



# The Fellowship Herald

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A Publication of *The Urantia Book Fellowship*

Believers must increasingly learn how to step aside from the rush of life  
—while they refresh the soul, inspire the mind,  
and renew the spirit by worshipful communion. [156:5.12] (P. 1739)



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**THE URANTIA BOOK  
FELLOWSHIP**  
Cultivating The Spirit of Religion



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*Please note that the views expressed in this publication represent the opinions of their authors and not necessarily those of The Urantia Book Fellowship or the editors of The Fellowship Herald.*

# IN SEARCH OF THE HISTORICAL ONAMONALONTON

By Dave Holt, Concord, CA

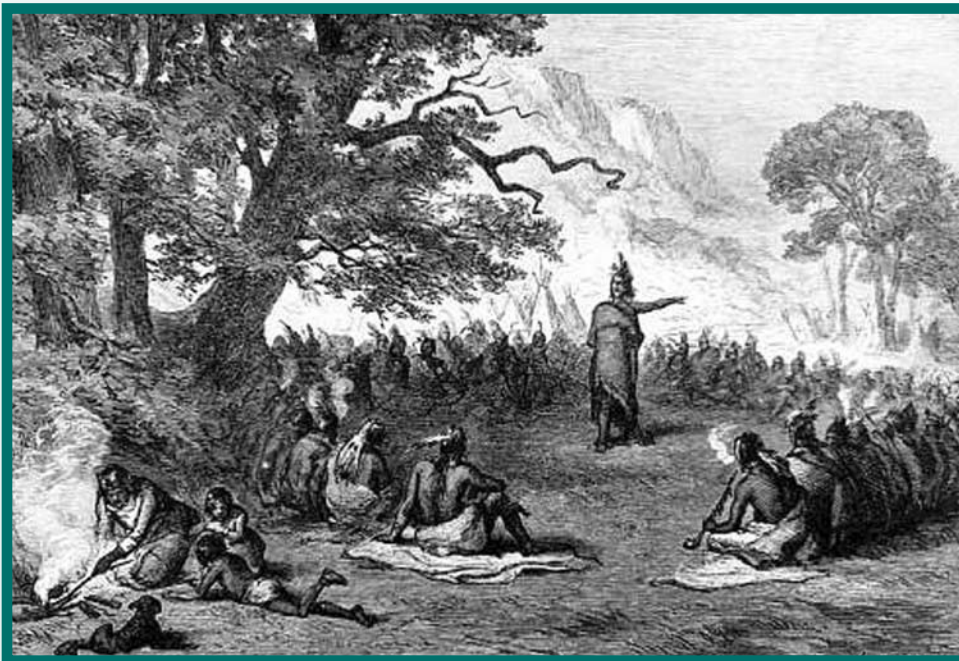
The migration of the red race across the Bering Strait land bridge began 100,000 years ago. It took many generations and lifetimes to complete. During the last era of glaciation when ice sheets absorbed large amounts of water, a drop of 300 feet in sea level created an exposed land mass one thousand miles wide from north to south. Early groups of the Sangik people who traveled through Beringia to present-day Alaska were nomadic tribes, uprooted by wars and looking for safe shelter. But they were not herders, and did not, for example, bring horses to America as the Spanish did later. It was an era of hunter-gatherer cultures, *hunters who practiced agriculture to a small extent.* [79:5.7] (P. 884)

Although the first Americans were a highly mobile group, the migration across Bering Strait probably consisted of a succession of settlements that gradually encroached eastward as they were founded and then dismantled. The “Clovis First” theory, named after Clovis, New Mexico’s first arrowheads associated with prehistoric sites, places the migration date at about 13,500 years ago. Because of the Clovis flint-knapped blade and weapons technology, this theory emphasizes the early migrants from Asia as a hunter culture that followed mammoth herds. The theory implies there was a straight running chase by one hundred hunters or fewer across the strait in pursuit of the Woolly Mammoth. But such was not likely the case. Every year there is more evidence uncovered to show that Native Americans migrated long before the Clovis hunters. Without the powerful and effective Clovis point technology that developed later, the first hunters may not have

been so eager to follow mammoth. Instead these Sangiks moved camp in chase of different types of game or other natural resources. One contending theory has shown that the people might have made the journey in fishing vessels using the safe avenue of the kelp forest that grew along the entire North American west coast, making occasional camp on the shore where the glacier had retreated. As our climate’s warming phase continues, there will be more opportunities to excavate Pacific Northwest ancient settlements that will become exposed where ice and permafrost covers them now.

By 85,000 years ago, the last of the original eleven tribes had departed Asia, ending an era of migration that lasted 15,000 years. This time period, derived from a close reading of *The Urantia Book*, is much longer than we had ever imagined or been led to believe by modern science. Recent research based on samples of DNA from nearly 200 people in the region has led scientists to the new conclusion that the colonists may have stayed on Beringia for as long as 20,000 years.<sup>1</sup> Because of the current explosion in new knowledge (DNA research, linguistics), a longer migratory timeline is under consideration and there are many currently proposed theories about the settlement of the Americas.

The red race didn’t know they were entering into a long period of isolation from the rest of the human family. During a subsequent period of warming, the exposed land bridge of Bering Strait was again submerged by rising sea levels. Except for some contact with the Eskimo-Aleut, the red race was cut off from other races and cultures.



More significantly for *Urantia Book* students, they were isolated from the spiritualizing influence of three subsequent epochal revelations: Adam, Melchizedek and Jesus of Nazareth. If the red Sangiks wished to grow and progress spiritually as a people, they were forced by circumstances to rely on the natural wisdom to be gained from religious experience. They turned to the more gradual spiritual acquisitions, intellectual developments, personal insights and revelations of their human teachers, “Knowing Ones,” the Seven Grandfathers, elders, and other hard won discoveries of their talented shamans. *The Urantia Book* designates this phase as evolutionary religion.



*The Urantia Book* also shows us that the continued evolution of Native American religion was initially founded on the revelation of a Local Universe son of God, a bestowed Lanonandek Son. The red race preserved much of the instruction of their first teacher, the Planetary Prince Caligastia, as it was given by the Prince's staff in the now-submerged Persian Gulf city of Dalamatia 500,000 years ago. American Indian lore has descriptions of its own about bestowals from above, traditions that parallel some of the book's description of the first epochal revelation. However unclearly the Dalamatia teachings were preserved and remembered, I believe we find the remnants to this day in the Native Peoples' lore that has survived through the centuries.

*Revelation as an epochal phenomenon is periodic; as a personal human experience it is continuous. Divinity functions in mortal personality as the Adjuster gift of the Father, as the Spirit of Truth of the Son, and as the Holy Spirit of the Universe Spirit...* [101:2.10] (P. 1107)

American Indian cultures benefited indirectly from another "epochal" revelation. *The Urantia Book* assures us that the Spirit of Truth came to all races and peoples at Pentecost (30 A.D.). This bestowal of spirit followed upon the last days of the fourth epochal revelation made by Michael the Creator Son incarnated as Joshua Ben Joseph, Jesus of Nazareth. *The one hundred and twenty men and women assembled in the upper chamber all received the new teacher, as did all the honest of heart throughout the whole world. This new teacher was bestowed upon mankind, and every soul received him in accordance with the love for truth and the capacity to grasp and comprehend spiritual realities.* [194:3.6] (P. 2063) Thus, all believers in the Creator (Son) could, from that time forward, fraternize with his spiritual presence. The red race, isolated in the Americas, was empowered to participate in the revelation of Michael's human life, even though they had not actually witnessed the events of his bestowal. To this day, many Native American prayers are addressed to "Creator," not so much to Father as Christian prayers are. Perhaps guided by the Spirit of Truth, many Native Americans continue to convert to Christianity in search of the teachings of Jesus that are maintained and preserved there.

Christianity and other established religions have rejected the idea of a religion that continues to evolve and change, and generally disapprove of applying the concept of evolution associated with Darwinian science. Christians question how principles of continuous evolutionary change can be applied to spiritual truths held to be Absolute by nature, beyond time, eternal, unchanging. Native Peoples' indigenous religions provide a fruitful area where

we can learn more about the interaction of revelation episodes and evolutionary developments in religion. A study of evolutionary religion will provide alternatives to absolutist positions about truth that are adopted with an ever more fanatical allegiance in our century. Let us not forget that even in our times, religion is still evolving and will continue to evolve.

I have heard readers say that *The Urantia Book* gives us a "new" mythology. One of the startling new myths or stories is about a West Coast Indian named Hesunanin Onamonalonton. He was the greatest teacher and leader ever to help his people advance spiritually. He once "maintained his headquarters among the great redwood trees of (present-day) California." [64:6.7] (P. 723) At first I thought there was no evidence of this personality outside of *The Urantia Book*. Then, as my investigation unfolded, I began to find hints, echoes, and threads in surviving Indian stories of a figure much like the heroic peacemaker described in the *The Urantia Book*:

*...it appeared that ..tribal wars would result in the speedy extinction of this remnant of the comparatively pure red race. ...the red men seemed doomed when, about sixty-five thousand years ago, Onamonalonton appeared as their leader and spiritual deliverer. He brought temporary peace among the American red men and revived their worship of the 'Great Spirit.'* [64:6.6-7] (P. 723)

It is important to note from this passage that *The Urantia Book* does not consider Onamonalonton to be the originator

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of the concept of the Great Spirit. If he revived it, where did it originate?

Out of the original eleven tribes of the red race who crossed Beringia into North America, *The Urantia Book* has given us the name of one modern-day tribe that is descended from Onamonalonton. "Many of his later descendants have come down to modern times among the Blackfoot Indians." [64:6.7] (P. 723) It should be noted here that Blackfoot is the name that was given by non-Indians to three related tribes of the Blackfoot Confederacy, Piegan (Pikuni), Kainai, and Siksika.

Were we to apply this statement within a Western, historical, linear context, we would place Onamonalonton securely among the peoples speaking the Algonkian (Algonquian) dialect, so named by our anthropologists. Strangely, Algonkian is a parent tongue of the Western Great Lakes region not commonly associated with California. Linguistic theory holds that the Blackfoot

were the earliest Algonquian speaking group to live on the Plains. They may have branched off and evolved their own variant of speech if we assume a movement in a west to east direction from a Bering Strait point of origin. Alternatively, the Blackfeet may have forsaken the Eastern Woodlands and returned westward to the Plains, as the Lakota did. The majority of Algonquian speakers inhabited the Eastern Woodlands and modern Blackfoot tribal members acknowledge a direct relationship with other Algonquian tribes of that region.<sup>2</sup> Their Creation Story of the “Earth-Diver” is a variant of the same origin stories told by the Ojibwe, Seneca, Onondaga and other Eastern Woodland tribes. Even up to historic times, the tribes speaking this common dialect extended from coast to coast, a fact that supports the former existence of a more unified people living in a commonly held culture and civilization.

The Indians known as the Lenni Lenapé (Original People), or the Delaware, so renamed by European colonists because the Delaware River ran through their lands, are believed to be an original tribe of the Algonquian-speaking peoples. They were known as one of the “grandfather tribes,” perhaps one of the original eleven, to the Ojibwe, Blackfoot, and other relations.

The Cheyenne of present day Montana have preserved an account of eleven ancient clan names that may represent our closest approach to the remaining knowledge of the grandfather tribes. In preserved oral accounts of their lineage, North American Indians once revered these ancestors, the Lenni Lenape, at least until the Lenapé were conquered and humiliated by the Haudenosaunee (Iroquois) in the mid 1700s. The power and position of the Lenapé was so respected their presence was requested whenever a spiritual solution was needed to settle disputes among rival tribes. They had loyally preserved Onamonalonton’s teachings of peace.

#### ONAMONALONTON’S SPIRITUAL AND INTELLECTUAL ACHIEVEMENTS

Was the “revival” of the ancient concept of the “Great Spirit” taken from the preserved teachings of the Planetary Prince’s staff of one hundred?

“Of all who received the teachings of the one hundred, the red men held them longest.” [92:4.5] (P. 1007) Based on this *Urantia Book* account, it is a reasonable theory that if Onamonalonton wasn’t the originator of the idea of Great Spirit, it had lain dormant in lore known to the tribe as the Original Instructions. Like all young men of promise, Onamonalonton was given these traditional instructions as part of his childhood upbringing. He must have discovered the idea of a great spirit in his own higher mind as well, and was able to connect it to the ancient teachings of his people.

Because of his Algonquian origin, I will primarily use the word *Manitou* from the Anishnaabemowin language when I discuss Onamonalonton’s teaching of the Great Spirit. Anishnaabemowin (Ojibwe, Potawatomi) is an Algonquian dia-

lect that is very ancient and derives from the Proto-Algonquian language probably spoken by the grandfather tribes (about 1,000 B.C.). *Manitou* is the word used to describe an other-than-human, extraordinary spiritual force that pervades all nature, all animate and inanimate beings. It describes a power that evokes wonder (worship), and can mean that which is incomprehensible, a Great Mystery.

To the Lakota (Sioux) of the Plains, *Manitou* is known as *Wakan*, sacred, consecrated, sublime, incomprehensible, possessing or capable of giving an endowed spiritual quality which is received or transmittable to human beings. *Wakan*, being anything that was hard to understand, also evoked reactions of awe and fear. When anyone did something no one understood, this was *Wakan*. People could not create it. They cannot control it at first, although a tradition that control could be learned first arose within the grand medicine societies.

“Good Seat,” (in Dr. Mark Hollabaugh’s essay) tells us that long ago, the Lakotas believed there were marvelous beings whose existence, powers or doings were a mystery. These beings they called *Wakan Kin* (The *Wakan*). In this we find a hint that the sacred power was associated with the Prince’s staff. *Manitou* is also equivalent to *Orenda* in Haudenosaunee (Iroquois Six Nations of the Eastern Woodlands). In the Middle East, the same concept of an innate supernatural force was known by the term *ilam* in ancient Mesopotamia.

The Native peoples believed that lakes and trees had separate spirits and the “*Manitou*” of a particular lake or tree could be addressed or propitiated.

“My power from Birch Mountain helped me just as much in hunting as in sickness ... I would say: ‘My mountain, I want you to help me get some of these deer. They are yours and live upon you.’ ... My mountain is always good to me ... My mountain spoke to me in a dream and asked me to become a doctor. It told me how I should cure.” (Hoavadunaki of the Paiute tribe)<sup>3</sup>

*As nature worship developed, man’s concepts envisioned a division of labor in the supermortal world; there were nature spirits for lakes, trees, waterfalls, rain, and hundreds of other ordinary terrestrial phenomena.* [85:0.3] (P. 944)

Onamonalonton’s people were at a pre-agricultural stage, practicing an economy based on the hunting of game, fishing (also whaling) by the men, and the gathering of roots, grasses, seeds and herbs mostly done by the women. A hunter who desired more spiritual power, who sought to possess and control *Manitou*, might make a worshipful appeal to the spirit of a mountain, or to an animal spirit ally, one he had communed with in his sacred ceremonies of the dream quest or vision fast. *Manitou* then was a power that could be acquired or transferred from a spirit being or deity.

