triumphantly is well tested.

The period of isolation is not a homogeneous time span. From many points of view, the time of the outbreak of the rebellion and the present time are incomparable: since then we have had four epochal revelations, and each of them to some extent dealt with the problems of isolation. The concept of Deity has been introduced, progressively modified, and enlarged. The level of protection has been upgraded, the most recent event is the triumphant pouring out of the Spirit of Truth. We are much better off than our distant predecessors in the time of Van.

Still, regardless of the age, the values mastered in isolation are the same throughout, and these are courage, hope, faith, loyalty, idealism, unselfishness, and love:

One has to be courageous to face the manifold hardships of our experiential growth.

One has to hope because, without hope, courage is short-lived.

One has to be loyal to eternal truths and temporal obligations because, without loyalty, courage has no moral bearing, and hope has no argument.

One has to have faith because, without it, hope is but a day-dream.

One has to be idealistic because without ideals we lose hope, forsake courage, and scarify loyalty.

One has to love because without love everything else becomes pointless.

And so we may conclude that the values revealed in isolation are the same values brought about by any growth in a challenging environment: these are endurance, stamina, perseverance, loyalty. The only difference is that these qualities are acquired in a record time.



In isolation, all we can really have is faith. It becomes the ever-precious possession – and the most vulnerable one.

When an immature soul is isolated, theodicy is in great demand.

If God is omnipotent, why am I so helpless?

**Isolation was a great trial  
– and a great opportunity.  
Some could not meet the  
challenge, while others rose  
to the occasion.**

If He is just, why is there so much injustice?  
 If He is merciful, why is my destiny so cruel to me?  
 If He is love, why can't I feel any?

Time and again, inability to find the right answers to these questions leads to losing faith. An accusing finger is pointed at God, who is pronounced guilty of all misfortunes – God who is not worthy of any trust, much less faith.

And so faith is abandoned for something else – and this something else is at best deplorable and pretty often just plain ugly. If the Just does not exist, we have license to do whatever we choose. If the Merciful isn't out there, we can push others over the edge. If the Source of Love is rejected, we can ride on hate.

An immature soul retreats, and the mind – which has lost the guidance of faith – is on the offensive. It offensively rejects ideals, taking them for lies, and discards visions, interpreting them as illusions. Why does it happen? A Melchizedek of Nebadon offers his insight into immaturity, teaching that *the time unit of immaturity concentrates meaning-value into the present moment in such a way as to divorce the present of its true relationship to the not-present--the past-future* [1295:8].

To divorce means to disrupt a unity. And the past-present-future continuity is not the only type of unity that is disrupted by an unrestrained mind; but the most painful of all is to reject faith.

The mind rejects, but the soul collects. It collects sensations of a different kind, utterly foreign to the state of the rejecting mind. They come from within, born in the spiritual nucleus of our personality. And they come from without. For in fact, we are never alone, and there is always something and someone to lean on and to learn from. Adjutant mind-spirits, the Holy Spirit, the seraphim – they were always here to guide and to help. We don't see them, but that does not mean that we are isolated from them. Unless we choose to ...

These spiritual agencies of ministry and guidance remain unseen, but every now and then they are supplemented by revelation.

We are told that humanity has had five revelations of epochal significance. They serve multiple purposes, but they all touch on faith. Revelations bring in, encourage, and elaborate the idea— and the truth— of faith as the natural bond between creatures and their Creator. From the days of Dalamatia, it became an outgrowth

of the Father idea of God, present in all subsequent revelations.

The vehicle of revelation had to make its way through a rough terrain and bumpy roads. The slow evolution of 300,000 years was cut short by rebellion; almost all progress was lost; the savage who had just learnt to look up, drooped his head again.

But the universe did not give up on Urantia. They sent in new teachers. Adam and Eve *portrayed the concept of the Father* [1007:6], and Machiventa Melchizedek placed emphasis (1017:0) upon his teaching of a heavenly Creator, a divine Father. And of cause, the crowning effort was that of Jesus – the living embodiment of both the fatherhood and the sonship ideas.

...What has been taken apart by the rejection of faith is being brought together. What has been lost is being recovered. Those who dwelled in the dark are being taken to the sunny side of the street.

This takes a lot of time which is counted in millennia. It requires patience, the absence of which is so treacherous, that it becomes a synonym for default. It is punctuated with great achievements and great setbacks.

But at the end of the day, it serves its purpose: it revives faith. The spiritual bond is restored.

And faith is so much more than just a bond! It is the primary tool for climbing from the *lonely isolation of experiential depths* [556:15] to the glorious heights of spiritual achievement.

Here again, the planetary history is both a curse and a blessing. On the one hand, where others have at their disposal the whole array of evolutionary tools – exact number depending on the status of a sphere and its past history – we, on our experiential, rather young and rather confused Urantia, have just one survival tool, which is faith. On the other hand, having just one tool, we are given a chance to master it to the best of our abilities.

This instrumental quality of faith is not clearly seen in the earlier stages of its mastering; still, encouraged by the first breakthroughs, the mind tends to rely on it, to relinquish more and more authority to it, to respect its value and – finally – to accept it as something much more powerful. If faith is the only thing needed for survival, what could be more powerful?

This understanding paves the road to worship.



Setting the stage for worship, we cool down emotions and slow down the mind in order to create that silence which is required for spiritual contemplation and insight – which, in turn, paves the way for new mind activity and

provokes new emotions on a higher and more sublime level.

What does it take to worship in isolation?

In short, it takes mastering of the agondonter skills: *to believe without seeing, to persevere when isolated, and to triumph over insuperable difficulties even when alone* [579:1].

As with every evolutionary adventure, it starts at the bottom. The road to worshiping the Source begins with a complete ignorance of this Source. The savage knew nothing about his Creator, and his animal fears filled the vacuum with superstitions and bizarre notions.

The more advanced teachers and leaders were visionaries who could see over the horizon. Every evolutionary race of color was blessed with prominent figures: Onamonalonton of the red people, Porshunta of the orange tribes, Singlangton of the yellow race, Fantad of the green, Orlandof of the blue men, and Orvonon of the indigo race – all these leaders brought about periods of cultural and spiritual awakenings, and several of them taught specifically some higher form of worship: the Great Spirit was worshiped among the red people, the Supreme Chief among the blue, and the God of Gods among the indigo.

So gradually, through advances and retreats, through eternal victories and temporal defeats, humanity was embracing the First Source and Center. But it took another form of guidance to reveal the truth about the Universal Father. The five epochal revelations – and untold number of others – were undertaken to bridge the gap between material and supreme minds.

But can we go further than that? Can we go all the way? Can we become one with our Creator? And if yes, then how?

Seeking the answer, we can move in different directions. But let us take the most familiar one. Let us look at the Son of Man.

In the final part of his incarnation, Michael chose to forsake his creator powers and to finish his life as Joshua ben Joseph. Looking at his last days on earth, we can learn all we need to understand about worship in isolation. The superhuman channels of communication were voluntarily abandoned, but Jesus continued to believe in the unbreakable bond with his Father in spite of the cruelty and humiliations. He continued to perceive each and every event from a higher perspective. And he triumphed over insuperable difficulties. So all the requirements of a true agondonter were fulfilled to the highest standard.

Let us consider just one episode which strikingly reveals the human nature and its potential. On the verge of the inevitable crucifixion, left alone in the garden, Jesus passed through intense pain and anguish. For a moment he felt isolated and abandoned – but that moment didn't last for long.

Let us switch to slow motion.

Jesus prays three times. The first time he speaks to his Father with the following words:

*"I know that the hour has come to lay down this life in the flesh, and I do not shrink therefrom, but I would know that it is your will that I drink this cup. Send me the assurance that I will please you in my death even as I have in my life"* [1968:2]. In other words he is saying: I need to be sure.

