



THE ARENA

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URANTIA Association

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THE MIND ARENA OF CHOICE

"Mind is your ship, the Adjuster is your pilot, the human will is captain." (page 1217)

Editor's Notebook

"Now to you, superiors far above me, I come as one placed in temporary authority over the experimental planetary series ... I pay you respect even while you are apparently under my jurisdiction as volunteer ministers. I bow before you in humble recognition of your exquisite unselfishness, your understanding ministry, and your impartial devotion. You deserve the name of the Godlike servers of the mortal inhabitants of this strife-torn, grief-stricken, and disease-afflicted world. I honor you! I all but worship you!"

The URANTIA Book, page 1189

Tabamantia, the sovereign supervisor of all life-experiment planets in the universe of Nebadon, addressing the planetary chief of Adjusters.

How do the seraphim and our supervisors see us? If they are cooperating with the evolutionary plans of Michael, they must surely believe that, when near an adjuster-indwelt human, they are in the presence of a fragment of the cause and creator of everything in eternity, their own supreme, ultimate and absolute commander. Yet they must deal with us as the infants in nappies we are.

To them, we must simultaneously represent both the highest and lowest form of existence they can imagine. So how should they regard us? What training could prepare them for managing and ministering to near animals, whilst knowing that they are dealing with their Father? Consider the struggle of our seraphim:

Not long since I was present on Salvington and heard a guardian of destiny present a formal statement in extenuation of the difficulties of ministering to her mortal subject. This seraphim said:

"Much of my difficulty was due to the unending conflict between the two natures of my subject: the urge of ambition opposed by animal indolence; the ideals of a superior people crossed by the instincts of an inferior race; the high purposes of a great mind antagonized by the urge of a primitive inheritance; the long-distance view of a far-seeing Monitor counteracted by the

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nearsightedness of a creature of time; the progressive plans of an ascending being modified by the desires and longings of a material nature; the flashes of universe intelligence cancelled by the chemical-energy mandates of the evolving race; the urge of angels opposed by the emotions of an animal; the training of an intellect annulled by the tendencies of instinct; the experience of the individual opposed by the accumulated propensities of the race; the aims of the best overshadowed by the drift of the worst; the flight of genius neutralized by the gravity of mediocrity; the progress of the good retarded by the inertia of the bad; the art of the beautiful besmirched by the presence of evil; the buoyancy of health neutralized by the debility of disease; the fountain of faith polluted by the poisons of fear; the spring of joy embittered by the waters of sorrow; the gladness of anticipation disillusioned by the bitterness of realization; the joys of living ever threatened by the sorrows of death. Such a life on such a planet! And yet, because of the ever-present help and urge of the Thought Adjuster, this soul did achieve a fair degree of happiness and success and has even now ascended to the judgment halls of mansonia."

The URANTIA Book, pages 1223,4

(continued next page)

(Editor's Notebook, continued)

The adventure they help steer us through unfolds in the arena of our minds. To understand these minds, and to improve our techniques of using them, requires an effort on our part. At the very least, we will need to identify the components which impinge upon the system we call "mind".

"By the end of the twenty-ninth year Jesus of Nazareth had virtually finished the living of the life required of mortals as sojourners in the flesh. He came on earth the fullness of God to be manifest to man; he had now become well-nigh the perfection of man awaiting the occasion to become manifest to God. And he did all of this before he was thirty years of age."

The URANTIA Book, page 1426

We should also take into account the intentions of Michael and his Consort. What do they need us to achieve? What performances on our part are the minimum required to allow us to graduate from our Urantian nursery? They will have approved these minds we use; the specifications can be assumed sufficient to permit the unfolding of their purposes, the achievement of their aims. That we live brief lives filled with pain and frustrated plans may suggest that we do not yet use these minds well.

For a first crude attempt at describing this human mind system, see the article beginning on page 5, entitled "The soul of adjusted humans".

Update on Ultimatons

Nigel Nunn, Canberra, Australia

Some readers have imagined an electron as a huge ellipsoid, like the volume of a large sports stadium, containing 100 equidistantly spread grains of sand. Each grain having a relatively vast space in which to move.

Imagine that these 100 grains [ultimatons] are the fundamental unit of material density, and that like tiny black holes, they so affect space in their immediate vicinity that light gets trapped and falls into a tight orbit about them. Then see each of these fundamental points of density collect around itself a full shell of orbiting photons. Our toy electron has become a hundred tiny stars lit by frozen light, trapped and recursing in a tiny bend in spacetime. In this image may be the key to understanding the electron's affinity for photons.

"Life itself can be very scary until we learn that we live in a friendly universe and, while our bodies can be harmed, only the Ancients of Days with our unrepentant participation can really kill us."

Travis Binion

1998 ANZURA URANTIA Book Conference

September 25 - 28, 1998

The ANZURA *URANTIA Book* Conference for 1998 will be held on Queensland's fabulous Gold Coast. The venue, the International Beach Resort, overlooks the Pacific Ocean at Surfers Paradise. The conference will be held from Friday, September 25 to Monday, September 28.

The theme this year is:

How Jesus Taught

*And how we can use his methods
to present facts, ideas, and truth.*

The rate for the conference has been kept at a very low \$199 and includes a mystery tour on the Sunday afternoon. For more information at this stage or to register, please contact Neil Francey:

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and understanding among readers of
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URANTIA Foundation Communication

Trustees

February 21, 1998

To Readers of *The URANTIA Book*,

The Trustees of URANTIA Foundation are pleased to announce the appointment of Gard Jameson and Mo Siegel to the Board of Trustees.

Mr. Jameson has been a reader of *The URANTIA Book* for 26 years and is a Certified Public Accountant, Financial Planner, and Internal Auditor. Married with two children and living in Las Vegas, Nevada, he is currently a member of the General Council of the Fellowship and serves as the Chair of its Fraternal Relations Committee. He brings with him extensive experience in that he has served as a trustee on numerous boards of non-profit organizations.

Mr. Siegel has been a reader of *The URANTIA Book* since 1968 and currently serves as the Vice President of the Fellowship. Married with five children and living in Boulder, Colorado, he is the Chairman of the Board of Celestial Seasonings Tea Company and President of the Jesusonian Foundation. Mr. Siegel has also had extensive experience as a trustee on the boards of both profit and non-profit organizations.

These new Trustees are devoted to the revelation and have a long history of being involved in service projects. In becoming Trustees of URANTIA Foundation, Mr. Siegel and Mr. Jameson will resign their executive positions, while retaining their Fellowship membership, and will apply for membership in the International URANTIA Association, a worldwide fraternal group, formed to assist the URANTIA Foundation in disseminating the teachings of *The URANTIA Book* to the peoples of the world.

Although the appointment of Mr. Jameson and Mr. Siegel may come as a surprise to many readers, the Trustees, by electing these two gentlemen, are exhibiting their commitment to healing the wounds of the past and to making their policy of unity among all readers and reader groups a reality.

As Trustees, and in the tradition of the 24 individuals who have preceded them, Mr. Siegel and Mr. Jameson commit themselves to upholding the "Declaration of Trust creating URANTIA Foundation." Since 1992 the Trustees have established policies which ensure that no one Trustee can have a disproportionate influence on the operation of the Foundation. The Trustees are committed to the preservation and dissemination of the revelation.

Richard Keeler, President of URANTIA Foundation said, "May we join with our Heavenly Father, with our Creator Son, and with our brothers and sisters—seen and unseen—to participate in patient cooperation and selfless service to our young movement. May we all be so saturated with the love, truth, and goodness of God that all persons coming into contact with us will know from

our behavior that we are truth seekers and spiritual explorers, dedicated to the supernal task of doing the will of our Heavenly Father."

The appointments of Mr. Jameson and Mr. Siegel come at an important time in the history of URANTIA Foundation.