*You may and perforce must conceive of the functioning*

of plural Deities and postulate the existence of plural Trinities; but in the worshipful experience of the personal contact of every worshiping personality throughout the master universe, God is one ... [56:4.5] (P. 640)

Onamonalonton grew up in the indigenous peoples' world of nature spirits. As a boy, he learned by watching how the warriors, hunters, and women seed harvesters of his clan prayed. They performed their sacred rituals to *Manitou* seeking to obtain power and success in the hunt, asking *Manitou* to bestow good fortune on their undertakings. From this he understood that his people had a natural belief in a providential, seemingly personal force, a god that cared enough about human beings to answer prayers and

He understood that his people had a natural belief in a providential, seemingly personal force, a god that cared enough about human beings to answer prayers and petitions.

petitions. This overarching supernatural force could be appealed to in prayers for blessings, and requests for power. The men and women taught him what methods they'd learned for acquiring the skill to direct and control this power. Onamonalonton understood the implication of a superior *Manitou* spirit in these rituals. Yet he was the first to move intellectually from the mere implication of a mightier spirit ruling all others to a full declaration of the idea of *Kitchi Manitou*, the Great Spirit.

*Onamonalonton directed this race from the worship of many gods to the veneration of 'The Great Spirit' [45:4.3] (P. 513)*

Just as Jesus took as a starting point the Jewish scriptures of his youth, Onamonalonton began with the sacred teachings of the red race. He possessed spiritual genius in his use of tribal lore that he was taught as a child; he found it reinforced by his own theophanic insights. His understanding was perhaps highlighted by the presence of his Thought Adjuster (God within). His vision of God earned him the Great Grandfather's <sup>4</sup> gift of the indwelling spirit. At this point, he made a giant step and empowered his people to make a sudden progressive leap in their evolution. He did not discover golden tablets, clay ones, or even a new set of birch bark scrolls; we can speculate that his people's ancient teachings had probably been recorded and preserved in pictographs on scrolls handed down to succeeding generations. The grandfather tribes such as the Ojibway, and Lenni Lenape carried bark scrolls that recorded their most important histories.

*For writing material these early peoples utilized tree barks, clay tablets, stone slabs ... the Dalamatia library, destroyed*

*soon after the Caligastia disaffection, comprised more than two million separate records ... The red man preferred pictorial writing... [66:5.9–10] (P. 746)*

Nor are we told that an angel such as Gabriel appeared and spoke to him. He made a connection in his own questing mind and hungry soul without the aid of an epochal revelation, a connection between the will of the Universal Father as Great Spirit and the compelling desire to serve his fighting and feuding brothers.

*Since the Third Person of Deity is the source of mind, it is quite natural that the evolutionary will creatures find it easier to form comprehensible concepts of the Infinite Spirit than they do of either the Eternal Son or the Universal Father. The reality of the Conjoint Creator is disclosed imperfectly in the very existence of human mind. The Conjoint Creator is the ancestor of the cosmic mind, and the mind of man is an individualized circuit, an impersonal portion, of that cosmic mind as it is bestowed in a local universe by a Creative Daughter of the Third Source and Center. [9:5.4] (P. 103)*

I believe he saw even more. In his encounter with the mind of the Infinite Spirit, or that "portion of that cosmic mind" of the Creative Daughter, the Universe Mother Spirit, he discerned a supreme plan in the divine mind. The Spirit's desired purpose was that peace and goodwill someday rule in the affairs of humankind. On fire with his revelatory insight into the will of the Great Spirit, a vision of the brotherhood of mankind burned within him. He set out against great odds to establish peace among all the tribes.

*Never after the days of this great teacher did another leader succeed in bringing universal peace among them. [64:6.8] (P. 723)*

A surviving teaching in the Secret Doctrine of the Blackfoot shows that Onamonalonton may have attempted to impart a deeper insight into the nature of the Great Spirit. He may have tried teaching his more receptive followers the truth of the divine spark indwelling the Great Spirit's faithful followers. Indeed, if *Manitou* is everywhere, then *Manitou* was an integral part of each human being's makeup as well. "The Great Mystery together with the Great Unknown which is Everywhere fire builds inside (illuminates)."<sup>5</sup> Onamonalonton using metaphors his people would understand may have reinforced in them the ability to speak to the Spirit and "hear" its guidance by opening their very own hearts and minds. A fire of illumination is built inside if one prays with sincerity, devotion, and spiritual power.

#### A 7-STAGE SPIRITUAL JOURNEY

I will summarize my theory of Onamonalonton's spiritual



journey and discoveries by presenting a way of viewing it in seven stages (knowing how *Urantia Book* readers enjoy seven stage lists):

1. He suffered from the burden of ghost-fear and dread of bad luck that all his people had carried for many eons.
2. He had a vision of God, "*When the suffering servant obtains a vision of God, there follows a soul peace which passes all human understanding,*" as happened with Job. [148:6.3] (P. 1661)
3. He received a fragment of the Father, the Mystery Monitor, his Thought Adjuster.
4. He began to live his life under the guidance of the will of the Father fragment, realizing that God-love ruled, not God-fear, "*Primitive religion prepared the soil ... for the bestowal of a bona-fide spiritual force of supernatural origin ... the divine Adjusters have ever since labored to transmute God-fear into God-love.*" [86:7.6] (P. 957)
5. He achieved a peace in his spirit; "*Peace in this life ... [is] achieved (in spirit) now when the creature personality consents—chooses—to subject the creature will to the Father's will.*" [111:5.4] (P. 1221)
6. He understood the need to establish a brotherhood of man, and set about to create it by preaching the cause of universal peace to all the tribes and confederations.
7. He laid the groundwork for a high civilization on the North American continent.

How was Onamonalonton's message broadcast so far and wide that it brought an end to the conflicts and rivalries among his people?

The idea of a peaceful trading economy was exciting to the tribes. Eyewitness accounts of new alliances being formed, based not on war but on industry and exchange, were broadcast slowly at first. Certain conditions of peacekeeping and the arbitration of disputes without violence were required. As more began to benefit from the trade alliances, the appeal of forming such confederations began to catch on more quickly. Emissaries from many tribes of the four directions were dispatched to learn about the new peaceful and profitable trade being transacted between western groups of "the people." They sometimes traveled thousands of miles to reach Onamonalonton's forest headquarters on the

Pacific coast.

In actuality, we have no clues as to whether Onamonalonton traveled to other tribes to teach his message, or whether delegates from the tribes came to him. *The Urantia Book's* emphasis on his "headquarters" does suggest that the technique used was much like the method employed in the Planetary Prince's headquarters of Dalamatia. Caligastia's staff would bring in those individuals they believed were ready to receive higher teachings. Then these students would be sent back to teach their own people the good news about "the Father of all."

#### WHERE WERE ONAMONALONTON'S CALIFORNIA HEADQUARTERS LOCATED?

The Hupa, a tribe that lives in the redwood forests of northern California (Humboldt County), have preserved a legend that tells of an "immortal" being, perhaps a father of a race, who appeared among them:

"In northwestern California the god who made the nice things in this world for people is known as Yimantuwingyai, which in English means, He-who-is-lost-to-us-across-the-ocean. He first appeared in a place on the Klamath River. ... After he appeared, there grew everywhere in the world a race of people who lived there until the Indians appeared, when they went away across the ocean never to be seen again. These people were immortals who did not die." <sup>6</sup>

Aside from the depiction of this bestowal as an appearance, not requiring an actual human birth, another detail in the Hupa story is very striking. It is the suggestion of the founding of a human race. Are there preserved memories in this tale of the Planetary Prince and his staff's role of parenting a new race? "There grew everywhere in the world a race of people," the Hupa storyteller told his listeners. This correlates with history in *The Urantia Book* that a radical decision was made by the now fallen Prince's staff after the outbreak of the Lucifer Rebellion. At that

dramatic turning point in history, Daligastia directed the sixty members of his staff of one hundred, who were followers of Lucifer and Satan, to immediately initiate sexual reproduction with "the daughters of men." (as described in Genesis 6:2-4) [67:4.2] (PP. 759-60) He knew that because of the Rebellion

against the Father's plan, they would be isolated and then deprived of the life-sustaining energies of the universe. He saw they would immediately become mortal. Thus, a new race appeared on the

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world stage. They are known in *The Urantia Book* as the Nodites.

What I am suggesting here is that the Hupa account seems to have combined two old memories: the one of the Planetary Prince's staff who were immortals and who "went across the ocean never to be seen again," (when in reality the red race went across the ocean), with the memory of Onamonalonton who may have lived among them in the redwoods of the Klamath River region. One Hupa story places Yimantuwiniai, the bestowed god, between the Kixunai, "a race of Immortals who preceded humans on this earth, and "mortal Indians called Kyuwinyanyan ("those who eat acorns"). The Kyuwinyanyan began to emerge where Yimantuwiniai had paused in his travels." <sup>7</sup> Legend accorded this middle figure a status equivalent to the Planetary Prince.

*While hardly "sons of the gods," the [Prince's] staff and their early descendants were so regarded by the evolutionary mortals of those distant days; ... This, then, is the origin of the well-nigh universal folk tale of the gods who came down to earth and there with the daughters of men begot an ancient race of heroes. [77:2.3] (P. 856)*

Like the Hupa legend, stories of a heroic figure from the deep past have traveled to many far locales. The locations where stories survive are clues that reveal which living tribes had encountered and learned from Onamonalonton's teachings. When the Ojibwe people of the east and north woods tell their tales of the "Original Man," Waynaboozhoo, or Nanabush, they may be recalling all that is remembered of the original real events of Onamonalonton's life. Nanabush is even shown to be present at the creation of the world. In some versions, Nanabush is floating around on a nearby log when Muskrat, "Earth-Diver," makes his successful dive. After the failure of many other animals to do so, Muskrat dives through the deep water, reaches the bottom and retrieves the mud needed to make land grow on turtle's back. The similar shared elements of the "Earth-Diver" creation stories may indicate a former cultural unity, and/or the cross-cultural exchange of religious lore that once took place between the many tribes of Turtle Island (North America).

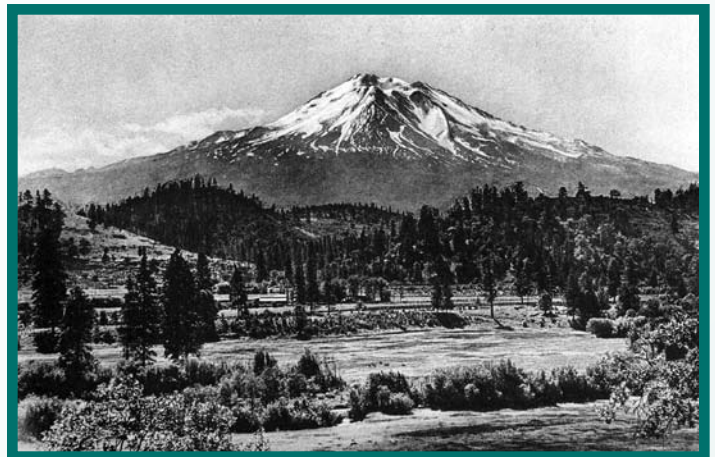
Where in the California redwoods were the headquarters of Onamonalonton located? Unfortunately, *The Urantia Book* withholds the answer to this burning question. The Hupa tribe's memory of "a place on the Klamath River," which originates in southern Oregon and flows into the Pacific near the Oregon border, may be correct. Even the Indian word "Klamath" is of mysterious origin and predates known native languages. There is a great spiritual energy or drawing power that attracts Indians, New Age religionists, and metaphysical students to the area. They are drawn to make pilgrimages to a sacred high peak near the Klamath.

The spiritual doctors of the Winnemem Wintu tribe conduct their annual summer renewal ceremony within view of Bulyum Puyiuk (Shasta), the sacred mountain of their people.

Their well-known elder, Florence Jones (now passed away), revived the ancient Wintu ceremony in the early 1980s. Snow-covered Mt. Shasta stands not far from the Klamath River, about an hour by car, fifty miles distant for a traveler on foot.

"The morning star is up.  
I cross the mountains  
Into the light of the sea.

A white mountain is far at the west.  
It stands beautiful.  
It has brilliant white arches of light  
Bending down towards the earth."  
(Song of the Papago, an Arizona tribe)



*Mt Shasta, Mt Shasta, California*

"In a time of famine a young medicine-man went into the wilderness with a woman, the wife of a chief, journeying until they came to a forest-clad mountain, beyond which lay a sea of waters. The mountain opened, and they entered; and Roaring Thunder, who talked to them from the top of the mountain-peak, instructed them in the ritual of the dance. 'From henceforth, by following my teachings, you and your children shall be blessed abundantly.'"

This Cheyenne mythology about the founding of the Plains Indians' Sun-Dance ceremony may be based on the more ancient story of Onamonalonton's teachings at Mt. Shasta.

#### WHAT HAPPENED TO THE MESSAGE AFTER ONAMONALONTON WAS GONE?

If the history of the early discovery of the Great Spirit 65,000 years ago were generally known and accepted today, it would end the controversy and disagreement over the idea of Kitchi Manitou (Great Spirit in Ojibwe). Many native traditional thinkers believe that the term translates more correctly to an impersonal force, Great Mystery. They contend that Great Spirit represents a concession to the Christianity of the Catholic Church

missionaries who began preaching their religion the moment the Conquistadors stepped ashore. Beginning in the 17th century in Canada, the Jesuit Fathers won many converts to Jesus, including most of my Ojibwe ancestors. They taught a Holy Trinity of three persons, the Father, the Son and the Holy Spirit.

New information that the Great Spirit was probably a teaching of the Planetary Prince's staff of one hundred is a revelation made in *The Urantia Book*. We have no "historic" evidence of this teaching. It was given in the times before the Prince's regime was destroyed during the Lucifer Rebellion 200,000 years ago, whereupon the staff's efforts to uplift the planet soon died out. "... the idea of the Great Spirit [became] but a hazy concept in Amerindian religion." [92:4.5] (P. 1007)

And so as a legitimate spiritual possession of Native American peoples, the Great Spirit lost ground but did not die

Although the Amerindian culture of the Onamonalonton center disappeared by 35,000 B.C., it had lasted for an astonishing 28,000 years.

out altogether. Perhaps American Indian spiritual thinkers will one day accept that the arrival of European religious thought reinforced a teaching already carried in their traditions. As *The Urantia Book* confirms, or observes, depending on your point of view, "contact with Christianity greatly clarified and strengthened [the concept of the Great Spirit.]" [92:4.5] (P. 1007)

From his birth in approximately 63,000 B.C., Onamonalonton lived for 96 years. After he died, the teachings continued to be nurtured from his California center. To our surprise, because *The Urantia Book* is the only source for the information, the red race attained a "high degree of civilization" because of his influence. Although the Amerindian culture of the Onamonalonton center disappeared by 35,000 B.C., it had lasted for an astonishing 28,000 years. [79:5.8] (P. 884)

Perhaps the mysterious mound cultures of the South and Midwest sprang up as attempts to restore the vanished but remembered high civilization of former times. Trade routes were opened, art and pottery of a high order created, ceremonial worship grounds established, and techniques of working in stone were exchanged. A revived phase of the mound culture arose at the time of Pentecost with a group we call the Hopewellians (named after a site in Chillicothe, Ohio). This later group of mound builders practiced a more extensive form of agriculture that allowed the development of a large sedentary population, which in turn permitted the creation of large ceremonial structures. One worship center may even reflect the spiritual revival that must have taken place after the Spirit of Truth descended upon all peoples at

the conclusion of our Creator Son Michael's bestowal. The oldest of the three main phases of Mound Builder cultures dates no farther back than 5,400 BCE (Watson Brake, Louisiana) per current knowledge. However, our science and archaeology is just beginning to discover signs of American Indian colonization as ancient as 37,000 years ago though the findings are often disputed.