There is no immediate answer to this prayer.

Then he addresses the Father for the second time:

*"Father, I know it is possible to avoid this cup--all things are possible with you--but I have come to do your will, and while this is a bitter cup, I would drink it if it is your will"* [1968:3].

This time the Master asks for no assurance – and there is an immediate answer: a mighty angel comes by his side, touches Jesus and strengthens him.

And there is a third prayer – this time it contains an assurance from Jesus: O *"Father, if this cup may not pass, then would I drink it. Not my will, but yours, be done"* [1968:5].

Throughout the remaining hours of his earthly life his spirit remained uncrushable.

Those who watched him then, and those who have looked at him ever since, know the meaning of true worship. To worship is to become one with Creator.

In isolation – as if it never happened.

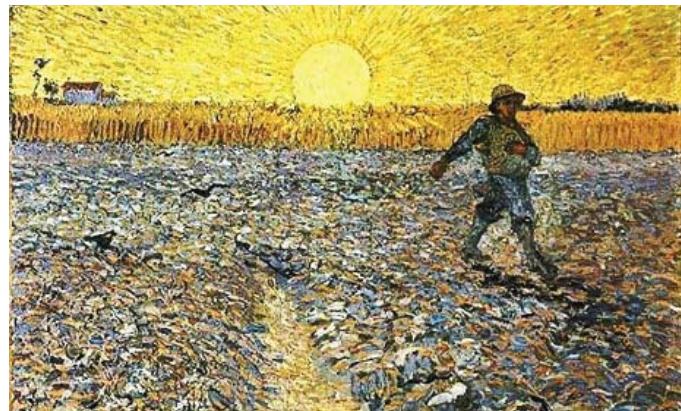


*The law of the universe is: Ask and you shall receive; seek and you shall find* [1838:3]. So we ask for help and we seek guidance – and we are offered both. Like everything that comes from God, it comes in abundance. But to give abundantly does not mean to waste. What is left unclaimed will be welcomed on another world, in another universe, in a different universe age. Sooner or later, every new potential will be turned into an actual – sometime, somewhere.

# Here and now

MARK PHILIP BLOOMFIELD

United Kingdom



"The Sower" Vincent Van Gogh, 1888

**T**HE "MOTHER OF ALL MISSIONS" as per the written word.

Having largely shunned the conference circuit in favour of my solitary field work, the repeated requests that I speak about working in "isolation" at the Sydney conference as supposedly one of the "smallest teams" in the "deepest waters" this movement could offer were as often met with "Careful what you wish for."

The years of apparent isolation hand seeding over 8000 copies of *The Urantia Book* into learning centres the world over, with several times that number still in prospect, was apparently supposed to qualify me to speak in this regard. The bush pilot days saving African

elephants from the ivory poachers, my time with Mother Teresa of Calcutta, and all the free mass cataract operations in South Asia also probably didn't help my chances of slipping under the radar this time round.

The free evening schools in North India and later along the Thai/Burma border which recently helped facilitate the creation of Freeschools World Literacy ([www.freeschoolsworld.com](http://www.freeschoolsworld.com)), that aims to wipe out world illiteracy by century's end didn't exactly keep me out of the spotlight either. The irregular decision to attend the conference was, however, more about wanting to see a few old friends plus an idle curiosity as to this movement's own take in regard to apparent isolation.

Not being one for rehearsed set speeches and having only ever tried to speak as the occasion serves, I had by the final conference day when I was due to speak heard many perspectives on this issue of course. My own perspective tried to reflect how massively I felt the world could be uplifted if only this movement were to better

balance its socializing in Heaven's Garden with service in Hell's Kitchen:

"Small teams in deep waters?" ... Who?

With the highest revealed truths in a million years in the palm of our hand, a small army of unseen helpers around us, the powercharge of a superuniverse behind us, and God Himself impinging upon our superconscious minds, we're part of the greatest team in all creation in the smallest, shallowest puddle in all Nebadon.

Tyranny. There's a small team in deep water. Dogmatized religious fundamentalism. There's another. The entire materialistic age: try that for a third.

"Isolation?" ... Who? Where?

If lifelong solitary fieldworkers cannot even think of pleading isolation, then by what wild, wanton stretch of the imagination can you?

Alone? Frequently. Isolated? Never. There's a subtle but life-transforming difference.

Now that those little notions have been put to bed, let's start again shall we?

With what we are temporal custodians of, we must be the greatest human potential power since Christ for bringing a final end to all the horrors, atrocities and ills of this world. Slum-ridden, famine-stricken overpopulation, raging and seething militarism, blind consumerism, crippling degeneracy: the Urantia community is sitting on the God-given, Heaven-sent final solution to them all. Please stay clear of this movement's decision-making levels if you don't believe that with all your heart and soul. But if you do, then as for what exactly we intend doing about it, we may wish to ponder this:

We are taught that even on a good day, the true leaders and teachers out there never exceed one percent of the population, which equates to roughly sixty million souls worldwide—equivalent to the population of my

**Seek no dominion even over those fields wherein you have laboured, and you are, by my definition, a fieldworker.**

own country, the United Kingdom. If this revelation was freely presented to even a modest percentage of that sixty million, then thank you and goodnight because that will, to all intents and purposes, be the proverbial ‘it.’ Accomplish that one little mission, then pack your bags and go home, Loretta, because it’s all over. If we as a collectivity achieve that one singularly vital objective, then whatever else we do will by comparison almost not matter. Play Scrabble if you like.

For critical mass in humanly engineering the precipitation of the greatest spiritual renaissance there can ever be will have therein been attained. Several tens of thousands of Urantia Book savvy Amadons, Abners, Simon Peters and Mother Teresas all together at once? Er, excuse me, say what? No contrary power on the face of this Earth could ever hope to stand in their way; anyone or anything that did would simply be squashed perfectly flat. Brighter than a thousand suns, we would in spiritual terms have generated power so fantastic here as to be what mothers tell their children bedtime stories about for an entire age to come.

To a newly inspired and consecrated readership with all the advantages of modern day transport and communication, the actual real life accomplishment of this mission is by no means beyond the realms of physical possibility. Doesn’t that excite you? Doesn’t that make you feel in some way called? Have you ever in your entire life felt so wildly empowered?

For my own part, this should explain to all my ongoing hand seeding of the world field, loading the equation towards this very tipping point in world history. Especially knowing as we all do that many of the most able leaders and teachers are to be found in some of the world’s toughest environments, far removed from the relative ease and comfort of the western world.

And with or without popular support, for I’ve survived both, I’ll never quit so long as I have the health to continue. In vogue, out of vogue, it’s all the same to me.



Revelation is by nature typically reciprocal and progressive. Reciprocal in that first comes the top-down, God-to-man revelation, and then comes the human response to such as a revelation of man and woman to the onlooking universe. Jesus of Nazareth first revealed God to man before making a new revelation of man to God.

Progressive in that each successive revelation both builds upon previous revelations and prepares the way for future ones. Our obvious problem here is that epochal

revelation #4 saw the Son of God himself laying down his life not merely for his friends but for his enemies: a seemingly impossible act to better—until, that is, you look again at our mission of bringing this revelation to that sixty million who will in turn each find their own best ways of imparting such truths to the rest of humanity.

Suppose one of our lone fieldworkers ventures, books in hand into the wrong ghetto and doesn’t come out. Not if, but when that happens, he will first have laid his life down for his enemies alone and without the company of friends, which will immediately have beaten the Nazarene at his own game who enjoyed the company of his friends right up to his arrest. Second, he will have done so with no expectation of a future reward, whereas the Master, by so bestowing himself here, earned unquestioned sovereignty of a vast universe: not a bad little paycheque for “but a day’s work.” Third, our lone fieldworker would not once have undergone the faith-compromising experience of direct contact with superhuman personalities as did Jesus with Gabriel and the Father Melchizedek during the transfiguration for example.