In 1996, a process was begun at the Nashville conference to involve readers in assisting the Foundation Trustees in developing a "strategic plan" which sets forth goals for the future. Since the 1996 conference research was conducted in cooperation with several hundred readers from a variety of reader groups to develop the basic themes of the plan's objectives.

In March, July, and November of 1997, readers helped to complete the plan. One of the main objectives of the plan is to effect the gradual and deliberate process of translating the book into many languages. Other objectives relate to maximizing for potential readers worldwide, the accessibility to *The URANTIA Book* and to related fraternal groups.

A further analysis of the strategic plan research resulted in a clearer knowledge of reader concerns, namely: the rendering of service to reader groups and to readers who want information and who want contact with other readers; the protection of the copyright and marks; the perpetual preservation of the original text; the wide distribution of the book; the publication of study aids; and the dissemination of the revelation through attraction rather than invasive promotion.

With the appointment of Mr. Siegel and Mr. Jameson to the Board of Trustees, we believe that the URANTIA Foundation, the International URANTIA Association, the Fellowship, and other reader groups are making a positive, evolutionary step forward. We are confident that together, we can move forward into the twenty-first century, and that together—with respect for one another's knowledge, experience, and opinions—we can be about our Father's business in the spirit of peace, unity, patient cooperation, and selfless service.

We are told about the Superuniverse Conciliators (who are becoming arbiter-teachers):

"[T]hey are now becoming instructors of those who are sufficiently intelligent and tolerant to avoid clashes of mind and wars of opinions. The higher a creature's education, the more respect he has for the knowledge, experience, and opinions of others."

The URANTIA Book, page 278

"And so I give you this new commandment: That you love one another even as I have loved you. And by this will all men know that you are my disciples if you thus love one another."

The URANTIA Book, page 1944

The Trustees of URANTIA Foundation.

Richard Keeler, Georges Michelson-Dupont,
Kwan Choi, Gard Jameson, Mo Siegel

Thanks to all!

The Trustees and staff of URANTIA Foundation would like to take this opportunity to thank all of you for being so patient during these difficult times. The support you have shown the URANTIA Foundation during the past and present is much appreciated. We have a tremendous job to do together. The dissemination of the URANTIA teachings is an enormous piece of work, and as you all know, the laborers are few. We need each and every personality who is devoted to the spreading of the URANTIA teachings to join us in this work. Do we want future generations to look back at us and ask, "Why couldn't they get along?" Let's remember what Jesus said about the Strange Preacher: "that he who is not against us is for us." [*The URANTIA Book*, page 1764.3]

Somehow we must find ways to be unified in our goal to disseminate these teachings to the world, or the world will have to wait again for the glorified teachings of Jesus to be spread to all peoples. Therefore we are going forward to meet others in an aggressively positive manner with the faith that our Father will assist us in our work. This is what we have been trying to do with the Fellowship negotiations and what we will continue to do with IUA and the readership at large. We feel that one way we can facilitate healing and unity is to follow our Master's attitude by "turning the other cheek."

We call on all our IUA members to join us in this work, and to find other like minds to work together on projects that will assist this great revelation.

The Trustees of URANTIA Foundation announce their new policy on Unity following this message. We trust that all of you who so clearly heard the call to service by joining the IUA, will now join us again with all your hearts and souls, to assist us as we travel together to do our Father's work.

Sincerely,

Tonia Baney

Executive Director, URANTIA Foundation

URANTIA Foundation Communication

Policy on UNITY

"You do not have to see alike or feel alike or even think alike in order spiritually to be alike."

[*The URANTIA Book*, page 1591.5]

During the first quarterly meeting of 1998 the Trustees of URANTIA Foundation developed a policy of support for unity of all readers and reader groups involved in the dissemination of the teachings of *The URANTIA Book* to the peoples of the world.

Formerly, URANTIA Foundation has not had a publicly stated policy on this subject. The Trustees feel that it is imperative to the growth of this revelation that all readers work towards the same goal, unified in purpose, and diversified in means; that URANTIA Foundation supports those who want to disseminate the teachings, as long as the principles follow those within *The URANTIA Book*, and are not distorted, nor represent a negative view of the URANTIA Papers.

URANTIA Foundation calls on all readers and groups to work together in cooperation to solve the many challenges ahead. The Trustees know that we as a group will not succeed in our mission if we are divided. We call on all who are involved to look inward and find the courage and energy to accomplish this great challenge of unity within a spirit of fraternal affection and intelligent cooperation.

"The higher a creature's education, the more respect he has for the knowledge, experience, and opinions of others." [278.3]

The Trustees of URANTIA Foundation

Arabic translation

Dear Friends,

One dedicated reader, hailing from the Middle East, but living on the New Continent, acting on his own, devoted many long years to an effort to translate *The URANTIA Book* into his native language of Arabic. Almost a year ago he presented his work, free of charge, to URANTIA Foundation for the Foundation to have it examined, edited, approved and printed. All translators know, and other readers may surmise, what an enormous effort it is to translate a book of this magnitude, depth and importance. And we marvel at the willingness of this one reader to serve his fellow speakers of the Arabic tongue. The translator himself knows that since he worked all alone on this self-assumed project, the resultant work

needs to be edited by a larger group. URANTIA Foundation has now had the work assessed by a number of Arabic speakers and scholars, and the unanimous opinion is that this marvellous work needs some improvements and reworking. The Foundation is now seeking for editors, readers of the book who speak Arabic and who would have some time to devote to this effort. If any of you know of persons who would qualify as editors and who could and would perform this service, pass the word on to them and let me or the Foundation Chicago Office know the name and address of this Arabic-speaking friend.

Thank you in advance,

Seppo Kanerva

The soul of adjusted humans

by Nigel Nunn, Australia

"By the end of the twenty-ninth year Jesus of Nazareth had virtually finished the living of the life required of mortals as sojourners in the flesh. He came on earth the fullness of God to be manifest to man; he had now become well-nigh the perfection of man awaiting the occasion to become manifest to God. And he did all of this before he was thirty years of age."

The URANTIA Book, page 1426

"The life required of mortals as sojourners in the flesh"? This phrase implies there is something we are here to do. What is it our Creator parents require of us?

It took the Revelatory Commission 2,000 pages to adequately explain our situation and opportunity. But it comes down to this: demonstrate moral capacity, become adopted by an Adjuster, build a soul, move into that soul, then hold on tight!

The Role of Conceptual Frameworks

Eternity takes an interest in us because the Father, by wearing us more closely than a glove, can flex his transcendent will in a way that allows Him to get a supreme grip on his phenomenal finite realms.

But for the system to work, we must grow a soul.

Soul-building is a remarkable business, the success of which depends to a large degree upon how we use our minds. Thus any valid belief about how soul-building works must have as a foundation a valid understanding of human mind.

During a planetary epoch, cultures inherit and evolve descriptions of these things. As the age unfolds, as understandings ripen, these descriptions [hopefully] will be seen as narrow, and outgrown. The opening of the next age will then be met by a hunger for a larger vision. Into this fertile soil a new framework of concept can be planted. Then from this enlarged, revealed foundation, those cultures can once again begin to evolve their serviceable descriptions, including new beliefs about mind, our arena of action.

"Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unflinchingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree."

The URANTIA Book, page 1260

In their seventeen pages of introductory remarks, the Revelatory Commission alert us to some difficulties. For example, many of the simultaneous events of eternity have been portrayed as linear, sequential transactions; the meanings of some existing English words have been extended; special attention should be paid to the word *personality*, which is used to refer to a fundamental component of reality. Also, when considering humans, the matter is made complex because a healthy and enduring human is simultaneously an actor on a variety of stages: our animal heritage makes us mortal, and thus creatures of time, but our association with an Adjuster casts us as potentially transcendent entities. These multiple aspects of a human make it difficult to develop a satisfactory description of what we are, why we are here, and where we are going.