#### ENCOUNTERS WITH EUROPEANS

Many people know now that Columbus was not the first European to encounter the American Indians. About 998 AD, Norwegian explorers sailed from Scandinavia to settle the New World. They founded a colony they called Vinland, so named because one of the men discovered grape vines growing nearby. The site of Vinland has not been positively identified but some believe it must have been located in present-day Cape Cod. A small "outpost" at L'Anse aux Meadows (Meadow Cove) has been discovered and excavated, and is now a public historic site in Newfoundland. Likely it served as a winter camp and re-supply base for the Norsemen's explorations

The archaeological findings have substantiated the historical record preserved in the epic tales of the Norse. The Vinland Sagas describe encounters with the "Skraelings" (a derogatory Norse term for the indigenous people). These tribes were possibly the Mi'kmaq or Beothuk tribes.<sup>8</sup> The "Viking" colonists were the first white people seen by any natives of the North American continent, and there were clashes and hostilities between the two groups. Although they are often called Vikings, these Norsemen were in reality farmers and settlers, and were not as well prepared militarily as their warrior kinsmen, the Vikings. Outnumbered by the natives, weakened from their attacks, and suffering from hunger and illness, they decided to return home.

News of the European settlements spread like wildfire and reached all the Indian relations. Many tribal councils were called to debate what to do. Northern tribes such as the Ojibwe, and other Anishnaabek (Odawa, Potawatomi) preserve a tradition that the Seven Fires prophecies were brought to them at about this time by the "Seven Grandfathers." The record of the Viking/Skraeling encounter should cause us to look at the Anishnaabe tradition of the Seven Fires prophecies in a different light. There is circumstantial evidence to place the prophecies in the same time frame, over a thousand years ago, as the first encounter between Europeans and American Indians. Referring back to *The Urantia Book*, we discover that Onamonalonton's other gift to his people was:

*The first real governmental body ... the council of the el-*



ders. ...*Certain tribes of the red men preserved the teaching of Onamonalonton in following the unanimous rule of the 'council of seven.'* [70:5.2, 4] (PP. 788–89)

Do the Seven Grandfathers represent an ancient memory of a great council of wise elders? The truth that could lie behind the prophecies of the Seven Fires is that the Seven Grandfathers came to a *unanimous* agreement and enacted certain policy decisions made to protect their people. Over time, the decisions of this revered group were remembered as prophecies.

The First Fire instructed the people, “If you do not move you will be destroyed.” Even at this first early encounter with the Norse colonists, native inhabitants of the New World died in great numbers from exposure to smallpox. The elders wisely foresaw the possible complete destruction brought onto their people by the diseases of the white visitors. When the Europeans abandoned their settlements, the houses and barns were burned down in a ritual of cleansing. The Grandfathers urgently called for a great migration west. This wise guidance motivated by the instinct of self-preservation *did* save the Anishnaabe people. Many of the tribes packed up and started out on the long journey inland from the Atlantic coast. The Seven Fires prophecies were encoded onto a wampum belt made with seashell beads so that the people would not forget them during long seasons of travel. The Seven Fires wampum belt still exists today and is held by its Keeper, Grandfather William Commanda, a chief of the Mamiwinini in Quebec, Canada.

It was the beginning of what would become a five hundred yearlong migration overland until they reached the place where “food grows on the water (prophesied in the Third Fire).” The Ojibwe people traveled as far west as northern Minnesota and Ontario. There they reached a land where wild rice grows in the sheltered shallow inlets of the Great Lakes just as had been foretold. Thus these Algonkin tribes eventually settled (possibly resettled) in a region where the wild rice is still harvested to this day. The tribes who stayed on the Atlantic coast, such as the Abenaki and Beothuk, were eventually completely annihilated just as the Seven Grandfathers had prophesied.

### THREE PATHS: HOW TO DISTINGUISH WHERE WE ARE AND WHERE TRAILS CROSS

We have three central figures and their stories to consider when we try to disentangle the separate identities of culture heroes in surviving Native Peoples legends and lore.

1. The Planetary Prince, Caligastia, and his staff of 100 supermortals, who are remembered in Indian legends as Kixunai (Hupa), “the Immortals.” It is he who was “lowered to earth as if by a rope” in the Anishnaabe (Ojibwe) tradition
2. The “*promised uplifter*,” Adam and Eve of the Bible, whose future “*gift of a new race*,” was part of

the information given to the red race by the college of revealed religion in Dalamatia, the Planetary Prince’s capital. [66:5.15–16] (P. 747) The teachings are remembered to this day as the Original Instructions.

3. Onamonalonton, great teacher and peacemaker, who was not immortal or of supermortal origin like the two above. He laid the groundwork of a civilization based on a higher concept of God as One Great Spirit ruling all lesser spirits.

The stories of Original Man: Waynaboozhoo, Nanabush, Weyachack (Cree), and Yimantuwingyai (Hupa) referred to so far all belong to a common cultural heritage of peoples speaking Algonkian (Algonquian) languages. It is a curiosity that the same story of a heroic figure sent from the heavens, one “lowered to the earth as if by a rope,” to live a human life was also preserved in other non-Algonquian traditions. The Maidu, for example, whose home territory in the Central Valley lies right at the border of the California Redwood region, are a tribe of the Penutian linguistic group. Yet they recount a very similar legend. The story of a being with a heavenly origin had clearly crossed linguistic boundaries:

“Wahno-no-pem (the Great Spirit) caused Yane-ka-num-kala, the White Spirit, to appear in the flesh unto the people, that he might enlighten and turn them from their evil ways; and this good man began his teachings and for many years he lived among our people.” (Katie “Kitt” Clark, aka Yohema, ConCow Maidu) <sup>9</sup>

The Maidu’s tale of the White Spirit, and the Hupa stories of the Immortals echo an even better known story that originated further south among the Toltec and Aztec peoples of Central America. Quetzalcoatl, the great white teacher, appeared during their third great age, teaching the way of virtue and the arts of life. The doctrines he preached were an attempt to replace a rival priestly cult of human sacrifice. After he failed to prevent the bloody practice from dominating Aztec religion, it is recorded in their literature that he departed to the east (“across the ocean”), with the promise to return someday.

Perhaps the “White Spirit” corresponds to the Planetary Prince himself who was not one of the Sangik race. The Prince was not visible to human beings. Therefore “white” may have been used symbolically to represent his spirit nature, his spiritual light. His staff was Andonite somewhat Eskimo-Aleut in appearance. Memories from the era of the Planetary Prince, or of the teaching of the “promised uplifter,” may have been blended together over time with the faded memory of the great human teacher, Onamonalonton. This would explain combined story elements in the Native Peoples myths that survive.

It is difficult to determine where in chronological modern time the Maidu might place their culture hero, Yane-ka-num-kala; or the Hupa their Yim-an-tu-win-gy-ai (my dashes added). I

believe Quetzalcoatl can be safely eliminated from the list of possible representations of Onamonalonton because Quetzalcoatl is associated with bringing maize (corn) to his people, making him a hero and founder of the agricultural era. From current archeological knowledge, we cannot date the horticultural or agricultural phase any earlier than 9,000-12,000 years ago, far too recent to be associated with the hunter-gatherer peoples of Onamonalonton's time.

Although the legendary persons in Maidu and Hupa stories may correspond more closely to Onamonalonton and his story than other figures in ancient native lore, there are still contradictions. There is, for example, nothing to suggest in *The Urantia Book* that Onamonalonton came into the world by any other means than by natural human birth. There is not even a hint that he had a supernatural origin. The stories found in American Indian mythology of a teacher being sent by the Great Spirit, suggest that he may have also become confused with the "promised uplifter," the predicted Material Son known to us as Adam, and the corresponding Material Daughter, Eve. It is possible that even while Onamonalonton was living, his followers began to combine his accomplishments of peace with the remembered "prophecy" of the Adamic bestowal.

One fateful turn demonstrates the power and influence of mythical traditions to change the course of history. The tradition of Topiltzin (Our Dear Prince) Quetzalcoatl persisted within the Aztec memory, and it always told of his messianic return from across the ocean. It is no wonder that Moctezuma, the Aztec emperor on the throne when Cortez arrived from Spain, was possessed by an unreasoned fear of Quetzalcoatl's predicted return. In

his mind the "white teacher" of the legend became confused and associated with the Spanish conquistador. The Aztec encounter with Cortez in 1519 led to their destruction. *The Urantia Book* confirms that this idea of a return occurs naturally in many world mythologies.

*Many races have conceived of their leaders...careers [as] liberally sprinkled with miraculous episodes, and their return is always expected by their respective groups...among the Amerinds it was Hesunanin Onamonalonton. [92:5.3] (P. 1008)*

There is another way to make sense of the many threads in Native American oral traditions. Onamonalonton may have been the founding personality in a long line of peacemakers. As the Nahuatl (Toltec/Aztec) literature says, "The life of Quetzalcoatl became a pattern for the life of every priest."<sup>10</sup> Similarly, the telling and retelling of the Onamonalonton legend around the fire during the story-telling time of the tribes inspired other potential leaders to take up his mantle. Some were born to the task, the role of peacemaker. Thus the stories of Quetzalcoatl, Deganawida (of the Huron), Hiawatha (of the Onandaga), Yane-ka-num-kala (of the Maidu) could be about later appearing wise and saint-like figures who followed in the footsteps of the original Great Peacemaker, Onamonalonton. There would be an effort to fit the heroic stature of later peacemakers to the original culture hero. To the Haudenosaunee (the Iriquois of the Great Lakes) the actual name of their teacher was considered too sacred even to be spoken. He was referred to only by his title, the Peacemaker.

Maidu tradition records a detail which accords with *The Urantia Book* account of the tragic fate of Onamonalonton's

#### TIME LINE & EVENTS

500,000 years ago	Planetary Prince dispensation begins. Red race is given teachings at Dalamatia
200,000	Lucifer Rebellion, Dalamatia civilization collapses
100,000	Era of Red Sangik race migration across Beringia begins
85,000	Bering land bridge is submerged per <i>Urantia Book</i>
65,000	Birth of Onamonalonton in present-day California
35,000	End of first Native American civilization per <i>Urantia Book</i> (not discovered by science)
29,000	Migration from Asia date obtained from mitochondrial DNA Geneticist, Torroni, Atlanta)
13,500	"Clovis First" theory's start date of red race migration (currently in disfavor)
9,000	Beginning of maize cultivation agricultural revolution in North America
9,000 - 7,000	First Quetzalcoatl (Mexico) "discoverer" of maize (corn)
5,400	First known Mound culture, Watson Brakes, Louisiana (per current archaeology)
2,000	Hopewell Mound culture Spirit of Truth bestowed on all peoples
1,000	Norwegians discover North America, encounter indigenous Native Populations
1,400 - 450	Cahokia civilization (Mississippian culture), last mound builder culture
568	De Soto and Coronado explorations, 1539-40. Encounter with American Indian civilizations
489	Cortez conquers and destroys Aztec Empire of Mexico



teachings. The rule of peace and goodwill among all men was not to last:

“...the lessons were forgotten; the songs died away in the forests, and in their stead came the war whoop, the shrieks of struggling women, and the groans of the wounded and the dying; and the name of Yane-ka-num-ka-la became a jibe and a mockery all over the land.”<sup>11</sup>

One of the more intriguing revelatory statements in *The Urantia Book* is that Onamonalonton now sits on the advisory council for our planet. This council of twenty-four has been recruited from the spiritual leaders of all races and convenes on our system capital of Jerusem. [45:4.5] (P. 513) It is intriguing to read about a universe equivalent to what our corporations nowadays call a diversity council.

How does Onamonalonton feel today when he looks towards Urantia and observes his people still enduring such pain? How does he bear the sad fate of the red race?

Undoubtedly, he has achieved full understanding about the destiny of the mortal survivors of our universe. They are to attain cosmic citizenship. Truth seekers will evolve from local, national, or tribal identities to learn a universe loyalty, a revealed fact of which few on our planet are conscious at this time. Although the wisdom of the great teacher of the red race seemed to have been lost forever on his home planet, Onamonalonton's experience and knowledge are finding a place to be of continued service to the universe government. No hard-earned truth and wisdom goes to waste in the Creator Son's universe.

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End Notes:

<sup>1</sup> Study published in PLoS ONE, the journal of the Public Library of Science, Feb. 2008

<sup>2</sup> Blackfeet Indian Stories; Grinnell, George Bird. 1913

<sup>3</sup> The Way We Lived, Hoavadinaki (Jack Stewart) Paiute. Margolin, pp. 90-91

<sup>4</sup> A name for the Father God found in Lakota Sioux prayers (Black Elk and others)

<sup>5</sup> Siksika, Blackfoot Nation website, the Secret Doctrine of the Blackfoot, Sunrise Hart

<sup>6</sup> California Indian Nights, Edward Winslow and Gwendoline Block, p. 112

<sup>7</sup> Neither Wolf nor Dog: American Indians, Environment & Agrarian Change; David Lewis, pp. 71-72

<sup>8</sup> <http://www.native-languages.org/beothuk.htm>

<sup>9</sup> History of the Concow Maidu (website). Katie (Kitt) Clark, aka Yohema

<sup>10</sup> Four Masterworks of American Indian Literature, (The Fall of Tollan); John Bierhorst, P. 41

<sup>11</sup> History of the Concow Maidu (website), Katie (Kitt) Clark, aka Yohema

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[www.faculty.normandale.edu/~physics/Hollabaugh/Lakota/CWSCConference.htm](http://www.faculty.normandale.edu/~physics/Hollabaugh/Lakota/CWSCConference.htm) for Dr. Mark Hollabaugh's essay on the subject of Wakan in Lakota Celestial Imagery

[www.bopsecrets.org/rexroth/indiansongs.htm](http://www.bopsecrets.org/rexroth/indiansongs.htm) for the Frances Densmore translation of the Papago Song

# THE ROLE OF EMOTIONS AND FEELINGS ON AN EVOLUTIONARY WORLD

By Nancy Johnson, Mesquite, Texas

I've often pondered why it is that there's never been a conference that dealt specifically with the role of emotions and feelings in evolution. It could be that I just wasn't aware of one taking place in some other region.

I'd been a serious student of psychology and was deep into transactional analysis when I came across *The Urantia Book*. It was so rich in details regarding psychology. It was especially interesting to me that this information was presented in the mid-thirties. How many of today's students realize that back then psychology was scoffed at—ridiculed as a pseudoscience. No wonder Dr. Sadler, a pioneer psychiatrist, was impressed.

As I see it, the best I can do at this time is to offer the basics on primitive emotions and feelings and hope it inspires others to enhance their own evolutionary growth by examining the remaining references, which I'm happy to make available.

## PRE-HUMAN EMOTIONS

Humans are more than mind and spirit. They are also physical-emotional creatures. Looking through the eyes of a Life Carrier, it's easy to see that they paid close attention to the emotional development of the most promising animal species. And we can easily recognize these same traits in modern-day animals and humans.