This of course is not to suggest that we all rush out and get ourselves mugged in the nearest slum, but rather to merely offer that fifth epochal love isn’t fifth epochal love until it somehow distinguishes itself from fourth epochal love in some upwardly progressive manner.

But this brings us somewhat inevitably to something of a fork in the road for the Urantia movement, depending largely upon whether or not the readership is content to allow this movement to deteriorate into as great a millstone around the neck of the fifth epochal revelation as has the pitifully sub-divided Christian church demonstrably become to the fourth:

... Seek dominion over fields wherein you have not laboured, and you are, by my definition, a priest. Seek no dominion even over those fields wherein you have laboured, and you are, by my definition, a fieldworker.



As the teachings of *The Urantia Book* can now be seen as only the first half of the fifth epochal revelation, i.e. the top-down, God-to-man half, any “priest-led” movement under the pretence of endlessly studying and dissecting the book’s teachings only serves as that breed’s new preferred vehicle of self-perpetuation for the next thousand years. There is no reciprocal man-to-God

**Any productive member of a field-led movement could silence a hundred priest types with the calm pronouncement, “If you wish to out-rank me, then first out-serve me.”**

element of revelation here, for this strata of society has of course been at this very same game for the last half million years. This is the “spectral” movement in that while it makes a point of being the most visible, it is at the same time the least real.

Here is the “divide and rule” ethos of the priest-types epitomized:

“We’ve got 20 million dollars, so give us the seats of honour and do things exactly our way, or we’ll create new ones with both our own rival competing brands of movement and book even if the resulting havoc ultimately turns whole religions against the revelation.”

By night-and-day contrast, the “unite and serve” ethos of the fieldworkers has no time for fancy titles and seats of honour, instead preferring to lose themselves in the work of freely carrying revealed truth to the ends of the Earth that all truthseekers might have a fighting

chance of finding what they’re looking for, whilst the equally important “homesteaders” of such a progressive movement all but trip over themselves to support them.

**Have you no sense of audacity? Page 729 reminds us that our immediate creators love seeing a little human “pluck,” ...**

These are the types who at some point snap *The Urantia Book* shut and say, “Okay. I get it. The Gods have revealed Themselves to me; now it’s my turn to reveal myself to the Gods.” What happens next becomes their gift to the onlooking universe by way of reciprocal revelation as manifested as their gift to humanity by way of real and tangible social service. Any study of the *The Urantia Book* in the field-led movement would thus be seen as simply a means to an end, whereas in the priest-led shadow movement, such a never-ending study industry would become the end in itself.

Any productive member of a field-led movement could silence a hundred priest types with the calm pronouncement, “If you wish to out-rank me, then first out-serve me.”

Leading as they do from the front rather than the rear, genuine fieldworkers (as opposed to the inevitable charlatans and pretenders) would always prioritize the work of the field to routine social gatherings, but in just that way does their absence begin to take on a kind of presence, and the resulting silence, a kind of beckoning call. Whoever doesn’t attend a conference may be of greater kingdom significance than who does.

And when this mother of all missions yield’s this revelation’s first outright martyr, we’ll not be overly sorry, as it will not so much be an accident if all our fieldworkers

don’t come home as much as if they do. If we’re not losing the occasional alpha-plus male in the line of duty, then so far as I’m concerned, we’re not trying hard enough.

“Steady on Bloomfield,” one or two of you start to mutter, “You can’t say things like that.”

Yes I can.

This is not a movement for weaklings, cowards or the ultra-selfish for we have a world-liberating mission before us in which it will soon enough be realised that freedom is rarely free. And where a priest-led movement would only lead to the future-eternal prison cell of regret, a field-led or at least for now a field-friendly movement would aspire to set us all free—from the least fortunate child all the way up to the Supreme Being.

In leaving “The Faith of Jesus” as the final paper in *The Urantia Book*, can you not discern the revelators practically begging the cream of our youth to attempt to go one better? A new kind of faith will need neither the company of friends nor any hint of a future reward, much less coffee and doughnuts with Gabriel.

Why always settle for God raising the bar and inviting us all to catch up, when we ourselves can occasionally raise it, clear it, and then invite God to catch up? Have you no sense of audacity? Page 729 reminds us that our immediate creators love seeing a little human “pluck,” so why be so mean as to deprive them of their amusement when human evolution is so obviously their favourite bloodsport?

And with all the means currently at our disposal, it’s not so much whether a few dedicated fieldworkers could out-serve all the apostles put together, as much as they’re being hardly worth mentioning if they don’t. Under such circumstances, what wouldn’t even the higher angels give to change places with us if only for a single year of human life?

You, dear reader, are of critical importance to the present and future spiritual economy of this blighted sphere. Almost certainly in all human history have human hands never been so empowered to influence for better or worse an entire age to come. For you are a living, breathing part of the total human response to the fifth epochal revelation, a response which of a surety is in turn destined to become either Caligastia’s worst nightmare . . . or Michael’s.

In search of the Father’s will, □  
Mark Philip Bloomfield.

# Embarking on the journey: Conscious skill

CAROLYN PRENTICE

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This is the third article in a series that was introduced in the May 2006 Journal. The purpose of this series is to outline a plan for personal development of the skill of teaching. The four articles in this series will take you through the four stages of learning a skill: beginning awareness, awkward practice, conscious skill, and integrated skill. If you missed the previous articles, read them at:

<http://www.urantia-uai.org/Journal/index.html> (choose May or August or November 2006 and your preferred language).

*“... everything must await the coming of its time. You are born into the world, but no amount of anxiety and no manifestation of impatience will help you to grow up. You must, in all such matters, wait upon time. Time alone will ripen the green fruit upon the tree. Season follows season and sundown follows sunrise only with the passing of time.” [1436:4]*

*“Become interested in your fellows; learn how to love them and watch for the opportunity to do something for them which you are sure they want done,” and then he quoted the olden Jewish proverb—“A man who would have friends must show himself friendly.” [1439:0]*

TIME GOES BY FAST and we find ourselves at another stage of acquiring a skill. I hope that you have been participating in this series with commitment and persistence. In the last three months, you have been practicing, experiencing and reflecting on the stage of awkward skill. You have been reading Part IV of *The Urantia Book*, Papers 137-150, noticing how Jesus trained the apostles to teach and how they responded to that training in their individual ways, each providing various kinds of service and teaching which appealed to different kinds of people in diverse circumstances. I hope that you have committed to some sort of service project as a way to get yourself out of your everyday experience and to dedicate yourself loyally to this project of developing your teaching skill.



"Angler" watercolor, Paul Klee, 1921

In addition, you have been working specifically on listening to people, recognizing and using teaching tales, and focusing on the positive in your interactions with people. You've been looking for teaching moments—times when you are positioned to teach someone, as well as times when someone else is positioned to teach you. You have probably experienced some successes and some disappointments. This is normal in the stage of the awkward skill, which is also something you have been reflecting on. I particularly hope that you have made it a habit to take time each day to reflect on your interactions with people.

So in this next three-month period you will continue in your service project, your reading, your conscious application of teaching techniques, and your reflection on your experiences. And you will grow.

This next stage is called conscious skill because you will find yourself getting better, and you may begin to feel that the process is going well and that you are comfortable. But don't get too comfortable. You are skilled, but it is a *conscious* skill. You have to think about teaching, concentrate on it, always being aware of what you are doing because it has not yet become integrated into your behavior. It is not a habit yet.