To assist us as we grapple with their new concepts, they suggest we first define three distinct levels of universe reality: the **Finite**, the **Absonite**, and the **Absolute**. Then accept that each of these levels accommodates its own capacities and purposes. A great source of confusion on our world has been due to the tendency of our teachers and philosophers to speak of absolute and finite things in one breath, mingling concepts appropriate to one context with ideas befitting the other. Things true in spacetime need not necessarily be so in the infinite, and vice versa. Also, **persons** and **patterns** can be seen as performing in any or all of the finite, absonite and absolute arenas. Thus when describing something as multifaceted as a *human*, we should attempt to specify the arena as well as describe the phenomena: in the finite, a human can be seen as a device for allowing a discrete point of personality the opportunity to become distinguishable from the absolute Person. In the absonite, human might be described as that moment in the experience of a Finaliter when he chooses to apply for citizenship. And in the absolute, humans may be a mythic beast known only to the Father and to those responsible for accommodating such transients, to those who must coordinate a "spacetime" amidst eternity.

Group progress

Individuals can penetrate divinity to great depth at any time, so long as they have earned the capacity, and learned to ask. But for a *group* of humans to go further, for society to enlarge its description of reality, requires a perspective not readily available until now.

As physics was bound by Newtonian clockwork concepts until extended by a larger perspective, so each level of metaphysics is restrained (defined) by the conceptual framework within which it forms. *The URANTIA Book* provides a new universe frame in which to think, within which we can begin to create a more valid description of humanity, our circumstances, and our destiny.

The presence of this book on our planet implies we

continued next page

Some definitions

Revelation: A technique employed to save vast blocks of time.

Human Mind: A series of techniques allowing wilful interaction between this level of Personality and its provided context.

Morontia Soul: A tapestry woven by our Thought Adjuster, translating into substance our best human efforts. It serves as an embryonic foundation for our after-death Self. The "Soul" is a technique they use to dredge a race of cosmic citizens from the frothy, phenomenal shallows of spacetime.

Thought Adjuster: Holographic fragment of the First Source and Centre, of origin upstream of the differentiation of Pattern and Personality. Pre-personal. Attains personal status by riding a "human" through its adventures in the dreamscape of incarnate life, piloting it through the morontia preparation, and fusing with it to become one durable reality: a being of eternal and surprising potentials.

Michael Of Nebadon: A creator in spacetime. Originator, sustainer and perfecter of his vast, sub-galactic kingdom: Nebadon. Currently doing in the Finite that which his Father does in the Absolute. His life on our planet as Jesus of Nazareth was his final exercise in experiencing the natures of the beings he has created, and for whom he is responsible. Source of the Spirit Of Truth.

The Divine Minister: Initially, existed as a localised presence of the Third Source and Centre, in which state she materialised the plans and patterns Michael had for his kingdom; Immediately after his declared intent to begin the projection of Life into his kingdom, she became his "Personal Creative Associate"; After Michael's final bestowal upon his creation, after his universal recognition as a Master Son, she became "distinct and recognizable by all contacting individuals". Source of the Holy Spirit.

Michael is independent of time, his consort is independent of space. Working together, they can effectively be present in any place or time of their mutual creation, the local universe of Nebadon.

The Life Carriers: The local universe children entrusted with designing and carrying creature life to the planets. After their implantation of new life on a planet, they are free to foster its evolution only until that culmination: a being responsive to all seven adjutant circuits, a creature able to wield Will: a human.

The seven adjutant mind circuits (a level of consciousness of the Divine Minister): These circuits are that technique of mind ministry provided to the lower orders of intelligent life within Nebadon. The Life Carriers' task is to evolve neural/biological patterns which can be animated by the independent and differential urges of these seven circuits. In effect, the seven adjutant mind circuits are the targets for the evolutionary efforts of the Life Carriers.

Our Local Universe: An organised, sub-galactic region ruled by a Son of the order of Michael; that subdivision of the Milky Way pervaded by the Divine Minister, Michael's creative consort.

Mansion worlds: System nurseries provided to assist the backward mortal survivors from young planets.

Personal: Anything responding to the gravity circuit of the First Source and Centre.

Spirit: Anything responding to the gravity circuit of the Second Source and Centre.

Mind: Anything responding to the gravity circuit of the Third Source and Centre.

Physical: Anything responding to the gravity circuit of the Paradise Source and Centre.

Chakra: The vortex arising between an adjutant's stimulation and an animal's neural/biochemical reaction.

Samskara: Interference pattern in a chakra caused by chronic resistance to adjutant stimulation.

Faith: Responsiveness to superconscious.

Dogmatism: A mammalian intellectual reaction. An almost sub-human trait.

are in a new epoch. By the close of this age, our descendents will be better equipped to experience and discuss things we current generations can barely begin to imagine, such as how the absonite is a "pre-echo of the finite", and how persons of human beginnings can ever attempt a "subinfinite penetration of the absolute."

So What Is A Human?

A human is personality spliced into an animal. This transient phenomenon is invited to share in the creation of an enduring citizen. It can use its moment of organic existence to initiate a link with a prepersonal fragment of deity, a Thought Adjuster. If that link is not broken,

the adjacent Thought Adjuster can salvage and claim the treasured point of personality. The technique of death is by-passed if the link is fully developed during life. In such a case, the two halves, personal and prepersonal, fuse in spectacular fashion.

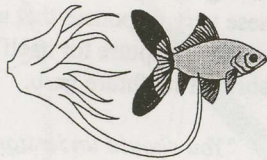
Since our use of mind is fundamental to the success of this outlandish exercise, the nature of human mind is worthy of deep consideration. In the pages that follow an attempt is made to describe this system of mind we use—as initiated within the seven adjutant circuits; as sustained by their source, the universe mother spirit; as modified by the spirit of truth, and as adjusted by our future self.

Evolving the human type of mind

The first problem confronting the Life Carriers was how to make matter responsive to mind: how to make a complex physical arrangement responsive to something as intangible as the ministry of the adjutants; how to make biochemistry responsive to an urge; how to initiate an instinctive reaction, then later a delicious emotion or heroic deed, within the salty fluids of a brand new planetary life implantation.

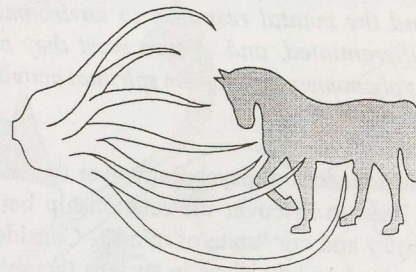
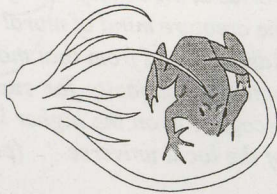
Their approach was to do it gradually. Their patterns of life first had to be able to react to the compulsions of the Master Physical Controllers. Next, they sequentially unfold responsiveness to each of the seven adjutant circuits—the prime targets for their evolutionary efforts. Their intricate and sequential complexification of neural patterns and associated hormonal recipes eventually lead to mankind. (See page 709)

“At first only the spirit of intuition could function in the instinctive and reflex behavior of the primordial animal life.”

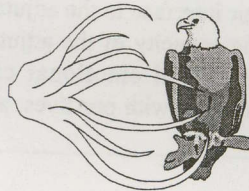


Slowly, sequentially, all manner of emotions are experimentally woven into the evolving package...

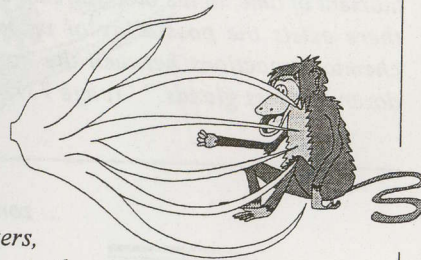
“With the differentiation of higher types, the spirit of understanding was able to endow such creatures with the gift of spontaneous association of ideas.”



“Later on we observed the spirit of courage in operation; evolving animals really developed a crude form of protective self-consciousness.”