*The members of this new species had the largest brains for their size of any animal that had theretofore existed on earth. They experienced many of the emotions and shared numerous instincts which later characterized primitive man, being highly curious and exhibiting considerable elation when successful at any undertaking. Food hunger and sex craving were well developed, and a definite sex selection was manifested in a crude form of courtship and choice of mates. They would fight fiercely in defense of their kindred and were quite tender in family associations, possessing a sense of self-abasement bordering on shame and remorse. They were very affectionate and touchingly loyal to their mates, but if circumstances separated them, they would choose new partners. [62:2.3] (P. 704)*

## EARLY HUMAN EMOTIONS

What you just read was about quite an array of emotions and feelings exhibited by animals. Amazing, isn't it, that a million years ago some animals exhibited a higher form of these emotions

than some humans of today. But more was yet to come, and before long a pair of very promising twins—known to us as Andon and Fonta—was born. They seem to have possessed the full range of emotions.

*Many new emotions early appeared in these human twins. They experienced admiration for both objects and other beings and exhibited considerable vanity. But the most remarkable advance in emotional development was the sudden appearance of a new group of really human feelings, the worshipful group, embracing awe, reverence, humility, and even a primitive form of gratitude. Fear, joined with ignorance of natural phenomena, is about to give birth to primitive religion.*

*Not only were such human feelings manifested in these primitive humans, but many more highly evolved sentiments were also present in rudimentary form. They were mildly cognizant of pity, shame, and reproach and were acutely conscious of love, hate, and revenge, being also susceptible to marked feelings of jealousy.*

*These first two humans—the twins—were a great trial to their Primates parents. They were so curious and adventurous that they nearly lost their lives on numerous occasions before they were eight years old. As it was, they were rather well scarred up by the time they were twelve.*

*Very early they learned to engage in verbal communication; by the age of ten they had worked out an improved sign and word language of almost half a hundred ideas and had greatly improved and expanded the crude communicative technique of their ancestors. But try as hard as they might, they were able to teach only a few of their new signs and symbols to their parents.*

*When about nine years of age, they journeyed off down the river one bright day and held a momentous conference. Every celestial intelligence stationed on Urantia, including myself, was present as an observer of the transactions of this noontide tryst. On this eventful day they arrived at an understanding to live with and for each other, and this was the first of a series of such agreements which finally culminated in the decision to flee from their inferior animal associates and to journey northward, little knowing that they were thus to found the human race. [62:5.4–8] (P. 708)*



## THE STRUGGLE FOR ADVANCEMENT

Apparently all the emotions and feelings we experience today were experienced by the earliest humans—at least in rudimentary form. All of these, including the baser ones, had an important role to play in the evolution of man. Remember that there was no Planetary Prince with a hundred superhuman staff during the first half million years. It took a lot of courage just to survive. Andon and Fonta received Thought Adjusters as did some, but not all, of their children. As humans they had access to all seven of the adjutant mind spirits. Life was harsh, and they mostly reacted to their environment through their emotions. Here's what our early ancestors managed to achieve.

*The tribal life of the animal ancestors of these early men had foreshadowed the beginnings of numerous social conventions, and with the expanding emotions and augmented brain powers of these beings, there was an immediate development in social organization and a new division of clan labor. They were exceedingly imitative, but the play instinct was only slightly developed, and the sense of humor was almost entirely absent. Primitive man smiled occasionally, but he never indulged in hearty laughter. Humor was the legacy of the later Adamic race. These early human beings were not so sensitive to pain nor so reactive to unpleasant situations as were many of the later evolving mortals. Childbirth was not a painful or distressing ordeal to Fonta and her immediate progeny. [63:4.2] (P. 713–14)*

*They were a wonderful tribe. The males would fight heroically for the safety of their mates and their offspring; the females were affectionately devoted to their children. But their patriotism was wholly limited to the immediate clan. They were very loyal to their families; they would die without question in defense of their children, but they were not able to grasp the idea of trying to make the world a better place for their grandchildren. Altruism was as yet unborn in the human heart, notwithstanding that all of the emotions essential to the birth of religion were already present in these Urantia aborigines.*

*These early men possessed a touching affection for their comrades and certainly had a real, although crude, idea of friendship. It was a common sight in later times, during their constantly recurring battles with the inferior tribes, to see one of these primitive men valiantly fighting with one hand while he struggled on, trying to protect and save an injured fellow warrior. Many of the most noble and highly human traits of subsequent evolutionary development were touchingly foreshadowed in these primitive peoples. [63:3.4] (P. 714)*

*The mating instinct is one of the dominant physical driving forces of human beings; it is the one emotion which, in the guise of individual gratification, effectively tricks selfish man into putting race welfare and perpetuation high above individual ease and personal freedom from responsibility. [82:1.7] (P. 914)*

*As an institution, marriage, from its early beginnings down to modern times, pictures the social evolution of the biologic propensity for self-perpetuation. The perpetuation of the evolving human species is made certain by the presence of this racial mating impulse, an urge which is loosely called sex attraction. This great biologic urge becomes the impulse hub for all sorts of associated instincts, emotions, and usages—physical, intellectual, moral, and social. [82:1.7] (P. 914)*

*If vanity be enlarged to cover pride, ambition, and honor, then we may discern not only how these propensities contribute to the formation of human associations, but how they also hold men together, since such emotions are futile without an audience to parade before. Soon vanity associated with itself other emotions and impulses which required a social arena wherein they might exhibit and gratify themselves. This group of emotions gave origin to the early beginnings of all art, ceremonial, and all forms of sportive games and contests. [68:2.10–11] (P. 765–66)*

*With the emergence of social groupings, individual irritations began to be submerged in the group feelings, and this promoted intratribal tranquility but at the expense of intertribal peace. Peace was thus first enjoyed by the in-group, or tribe, who always disliked and hated the out-group, foreigners. Early man regarded it a virtue to shed alien blood. [70:1.5] (P. 786)*

*Man will never accept peace as a normal mode of living until he has been thoroughly and repeatedly convinced that peace is best for his material welfare, and until society has wisely provided peaceful substitutes for the gratification of that inherent tendency periodically to let loose a collective drive designed to liberate those ever-accumulating emotions and energies belonging to the self-preservation reactions of the human species. [70:2.15] (P. 786)*

*You must remember that feeling, not thinking, was the guiding and controlling influence in all evolutionary development. To the primitive mind there is little difference between fearing, shunning, honoring, and worshiping. [85:7.2] (P. 948)*

*The fascination of early superstition was the mother of the later scientific curiosity. There was progressive dynamic emotion—fear plus curiosity—in these primitive superstitions; there was progressive driving power in the olden magic. These superstitions represented the emergence of the human desire to know and to control planetary environment. [88:4.4] (PP. 970–71)*

*All through the olden times men sought in these ways for extra credits on the self-denial ledgers of their gods. It was once customary, when under some emotional stress, to make vows of self-denial and self-torture. In time these vows assumed the form of contracts with the gods and, in that sense, represented true evolutionary progress in that the gods were supposed to do something definite in return for this self-torture and mortification of the flesh. Vows were both negative and positive. Pledges of*

*this harmful and extreme nature are best observed today among certain groups in India. [89:3.5] (PP. 976–77)*

*Some cannibalism resulted from the degeneration of once superior stocks, but it was mostly prevalent among the evolutionary races. Man-eating came on at a time when men experienced intense and bitter emotions regarding their enemies. [89:5.5] (P. 979)*

*Religion and its agencies, the chief of which is prayer, are allied only with those values which have general social recognition, group approval. Therefore, when primitive man attempted to gratify his baser emotions or to achieve unmitigated selfish ambitions, he was deprived of the consolation of religion and the assistance of prayer. If the individual sought to accomplish anything antisocial, he was obliged to seek the aid of nonreligious magic, resort to sorcerers, and thus be deprived of the assistance of prayer. Prayer, therefore, very early became a mighty promot-*

Primitive man regards as neighbor only those very close to him, those who treat him neighborly; as religious civilization advances, one's neighbor expands in concept to embrace the clan, the tribe, the nation.

*er of social evolution, moral progress, and spiritual attainment. [91:1.2] (P. 995)*

*Mystery and power have always stimulated religious feelings and fears, while emotion has ever functioned as a powerful conditioning factor in their development. Fear has always been the basic religious stimulus. Fear fashions the gods of evolutionary religion and motivates the religious ritual of the primitive believers. As civilization advances, fear becomes modified by reverence, admiration, respect, and sympathy and is then further conditioned by remorse and repentance. [92:1.4] (P. 1004)*

*The early evolutionary mind gives origin to a feeling of social duty and moral obligation derived chiefly from emotional fear. The more positive urge of social service and the idealism of altruism are derived from the direct impulse of the divine spirit indwelling the human mind. [103:5.1–2] (PP. 1133–34)*

This idea-ideal of doing good to others—the impulse to deny the ego something for the benefit of one's neighbor—is very circumscribed at first. Primitive man regards as neighbor only those very close to him, those who treat him neighborly; as religious civilization advances, one's neighbor expands in concept to embrace the clan, the tribe, the nation. And then Jesus enlarged the neighbor scope to embrace the whole of humanity, even that we should love our enemies. There is something inside of every normal human being that tells him this teaching is right. Even those who practice this ideal least, admit that it is right in theory.

#### NEW DISPENSATIONS

Half a million years after the first humans evolved, after the appearance of the six colored races, the Planetary Prince and his corporeal staff of 100 men and women arrived on Urantia. It was a new dispensation of revealed religion and practical training in improved methods of living and learning. Emotional control was not a major focus at that time. We've learned that about 300,000 years later there was an outbreak of rebellion and virtually all the progress made during that time was lost, although physical development continued.

Education during the Adamic dispensation was much more advanced. It was first employed, after all, to teach their own superior offspring. Much attention was paid to social development.

*The entire purpose of the western school system of the Garden was socialization. The forenoon periods of recess were devoted to practical horticulture and agriculture, the afternoon periods to competitive play. The evenings were employed in social*

*intercourse and the cultivation of personal friendships. Religious and sexual training were regarded as the province of the home, the duty of parents.*

*The teaching in these schools included instruction regarding:*

- 1. Health and the care of the body.*
- 2. The golden rule, the standard of social intercourse.*
- 3. The relation of individual rights to group rights and community obligations.*
- 4. History and culture of the various earth races.*
- 5. Methods of advancing and improving world trade.*
- 6. Co-ordination of conflicting duties and emotions.*
- 7. The cultivation of play, humor, and competitive substitutes for physical fighting. [74:7.2–3] (P. 835)*

#### ADVANCED SPIRITUAL REVELATIONS

Melchizedek's main purpose was to rekindle the belief in the one God concept, and we know half of Jesus' purpose here was to reveal the nature and will of the Father in heaven. Neither seemed to address emotional development.

Then came *The Urantia Book*. It's not only a greatly enlarged spiritual revelation, but it also goes back to the beginning of our world to tell us about all aspects of man's evolution. A major obstacle to expanding cosmic consciousness and enhancing spiritual perception is our emotional maturity level, the chief inhibitors of growth being ignorance and prejudice. How mature are we if we



can still observe all these primitive traits in modern man? The animal-origin traits will always be with us, but as the world advances these traits must be socialized.

Jesus said we must learn to love one another even as he loves us, and then will all men know that we are the sons of God. There's quite a bit of information in the papers about Jesus' human emotions and the things he taught about *our* feelings and emotions.

Many of our emotions are still acted out in a primitive way as evidenced by our ongoing wars between nations and religions. We also engage in a less destructive form of fighting, such as hitting below the belt during heated debates. Sex emotions can be destructive, as evidenced by the high divorce rate. The pleasure lure gets out of hand. We're all too familiar with the destructive force of greed and power hunger.

We must each become independent in order to sincerely pledge to our Father that it is our will that his will be done. But what about *ultra*-independence? That was the folly of Lucifer, Satan, and Caligastia. Is that part of the legacy they passed on to us? I think so. Just look around.

The timing of the Urantia revelation may have had much to do with the fact that Dr. Sadler was a pioneer psychiatrist and the revelators could foresee that we would make great advances in the field of psychology in a few years. Without an understanding of genetic inheritance and environmental conditioning, it would be difficult to recognize why we do some of the things we do or behave in certain ways: it would be difficult to recognize how much power we have over our own selves to temper our unthinking behavior.

Feelings and emotions empower the human experience to such a degree that without them, we would neither qualify as human nor animal. Feelings and emotions are not problematic, but it sometimes requires years of experience to learn how to use these tools to create those momentary dimensions which best reflect our constantly evolving human experience. Feelings and emotions are

the flavor and color enhancers of our earthly experiences. They not only reflect our inner responses to our environment in great detail (that additional dimension), but they also give us an array of options to choose from in acting out (if we choose) those responses mentally, verbally, and physically ... then, perhaps, creating unexpected "refinements" of our current palette of feelings and emotions.

If feelings and emotions are words, instead of a child's response of yelling 'No!' and pouting, we may choose any of the words in the greatest dictionary to expound upon our deepest concerns and fears. Also, when you've mastered the art of knowing your feelings and emotions in their greatest depth, you can then finesse your response.

This brings up an extremely important aspect of feelings and emotions: they embellish our memories, allowing us to recall past events in greater detail. Therein lies this problem: if those memories were stored with inappropriate (or inaccurate, exaggerated, etc.) feelings and emotions, our bank of memories becomes less reliable as a resource for patterns in responding to our current human experiences.

We're fortunate to have been given a revelation with so much instruction in the lures of maturity and what it takes to acquire it. What freedom there is in self-mastery! What joy there is in living truly in the kingdom!

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Nancy Johnson has been a student and avid researcher of The Urantia Book for 33 years. She has been a member of the Publications Committee for over 20 years, serves on the Standard Text Committee, is a General Councilor, and is a member of the Urantia Society of North Texas.

Note: A complete file of *Urantia Book* references to emotions can be obtained by contacting Nancy Johnson at [ncjohns@tx.rr.com](mailto:ncjohns@tx.rr.com).

*...emotion alone is a false conversion; one must have faith as well as feeling.*  
[100:5.5] (P. 1099)

*Genuine spiritual ecstasy is usually associated with great outward calmness and almost perfect emotional control.* [91:7.3] (P. 1000)

# JOY IN THE WORM BIN

A Living Metaphor for "... *the divine fire of the will-to-service*" [48:6.23] (P. 555)

By Sara Blackstock, Benicia, CA

Note: The following is a talk given to the General Council in 1995 and at the Fellowship International Conference, 2008.

This experience is dedicated to Jim and Pat McNelly—the two brothers who helped us understand the value of worm composting.

At our school-age day care center, we support green by training the kids to recycle glass, plastic and paper, and to compost our garbage. A little while back we forged into the realms of worm composting where worms eat garbage, turning dirt into rich compost while getting rid of leftovers at the same time. Our worm bin was thriving. We would put our snack vegetable leftovers in and a few days later they would disappear. And from the other end of things we would gather the worm castings which are excellent fertilizer for plants.

We spent some time setting up a really good worm bin—newspapers, dirt, one hundred squiggly red worms, and water. We added weekly our snack leftovers of celery, apple cores, etc. As the kids and I worked on this project together, I saw develop right before my eyes, a living metaphor, and after this experience I culled some principles of service out of the worm dirt. You might want to see if you can spot ten principles of service—keeping track on your fingers, as I tell you the story.