Remember how you learned to drive a car. After you had practiced for a while (having survived the period of awkward practice), you could manage pretty well, but if you didn't pay attention, you could easily get distracted and have a wreck. You had the skill to drive the car, but you had to always pay attention, always think to yourself, “I need to signal this turn; I need to apply the brake before

**Conscious skill is not a time to simply feel confident about what you have achieved. It is a time to consciously improve your skill, to be conscious of what you are doing, and to enjoy your skill.**

I reach the intersection; I need to pull forward and then back into this parking space." You could perform the skills, but you needed to be conscious of what you were doing in order to perform the skills correctly.

So what you need to do during this stage is to make the most of your conscious practice. As you get more comfortable with a skill, you begin to see places where you can improve or embellish your practice. You can analyze your successes and weaknesses. You can apply your mental skills to particular difficult problems. Conscious skill is not a time to simply feel confident about what you have achieved. It is a time to consciously improve your skill, to be conscious of what you are doing, and to enjoy your skill. The techniques introduced below will help you to hone your teaching skills in a more conscious way during the next few months.

### Teaching techniques

In the previous articles, you have learned some basic teaching techniques. In your readings you have seen that Jesus expected his disciples to teach the same basic truth but to each teach it in his own way. If you have truly understood your students and have tried to present

a valued and desired lesson in terms that make sense to them, then you really have learned everything you need to know about the specific *technique* of teaching. But teaching is not just technique; it is *art*. Therefore, to be an effective teacher, you must

develop your own art, your own creativity. So to improve the artistry of your teaching here are some other points to consider:

#### 1. Address the spirit indwelling your students.

*"You see, my children, the appeal to human feelings is transitory and utterly disappointing; the exclusive appeal to the intellect of man is likewise empty and barren; it is only by making your appeal to the spirit which lives within the human mind that you can hope to achieve lasting success and accomplish those marvelous transformations of human character that are presently shown in the abundant yielding of the genuine fruits of the spirit in the daily lives of all who are thus delivered from the darkness of doubt by the birth of the spirit into the light of faith—the kingdom of heaven."* [1705:3]

As Jesus told his apostles in the above quote, it is important to remember that if you expect any kind of suc-

cess, you must address and nourish the indwelling spirit within your students. This is a foundational concept. As you remember, the earlier articles in this series pointed out that there is no absolute divide between physical and spiritual realms; as human beings, we exist in both of them, and it is critical that we learn in both of them. But our learning about the material world also addresses spiritual concerns—we are learning to be human, which means, at least on this sphere, to be both spiritual and physical. We originally looked at this concept from the perspective that we don't have to try to teach spiritual truths in order to learn to be a teacher. Now let's look at it a little differently: As you teach even the most mundane tasks or facts, you will be more successful if you include your spirit and your students' spirits in the lesson. You will teach something spiritual along with the mundane content. You teach this, not as a planned lesson, but by being mindful of the spiritual nature of your interaction.

What this means practically is that you take time to consider the indwelling spirit of the student. Pray for guidance of your own Thought Adjuster to address the needs of the student before you. In my experience, I've found that my classes are much more successful if, instead of frantically preparing a class on what I think they should know, I take time to consider what they might need or want to learn. I ask my Thought Adjuster for guidance and I think about the Thought Adjusters of my students. When I stand before them, I am, in a way, addressing the Father through the indwelling spirits with my students. That can be a startling, almost intimidating thought! But then I remember that I also am indwelt by a Father fragment, and I am here in this time and this place, and this role is given to me, to listen and to speak, to learn and to teach—and that I have all the help I need.

As a person who studies words and communication as a career, I am constantly struck by the paucity of the language, of the impossibility to truly communicate. What words can I say that will be truly meaningful to the other, that will bridge the gap between us, that will result in growth and appropriate knowledge in the other? There are no magic words that convey instantaneous understanding. We are forever locked away from each other's inner life, where our real understanding lies.

But through sharing our inner life with God, through sharing with the Thought Adjuster, we can connect to the inner lives of our students. We can't know all their thoughts and internal struggles, but we can depend on the spiritual insights of the Thought Adjuster to render

**Instead of rushing to put myself out there as an expert, I am standing aside and letting our spirits commune and speak. I'm leaving myself out and reducing my own importance in the interaction.**

our words meaningful to the student. I've found it helpful to spend some minutes in meditation on this fact before a formal class. And in a one-on-one setting, I've found that if I take a few moments (act like I'm thinking!) to recognize the indwelling spirit in my student, then my words seem to have more meaning to the student.

In practice, this technique is part of the listening and reflecting we've been learning in these past months. Instead of rushing to put myself out there as an expert, I am standing aside and letting our spirits commune and speak. I'm leaving myself out and reducing my own importance in the interaction.

*But though the work is important, the self is not. When you feel important, you lose energy to the wear and tear of ego dignity so that there is little energy left to do the work. Self-importance, not work-importance, exhausts immature creatures; it is the self element that exhausts, not the effort to achieve. You can do important work if you do not become self-important; you can do several things as easily as one if you leave yourself out. [555:5]*

We learn to leave ourselves out as we learn to recognize the indwelling spirit within us and our students. The other two techniques build on this first one.

## 2. Recognize and reveal your human limitations and frailties.

One of the ways to leave yourself out is to learn to admit when you're wrong or when you don't know. Even though you may be feeling skilled and confident, you don't know everything—and good teachers are willing to admit that.

In *The Urantia Book* the revelators say the phrase "We really do not know"—or something close to that over a hundred times. [See for example: 104:6, 115:7, 123:6, 124:5, 133:4, 203:7, 220:1, 262:4, 351:5, 631:1, 636:3, 844:5, 1166:6, 1310:3, 2015:0.] These are some of my favorite passages simply because they remind me that if a Divine Counselor or a Mighty Messenger doesn't know some things, I cannot possibly be expected to know everything. In addition, apparently these higher beings have something to learn from me. That, after all, is part of the whole concept of bestowals and Father fragments—to experience all facets of creation from indigenous perspectives, not just divine perspectives.

Admitting that you don't know, that you're only human, is important in several ways. First, students will inevitably find mistakes you have made, weaknesses in your logic, or places where you are just plain wrong—because you are not perfect. Recognizing and

admitting your limitations creates a space for students to identify with your fallibility, realizing that they cannot be expected to know everything either.

Second, by admitting what you don't know, you create a space for students to grow. If everything is known and covered and absolute, then students don't find much reason to explore things themselves. It is often the mysterious that lures students to greater insights. You will learn something from your students if you admit your fallibility!

And finally, admitting your limitations allows students to focus more on the topic and less on you. Of course, you like to be recognized as an authority, as someone who knows something, as someone to be admired—and so you might hesitate to admit you're wrong—but then you are falling into the trap noted above in the 555:5 quotation, making yourself too important.

When you allow yourself to feel important, you're not just doing yourself a disservice; when you allow yourself to be perceived as larger than life, a real expert, you are also short-changing your students. They might start to focus on you and less on the teaching. They might stop questioning what you say and take it just as the Truth. Just as early Christians mistakenly focused on Jesus rather than his teaching, your students might become groupies or a fan club, rather than students on their own journeys of discovery.

When you admit your limitations and frailties, you demonstrate that there is always more to learn, and you empower your students to find their own answers. And you will even learn more from your students!