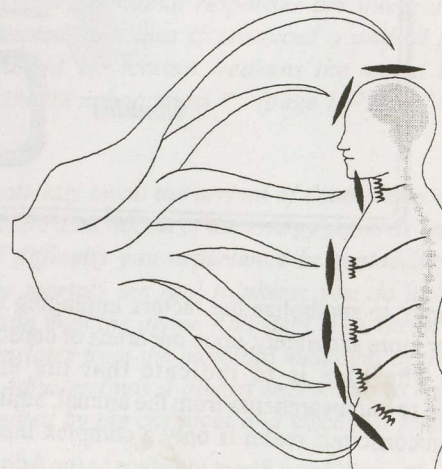
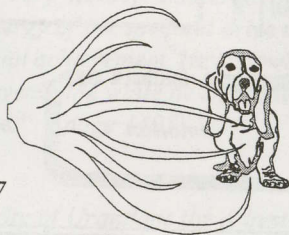
“Increasingly, on down through the dawn mammals, the mid-mammals, and the Primates, we had observed the augmented service of the first five adjutants. But never had the remaining two, the highest mind ministers, been able to function in the Urantia type of evolutionary mind.”



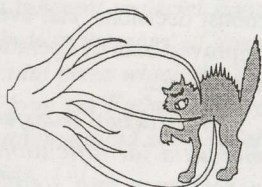
“Subsequent to the appearance of the mammalian groups, we beheld the spirit of knowledge manifesting itself in increased measure. And the evolution of the higher mammals brought the function of the spirit of counsel, with the resulting growth of the herd instinct and the beginnings of primitive social development.”

Finally, **Worship and Wisdom** make contact. Humanity appears. *“An immediate and new order of mobilization of the seven adjutant mind-spirits...”*

“The tendency to bow down before power and prostrate oneself in worshipful adoration in the presence of mystery is foreshadowed in the fawning of the dog before its master.” page 997



Entire **“emotional response subsystems”** are seemingly woven into the evolving psychosomatics



Animal cunning... intellect amplified by **feeling**

Using the human type of mind

"In the mortal experience the human intellect resides in the rhythmic pulsations of the adjutant mind-spirits and effects its decisions within the arena produced by encirclement within this ministry." (page 1286)

So what is going on? How do the urges and influences of the adjutants, a level of consciousness of the Divine Minister, become for us a system of mind? To what degree are we influenced by these adjutant pulsations? If our "intellect resides in" them, in what sense are we free to independently respond to our experience of life?

"Always should the domains of the physical (electro-chemical) and the mental response to environmental stimuli be differentiated, and in turn must they all be recognized as phenomena apart from spiritual activities." (page 739)

One of the advances of psychology over the last few decades has been to discover the relationship between our biochemistry and our "state of mind". Consider the effect of hormones and their use in various therapies.

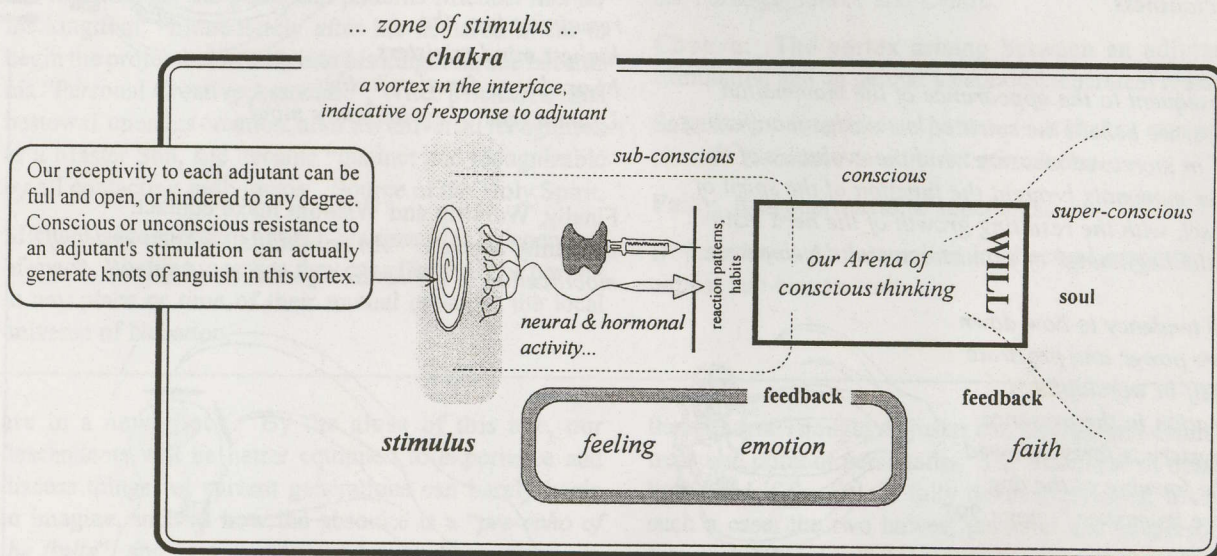
"But many seemingly mysterious adjustments of living organisms are purely chemical, wholly physical. At any moment of time, in the blood stream of any human being there exists the possibility of upward of 15,000,000 chemical reactions between the hormone output of a dozen ductless glands." (page 737)

Our emotional climate

It appears that as humans, we inherit an intellectual arena stocked with prepackaged tendencies—the motivations of the adjutant circuits. The main contribution of these circuits may be to create, via interaction with our endocrine system, an **emotional climate** for our intellectual arena. As children, we establish a basic set of reactions to these inherent tendencies. Then, with these fundamentals in place, the drama of the human condition begins—the struggle of our wills to orchestrate the response of this complex package to the ceaseless demands of living. And it is these very responses that allow the Thought Adjuster the excuse to capture for itself another thread in the morontia fabric of its future garb.

"You should understand that the morontia life of an ascending mortal is really initiated on the inhabited worlds at the conception of the soul, at that moment when the creature mind of moral status is indwelt by the spirit Adjuster. And from that moment on, the mortal soul has potential capacity for supermortal function, even for recognition on the higher levels of the morontia spheres of the local universe." (page 551)