We had been away for a 4-day weekend. When we came back on Monday we opened the worm composting bin and discovered to our horror that not only was it too dry, but that the food from the snacks had not been stirred in so it sat there on top of the dry worms, fermenting and smelling.

Needless to say, something needed to be done immediately. I gave the kids some spoons to stir the stuff on top in, but it turned out that the spoons were not long enough to do much good. There was only one thing for us to do—reach in with the bare hands. None of them wanted to do this, and as they held their noses they looked at me, so I rolled up my sleeves.

When we began this process it looked as if we may have lost our whole worm population, as we began to pull comatose bodies out one by one. But we said to each other, "If the dirt was stirred and wetted, then the little critters might just come alive. We can save our worms! Let us not give up! There was a great stir of energy as these kids saw a critical situation, and they could make a difference. They got some squirt bottles and we got into a rhythm as the energy intensified to save our worms.

I would reach down to the bottom of the bin, bringing up the dry dirt along with a few listless worms in my hands. I would hold them in my hands while the kids aimed their squirt bottles of

water at the unmoving worm bodies, full of breathless hope they could be revived.

After one kid said: "I saved more than you did", to another kid, I had to prevent them from arguing over which one had saved the most worms. The joy that was felt in the 4' by 4' space when a comatose worm would stir after being squirted was measurable. And to top it all off, one rather serious kindergarten boy said, with a perfectly straight face, "That smells like champagne!" and of course the fermenting fruit did have a touch of such an aroma.

So what does this worm bin experience have to do with service? I doubt that this falls into the category talked about in Paper 131: "*All good works of true service come from the Supreme.*" [131:8.3] (P. 1452) But I also think our celestial friends have a wonderful, playful sense of humor and have keen "joy sensors".

We read in Morontia Life Paper 48 what the ministering reserves can do for ascending mortals: they can kindle "... *a divine fire of the will-to-service.*" This phrase really caught my soul's eye, because the energy to save the worms became a metaphor for this "... *divine fire of the will-to-service.*"

## PRINCIPLES OF SERVICE

For a few moments allow me to present the following fifteen principles of service which I dug up from the worm bin experience; it seems that all of them apply to us as individuals, and most are applicable to us as a group of religionists dedicated to this fifth epochal revelation:

1. Stay grounded.
2. Do what is right in front of you to do, serve where you are first, then look off to the more exciting heights. It is enticing to look for service in more glorious places than our own back yard.
3. Don't be afraid to roll up your sleeves and get dirty. Don't fall into the trap of becoming armchair servers from our high philosophical places, thinking that we can serve with just our thoughts, our revelations, while the Mother Teresas of the world are doing the work with their hands and their sweat. Our families and the world need our hands as well as our revelation. Plus getting dirty is humbling, and it keeps us grounded in the reality of this planet. There is a lot of dirt in our world.
4. Every little thing counts. Look how many times Jesus went about doing good—a smile. He smiled at those whom he passed by.
5. Involve those around you to participate with you in serv-



ing. You don't have to do it alone. Give others a chance to experience the service exhilaration, the joy from the "... divine fire of the will-to-service.

6. Water the dry ground with the true water of life and love wherever you go.

7. Know and understand why you are serving: to meet your own needs? To look good? For others to see? Because we are supposed to?

8. Be diligent and check conditions around you often to see if there is something needing to be done. Don't let the garbage build up.

9. Do not take yourself too seriously.

10. Know when to stop serving. Some kids got caught up in the process of squirting the worms and almost drowned them after they had revived them.

11. Keep the priority of relationship always in mind. Was the really important thing the worms? No, but some kids began fighting over who made the most worms come alive. The important thing was the relationship between the kids the working together on a project. That was really the priority.

12. Serve joyfully, and with a sense of humor. At one point the kids and I were almost rolling on the floor with laughter. And the ones standing on the sidelines watching had unplugged their

noses and moved closer to see why we were having so much fun.

13. Respect diversity in service. Some of the kids did not want to come within three feet of the worm bin, but they were willing to fill the squirt bottles.

14. Keep perspective and variety: We could stay at the worm bin stirring and squirting just so long, and then the rest of life called us on to school, etc. The activities on the worlds of the local system headquarters stress the importance of variety—work, progress, play, service, study, and relaxation.

15. Be spontaneous, allowing the "the divine fire of the will to serve" to burn brightly without fear of consequences or what others will think.

We can feel this "*divine fire of the will-service*" in our very souls. The Adjusters are dispatched for mortal service from Divington carrying the embers of this divine fire.

Sara Blackstock has been working with children for 35 years as a credentialed teacher and as a director of a large school-age day care center for the last 22 years. Currently a parent educator and consultant and trainer of young adults on quality relationships with children, she also teaches yoga to young children.



### Do You Remember These?

The authors of *The Urantia Book* italicize words here and there in the papers, sometimes whole sentences, in order to emphasize a point they wish us to remember. See how many of these italicized words you can fill in from memory.

1. "Well done good and \_\_\_\_\_ servant." [25:1.6] (P. 274)
2. "Riches have nothing directly to do with entrance into the kingdom of heaven, but the \_\_\_\_\_." [163:2.10] (P. 1803)
3. "One of the most important lessons to be learned during your mortal career is \_\_\_\_\_." [28:5.14] (P. 312)
4. "Religion \_\_\_\_\_ faith, trust, and assurance." [101:0.3] (P. 1104)
5. "But though the \_\_\_\_\_ is important, the \_\_\_\_\_ is not." [48:6.26] (P. 555)
6. "The personality form is the \_\_\_\_\_ aspect of a living being; it connotes the \_\_\_\_\_ of energies." [42:12.2] (P. 483)
7. "It is natural, on your world, to speak of Paradise as \_\_\_\_\_, but it would be more correct to refer to the divine goal of ascension as \_\_\_\_\_." [18:2.4] (P. 209)
8. "All of this magnificent creation, \_\_\_\_\_, was not made just for you." [28:6.18] (P. 316)
9. "Jesus did not require of his followers that they should periodically assemble and recite a form of words indicative of their common beliefs. He only ordained that they should gather together to actually \_\_\_\_\_ partake of the communal supper of the remembrance of his bestowal life on Urantia." [99:5.10] (P. 1091)
10. "It is \_\_\_\_\_ will that \_\_\_\_\_ will be done." [111:5.6] (P. 1221)

# TEN LESSONS FROM THE VINYARD

By Arnie Ondis, Gulf Breeze, FL

The 7th Annual Emerald Coast Metaphysical Festival, which took place March 21–22 in Navarre, Florida presented a wonderful opportunity for me to share the Urantia revelation with others. I would like to share with you some of the lessons—values—that I experienced along the way, in the hope that this may be helpful to you when you are presented with opportunities to promote *The Urantia Book*.

Having grown up in South Florida, I am very aware that this part of our state is uncharted territory for most of our population. But don't let that fool you. We are a gigantic beacon of light in a field that is very fertile.

## LESSON 1: KNOW WHERE YOU ARE.

The Emerald Coast, particularly the Gulf Breeze, Pensacola, Navarre, and Ft. Walton Beach areas, was a hotbed of UFO activity that started in the late 80's and lasted for about 10 years. Just Google "Gulf Breeze UFOs" and see what that fetches. There were hundreds of sightings by thousands of people. If a resident didn't experience a direct sighting, he or she knew someone who did. This brought to our area UFO investigators along with debunkers, the chartering of a Chapter of the Mutual UFO Network (MUFON), and an International UFO Conference.

## LESSON 2: KNOW YOUR NEIGHBOR.

The people who witnessed the UFOs were from every educational level, every walk of life—doctors, professionals, fishermen in the Gulf and every faith. They all experienced direct evidence that we are not alone in the universe. When the bulk of the sightings ceased, these folks were left with a deep yearning for meaning, for a new paradigm big enough to include their place in this universe that was newly opened to them. The leaders of the MUFON Chapter eventually formed a new organization, Unlimited Horizons of the Emerald Coast (UH) ([www.unlimited-horizons.org](http://www.unlimited-horizons.org)), the organizer of this Metaphysical Festival. By the way, the topic of my lecture was "*The Urantia Book: Compelling Evidence of E.T. Contact.*"

## LESSON 3: BEAR FRUIT IN THE SOIL IN WHICH YOU ARE PLANTED.

One of our FSUB members, Don Ware of Fort Walton Beach, has been a driving force behind the UH organization. Don is one of those extraordinary individuals of gigantic intellect and charismatic personality who is balanced with grace and unconditional love for others. Don introduced *The Urantia Book* to his friends and associates. He has been a real Johnny Appleseed. Most UH board members are readers of the book because of him.

Don hosts a group in Fort Walton Beach, and most of the people in my group are linked to him in one way or another. At last year's festival, Don and I sold about two boxes of books out of the trunks of our cars. People would find me and say, "Are you Arnie? Don Ware sent me." Over the years, Don has disseminated scores, maybe hundreds, of books in our area and in many places around the world. Don is an outstanding example of what is possible for one person to do.

## LESSON 4: BE NOT AFRAID - YOU ARE NOT ALONE.

It can be daunting to realize that you will be the standard bearer at a major event. But that needn't paralyze you because, when following the call of Spirit, help is always provided. A few of the UH board members are friends in my study group. Who you know is important! Together, we created an opportunity to have a booth at the festival and, also, for me to be one of the featured speakers. Support was received from FSUB. Further assistance was provided by Paula Thompson at the Fellowship who arranged for sponsorship of the booth, availability of books and assorted free handouts. Paula was always there at the other end of the phone to provide wisdom, feedback, and support as I developed my lecture. My friends were there to support me every step of the way!

## LESSON 5: JUDGE NOT.

This event draws over a thousand people from the Northwest Florida panhandle and South Alabama. There are two rooms filled with all sorts of vendors, intuitive readers, and healers. Another room serves as an auditorium for the featured speakers. To have labeled these vendors, readers, and healers in that category of "*isms and cults of a frustrated philosophic generation*" [100:5.1] (P. 1098) would have been a gross error of judging, and would have blinded me to the truth, meanings, and values of what they had to offer. I would not have recognized opportunities to share the book with them from common points. A practical point to remember at these metaphysical events: don't refer to yourself as a "reader" or people may think you do psychic intuitive readings. "Student" or "reader of the book" are better descriptors.

## LESSON 6: ASK, AND ALL WILL BE GIVEN TO YOU.

Even when I was by myself at the booth, I was never alone. Angels were directing people to my booth. Thought Adjusters were doing their thing. I'm sure there were midwayers helping. The energy presence of our Divine Parents was palpable.



### LESSON 7: LISTEN BEFORE SPEAKING.

I had to remind myself many times that I am a herald of truth, not a steamroller. The most brilliant dissertation of the book will fall on deaf ears if it doesn't mean anything to that person or their situation. It was always helpful to learn a little about the person first, by asking such questions as, "What brings you to the festival? What are your interests?" or asking healers to "tell me about the energy you are receiving and channeling." Find what resonates within them. That, along with leadings from Spirit, informs you on how to approach that person.

### LESSON 8: ALWAYS GIVE SOMETHING OF VALUE TO EVERYONE YOU MEET.

Not everyone is going to buy the book; not everyone is ready for it. But, everyone is searching for meaning, purpose—something. Everyone is searching for God. And everyone is entitled to the respect due the dignity of an ascending son of God. I was representing the friendly universe of a loving and generous God. I had to embody that grace and generosity. Everyone got something, even if it was a simple acknowledgment. Some got an ear. Some got handouts. Many got handouts about Stillness to get them started. I was electric with cosmic energy and I touched and shook hands with as many people as possible. Literally hundreds of seeds were planted.

### LESSON 9: DON'T JUST CATCH AND RELEASE - PROVIDE FOLLOW-UP AND SUPPORT.

A total of forty-one books were sold, mostly to newcomers. Several individual vendors bought a copy for personal use (three copies went to a vendor for his shop in South Georgia), and a number of healers and intuitive readers also got copies. The speaking presentation was before a full house, close to one hundred people, and many books were sold afterward. That also led to an invitation to speak at another metaphysical festival in the fall.

But this is just the beginning; these new readers need support. We now have a list of more than thirty persons who wish to remain in contact and need follow up. I am in the process of shepherding them individually and will be, with the help of others, forming them into study groups. Currently we have one group in Gulf Breeze/Pensacola/Navarre and one in Ft. Walton Beach/Niceville. I expect an additional group to form in Pensacola, and new ones to form in Panama City and DeFuniak Springs.

### LESSON 10: GIVE THANKS.

I could not have done this on my own. Having received so much from so many, visible and invisible, I give thanks to God. I am deeply humbled by the awesome charge to represent this revealed truth to those unsuspecting souls who were guided to us. I am especially grateful to have experienced personal exchanges with others on a deeper, more meaningful level and to have played a part in their life-transforming realizations. I have found that the outcomes from working in concert and cooperation with something greater than myself are never surprising, but always amazing!

What are you waiting for? The harvest really is ripe. Find a venue. You are up for it and, besides, all of the help that you need will be given to you.

If not you, then who? If not now, then when?

Be the Light.

■ *Arnie Ondis has been a Urantia Book student since his second year of college in the early 1970's, and he has facilitated a study group for six years in Gulf Breeze, Florida, where he lives with his family. Arnie is currently working to establish a Florida Society, envisioned as a state-wide network of mentors and study groups designed to bring the revelation to a new generation of college students and sustain them in their spiritual development.*

*Tact is the fulcrum of social leverage, and tolerance  
is the earmark of a great soul. [156:5.18] (P. 1740)*

*Increasingly they learned from Jesus to look upon human personalities  
in terms of their possibilities in time and in eternity. [155:3.4] (P. 1727)*

# SOLAR SYSTEM DISCOVERIES THAT CORROBORATE *THE URANTIA BOOK*

By Philip Calabrese, San Diego, CA

## I. SOLAR SYSTEM DISCOVERIES.

New information gathered during the last 53 years concerning the origin and evolution of the solar system provides a good way to estimate the scientific accuracy of *The Urantia Book*. Much that was unknown when the book was published in 1955 has become known in the intervening years, and new questions have arisen as a result of these new discoveries. How well or poorly has *The Urantia Book* done in keeping up with, or even offering explanations for, these about to be discovered astronomical facts? Let us review the new discoveries and see how they gibe with what *The Urantia Book* says. We will also evaluate the currently conventional theory of the origin of the solar system in light of these new discoveries.

1. **Retrograde motion in the solar system.** Most objects orbiting the sun, most moons orbiting planets, and most axial rotations move in the same direction as the sun rotates on its axis—counter-clockwise when viewed from above the north pole of the sun. However, Halley's comet has a retrograde (clockwise) orbit around the sun, and Triton <sup>2</sup>, the one really large moon of Neptune, orbits Neptune in the retrograde direction. Furthermore, Pluto <sup>3</sup> rotates on its axis in the retrograde direction, and most small moons of Jupiter, Saturn, Uranus and Neptune orbit in the retrograde direction <sup>4</sup>. In addition, the planet Venus <sup>5</sup> slowly rotates on its axis in the retrograde (clockwise) direction even as it orbits the sun in the counter-clockwise direction. [On Venus the sun rises very slowly in the west, not in the east as it does on earth. This retrograde motion is so slow that the planet's year (225 earth days) is shorter than its day (243 earth days). The combined effect gives Venus a sunrise in half the time (117 earth days).]