## 3. Take the time that is needed.

*Those things which you might have learned on earth, but which you failed to learn, must be acquired under the tutelage of these faithful and patient teachers. There are no royal roads, short cuts, or easy paths to Paradise. Irrespective of the individual variations of the route, you master the lessons of one sphere before you proceed to another; at least this is true after you once leave the world of your nativity. [551:2]*

*Never, in all your ascent to Paradise, will you gain anything by impatiently attempting to circumvent the established and divine plan by short cuts, personal inventions, or other devices for improving on the way of perfection, to perfection, and for eternal perfection. [846:4]*

**...to be attentive to the moment. This is essential for listening and teaching. Give people your whole attention.**

There are no shortcuts in our celestial careers—and there are no shortcuts in teaching and in being taught. People always want to learn quick and easy “fix-it” techniques, but in the end, teaching is about human-to-human contact. Teaching is done within a human relationship. And remember what we are told about relationships: *Everything nonspiritual in human experience, excepting personality, is a means to an end. Every true relationship of mortal man with other persons--human or divine--is an end in itself* [1228:3]. Teaching is our spiritual career and teaching is about relationships; each relationship is important.

What this means for teachers is that you have to commit the time it takes within this relationship to teach what needs to be taught.

As a professional teacher, I've learned and re-learned this, over and over. And still I forget time and again. I fall behind in my syllabus, feel overwhelmed by what I think students should learn, worry about how much the

test needs to cover, and I begin to hurry. Or I become impatient with a particular student who takes more time than others. I've also had to learn this as a mother.

I'll hear something on the radio about multi-tasking, how I can become more efficient, etc., and when I try to do this, in the end, I short-change my children because I don't give the time they need to learn. I forget that the efficiency of the soul is to always give the task at hand the time it needs.

What this means in teaching practice is to be attentive to the moment. This is essential for listening and teaching. Give people your whole attention. For one thing, people really notice it and appreciate it. Second, the idea of multi-tasking works only with repetitive and mindless physical tasks. Yes, I can do laundry and cook dinner at the same time; I can lift weights and watch a TV comedy. But to really experience something and to really engage another person, I have to be there mentally, physically, and spiritually—this relationship is an end in itself, so I need to focus on it. My distraction is apparent to the person, and distraction makes me falter in my assessment of what the other person needs and wants. Remember the example of the computer technician that I mentioned in the last article—someone too busy to listen. So take the time needed to teach someone.

But part of taking the time is also NOT taking too much time. Be careful not to overteach. Be aware that although you might not have completed what you think is

the lesson, your students may have reached their capacity. Give them a break; cut the lesson short; don't give them more than they need at that moment. Cutting the lesson short gives your students time to think and wonder.

*The human race had spent ages in acquiring the little religion and morals it had, and these supermen [the Dalmatia teachers] knew better than to rob mankind of these few advances by the confusion and dismay which always result when enlightened and superior beings undertake to uplift the backward races by overteaching and overenlightenment.* [750:1]

*Jesus taught these men all they could assimilate. He did not make the mistake of overteaching them. He did not precipitate confusion by the presentation of truth too far beyond their capacity to comprehend.* [1535:6]

I suspect that when we try to teach more than the student can comprehend, we are really just trying to show off our own abilities. Remember, again, about leaving yourself out.

### Assignments

So this is the stage of conscious skill. You are beginning to feel more comfortable and competent at teaching, but it is easy to regress into bad habits or reach a plateau because you forget to apply your conscious thought to what you are doing.

Here are some activities for the next three months. You can do them in several ways. You might take one day of the week to reflect on each one, or spend a week on each one, and then repeat the cycle as needed. This is a recursive project—you will find that new ideas and concepts emerge as you return several times to each perspective.

First of all, continue reading in Part IV, papers 151 through 164. The purpose of reading these papers is to contemplate how Jesus taught and how the apostles advanced in their teaching and understanding. You will also become more familiar with spiritual concepts.

Remember to reflect and write everyday in your journal as part of your growth and progress.

**1. Recommit to your service project and reflect on it**—or start if you haven't started yet. Notice that at 1671:1 the fame of Jesus rested mostly on his being a healer but that as time went by, people turned to him for spiritual help. What this means for you is that as you involve yourself in serving other people, they will begin to perceive you as a person who might have something else to give them in the way of knowledge.

**Your commitment to the kingdom is not about reading the revelation, but about serving other people.**

*My kingdom is founded on love, proclaimed in mercy, and established by unselfish service. [1725:3]*

Your commitment to the kingdom is not about reading the revelation, but about serving other people. Reflect on your service, what you are learning from it, what opportunities are presenting themselves to you through your service project, how you are growing.

**2. Reflect again on the teachers in your life**—both in the past and in the present. Consider what you learned from each one (even if you disliked a teacher and thought he/she was incompetent, you still learned something). Consider how other people might have felt about the same teacher and what they might have learned from the teacher.

At the same time, also notice and reflect on how other people teach. Their specific techniques and strategies may not be your style, but you can learn something by reflecting on what others teach and how their students respond. Remember, the purpose of this program is for each of you to find your own way in teaching, while also learning from one another.

*Each of the apostolic teachers taught his own view of the gospel of the kingdom. They made no effort to teach just alike; there was no standardized or dogmatic formulation of theologic doctrines. Though they all taught the same truth, each apostle presented his own personal interpretation of the Master's teaching. [1658:1]*

[Jesus] was wholly content with means and personalities which most people would have regarded as inadequate and would have looked upon as insignificant. [1543:3]

**3. Reflect on your performance in listening and teaching.** This is the stage of conscious skill. What happens often when we reach this stage is that we begin to feel complacent about what we are good at, and then we don't make take the extra effort to improve in our weak spots, to grow further. Often times, we refuse to correct bad habits because it takes too much effort to correct them. But we all know that our celestial career is about progress. So keep making progress. Admit your weaknesses, not so much to draw attention to them, but to learn from them and to realize that you are imperfect. But also celebrate your successes and be sure that you continue to make progress.

*True, the child may at first make slow progress, but the progress is none the less sure. The important thing is not the rapidity of your progress but rather its certainty. Your actual achievement is not so important as the*

*fact that the direction of your progress is Godward. What you are becoming day by day is of infinitely more importance than what you are today [1653:1].*

**4. Thank the teachers in your life.** There doesn't have to be just one—thank the person who made even a small difference to you. Teachers don't get near enough thanks and feedback from their students—and they're so happy to hear from their formal (and informal) students. Try to write or speak at least one thank you to a teacher each week during this period. For instance, I recently thanked my older sister for teaching me how to knit many years ago when we were children. She didn't even remember that she had taught me. But my appreciation for her changed our present relationship and also changed how we viewed our shared past. You may feel silly about this activity, but it will help you really see the value of even the mundane things you have been taught. In addition, teachers appreciate being appreciated!

**5. Address your indwelling spirit.** Everyday spend part of your reflection time in speaking with your Thought Adjuster and asking for guidance in addressing the spirit within your students. In addition, during the day as you talk to people, pause for a moment in the middle of your conversation to think about their Thought Adjuster. This doesn't have to take a long time. It will appear to the other person as if you are taking a moment to think before you speak. This practice gives you an opportunity to slow down, to focus on the moment and the person, and to adjust your emotional reaction. You'll be surprised how this little bit of prayer will enrich your interactions.

*Jesus was never in a hurry. He had time to comfort his fellow men "as he passed by." [1874:8]*

So read, reflect, and reach out to others in service over the next few months. You are growing and changing, and sometimes it's hard. But remember, *the watchword of the universe is progress* [54:5]. Make progress! □

**Often times, we refuse to correct bad habits because it takes too much effort to correct them. But we all know that our celestial career is about progress. So keep making progress.**

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Note: Jeffrey Wattles wrote an article that appeared in the Journal in 1999 in which he cited and briefly explored some 30 principles on teaching that appear in *The Urantia Book*. Jeff has recently revised the article and made it available on his website at:

<http://www.personal.kent.edu/~jwattles/teaching.htm>

You will find this useful if you would like more specific citations from *The Urantia Book*.