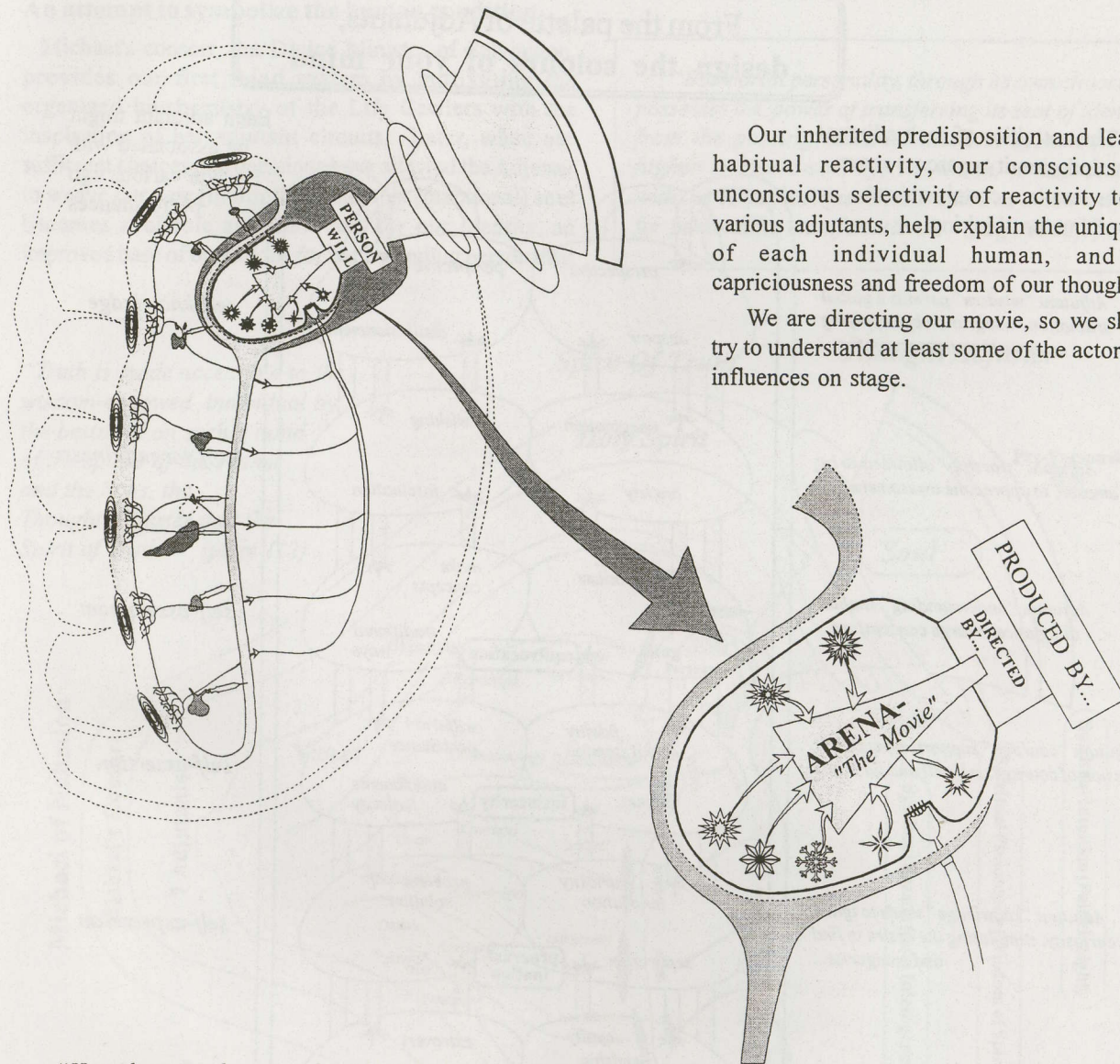
Our genetic endowment, together with our learned reactions to adjutant stimulation, define the quality of our interface to the adjutant system. They also condition the capacity of the adjutants to create for us a more or less ideal emotional climate within which we then struggle with our lives, a sequence of endless decisions.



An attempt to symbolize the factors impinging upon our *mind*, or more accurately, upon our arena of conscious thought. The idea is to indicate that the entire contribution to our awareness from the animal, adjutant-adjusted subconscious realm is only a complex input to the system. Our will has a direct interface to the Adjuster, and the Adjuster, given that we have made sufficient

robust decisions, can even offer us a soul as a new and improved base of operations. Into this morontia soul we can move...

"This actual transfer from material association to morontia identification is effected by the sincerity, persistence and steadfastness of the God-seeking decision of the mortal soul." (page 1286)



Our inherited predisposition and learned habitual reactivity, our conscious and unconscious selectivity of reactivity to the various adjutants, help explain the uniqueness of each individual human, and the capriciousness and freedom of our thought.

We are directing our movie, so we should try to understand at least some of the actors and influences on stage.

“He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the achievement of a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of necessity. He is steadily acquiring the art of adjusting his aspirations to the commonplace demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life while he continues on with the earthly existence.” (page 1405)

“An effective philosophy of living is formed by a combination of cosmic insight and the total of one’s emotional reactions to the social and economic environment. Remember: While inherited urges cannot be fundamentally modified, emotional responses to such urges can be changed; therefore the moral nature can be modified, character can be improved. In the strong character emotional responses are integrated and coordinated, and thus is produced a unified personality. Deficient unification weakens the moral nature and engenders unhappiness.” (page 1572)

“But with the vast majority of Urantians the Adjuster must patiently await the arrival of death deliverance; must await the liberation of the emerging soul from the well-nigh complete domination of the energy patterns and chemical forces inherent in your material order of existence. The chief difficulty you experience in contacting with your Adjusters consists in this very inherent material nature. So few mortals are real thinkers; you do not spiritually develop and discipline your minds to the point of favorable liaison with the divine Adjusters. The ear of the human mind is almost deaf to the spiritual pleas which the Adjuster translates from the manifold messages of the universal broadcasts of love proceeding from the Father of mercies. The Adjuster finds it almost impossible to register these inspiring spirit leadings in an animal mind so completely dominated by the chemical and electrical forces inherent in your physical natures.” (page 1213)

From the palette of Adjutants,
design the colours of your mind

The activities of each adjutant mind circuit repercuss more or less in a certain subset of human thinking

Each adjutant might be associated with the various ego performances

Adjutant "wisdom" permits a global co-ordination / integration by supplying an encompassing perspective...

Adjutant "worship" allows us to be amazed, to appreciate awesomeness...

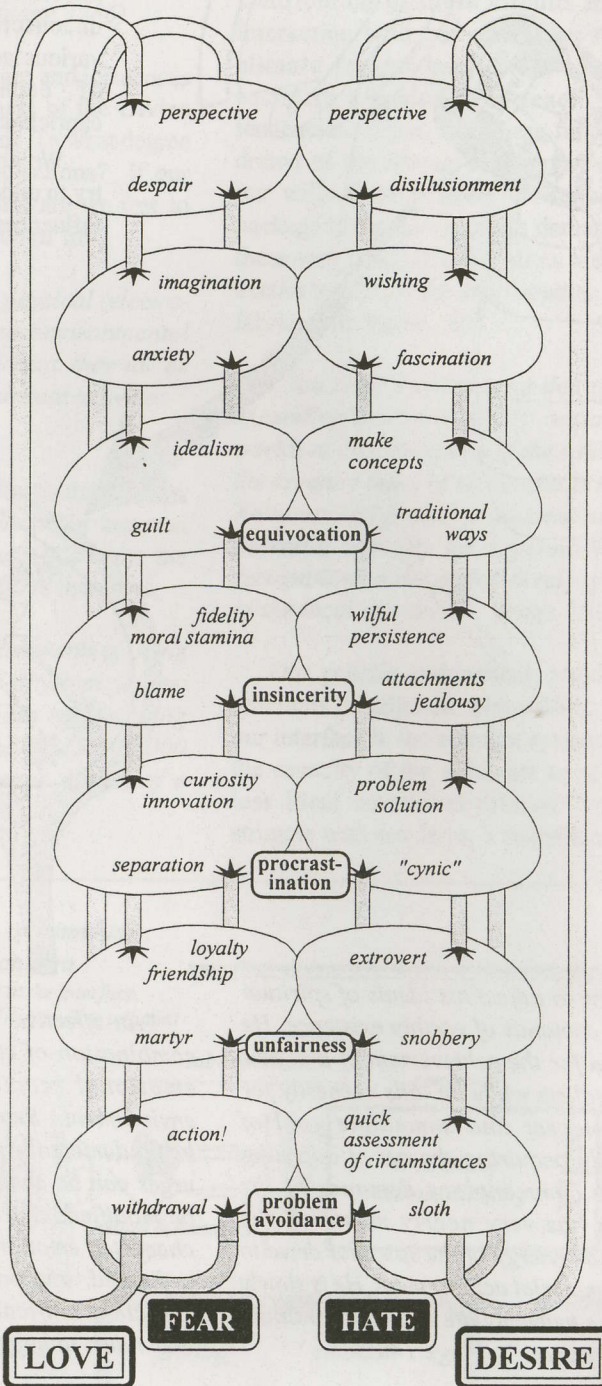
Adjutant "understanding" enables allegiance to large conceptions...

Adjutant "courage" supports a persistent expression of courage, self will and fidelity...

Adjutant "knowledge" tends to ignite curiosity, stimulating the desire to find and categorise...

Adjutant "counsel" encourages association with others, altruism and friendship...