2. **Inclinations of axes of rotation and orbits.** Most objects orbiting the sun rotate on an axis more or less parallel to the sun's axis and perpendicular to the plane of their orbit around the sun, although earth's axis is 23 degrees off its orbital plane, thus accounting for our change of seasons during the year. Moreover, the planet Uranus rotates on its side, on an axis that is more than half way flipped over, inclined 98 degrees from perpendicular to the plane of its orbit around the sun! Or by switching which pole is considered north, Uranus can be regarded as rotating in the retrograde direction on an axis inclined 82 degrees. Either way, Uranus is unusual. Halley's comet has an orbital inclination of 162.3 degrees, which is equivalent to 17.7 degrees inclination and a retrograde (clockwise) direction around the sun. <sup>6</sup>

3. **Very eccentric orbits of some objects.** Although Halley's comet, with an elongated orbit around the sun taking 75.3 years to complete, was known long before 1955, the discovery in 2003 of the planetoid (or dwarf planet) Sedna introduced dramatically more elongated orbits: Sedna's orbit requires over 12,000 years to complete and reaches distances of 975 astronomical units (AU) compared to 35.1 AU for Halley's comet. [One AU is the average distance from earth to the sun.] Sedna also has almost a 12-degree orbital inclination <sup>7</sup> to the average of the planetary orbital planes.

4. **The Kuiper Belt.** Discovered in 1992 <sup>8</sup>, this zone of objects ranging from the orbit of Neptune (30 AU) out to about 55 AU is considered home to comets like Halley. Several other similar objects (e.g. Eris, 2004 XR190) have recently been discovered <sup>9</sup> with inclinations of around 45 degrees. Because of their orbits, objects from this region are conjectured to have been scattered by the large planets and so are called members of the "Scattered Disc". The "Kuiper Cliff" refers to the abrupt fall-off of these objects at about 50 AU prompting speculation <sup>10</sup> about a possible world "shepherding" these objects just as small moons maintain the sharp edges and spaces between Saturn's rings by "shepherding".

5. **The Oort Cloud.** Since the discovery of Sedna with its extremely elongated orbit reaching out so much further than the Kuiper Belt, well beyond the "scattered disk" objects, another spherical zone <sup>11</sup> roughly out to 50,000 AU, or nearly a light-year, from the Sun has been postulated to account for objects orbiting out to such far distant zones and orbiting the sun at various inclinations.

6. **Comets formed at intense temperatures.** The Wild-2 comet <sup>12</sup> was sampled by NASA's Stardust Spacecraft launched on February 7, 1999. Various crystalline silicates found in the comet dust could only have formed at very high temperatures, not by accretion of cold matter.

7. **Solar polar temperatures.** The north pole of the sun is 80,000 degrees (K) hotter <sup>13</sup> than its south pole, and this is independent of magnetic orientation (since the magnetic orientation switches every 11 years).

## II. SOLAR SYSTEM BIRTH THEORIES.

The contemporary model for the origin of the solar system is a gaseous cloud of material, especially hydrogen, with some ini-



tial angular momentum, compressing by gravity attraction with resultant pressure and temperature increase until the temperatures cause nuclear energy release through fusion or other nuclear processes. While this mode of solar system birth is listed in *The Urantia Book* as one of several popular modes<sup>14</sup> [15:5.5] (P. 170), our own solar system, it says, had an exceptional origin, a mode responsible for less than 1% of solar system births.

*The Urantia Book* describes in great detail<sup>15</sup> [41:10.1] (P. 466) [57:3] (PP. 655–56) a rare and more complicated birth in which our sun, initially a variable star expanding and contracting as they do, was partially disrupted during an expansion phase by the disruptive gravity attraction of a passing “dark gravity body”. The disgorgement of a huge column of material from the central core of the sun is described, which immediately started orbiting the sun, quickly becoming twelve original planets, which consolidated nearby material by aggregation. With the help of its mother nebula, our sun captured three outlying major satellites and much smaller material of the passing dark gravity body as indicated by their retrograde orbits; but nothing from the sun completely escaped the sun’s gravity. *The Urantia Book* refers to the dark gravity body and its satellites as the “Angona system”. Here are just two of many descriptive paragraphs:

*As Angona more closely approached the sun, at moments of maximum expansion during solar pulsations, streams of gaseous material were shot out into space as gigantic solar tongues. At first these flaming gas tongues would invariably fall back into the sun, but as Angona drew nearer and nearer, the gravity pull of the gigantic visitor became so great that these tongues of gas would break off at certain points, the roots falling back into the sun while the outer sections would become detached to form independent bodies of matter, solar meteorites, which immediately started to revolve about the sun in elliptical orbits of their own.*

*As the Angona system drew nearer, the solar extrusions grew larger and larger; more and more matter was drawn from the sun to become independent circulating bodies in surrounding space. This situation developed for about five hundred thousand years until Angona made its closest approach to the sun; whereupon the sun, in conjunction with one of its periodic internal convulsions, experienced a partial disruption; from opposite sides and simultaneously, enormous volumes of matter were disgorged. From the Angona side there was drawn out a vast column of solar gases, rather pointed at both ends and markedly bulging at the center, which became permanently detached from the immediate gravity control of the sun. [57:5.5–6] (P. 656)*

Here again *The Urantia Book* goes out on a limb, making itself quite scientifically falsifiable since this scenario could easily be disproved, and that would discredit *The Urantia Book*’s claim to be of *immense* (albeit transient) *value* to present day scientists and cosmologists.

### III. NEW QUESTIONS. AMONG THE QUESTIONS THAT THESE NEW OBSERVATIONS PROMPT ARE:

1. If the solar system simply condensed by gravity why is there retrograde motion?
2. How could the rotation orientation of earth (23 deg.) and especially Uranus (98 deg.) arise?
3. How could such eccentric orbits as Halley’s comet and even Sedna’s arise?
4. What could explain the Kuiper Belt and the Kuiper Cliff?
5. What could explain the Oort Cloud, 100 times more distant than the Kuiper Belt?
6. What could explain silicates (only formed at high temperature) found inside a comet?
7. What is different about the north pole of the sun that makes it 80,000° K hotter than the south?

### IV. TEST OF THE TWO THEORIES.

Let us see how *The Urantia Book* fares in explaining these new observations and questions as compared with contemporary science.

1. **Retrograde motion.** According to *The Urantia Book* there would be no retrograde motion in the solar system had there not been a collision, and new material introduced to the solar system. Can it be proven that there can be no retrograde motion in a counter-clockwise rotating condensation system without outside disturbance? According to this theory, bodies such as Triton and Halley’s comet orbiting in the retrograde direction would likely be of non-solar origin. By contrast, the conventional condensation theory conjectures about possible affects of Jupiter and Saturn.

2. **Orientations.** Here again, a pure condensation model must introduce new elements or events into its theory to account for such irregularities, but the Passing Body Partial Disruption (PBPD) theory of *The Urantia Book* already has a ready explanation in the huge disturbance that would have lurched the planets and turned their rotation axes like spinning wheels subjected to a torque.

3. **Eccentric orbits.** While the condensation model needs to postulate actions by Jupiter and Saturn to account for eccentric orbits hardly produced by pure condensation, the PBPD theory again has a ready explanation since a passing heavy body would pull material into very eccentric orbits. This is explicitly described in *The Urantia Book*.

4. **Kuiper Belt.** The great inclinations of the orbits of the Kuiper Belt comets to the average plane of the planets is another problem for the condensation model requiring special events to account for them. However, here again, the PBPD model has the passing heavy body moving at an angle to the plane of the sun’s equator and therefore capable of pulling matter into orbits with

great inclination.

5. **Oort Cloud.** The Condensation model must imagine why there is a Kuiper belt and material orbiting with such elongated orbits as to require the postulation of the Oort cloud, but the PBPD model already has the heavy passing body pulling material out and almost capturing it, thus leaving the material in elongated orbits.

6. **Silicates in comets.** According to the condensation model, cold material is gathered by gravity until the pressure rises in the nucleus and so the temperature rises until a sun ignites. Much material remains in orbit and stays cold including comets. But the PBPD theory claims that material inside our sun was expelled and formed the planets and other bodies including the comets (except for what was caught from the passing dark gravity body system).

7. **North-pole temperature of sun.** Like the condensation model, the PBPD theory seems to have nothing to say about why the north pole of the sun is hotter than the south pole of the sun. (However, elsewhere in *The Urantia Book* greater force-energy is associated with the north pole of the nucleus of ultimate particles.)

Notice that in each of the first six questions and issues, the PBPD theory can plausibly account for the phenomenon without needing to introduce something new into the theory. Each time, the same basic idea explains the observations. *The Urantia Book* even explicitly described the Kuiper Belt and Oort material before it was discovered. But the condensation model repeatedly needs new assumptions. That is a characteristic of a failing theory. It doesn't explain or predict without new conjectures and assumptions—new patches to the holes in the theory.

#### V. ADDITIONAL EVIDENCE FOR THE PBPD THEORY.

It should also be mentioned that the PBPD theory explains the sizable difference (almost 7 degrees) between the plane of the sun's equator and the average orbital plane of the planets, including Jupiter and Saturn. Only with effort and additional assumptions can a purely condensation theory explain this fact. Gravity compression and increased rotary motion result in a spinning disk of matter in the plane of the eventual sun's equator, not on a plane inclined 7 degrees to the sun's equator. But, as *The Urantia Book* asserts, that was the angle of the passing dark, heavy, charged body that helped the already pulsing sun disgorge the planetary material as it passed by.

This material coming from the rapidly spinning of the sun in two antipodal directions carried away almost all of the angular momentum of the sun. (According to *The Urantia Book* the sun was originally a variable star with a contraction-expansion period of only 3.5 days, the 11.5-year sunspot cycle being what remains of this periodicity.) Here again, the condensation model has little to offer in the way of explanation of the fact that 99% of the total angular momentum of the solar system is held by the planets [57:5.5]

(P. 656) rather than much of it held by the sun itself as would be the case if the system arose from pure gravity compression with rapid spinning at the center. A partial disruption, however, can account for the loss of angular momentum by the sun.

The PBPD theory is a significant variation of the old Encounter Hypothesis, which imagined that a passing star extracted the hottest gases from the sun by purely tidal forces. As it was formulated, the Encounter Hypothesis did not include the variable aspect of the sun, expanding and contracting, and partially disrupting—disgorging rapidly spinning material from its core. Furthermore, the “passing star” was really a dark body with massive gravity and charge, not an ordinary star. These kinds of bodies were not even known in 1955. Dark matter came later. Granted this scenario is a rare event, but that too is stated and quantified in *The Urantia Book*.

#### VI. STATISTICAL EVIDENCE OF SUPER-HUMAN KNOWLEDGE.

Since its 1955 publication I have repeatedly noticed <sup>16</sup> contemporary science subsequently discovering new information that very much corroborates the science and cosmology of *The Urantia Book*. On statistical grounds alone I have rejected the “null hypothesis”, that *The Urantia Book* is the product of mere human knowledge. I accept the alternate hypothesis.

*Phil Calabrese is an award-winning mathematician. He spent forty years in teaching, both college-level statistics and the first college course for credit on The Urantia Book in 1971. In addition he has presented the cosmological implications of the book at various conferences. In 1990, as a result of a paper he had published, he was awarded a senior research associateship by the National Research Council and subsequently won a 3-year prime contract with the U.S. Navy to provide “techniques for uncertain conditional information processing.”*

End Notes:

- <sup>1</sup> [http://en.wikipedia.org/wiki/Solar\\_System\\_\(planetary\)](http://en.wikipedia.org/wiki/Solar_System_(planetary))
- <sup>2</sup> [http://en.wikipedia.org/wiki/Triton\\_moon](http://en.wikipedia.org/wiki/Triton_moon)
- <sup>3</sup> [http://en.wikipedia.org/wiki/Rotation\\_period](http://en.wikipedia.org/wiki/Rotation_period)
- <sup>4</sup> [http://en.wikipedia.org/wiki/Retrograde\\_orbit](http://en.wikipedia.org/wiki/Retrograde_orbit)
- <sup>5</sup> <http://en.wikipedia.org/wiki/Venus>
- <sup>6</sup> [http://en.wikipedia.org/wiki/Comet\\_Halley](http://en.wikipedia.org/wiki/Comet_Halley)
- <sup>7</sup> [http://en.wikipedia.org/wiki/90377\\_Sedna](http://en.wikipedia.org/wiki/90377_Sedna)
- <sup>8</sup> [http://en.wikipedia.org/wiki/Kuiper\\_Belt](http://en.wikipedia.org/wiki/Kuiper_Belt)
- <sup>9</sup> [http://en.wikipedia.org/wiki/2004\\_XR190](http://en.wikipedia.org/wiki/2004_XR190)
- <sup>10</sup> <http://ubthenews.com/HalvorsonStudy/playMedia.php?id=11>
- <sup>11</sup> [http://en.wikipedia.org/wiki/Oort\\_cloud](http://en.wikipedia.org/wiki/Oort_cloud)
- <sup>12</sup> <http://en.wikipedia.org/wiki/Wild-2>
- <sup>13</sup> <http://www.universetoday.com/2008/08/18/ten-mysteries-of-the-solar-system/>
- <sup>14</sup> <http://science.jrank.org/pages/6266/Solar-System-angular-momentum-problem.html>
- <sup>15</sup> <http://abyss.uoregon.edu/~js/ast221/lectures/lec17.html>
- <sup>16</sup> Extended Abstract: [http://urantiabook.org/archive/readers/coming\\_sci\\_val\\_abstr2.htm](http://urantiabook.org/archive/readers/coming_sci_val_abstr2.htm). Complete Paper: [http://ubthenews.com/articles/ub\\_validation-1.pdf](http://ubthenews.com/articles/ub_validation-1.pdf)

# THE BOOK - A POEM

By M. Sanders, Oaxaca, Mexico

Some time past, on a fortunate day,  
without intention I chanced to stray,  
a trifle from my appointed way.  
To a used bookstore with crowded aisles.  
Books everywhere in stacks and piles.

As my eyes adjusted to the gloom,  
within this dim-lit dusky room,  
the shadows all but did consume  
the legends on each titled spine.  
One beckoned me, and I read the line.

“The Central and Super Universe  
Complete.”

What a singularly awesome feat,  
an astounding literary treat.  
A bright blue volume tooled in gold.  
What treasured knowledge could it hold.

Perhaps chance was not my guide that day.  
Deliberate plan may have paved the way,  
while unseen forces were brought into play.  
Closer I peered for a better look.  
A strange title...”The Urantia Book.”

Urantia? What a curious word.  
A peculiar one I'd never heard.  
Was it profound, or merely absurd?  
The first line of the book, made claim,  
“Urantia” is the Spiritual name,

Of this our planet, our home, our world.  
While around the sun our system hurled,  
And far beyond, the universe swirled.  
With endless systems much like ours.  
All made by design of higher powers.

If this, in fact, is the actual case.  
Then we're not alone in infinite space.  
There's real purpose to the human race.  
Our existence has rationality,  
with order, design and destiny.

Could I dare to hope, trust or surmise,  
that here in my hands, before my eyes  
lay revealed an unparalleled prize?  
Would answers now be given me?  
To questions that have driven me?

Would this knowledge now at my command,  
Finally help me to understand.  
How all of existence was really planned?  
Great pearls of promise on every page,  
dispatched to earth by celestial sage.