# Isolation as an evolutionary technique

WILLIAM WENTWORTH  
NSW Australia

**U**RANTIA BOOK READERS IN AUSTRALIA well understand that isolation is not highly regarded by the revelators. They are at pains to point out the danger of personal isolation and the failure to socialize one's spiritual impulses. Their emphasis is on service, community and social interaction rather than isolation and self contemplation.

Nevertheless, the creators make use of isolation as part of the cycle of growth which moves from interaction to isolation and back again, in a demonstration of progress, in which isolation has an essential part to play.

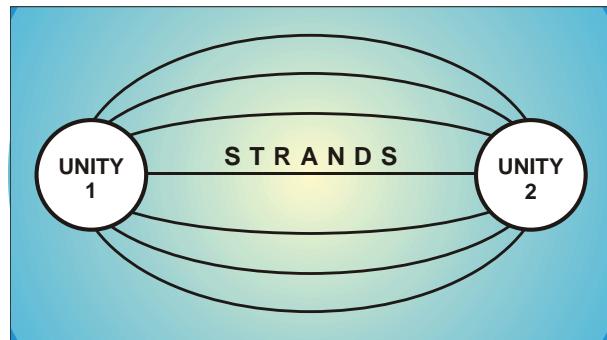
When we were developing the theme for this conference, we saw a parallel between the situation of Urantia Book readers and the Australia/New Zealand experience. Just as Urantia is isolated in Nebadon, and Nebadon itself is remote in Orvonton, so are students of *The Urantia Book* thinly scattered throughout the populations in which they live. And just so are Australia and New Zealand isolated from the major centers of civilization of our planet. When Australia and New Zealand were settled by Europeans, it was a six-month journey by ship. So over the years we developed the experience of isolation as a cultural habit, a habit that persists even now when air transport and modern communications bring the rest of the world much closer to us. This habit has many disadvantages, but it also allows us a certain freedom of cultural development which derives from not having neighbouring cultures peering over our shoulder all the time. Because nobody else takes too much notice of us, we can get away with things which others can't, which allows us to cultivate a certain perspective on life which

we think may have some peripheral value to civilization at large.



Isolation has a place in the scheme of things, and a good illustration is the notion called Divergence/Convergence by Bill Sadler.

*Figure 1*



In Figure 1 above we have a simple illustration of this principle. A unified phenomenon is separated into its component strands—those various elements that compose the unity. Each of these strands is kept isolated from the others and allowed to develop independently, allowing the special characteristics in which it differs from the others to achieve full growth. Subsequently, these matured individual strands are re-unified, to bring into being a new unity that has all of its original qualities and, in addition, all those extra characteristics imparted to it by the separately developed growth of each individual strand.

This principle, divergence/convergence, is one way of looking at the process of evolution, and central to it is isolation. Of course, equally central to it is unity, but we know all about that. We are focusing on only part of the phenomenon, but an essential one all the same.

We may say that as long as it is *in* its place, isolation *has* a place.

The most obvious example of divergence/convergence portrayed in *The Urantia Book* is that of the human races. The Andonites and the following races of colour repel one another, develop their civilizations in isolation from one another, reach their full potential of cultural growth and are then blended and improved by the more advanced violet peoples under the guidance of a Material Son and Daughter. On a normal planet this results in a blend of the best qualities of the highly diverse races brought into being by the evolutionary process.

But on Urantia, the rebellion and Adamic default undermined the plan so thoroughly that the revelators tell us that we now have to work out our own racial progress. The original plan has been too debased for it to be rehabilitated, and eugenically speaking we are in uncharted waters.

As no one seems to know what to do next, even though the revelators emphasise time and again the importance of race improvement, I am not going to use the human races to illustrate my point.

Instead, I am going to use a purer form of divergence/convergence—the seven superuniverses.

The revelators tell us that when the superuniverses appeared in their space level, they were almost completely isolated from one another.

This is represented in Figure 2 below, where the superuniverse space level is shown divided up into the zones occupied by those seven superuniverses, positioned approximately as described in the papers.

They are kept so isolated from each other that they can only communicate with one another through the central universe. Nothing goes directly from one superuniverse to another except for two types of being—Solitary Messengers and Inspired Trinity Spirits. And we are informed that though both of these beings are personal, they lack discoverable form, so we assume that the barrier between the superuniverses is pretty interesting, being penetrable only by formless personalities.

**Figure 2**

This being the case, I wonder if the barriers between the superuniverses might be psychological. The papers refer to an energy differential which exists between each of them, and we know that each of the superuniverses focuses on a different purpose.

Could it be the case that the energy differential mentally confuses any being functioning in a strange superuniverse? That persons and messages are rendered incoherent by the energy differential which must be traversed between any two superuniverses? That the Reality Response in each superuniverse is slightly different?

But whatever the nature of the barriers between them, the seven superuniverses are kept very nearly completely isolated from one another.



The papers tell us that each superuniverse is dominated by one of the Seven Master Spirits, and they are indicated in Figure 2 above. The Master Spirits were created by the Infinite Spirit, and as such they are spiritually identical. But because each is a portrayal of one aspect of the permutations of triune deity, they are personally diverse. And because each one *personally* dominates the character of his superuniverse, each superuniverse exhibits the specific characteristics of the dominating Master Spirit.

We are not told much about what these differences are, but we are given enough hints to allow some speculation as to what they may be like.

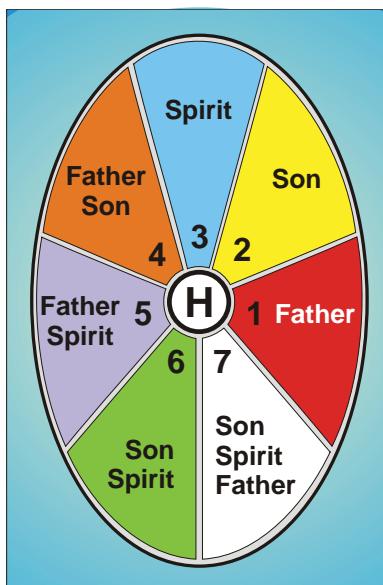
Superuniverse #1 is dominated by the Master Spirit representing the Father.

I see the ascendant mortals of this superuniverse as being highly focused on the ascendant career. They know what they are meant to do, and they do it with purpose and dedication. They tend not to be diverted by overmuch preoccupation with the peripheral aspects of existence. Pioneers, they stick to the main game. Maybe most of the Michaels are Father identified rather than Son identified;

perhaps they are more influenced by those no-nonsense Melchizedeks than by the more tender-hearted seraphim. And we suspect they move more quickly through their careers than the inhabitants of other superuniverses, taking the kingdom by storm, as it were. Grandfanda, the first mortal to break through to Havona, came from superuniverse #1.

Superuniverse #2 is dominated by the Master Spirit representing the Eternal Son.

We speculate that the inhabitants of this superuniverse are quite a contrast to those in superuniverse #1. The Son—sometimes referred to as the Mother Son—being the absolute person—is noted for his empathy. The mortals in this superuniverse reflect that quality. Kind, patient and gentle with one another, they are in no hurry to complete their careers. They want to make sure everyone is included, feelings are respected



and everyone joins in. Possibly most of the Michaels are Son identified, and the Melchizedeks are less influential than the seraphim and the Evening Stars.

Superuniverse #3 is dominated by the Master Spirit representing the Infinite Spirit.

Here we have the intellectuals, responding strongly to the mind, bridging the gap between spirit and matter. They are fascinated by all the peripheral byways of the ascendant road, all those conundrums of the intellect which life throws up. And they want to examine all of them thoroughly before leaving their superuniverse. So they also tend to move more slowly through their careers.