Adjutant "intuition" impels us into a quick assessment of our immediate circumstances, stimulating an urge to act...



self-knowledge

self-forgetfulness

self-assessment

self-assertion

self-expression

self-association

self-acceptance

Ideally, adjutant stimulation is amplified by the positive, hormone induced feelings of Love (right brain) and Desire (left brain). Each of the seven bands of thought has its own version of "love/desire". However, the negative, reactive, protective feelings of Fear (right brain) and Hate (left brain) can overwhelm the intended positive enhancer. The various bands of thought which consciously effloresce in our thinking arena are the end result of external stimulation, internal receptivity and wilful orchestration. Our responsiveness to each adjutant

is constrained and distorted by genetic neural-hormonal endowment, psychosomatic reaction-habits (samskara in our chakra), and experience.

"And the human intellect protests against being weaned from subsisting upon the non-spiritual energies of temporal existence" (page 1097)

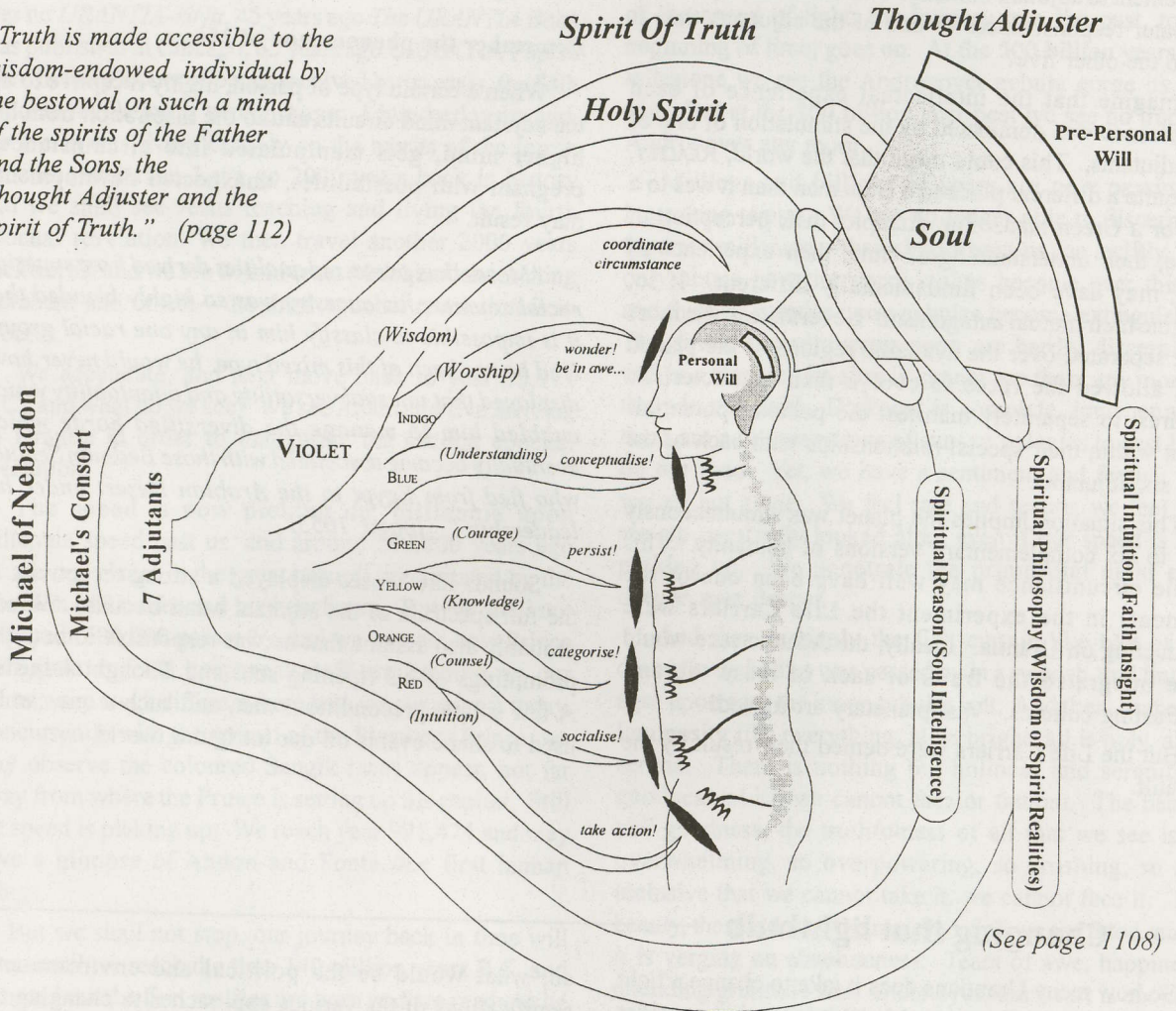
The above diagram is an attempt to portray these "non-spiritual energies of temporal existence".

An attempt to symbolize the human condition

Michael's consort, the Divine Minister of Salvington, provides our first mind system by motivating the organized biochemistry of the Life Carriers with the inspiration of her adjutant circuits. Later, when our sufficient choices and decisions have allowed the Adjuster to weave our new [morontia] mind, this [functional] soul becomes available as a new seat for our identity, an improved base of operations for our ascending personality.

"But mortal personality, through its own choosing, possesses the power of transferring its seat of identity from the passing material-intellect system to the higher morontia-soul system which, in association with the Thought Adjuster, is created as a new vehicle for personality manifestation." (page 1232,3)

"Truth is made accessible to the wisdom-endowed individual by the bestowal on such a mind of the spirits of the Father and the Sons, the Thought Adjuster and the Spirit of Truth." (page 112)



At birth, we have a package of biochemical pathways and an impinging orchestration of impulses. The opportunity of childhood is to allow us to develop responsiveness to this system of impulses, to tack out our first set of behavioural pathways. Onto this initial pattern we try to hang the fabric of experience. Sadly, some of us spend our entire mortal span without ever successfully aligning to the fundamental adjutant pattern. However, if enough groundwork gets done, the job can be completed in the humidicribs and nurseries of the mansion worlds. (See "the system dematerialising spheres", page 539)

By the time we have stabilized and to some degree mastered the environment provided by the adjutants, our soul will have made significant progress. Even at this

early stage, this new vessel is available to us as a base of operations. Should we be sufficiently enthused to make the leap, we will find ourselves ministered to by the next "level of consciousness" of the Local Universe Divine Minister, in addition to or instead of the set of adjutant circuits. As our personal vessel develops, we gain access to appropriate systems and levels of Mind.

When, or if, our seat of identity is transferred to our soul, we are a new creature functioning upon an upstepped system of mind. And "... such divinely watered souls are all but independent of material environment as regards the joys of living and the satisfactions of earthly existence." (page 381). Somewhat unexpectedly, on page 482 we are told that as we "spiritize", the mind systems we use become less responsive to linear gravity.

The Sangiks, the six coloured races

While living as humans, our intellectual performance is almost entirely a result of our responses to the impinging adjutant circuits. We each have an initial genetic endowment of responsiveness, a certain pattern of attunement, to the seven colours of mind, the seven adjutant mind circuits.

The prime differential between the six Sangik (coloured) races may have been their fundamental attunement to adjutant ministry. Did each race experience a greater responsiveness to one of the adjutants than it did to the other five?

Imagine that the intellectual experience of each Sangik race was dominated by the stimulation of one of the adjutants. This could mean that the world, REALITY, was quite a different place to a Blue man than it was to a Red or a Green man. For example, their perception of **value**, their understanding of **time**, their experience of **love**, may have been fundamentally different. If so, imagine their mutual antagonism! Nevertheless, the races soon separated over the available regions of the planet. This allowed the races to evolve their characteristic cultures, to separately manifest the peculiar potentials latent within their special relationships with each of the first six adjutants.

This situation implies the planet was simultaneously host to six complementary versions of humanity. This fertile circumstance may well have been one of the elements in the experiment the Life Carriers were conducting on Urantia. Ideally, the Adamic race would have integrated the fruits of each of these vibrant, contrasting cultures. Vast planetary art indeed!

But the Life Carriers were denied their result by the Default.