This just might be the golden key.  
To answers that could set us free,  
unlocking the door of mystery.  
To the portal where enigma resides.  
The scared place where wisdom abides.

Where all schools of thought are in  
compliance,  
Philosophy, Art, Religion and Science.  
In one harmonious alliance.  
To a table in a near-by nook  
with eager hands I carried the book.

My mind with curiosity burned.  
For printed on each page I turned,  
were new perceptions to be learned.  
Data extracted from time and space.  
Bestowed on us from a lofty place.

On each fascinating page I read,  
the incredible things the volume said.  
Not the deceit of victors, long dead.  
Who, truth had twisted, then realigned  
to sooth their conscience and quiet their  
mind.

Retreating in time to the absolute start.  
To when the “I AM” first moved apart.  
Beyond all beginnings that we can chart,  
Infinity, Eternity, time and space.  
Each one assigned to its rightful place.

To the Creator's first volitional act.  
When endless void was forever cracked,  
When time and space became a fact.  
Unfolding eons from then 'til now.  
Revealing why, what, where, when and how.

It said we're a part of that infinite source.  
Alive within the eternal force,  
embarking on an immortal course.  
For every soul that seeks survival,  
a place awaits for their arrival.

On the far off shore of our endless quest,  
we'll be greeted as a welcome guest  
and treated to a well earned rest.  
A brief sojourn on this mansion sphere,  
then onward with our immortal career.

Once you've chosen this course to stay,  
Forever within, the spirit will say  
“doubt not, nor falter, this is the way.”  
As you listen to that still small voice  
Reminding, you it's always your choice.

In the darkness every soul is blind.  
Face into the light and you will find,  
the shadows of fear all fall behind.  
While deep in your mind it still rings true  
And you realize that you always knew.

Although you'll encounter shades of gray,  
by seeking the light, come what may,  
there is no failure, only delay.  
Your destiny is never in doubt.  
The survival plan is all worked out.

Because we host the creator's spark.  
It's never too late for us to embark,  
on the well-lit path out of the dark.  
Inward and homeward age after age,  
On a trek mapped out page after page.

There's no adventure that is greater,  
Than the Quest that sooner or later.  
Returns us all to our Creator.  
Even as our “Elder Brother” knew.  
His Father is our Father, too.

With his life on earth he tried to show,  
His love for us, so we would know.  
God's love for his children here below.  
No cruel God of spite or jealousy.  
But one who nurtures us lovingly.

Who reaches out across time and space.  
A small fragment of himself to place,  
within the minds of the human race.  
Each living soul is his to cherish.  
He never meant that any should perish.



# A LESSON FROM A MOUSE

By Robert Seubert, Tampa, FL

Several years ago I read the book *Flowers for Algernon* by Daniel Keyes. It was a fictional novel about a man who had a very low IQ and was selected to be part of a scientific experiment to increase his intelligence. The experiment had been quite successful with a laboratory mouse named Algernon. The experiment turned the man into a super-genius. I couldn't put the book down and I couldn't stop talking about it.

One day, for my birthday, a friend gave me a very surprising and novel gift. In a cage about the size of a bird cage was a tiny black mouse that she had bought in a pet store. I was at first flabbergasted by the gift, but then I began to smile and then to laugh. My friend watched my face with joy and then suggested that I name the mouse Algernon. And so I did. I now had a new friend, Algernon, a little black mouse. I quickly grew to like him and then love him.

There was a little book that came with the pet, which I read so as to be able to care for my little friend. The book said that the mouse would come into my hand, climb up my arm and even go into my shirt pocket if I let him. The thought of this delighted me and I was eager to get to know Algernon better. I opened the cage door and put my hand in and reached for him. Much to my dismay, Algernon frantically tried to get away from me. He ran to one corner of the cage and then to another, trying in desperation to escape me. He was terrified.

I stood there dumbfounded. I was disappointed and, as silly as it might sound, for a very brief moment, I even felt rejected. I started to imagine myself in his position and asked myself how I would feel if some big giant, about ten thousand times bigger than me, reached his hand toward me to try to take hold of me.

I stood for a long time looking at the poor little animal breathing so heavily in the corner of his cage. After much thinking, I decided to adopt a new approach. I would slowly place my hand into the cage and rest it on the floor of the cage with the palm up and just hold it there for ten minutes or so, two or three times a day for as long as it might take to show Algernon I would not harm him.

The next day, I opened the cage door and, ever-so-slowly, placed my hand in and rested it on the floor of the cage. Again the mouse scrambled to get away from me. In a haphazard struggle, he crashed into the walls of the cage in an effort to escape me. But I didn't move. I stood there like a statue until my arm felt like it would fall off. I would remove my hand and several hours later I would return to do it again.

I continued to do this twice and even three times a day. As I held my hand in the cage, I found that I was trying to talk to

Algernon in a very low, gentle voice. "Come on little man. I will not harm you. I promise you." I held my hand as still as I could. I spoke softly to him and never took my eyes off of him.

Several days passed, and as I continued my effort, I began to notice that he was not quite as frantic. Encouraged, I spoke to Algernon, "That's good little man. You see that I will not harm you. I am your friend, little mouse."

One morning I reached my hand in the cage and he did not run from me at all. He just stood there. I was elated and much encouraged. "That's it, Algernon." I whispered, "no need to fear me. I am your friend. Be my friend too. Don't be afraid."

Then one day when I placed my hand in the cage he stepped over to my hand, put his nose close to my finger, and sniffed it. Then he stepped away. I couldn't believe how happy I felt. I would have never believed that a thing like this would even be important to me, but it was. It was my desire to invest even more time into this relationship. The next day something even more important happened. With my hand in the cage, Algernon stepped over to me and placed his front paw on my finger. I was even more elated. He held it there for a moment and then slowly stepped away.

Soon after, the big day came. As once again I held my hand palm up in the cage, Algernon came over to me and...he stepped into my hand. He stood there for a minute or so and then lay down in my hand. My eyes were glued to him as a tear ran down my face. For a moment it felt like a soothing wave of electricity went through my body. I was tremendously moved by the realization that this tiny, helpless creature trusted me enough to step into my hand. I felt an overpowering feeling of being honored, and I knew that I had learned a very valuable lesson in life, a lesson about love and friendship and trust.

I learned what it meant to be trustworthy. I learned that being trustworthy was completely within my power. It was something that I can choose to do. Perhaps the greatest and most beautiful things in life are within our own power. I learned this invaluable lesson about the sanctity of trust from a mouse...a tiny, helpless, little mouse named Algernon.

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Robert Seubert received *The Urantia Book* as a Christmas gift in 1974, and now considers himself a humble novice student and a clumsy practitioner of Jesus' teachings about love.

# THE THIRD COSMIC CIRCLE

By Richard Guevara, Plano, TX

The third cosmic circle is of significance to *Urantia Book* readers. Just as a touchstone is used to determine the purity of gold, this circle of attainment holds a similar mystique for *Urantia Book* readers. It is in this circle that ascenders receive additional benefits. It is in this circle, attainable while still in the flesh, that increased spiritual ability begins to exhibit itself.

While this is not a paper about all seven of the cosmic circles of attainment, a word is in order as to what these are. All spiritual progress is individual. From *The Urantia Book*:

*These circles of mortal progression are levels of associated intellectual, social, spiritual, and cosmic-insight values. [49:6.8] (P. 569)*

Everyone starts at the seventh cosmic circle and progresses, at their own pace, to the first cosmic circle. Each circle is a measure of the spirituality of the individual, and has specific cosmic realities which must be recognized and mastered.

*When a mortal mind breaks through the inertia of animal legacy and attains the third circle of human intellectuality and acquired spirituality, a personal angel (in reality two) will henceforth be wholly and exclusively devoted to this ascending mortal. [113:1.8] (P. 1242)*

These mortals may be repersonalized in the morontia life independent of dispensational or other adjudications. [49:6.8] (P. 569)

The third cosmic circle is of special interest to most Urantians. It is at this level that the guardian of destiny is assigned and that, upon death, translation to the morontia spheres is accelerated. The key question is what, approximately, constitutes third circle attainment? There are many clues within *The Urantia Book* as to what qualities reflect this level of achievement.

As with any type of discovery of attributes, there are two methods to determine the inherent qualities of an object. The most obvious is to observe the object and note its qualities. A less common method is to observe what the object is not. This paper will take both approaches, starting with the less common method.

Since there are seven circles of attainment, an examination of the attributes of the other six circles can be most informative. The circles of attainment as listed in *The Urantia Book* start at circle seven and proceed to circle one. The book has composite descriptions of the seventh, third, and first circles but is generally silent about the others.

## THE SEVENTH COSMIC CIRCLE

*Entrance upon the seventh circle marks the beginning of true human personality function. [110:6.1] (P. 1209)*

The seventh circle. *This level is entered when human beings develop the powers of personal choice, individual decision, moral responsibility, and the capacity for the attainment of spiritual individuality. This signifies the united function of the seven adjutant mind-spirits under the direction of the spirit of wisdom, the encirclement of the mortal creature in the influence of the Holy Spirit, and, on Urantia, the first functioning of the Spirit of Truth, together with the reception of a Thought Adjuster in the mortal mind. Entrance upon the seventh circle constitutes a mortal creature a truly potential citizen of the local universe. [110:6.13] (P. 1210)*

*A seventh or sixth circler can be almost as truly God-knowing—sonship conscious—as a second or first circler, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship. [110:6.16] (P. 1211)*

*Human beings in the initial or seventh circle have one guardian angel with one company of assisting cherubim assigned to the watchcare and custody of one thousand mortals. [113:1.7] (P. 1212)*

Attainment of the seventh circle is a sure bet for most of the humans living on this planet. Barring physical handicaps which prevent a normal experiential existence, most humans enter this circle.

The seventh circle has several qualities:

- Beginning of personality function
- Power of personal choice (individual decision)
- Moral responsibility
- Capacity for attaining spiritual individuality
- United functioning of the seven adjutant mind spirits
- Influence of the Holy Spirit
- Functioning of the Spirit of Truth
- Acquisition of a Thought Adjuster
- Minimal consciousness of relationship to the Supreme Being

While this may seem a long list, the fact is that most mortals of normal genetic endowment and emotional development have these qualities. As stated above, some humans may be born with genetic deficiencies or experience a life event which prevents the acquisition of one or more of these attributes; however, even these individuals will still have an opportunity to traverse the seven cos-

mic circles once they are resident on the mansion worlds. It is also comforting to note that seventh circlers have a guardian angel and a company of cherubim responsible for them.

### THE FIRST COSMIC CIRCLE

*Completion of the first circle denotes the relative maturity of the mortal being.* [110:6.1] (P. 1209)

*The first circle. The Adjuster cannot, ordinarily, speak directly and immediately with you until you attain the first and final circle of progressive mortal achievement. This level represents the highest possible realization of mind-Adjuster relationship in the human experience prior to the liberation of the evolving morontia soul from the habiliments of the material body. Concerning mind, emotions, and cosmic insight, this achievement of the first psychic circle is the nearest possible approach of material mind and spirit Adjuster in human experience.* [110:6.15] (P. 1210)

*The mastery of the first cosmic circle signalizes the attainment of premorontia mortal maturity and marks the termination of the conjoint ministry of the adjutant mind-spirits as an exclusive influence of mind action in the human personality.* [110:6.21] (P. 1211)

*The great days in the individual careers of Adjusters... when the human partner attains the first psychic circle, and they are thereby enabled to intercommunicate, at least to some degree...* [110:6.22] (P. 1212)

*...journey inward in the task of self-understanding, self-conquest, and self-mastery; and circle by circle you advance until...you reach the first or inner circle of relative contact and communion with the indwelling Adjuster.* [113:1.6] (P. 1242)

The first circle has a few essential attributes:

- Adjuster communication
- Closest approach of human and Adjuster
- Attainment of premorontia mortal maturity
- Termination of the ministry of the adjutant mind-spirits

The aspect of Adjuster communication is mentioned several times in the description of a first circler. This is due in part to circle one attainment being the “nearest possible approach of material mind and spirit Adjuster in human experience.” [110:6.15] (P. 1211) Communication with the Thought Adjuster may take many forms; however, “the Adjuster is increasingly enabled to register his picturizations of destiny with augmenting vividness and conviction.” [110:6.5] (P. 1209) Descriptions of what these visualizations of destiny are may remain hidden from us within *The Urantia Book*, but we can well conjecture that they are vivid representations of the ascension adventure to come.

The second attribute is the attainment of premorontia maturity. On the mansion worlds we strive to attain “the morontia

*consciousness of initial relationship of the evolutionary soul with the emerging Supreme Being.”* [110:6.16] (P. 1211) Premorontia maturity could be described as a first circler’s achieving a cosmic maturity which signals the beginning of the realization of a wider viewpoint and deeper meaning to their existence.

The final attribute, the termination of the conjoint ministry of the adjutant mind-spirits is quite surprising. Most Urantians are not conscious on a daily level, of the influence of the adjutant mind-spirits. The adjutant mind-spirits have strived to influence the mind of the individual to higher degrees of wisdom, worship, counsel, knowledge, courage, understanding, and intuition. By the time we attain the first circle, the influence of these ministering spirits ends. The implication here is that the individual is now self-capable of these decisions.

At this point we know what the attributes of a seventh and first circler are. Due to the special history of Urantia, most here have attained the seventh circle. This is almost a planet-wide achievement. In special cases where life events interfere, certain individuals do not attain this seventh circle.

Reaching the first circle while still in the flesh is not a certainty for most Urantians although some do achieve this. Once in the first circle, the Thought Adjuster is better able to visualize the ideals and concepts to the premorontial human. This mortal has also grown past the need for the daily ministry of the adjutant mind-spirits.

### THE THIRD COSMIC CIRCLE

*...all who have attained the third immediately have personal guardians of destiny assigned to them. These mortals may be repersonalized in the morontia life independent of dispensational or other adjudications.* [49:6.8] (P. 569)

*The third circle. The Adjuster’s work is much more effective after the human ascender attains the third circle and receives a personal seraphic guardian of destiny. While there is no apparent concert of effort between the Adjuster and the seraphic guardian, nonetheless there is to be observed an unmistakable improvement in all phases of cosmic achievement and spiritual development subsequent to the assignment of the personal seraphic attendant. When the third circle is attained, the Adjuster endeavors to morontiaize the mind of man during the remainder of the mortal life span, to make the remaining circles, and achieve the final stage of the divine-human association before natural death dissolves the unique partnership.* [110:6.14] (P. 1210)

*From the seventh to the third circle there occurs increased and unified action of the seven adjutant mind-spirits in the task of weaning the mortal mind from its dependence on the realities of the material life mechanisms preparatory to increased introduction to morontia levels of experience. From the third*



*circle onward the adjutant influence progressively diminishes.* [110:6.20] (P. 121)

*The great days in the individual careers of Adjuster are: first, when human the human subject breaks through into the third psychic circle, thus insuring the Monitor's self-activity and increased range of function...* [110:6.22] (P. 1212)

*When a mortal mind breaks through the inertia of animal legacy and attains the third circle of human intellectuality and acquired spirituality, a personal angel (in reality two) will henceforth be wholly and exclusively devoted to this ascending mortal. And thus these human souls, in addition to the ever-present and increasingly efficient indwelling Thought Adjusters, receive the undivided assistance of these personal guardians of destiny in all their efforts to finish the third circle, traverse the second, and attain the first.* [113:1.8] (P. 1243)

So what are the characteristics of the third circle? This circle has several that are identifying. The individual mortal now

- Has personal guardians of destiny
- Can be repersonalized in the morontia life independent of dispensational or other adjudications
- Shows unmistakable improvement in all phases of cosmic achievement and spiritual development
- Cooperates more fully as the Adjuster endeavors to morontiaize the mind
- From the third circle onward the adjutant influence progressively diminishes
- Insures the Monitor's self-activity and increased range of function

Achieving the third circle while still on Urantia provides immediate and evident improvement in cosmic achievements and personal spiritual development. The Thought Adjuster inherits an increased functional range and self-activity, partially due to the fact that the ministry of the seven adjutant mind spirits begins, at this point, to moderate. No longer is the emergent personality as dependent on the ministry of the adjutant mind-spirits, but rather, this emergent soul now has achieved the capacity to self-direct its spiritual direction in concert with the clearer influence of the Thought Adjuster. The Thought Adjuster is now able to communicate so that his endeavors to morontiaize the human mind will have greater effect.