Superuniverse #4 is dominated by the Master Spirit representing the Father/Son.

Being a mixture of these polarities, we would expect these mortals to be particularly well balanced. It is this Master Spirit who sponsors the Michael sons, and we have been informed of the beautiful symmetry of the characters of the Michaels, and we can experience something of our own Michael as Jesus. There will be more to say about this later.

Superuniverse #5 is dominated by the Master Spirit representing the Father/Spirit.

Here we have the Power Centres controlling physical matter, so we would expect these mortals to be great scientists and engineers. Once again, it seems likely that they move fairly slowly through their ascendant careers, being much preoccupied with learning to understand and manipulate physical energy in all its manifestations.

Superuniverse #6 is dominated by the Master Spirit representing the Son/Spirit.

We are not told a great deal about this combination, but it possibly excels in communication. If so, we could expect these inhabitants to be great artists and lovers of art, considered as the portrayal of higher forms in lower modes. As a result, these mortals would be intrigued by the variety of opportunities for expression, and would be inclined to move only slowly through their careers.

Superuniverse #7 is our own superuniverse of Orvonton, and is dominated by the Master Spirit representing all three of the deities. We are given somewhat more information about Orvonton than the other superuniverses, and it is the meaning of the whole which is the preoccupation of its inhabitants. This naturally points to the particularly close interest in the Supreme Being, and the papers tell us that it is likely that the Supreme Being, as the first experiential deity, will take up residence in Uversa after his full emergence upon the

settlement of the entire Grand Universe in light and life. At the moment, it is Master Spirit #7 who portrays the attitude of supremacy. Because of our close connection with the supreme, and because the development of the Supreme Being depends on all superuniverses, we would expect Orvonton to be the last superuniverse to be settled in light and life.



The way each Superuniverse is organised depends on its dominating Master Spirit, and the seven Master Spirits produced an interesting method for keeping in touch with one another's activities, while maintaining the isolation of each superuniverse. The reflectivity mechanism which they set up is limited to operation within each superuniverse, but each Master Spirit designed a creative spirit located in each superuniverse capital.

Each Master Spirit designs seven creative spirits to be created by the Paradise Trinity. One of each is then placed in each superuniverse capital to advise the Ancients of Days in that capital, and to be in touch with the Master Spirit who dominates that superuniverse. So we have the situation where each trio of Ancients of Days and each Master Spirit is in touch with a group of seven diverse creative spirits comprising one of each of the Master Spirits' designs.

But each Master Spirit is actually tuned in to only one group, the group in the capital of the superuniverse of his own dominance.

This means that each Master Spirit is tuned in to a creative spirit of his own design and six foreign ones.

Figure 3 below gives a pictorial representation of this.

This reflectivity mechanism provides the most complete communication system imaginable, allowing the Ancients of Days on the superuniverse capitals to maintain unbroken contact with their Master Spirit on the one hand, and their assistants and subordinates on the other, without ever really needing to leave their capitals.

And it allows the Master Spirits to be informed of what their colleagues are doing while preserving the isolation of the superuniverses from one another.

It's worth noticing at this point that Reflectivity is the only aspect of supremacy which is complete. All the potential of reflectivity has been actualized. In this one function the growth of the Supreme has finished. In all other respects the Supreme is still growing. But reflectivity is perfected.

The papers tell us that the differences between the various superuniverses lead to differences in the capacity of their inhabitants to recognize deity. When the time comes for the Havona pilgrims to attempt deity recognition, apparently their superuniverse experience results in diverse abilities to achieve that recognition.

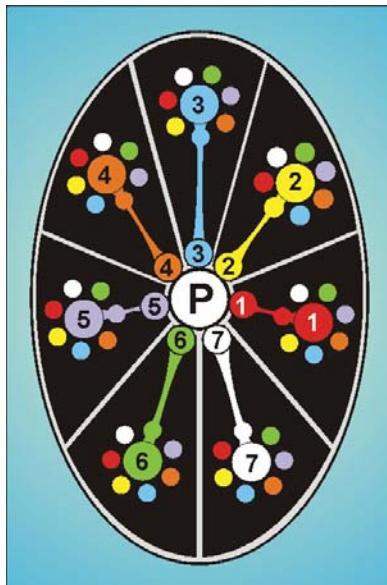
Mortals from superuniverse #1 sometimes have difficulty in recognizing the Infinite Spirit, and this invites speculation as to why this is so.

Could it be that mortals from this superuniverse have been so focused on spiritual development, so single-minded in their determination to reach Havona, that they tend to neglect their intellectual development? Being so Father-dominated, could it be that they see little value in understanding their physical environment because they know that finite reality is such a small matter in relation to the infinite they have in sight? And thus they fail to cultivate that understanding of mind necessary to recognition of the Spirit.

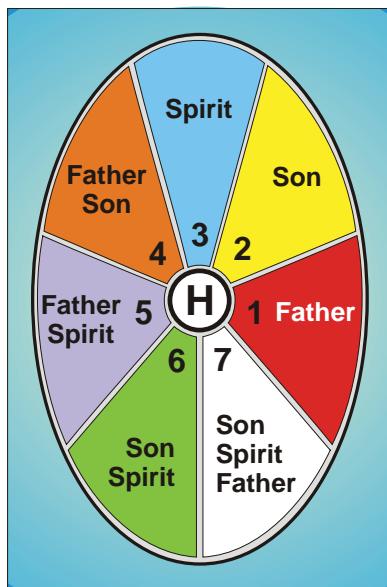
**Figure 4**

Similarly, superuniverses # 3 and 5 sometimes have difficulty in recognising the Eternal Son. As we can see from Figure 4, the Son is not directly represented in the Master Spirits dominating these superuniverses. Possibly these mortals have not developed the quality of empathy sufficiently to make certain their ability to recognize the Son. Their preoccupation with philosophy and science has cooled the warmth of brotherhood enough to make Son recognition uncertain.

Superuniverses # 2, 3 and 6 tend to the opposite extreme. These sometimes have difficulty with Father recognition. As we can see, these superuniverses have no direct representation of the Father, and possibly their tendency to empathy and intellection dilutes their sense of spiritual purpose. Their fascination with one



**Figure 3**



another and with their environment, leads them to partially overlook the necessity of spiritual growth for the Paradise ascent, so that having successfully achieved the Spirit and the Son, they suffer the ultimate disappointment.

Superuniverses #4 and 7 don't have any deity recognition problems, and with #7, Orvonton, we can see that all three of the Paradise deities are directly represented, and thus inhabitants are well equipped for the deity adventure. But #4 is a little unusual. Master Spirit #4 does not directly represent the Spirit, but

nevertheless mortals from this superuniverse have no trouble in finding him. I can only conclude that there is something so special about the Father/Son relationship that it overrides all those difficulties experienced in other combinations. When the pre-Father separated personal/spiritual reality as the Son (thus becoming a father) from material reality as Paradise, the primal personal relationship was established as the father/son relationship—something so basic to existence as we know it that it overrides and supersedes all others. We are told that personal relationships are never scaffolding—being true values which persist in eternity, and the father/son relationship is the most basic form.