"From the Temple of New Life there extend seven radial wings, the resurrection halls of the mortal races. Each of these structures is devoted to the assembly of one of the seven races of time. There are one hundred thousand personal resurrection chambers in each of these seven wings terminating in the circular class assembly halls, which serve as the awakening chambers for as many as one million individuals. These halls are surrounded by the personality assembly chambers of the blended races of the normal post-Adamic worlds."

(page 533)

Remember the phenomenon of Moses

When a certain type of person, highly receptive to all the adjutant mind circuits and to the inspiration from his higher mind, gets manipulated into circumstances pregnant with possibilities, unexpected developments may result.

"Moses thus possessed qualities derived from superior racial sources; his ancestry was so highly blended that it is impossible to classify him in any one racial group. Had he not been of this mixed type, he would never have displayed that unusual versatility and adaptability which enabled him to manage the diversified horde which eventually became associated with those Bedouin Semites who fled from Egypt to the Arabian Desert under his leadership." (page 1055)

Sounds like Moses displayed a strong receptivity to the full spectrum of the adjutant mind circuits. We can probably also assume that he was responsive to both the promptings of his ripening soul and Thought Adjuster. A few simple preconditions met, and such a one can be used to shape events on our intriguing world.

Changing that lightbulb

So how many Urantians does it take to change a light bulb? Clearly one brave soul is all it takes, but consider the initial feelings—the urges and reactions—of seven different Urantians considering the problem:

Imagine that one in the group was motivated almost solely by adjutant **Knowledge**, lacking significant response to the other six circuits. Her primary *urge* may be to map out the sequence necessary to restore the light... ensure correct bulb, ladder properly placed, paramedics on hand in case of emergencies, etc. A person attuned more completely to circuit **Intuition** might simply grab a new bulb, stand on a chair and plug it in. The mind more responsive to adjutant circuit **Counsel** would likely feel more comfortable forming a committee to discuss whether a replacement bulb was really necessary, and if

so, what would be the political and environmental ramifications of the various approaches to changing the bulb. One fired up by stimulation from adjutant **Courage** might be driven to insist that they make the whole affair the "mother of all light-bulb changings!" and that "now was the time to Begin!" Then again, one inspired by **Understanding** may be inclined to ponder the task, trying to see how it fitted into the history and purpose of illuminating human endeavour. The magnificent if impractical solution of one riding adjutant **Worship** might be to make a hole in the roof, providing light from the source of light. Finally, one more open to the circuit **Wisdom** may see that their Intuition fellow would, if properly instructed, do the job well.

It takes all sorts!

Grasping at Eternity

Seppo Kanerva, Finland

It is of course impossible for us humans to get any meaningful mental image of eternity. I have, however, occasionally used, in my thoughts and in my public speeches, an associative chain of imagination which goes along these lines:

Let us imagine that we can travel back in time, let decades and centuries fly past us. Five years ago there was no *URANTIA-kirja*, 45 years ago *The URANTIA Book* was published in Chicago, 65 years ago *URANTIA Papers* were in the process of being received by mortals, the fifth epochal revelation is taking shape. A hundred years ago, the world was living entirely on the merits of the fourth epochal revelation. Let's go 2000 years back in history and we shall see Jesus teaching and living the fourth epochal revelation. We then travel another 2000 years backwards, and we see Machiventa Melchizedek teaching Abraham and others—the third epochal revelation is in process.

We accelerate, and next move back to year 35,914 B.C., and what do we see? We see Adam and Eve arriving on Urantia in order to inaugurate the second epochal revelation.

The speed is now picking up, millennia upon millennia speed past us, and around 200,000 years ago we see our planet in the great turmoil precipitated by the rebellion of Lucifer and his henchmen. But we shall not stop, year 500,000 passes by, and we witness how Prince Caligastia and his corporeal staff are landing on our planet, very much different from how we conceive it today. Concurrently with the arrival of the Planetary Prince, we may observe the coloured Sangik races appear, not far away from where the Prince is setting up his capital. Still the speed is picking up. We reach year 991,474 and may have a glimpse of Andon and Fonta, the first human beings.

But we shall not stop, our journey back in time will go on until we reach the time 140 million years B.C. and witness how the first reptiles are born and are ready to be the masters of this planet for hundreds of thousands of years, years which we have already passed. At the 210 million B.C. mark we have a fleeting glimpse of the first frogs, jumping around happily on the dry land which has a moment ago emerged from the primordial seas. We also are no longer able to recognise the familiar features of our planet; continents do not look like they do today. Yet the journey continues. Soon we see our planet nude: not a plant, not an animal, no visible life anywhere. At the 550 million year signpost we see the Life Carriers who are transplanting life in the oceans of our world. But when we reach the time 1000 million (one BILLION) years ago, we notice that the earth has shrunk considerably in size, at the 2 billion mark the size is only

one fifth of the present, at 2.5 billion year milestone the size of our planet is only one tenth of what it is today, and its surface is red-hot of molten stone and metals. We then fly past the 4.5 billion year mark and the earth has disappeared completely. Our next view is at 6 billion years ago where we see our Sun forming within the Andronover nebula. Our speed is now many times that of the speed of light, the journey into the past, to the beginning of time, goes on. At the 500 billion years ago milestone we see the Andronover nebula gorge its first sun. But at the 900 billion year post we see no trace of Andronover any more.

Millions and billions of years are now passing in increasing tempo. We are no longer able to discern the separate millennia—they simply pass us too swiftly. We only notice how the starry realms become ever thinner and thinner, nebulae upon nebulae become extinguished. The seven superuniverses soon are hardly discernible, and in a moment we simply cannot see them any more—they do not exist. Darkness is complete, impenetrable; there are no aggregations of suns or galaxies to cast light on our road. Yet, we have a sentiment and feeling that we are not alone. We feel safe and secure, we feel that we are constantly looked after, even if our speed is still picking up. We penetrate the primordial night ever deeper, ever deeper.

And then suddenly the first curtain-like belt of the dark gravity bodies was passed by in a swoosh, and finally, ages upon ages the inner, tubular belt. And then, immense luminosity fills everything, all is bright, all is holy, all is serene. There is nothing but holiness and serenity—goodness which we cannot face or fathom. The beauty and goodness, the truthfulness of all that we see is so overwhelming, so overpowering, so crushing, so all-inclusive that we cannot take it, we cannot face it. The beauty, the goodness, the majesty of all we see is too much, it is verging on absoluteness. Tears of awe, happiness, unending gratitude well in our eyes, our heart is about to stop, breathing is about to come to a halt because our physical constitution cannot endure this divine goodness, beauty, majesty, and love.

We have now entered the domains of the Divine Universe of Havona. The seven belts of one billion worlds are there for us to see in their unimaginable beauty and diversity. And no matter how far we proceed into the past, no matter how fast we speed, Havona is always there, Havona is constantly there, even if we still travel ever deeper in time. Eventually we realise there is no point in going on, because nothing changes: Havona is there for us to see no matter how far into the past we penetrate. We realise that we have reached *Eternity*.

Time has come to a halt.

Did you read *The URANTIA Book* as a teen?

On the electronic superhighway, the UrantiaT study group discussed the question of teenage readers of *The URANTIA Book*:

barbara jo <lefturn@cyberhighway.net> *first asked*:

Hi all,

My 16 year old son Day came home for lunch today and said: "I have so many questions about life I can hardly stand it. I want to read *The URANTIA Book*. But it seems so big. I'm afraid I won't be able to understand it. How should I go about reading it?" I stuttered and stammered and told him to skip what he couldn't comprehend just like I did when I first read it, and also to go through the contents and see if anything looked particularly interesting. My question is this... what was it like for those of you who started reading when you were just a teen? And also I'd like to know about those of you whose teenage children are reading it now. Any comments or advice? I wonder if he'll try to wade through a bunch of incomprehensible technical stuff and give up.

Thanks, bj

Pat Sonti <PSonti@aol.com> *then replied*

Dear bj,

I started as a teen (age 16) to seriously study *The URANTIA Book* in India.