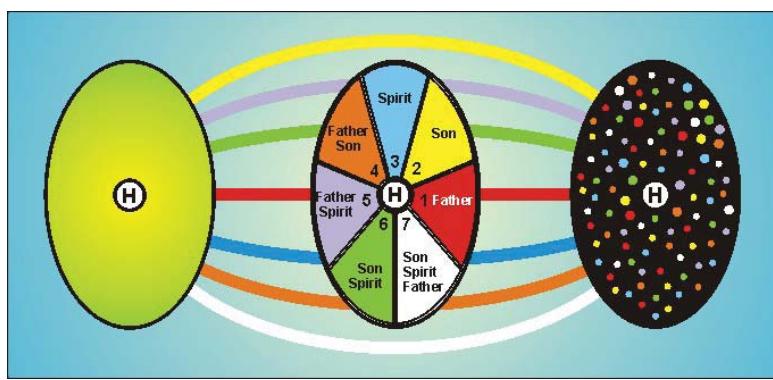
We have seen how the divergence of the superuniverses from one another results in differences between them. These differences are new characteristics. They were not present in the original unity of the superuniverse space level—or at least not in any actualized form. They may have existed as potentials, but their actualization required the divergence and individual growth of the separate entities. It is interesting to note that the sevenfold difference in personality characteristics found in mortals is never eradicated. Even in the corps of the finality, the mark of the native superuniverse is discernible. And to compile a complete picture of deity attitude to any problem, a finaliter from each superuniverse is required.

The point of developing these different characteristics is to incorporate them into a new unity—the perfected Grand Universe—so that the Supreme Being, the first experiential deity, can complete his growth and appear as a personal deity, contactable by his creatures. This constitutes the convergence phase, and the papers pass over it without much comment, leaving us with the impression that it all happens without much fuss, prior to the beginning of the next phase of universe development, the populating of the first outer space level.

A closer reading of the relevant parts of the papers, coupled with a little thought, can lead to a different impression, however. If we consider what is going on here, we can see that the integration of the perfected seven superuniverses into the single unified Grand Universe is going to require some pretty dramatic adjustments. The isolation of the superuniverses from one another has resulted in seven very diverse types of light and life. Each superuniverse is made up of 100,000 local universes, each having developed a different form of light and life, each one of these comprising a hundred billion decimal planets whose light and life is markedly different from the norm. The diversity of the whole thing is staggering. And in addition, there are seven different administrative systems to be amalgamated into one. Convergence will be a huge task.

Quite some time will elapse before the invasion of the first outer space level can begin.

When convergence is complete, there is yet another astonishing possibility to consider.



**Figure 5**

We mentioned earlier that the reflectivity mechanism of each superuniverse was brought into being complete and perfect. With regard to this one aspect of supremacy, no further growth was possible. In a sense, reflectivity underwent convergence way back then (even though each superuniverse's reflectivity mechanism remained

isolated from the others). When this occurred, there was a response from the Deity Absolute resulting in the appearance of Majeston, and this response was far in excess of the forecasts of the supreme creator personalities, who were staggered by the magnitude of the release of potential which had taken place.

Now the question is: what is likely to be the magnitude of the response of the Deity Absolute when not just reflectivity, but the entire superuniverse space level undergoes convergence?



#### Some reflections on all this.

It does seem clear that isolation is a necessary part of the evolutionary process. In fact it is a necessary part of personal growth too. Although the papers carry a number of warnings about the dangers of personal isolation, they also make it clear that it is the individual personality who is the active agent in the universe. It is the individual who makes choices because it is only personality which is ever to some extent free from antecedent causation. Everything non-personal is locked into the pre-determination of cause and effect, and personality has no quantitative dimension. Personality cannot be added to personality—it is purely qualitative. Persons can choose to act as a group, and in doing so greatly magnify their effectiveness, but a group cannot make choices independently of the persons comprising the group. It is the individual personality who decides, who is capable of creatively stepping outside of the inexorable chain of cause and effect. And the making of such decisions is the principal stimulus of personal growth.

A clear example of this is the act of worship. Worship is essentially a one-on-one experience, where the worshiper communes with God. This requires that the personality is completely concentrated and focused on God, and it necessarily implies isolation from other personalities. It may be happening in a group, but it is a group of *individuals* communing not with one another but each with God.

So the warnings we are given about isolation really concern only the expressive side of living. Attempting to do the will of God in isolation is unrewarding and can be dangerous, possibly leading to even a perversion of divine impulses. We do the will of God by serving our

fellows; but we commune with God alone with God—in isolation from our fellows.

This intake and outflow of energy is well illustrated by the habits of Jesus, who took in energy while communing alone with the Father and gave it out to the apostles, and indeed everyone he met, in his teaching as well as his behaviour in daily life. Rodan described this well while conversing with some of the apostles when Jesus was away communing with the Father.

We take in energy in worship and give it out in service. Obviously, we can't give out more than we take in. Not so obviously, the papers tell us we can't take in more than we give out. Apparently, the path of divine energy is *through* us rather than *to* us, and if we try to obtain more than we give out, we just block the flow. This is compatible with the idea often expressed both in the papers and in other places as well, that truth cannot be imprisoned in ideas but must be lived out moment by moment.

It is also worth noting that in the final episodes of mortal existence, when the experience of finding deity on Paradise is upon us, we go alone. As individual personalities it is up to us to find the Father for ourselves. After long training at the hands of the supernaphim, we are taken into the divine presence, and we go alone to find our father in person.

God does bestow personality on perfect beings. But when he bestows it on imperfect creatures, then unexpected outcomes result. And when creatures as primitive as we are exercise free will, then some very surprising eventualities occur. Amadon's reaction to Caligastia is perhaps the best known, surprising and delighting the whole local universe. God was not surprised; he sees the end from the beginning. But it's reasonable to speculate that through Amadon's experience, God himself knows the experience of uncertainty and surprise, without directly being surprised or uncertain himself. The fact that one of Jesus' achievements was a new revelation of man to God suggests that God is appreciative of such experiences.

The astonishing diversity produced by the technique of divergence/convergence must be part of God's plan for future development. We cannot imagine what is likely to eventuate from the four outer space levels, but we are informed that our personalities are capable of sub-infinite penetration of the absolute. We speculate that upon perfection of the entire master universe, the seven superuniverses and the outer space levels, when God the Ultimate, the second experiential deity, emerges as a contactable personality, then creatures will begin

## Worship in isolation – Touching the Source

*Continued from page 5*



The further we continue our eternal journey, the more we appreciate one of the truths that Jesus taught in Athens: *The real universe is friendly to every child of the eternal God* [1477:3]. This profound truth should be taken for granted by each universe child – whether he or she dwells on an isolated world or on the sphere of light and life, on the far edges of the organized creation or on a Havona circuit. We all have the divine parent who loves us, enjoys our worship, and responds to our prayers – inviting us to move on in love, by worship, and with prayer.

And it is with such a prayer that I will end my talk. This is one of the prayers Jesus recited to the twelve. I would like to blend it with music, which is defined in the Papers as *the universal language of men, angels, and spirits* [500:6].

*Our perfect and righteous heavenly Father,  
This day guide and direct our journey.  
Sanctify our steps and co-ordinate our thoughts  
Ever lead us in the ways of eternal progress.  
Fill us with wisdom to the fullness of power  
And vitalize us with your infinite energy.  
Inspire us with (the) divine consciousness  
Of the presence and guidance of the s(e)raphic hosts.  
Guide us ever upward in the pathway of light;  
Justify us fully in the great judgment day.  
Make us like yourself in eternal glory  
And receive us into your endless service on high.*

[1622:23-34] □

the penetration of the absolute realm. As this occurs, God will increasingly be able to relate to his sons in a more mature way. God inhabits absolute reality without attenuation. There he doesn't have to dilute his attributes in order to interact with his creatures. Creatures have evolved to the point where they can relate to their father as he is, having transcended those limitations impeding them. Creatures never stop increasing their capacity to commune with God. And God enjoys a family which is ever becoming more interesting to him.

The diversity of his family is something he has fostered from its beginnings in the finite to its culmination in the absolute, diversity resulting from the interplay of isolation and interaction in evolution. □



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