I am looking back and I see myself struggling with the many terms, and technical information... so I started with Part IV only, and just stayed there. Then a couple of American readers arrived who were touring India and they gave me a copy of Clyde Bedell's "Concordex" to use. [I still have it.] Then my studies took off. Being of Hindu origin, and Catholic missionary schooling, I had two impressive religions to use as a conceptual frame, and a backdrop to develop and weave my own philosophy.

The distractions of modern-day America were simply NOT there for me in India. I saw death, destruction and the many faces of poverty on a daily basis, and it helped me quickly to apply the lessons of the UB to all sorts of events. The hardest and fondest concept to let go was the issue of reincarnation (a deeply held Indian belief).

Global Library Placement Plan

Progress Report from Australia and New Zealand

Robert Coenraads, March 1998

PROJECT AIM - The placement of *The URANTIA Book* in every public library, prison library and university library in the world.

About approaching libraries:

In the last report (The Arena, Dec 1997) we saw that our mail outs offering book donations to libraries do not achieve a great deal, with only 10% of Australian libraries responding to an experimental mail out to 500 libraries. We concluded that contact in person or by phone was much more successful with 80%-90% positive responses.

Why was the mail out reply so poor? After all, the libraries are being offered a free book for their collection. We had to try again in order to satisfy our curiosity and to attempt to eliminate the failings in our method. This time our intention was to make the offer more clear to the librarians so it could not be confused with junk mail, and above all, to make it easier for them to reply.

The final experiment

A further 50 libraries from the database were sent the same letter as in the original experiment but the following changes were made to the method.

1. *This time the envelope bore a large, clearly printed message in bold capitals across its entire width "WE WISH TO DONATE A BOOK TO YOUR LIBRARY".*
2. *The envelope was addressed to "The Acquisitions Librarian" instead of just to the library name.*
3. *The letter was addressed to "The Acquisitions Librarian" instead of just to the librarian*

4. *A return addressed, postage prepaid envelope was included to avoid any lost replies due to lack of stamps, petty cash for stamps, forgetfulness or laziness.*

Results

With all of these changes we managed to double our response rate from the previously reported experiment. From the 50 letters we sent, we received 10 responses (or a 20% reply rate).

Conclusions

A 20% rate of return is still way too low to justify the expense of this method even when comparing the costs of those of long distance phone calls to country areas. We now believe that any kind of impersonal contact (letter, fax or email) would yield similar results. Perhaps it is because all of these media of communications have been highly abused in recent years by increasingly cunning and clever junk mail advertisers. How common is a "genuine free offer"?

On the international scene:

Whilst in Thailand on a brief visit recently, Canadian reader Ron Louie placed 18 copies of *The URANTIA Book* in the University and Public Library System. Congratulations for that fine effort. In preparation for the publication of the Portuguese translation, Brazilian reader Robert Calil, now living in Melbourne, had compiled a comprehensive list of Brazilian Libraries for the Global Database. He is also establishing a network of people over there to help with library placement when the time comes.

When I started to face persecution due to my carrying the UB in a knapsack 24 hrs a day, I understood how rejection, ostracism and painful misery felt. Adversity makes you very strong!

Let your son into the UB only with a Concordance and CD-ROM in hand. Start out with looking for topics that will encourage him much like you would with an encyclopedia. Don't **explain** too much about anything. Let him **figure** it out. The God concepts given in the first 30 pages are easy to understand for a modern-day US teen if explained in terms like: [Example 1] "the greatest of all the unfathomable mysteries of God is the phenomenon of divine indwelling of mortal minds" (p.26). Now, bj, you can break this down with simple explanation that "hey, this is a mystery" and "I don't understand it fully" but it is still true and valid—voila! you have now brought the concept of "Faith" into the picture. Let him find out the Truth for himself, without our definition of God being forced on a young impressionable mind. (For me to cite more such examples means knowing about your kid a little more!)

He will only give up reading the Book if he feels that it is not "worth" knowing or if he believes the Book has no modern-day significance. Another technique is to have him compare and weigh events from a classic novel or TV show, and relate it to what he reads in the UB. Best bet is to start out slow!

Yours,
Pat

Phil Geiger <pgeiger@rmi.net> *replied*

bj,

I first picked up the book at age 18 (couldn't afford one then; had to wait 'till my 19th Birthday when I traded all my birthday money for it). Of course, I had no way of knowing whether it was true or not, but I was happy to suspend my disbelief, and read it as if it were good sci-fi.

So at 19 I began reading it in earnest, sequentially. Of course the Foreword was the hardest part, and I may have read through it without spending too much wrinkle matter on trying to comprehend it. Before I began reading, I realized that I probably wouldn't understand a good deal of the book anyway. For me, it was a faith trip, and I said a little prayer to the effect that: 'Father, I'm going to imprint this on my brain. What I don't understand today I trust you will illuminate tomorrow.'

My trust is proving well founded. I believe there is a certain magic in how the book unfolds, a divine denouement. It's given me the perspective that creation itself is but a story in the mind of God, and we but actors playing on this particular stage of the universal drama.

In this spirit I welcome you, Day, to our cosmic cast of characters. May you find your special role, scripted by Michael and the Universe Mother Spirit, in this never-ending story called The Quest for Eternity.

Al Lockett <LockettA@convergent.com> *replied*

Hi Barbara,

I have a 16 year-old soon to be 17, and a 15 year-old, two boys. What I have done was to listen to some of the issues they question and find responses to those issues in the book. I would give them maybe a paragraph or two and if it is very dense material, explain it further. They have both been in Sunday school and church (Christian) and when they question some topic mentioned, I would give them a section of the UB that elaborates. I find that they are encouraged to ask even more questions on their own. There are enough issues in the news, in school and among the ethnic variety of their friends to keep the questions coming. When they were younger, I used to just explain but now I simply let them read. I felt that if I just gave them the UB without any guidance, they would be overwhelmed. This way I am fostering the behavior of seeking the real answers in that big blue book Dad is always reading, and going to study groups. Interesting that when they hear something that interests them, they will ask for my version. For example, recently there has been a clamor about the woman in Texas being executed. Well they saw the Pope, Jesse Jackson and Pat Roberson all appealing for mercy on the grounds that she was "born again". I gave them the two sections where Jesus clearly demonstrates his viewpoint on the issue.

Hope this is some help.
Be Blessed
Al

Michael J Zehr <tada@mit.edu> *replied*

I started on section IV when I was quite young. I was "ready" for the book to the same degree any of us are—I had a lot of real questions about God, the universe, our purpose in life.

From my own observations of other families, and the few other young *URANTIA Book* readers I knew growing up, if someone is old enough to ask serious questions, they're old enough for the book. If they aren't old enough for serious questions, they won't get very much out of a "kids' version" of the book.

I think this is true not just for teenagers—live loyal to your own values, expressing your highest understanding of God's love in your daily life, and when someone asks you serious questions, give them the book.

your brother,
michael

"You would be amazed what a 16 year-old can comprehend and correlate these days..."

"You would be amazed what a 16 year-old can **learn** by observing a parent who **lives** what they seek to **learn**."

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Partial Argument Against Gravitation

*A crucial incandescence shadows
This pretension, murmuring ripples
Past another's dimension, not echoing
That warning of fragrant expectation,
Hardly a lucid apprehension.*

*After consideration of this condensation,
Whetting higher expectations, hidden in the
Dampness of a different definition,
A collusion of coalescence leaves
The attraction limp and listless,
Languishing over local gravitation.*

*Such precision feigns illusion,
Derives confusion from delusion,
Asks no compensation for indecision,
Seeks immersion in solutions,
Hints of reaching a conclusion.*

*Greatness follows in procession,
Hardly seeking true digression,
Calmly shirking all impressions,
Mirroring a slight reflection,
Echoing a great portention.*

*But this is no great consolation,
A labyrinthine instigation waiting
For a true libration.
Showing no true resolution,
The most we seek is partial fusion.*

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