The other two attributes are quite exciting. Who would not want to have a personal guardian of destiny and be likely to experience an early resurrection? The personal guardian of destiny assigned is in fact two, as these travel in pairs. Achieving the third circle provides a reciprocal benefit to the destiny guardian.

*Such personal guides of the children of time are called guardians of destiny, signifying that they guard mortal creatures in the path of divine destiny, and that in so doing they are determining their own high destiny.* [39:8.5] (P. 440)

What this means is that, including the Thought Adjuster, the third circler has the assistance of three celestial personalities. This is quite an accomplishment.

Added to this is the benefit of awaking on the first morontia sphere without waiting for the regularly scheduled resurrections. The third circler's path as inexorable led this personality to an immediate continuance of his Paradise journey. The awakening will be attended by a select set of celestial personalities providing individual attention to the new morontia spirit.

The remainder of the third circle list comes from Paper 111:7.4 and 111:7.5, and a note of caution is required here. This is a guardian of destiny presenting a formal statement. In this section there is no indication which circle this angel's presentation refers to; however, the angel's presentation does contain a list of attributes and counter-attributes which provide clues to additional qualities.

*...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 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 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.* [111:7.4–5] (PP. 1223–4)

In the following list we will focus on the positive attributes.

- The urge of ambition
- The high purposes of a great mind
- The long-distance view of a far-seeing Monitor

- The progressive plans of an ascending being
- The flashes of universe intelligence
- The urge of angels
- The training of an intellect
- The experience of the individual
- The flight of genius
- The progress of the good
- The art of the beautiful
- The buoyancy of health
- The fountain of faith
- The spring of joy
- The gladness of anticipation
- The joys of living

It is apparent that there is no indication to which circle of attainment this excerpt applies. However, the list is indicative of what may be looked at for those who wonder what other third circle attributes may be; for surely, if these attributes are applicable to any circle, they are indeed applicable to the third circle.

The urge of ambition tempered with the high purposes of a great mind indicate a personality which possesses an enhanced ambition coupled with a purpose greater than a myopic view of personal gain.

The long-distance view of a far-seeing Monitor coupled with the progressive plans of an ascender speak to the third circler's close connection to the Thought Adjuster linked to a superior understanding of the cosmic ramifications of personal actions.

The third circler, due to the assignment of a personal guardian of destiny, certainly receives flashes of universe intelligence and a sustained urge from angels to proceed on the path of circle attainment.

As the guardian angel and the Thought Adjuster proceed in their training of the intellect, the third circler is also better equipped to gain the best from experiences synthesizing these into morontia quality answers to the ever-present search for truth, beauty, and goodness.

A third circler's flights of genius are directed at the progress of the good in general and not at personal benefit, since a third circler knows or has faith that his work to help his Urantia brothers and sisters will come back ten-fold.

Of importance is experiencing the art of the beautiful and working to maintain the buoyancy of health, for these maintain our internal power and provide us with a better mental and physical vehicle for continuing our progress.

From the third circler's fountain of faith springs forth universal joy, the gladness of anticipation, and the joy of living. This personality is never daunted for long. Knowledge that the Universe is here to help sustains the vital element of joy, enabling a certain pleasure in the anticipation of future challenges and successes.

If each of us looks closely at our outward actions and our inner leadings, a general idea of our progress through the seven circles may be ascertained. This progress is not dependent on any specific spiritual understanding or material achievement. Progress through the seven cosmic circles is within everyone's reach, within everyone's possible experiences, within everyone's cosmic ideations.

The Paradise deities have created a Master Universe responsive to our individual needs and abilities to progress. It is within our domain to achieve any cosmic circle while still on Urantia. Our only blocks to this achievement are our own pauses in the struggle to rise above the inconsistency within our natures: indolence, inferior instincts, primitive urges, cosmic nearsightedness, the longings of a material nature, animalistic emotions, racial propensities, mediocrity, inertia, fear, and sorrow.

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The Urantia Book found Richard in 1997 in a small bookshop in New Jersey. He participates in two reading groups each week and hosts an additional one in his home. Having organized many activities for several organizations, Richard is currently working to spread Urantian philosophy by helping to create an on-line University, speaking to student organizations about The Urantia Book and working with his wife Debra to create a continuing social organization in which Urantians can meet on a regular basis to share ideas, worship, and enjoy fellowship.

# BECOMING AN EFFECTIVE MISSIONARY EVANGEL

By David Kantor, Denver, CO

*If you are not a positive and missionary evangel of your religion, you are self-deceived in that what you call a religion is only a traditional belief or a mere system of intellectual philosophy. [160:5.3] (P. 1780)*

**Missionary**, Etymology: From the Latin *missionem* (nom. *missio*), meaning “act of sending” or *mitto*, *mittere*, literally meaning “to send” or “to dispatch”; the equivalent of the Greek-derived word “apostle” from *apostolos*, meaning “a delegate, specially, an ambassador of the Gospel; officially a commissioner of Christ [“apostle”]. Definition: 1. A person who works attempting to spread a religion or creed. 2. A religious messenger. 3. A person who knows something about the true worth of himself and others, who works to share that knowledge.

**Evangel**, Etymology: From ecclesiastical Ancient Greek (*euangelistes*, “bringer of good news”), from (*eu*, “good”) + (*angelein*, “to announce”). Definition: 1. A person marked by extreme enthusiasm for or support of any cause, particularly with regard to religion.

Are you interested in becoming a more effective “*positive and missionary evangel of your religion?*” Effective, economical outreach depends upon placing our message in the most relevant context for its assimilation as well as exploiting readily available, inexpensive, or free communication techniques. This article considers both of these matters.

## THE PRIMARY DISSEMINATION CONTEXT

*The Urantia Book* describes human religious development as a long-term evolutionary process which stretches across time from the first worship response of a primitive mortal to the experience of mortals living in an advanced epoch of light and life.

Within this spectrum we find ourselves living at a point which sociologists of religion have termed the “post-Christian” era—an era of cultural evolution in which increasing uncertainty about the veracity of the Christian stories is undermining the incorporation of values illuminated by those stories in the lives of present-day men and women.

For years, leadership in the *Urantia* movement has attempted to avoid associating the book with “New Age” religious activity—but this domain of activity has been perhaps the area of greatest religious ferment in the past half-century. Likewise, has leadership attempted to avoid any identification of the book with Christianity but Christianity represents a primary religious context within which the book’s teachings are highly relevant.

Studies of past civilizations and cultures underscore the im-

portance of their metaphysical stories and archetypes in providing a source of meanings and values which provide cultural integration and a basis for progress. The decline of civilizations and cultures is closely tied to loss of belief in the supportive stories, leading to a disintegration of the value-structure that makes civilization and culture possible. Our concepts of atonement, good and evil, revelation, intercession, sacrifice, prayer, confession, worship, survival after death, sacrament, redemption, purification, prophecy, and much more are derived from these stories and characters.

Consider some of the primary underlying archetypes and stories which have provided the world view and moral foundations of western civilization:

Adam and Eve	Faith
Lucifer	Prophecy
Satan	Guardian Angels
Melchizedek	Life after death
Seraphim	The Kingdom of Heaven
Heaven	The Apostles
Hell	Jesus and the stories of His Life and Teachings
Salvation	The “Second Coming”

The art, music, literature, religion, ethics, and morality that have characterized Western civilization are drawn from these stories. And as the meanings of these stories continue to fade into mere mythological constructs, so do the values they perpetuate lose their potency as elements of cultural integration.

Christianity today represents the state of the ideational stream that has flowed from ancient Sumerian civilization, through Egypt, the Hebrew tribes, into the Roman world, and on into the twenty-first century. In addition to revitalizing the archetypes and stories of this religious heritage, *The Urantia Book* expands their depth of meaning and greatly enriches the potential for the illumination of higher values. Consider the potential of the following, rooted in the archetypes and stories listed above, to become significant archetypes and stories of a future religious culture:

Van and Amadon	The Supreme Being
The Planetary Prince	The Universe Ages
Grandfanda	Evolution
John the Baptist	God the Ultimate
The Midwayers	The Absolutes
Ellanora	The Seven superuniverses
The Universe Mother Spirit	Paradise
The Seven Master Spirits	Havona



Additional Levels of  
Fatherhood  
The Characters of Michael's  
previous bestowals

Universe Ascent  
The Mansion Worlds—  
and there are many more.

The primary methodology which the revelators are employing is that of reinforcing and illuminating currently recognized symbols and stories, and then enriching that symbol base by expanding the range of archetypes it encompasses. Melchizedek based his work upon the teachings and methods of the earlier Sethite priests of the second garden. Jesus took over the work of John the Baptist and developed his presentation of the gospel message by evolving what John had already started—he then focused on the transformation of meanings attached to the prevailing stories and symbols in the religious culture of his time.

*Wouldn't it be prudent for us to deploy a strategy for dissemination that took these patterns into account?* There needs to be a starting point, a point of entry into the larger field of global religious concepts. There are really only two choices here—either use an existing point of entry, or create a new one. Financial and administrative issues immediately emerge; and we must look at the time each approach would require to bear fruit.

The revelators describe the Christian church as “*the cocoon in which the kingdom of Jesus' concept now slumbers.*” They go on to say that, “*The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development.*” [170:5.21] (P. 1866) The Master himself has, “in every manner consistent with his nature, fostered it as the best existent exponent of his lifework on earth.” [195:10.9] (P. 2085)

*How might we more responsibly and creatively support this process which the Master has been fostering for some 2,000 years?*

*The Urantia Book* provides frequent critiques of Christianity, frequent comments about the need to propagate the teachings of Jesus. It has a theological cosmology constructed from the best developments within the Christian theology of the late nineteenth and early twentieth centuries. One of the greatest theological achievements of the book is an integration of the two primary streams of twentieth century Christian theology—Process Theology and Trinitarian Theology.

The Spirit of Truth “*...was bestowed for the purpose of qualifying believers more effectively to preach the gospel of the kingdom...*” [194:3.5] (P. 2063) “*Though the Spirit of Truth is poured out upon all flesh, this spirit of the Son is almost wholly limited in function and power by man's personal reception of that which constitutes the sum and substance of the mission of*

*the bestowal Son.*” [34:5.5] (P. 379) “*...the Spirit of Truth... is designed to live in man and, for each new generation, to restate the Jesus message...*” [194:2.1] (P. 2060)

The seraphim function within groups and within interpersonal relationships facilitating the appearance of the brotherhood of man. The Thought Adjusters work to orient their mortal subjects toward the Father in a manner identical to the primary thrust of the teachings of Jesus—these primary spiritual forces are focused on reinforcing and illuminating the meanings and values of Jesus' bestowal.

*How might we more responsibly and creatively work in conjunction with these forces for planetary spiritual cultural renewal?*

Whether or not western civilization is in decline is not a matter of significant controversy. The real questions involve how deep the retrogression will be and the nature of the stimulus that eventually leads to renaissance. Here again, the importance of Christianity should not be overlooked. The Christian church has an infrastructure of communication, education, and service already in place which extends into every country and linguistic group on the planet. It has a strong cultural ethic of outreach, evangelism, and compassionate service. It is the only world religion which has evolved a significant critical theological enterprise. Most importantly, it is based on the stories, beliefs, and archetypes which *The Urantia Book* illuminates, revitalizes, and expands.

*Doesn't this tell us something about the context within which we might most responsibly and creatively work toward the stimulation of a global spiritual renaissance?* The archetypes and stories of Christianity still inform the religious beliefs of the largest grouping of people on the planet. The following shows the percentage of world population espousing specific religions (from *Encyclopedia Britannica*):

Christianity: 33%	Chinese traditional: 6%
Islam: 21%	Buddhism: 6%
Non-religious: 16%	Sikhism: 0.36%
Hinduism: 14%	Judaism: 0.22%
Indigenous religions: 6%	Other: 3.42%

An argument frequently offered is that we should avoid making the book or our community look too “Christian” because it might turn away adherents of other faiths. This argument represents a common marketing mistake—attempting to appeal to too broad an audience and thus lacking sufficient relevance for anyone in particular. It results in a failure to construct an appeal to our largest potential market out of fear of alienating smaller market segments.

Shouldn't we be trying to introduce the perspective of *The Urantia Book* into the existing infrastructure of Christianity,

leveraging its highly developed internal communication, education, and dissemination mechanisms for the purposes of the revelators? Is it unreasonable to think that if the revelation could be assimilated into Christianity, the superior infrastructure of the Christian church could become a means by which the revelation could permeate into other world religions?

#### WHAT CAN YOU DO IN YOUR LOCAL COMMUNITY?

Let's return to the question posed at the beginning of this paper: Are you interested in becoming a more effective "*positive and missionary evangel of your religion?*" Even if you are not in accord with the views expressed above about Christianity as the primary group to which the book should be presented, there are many things you can do which require only your committed time. Here is a partial list:

1. Start a Study Group.
2. Submit comments to blogs.
3. Write a review for Amazon.com.
4. Write reviews for other web bookstores.
5. Create pages at social networking sites such as Facebook, MySpace—list *The Urantia Book* as your favorite book; search these sites on the word "Urantia" and make contact with other people who list the book as their favorite.
6. Create a MeetUp group and contact other readers in the system.
7. Create a simple website focused on a single topic—create backlinks to Fellowship and other Urantian websites; learn how to optimize it for top search engine responses.
8. Join and participate in religious discussion boards such as BeliefNet.
9. Monitor and participate in Urantian discussion forums such as those at TruthBook and UBRON.
10. Join YouTube; search on the term, "Urantia" and respond to comments made by online viewers of Urantian videos. Check in on a regular basis. Post positive, upbeat comments, avoiding contentious arguments.
11. Submit articles to online magazines about your belief in God or your own personal religious experience.
12. Stop arguing with other readers online and start talking to the world!
13. Write for the world, not just for online reader forums. Use reader forums to try and stimulate dissemination efforts and projects.
14. Submit articles to local newspapers; send letters to the editor when appropriate.
15. Write book reviews or essays and submit them for publication in appropriate local newspapers and magazines. Freebie publications such as the local events newspapers distributed at

supermarkets, health food stores, car washes, and other local venues often are very happy to receive contributions of well-written articles.

16. Submit an article on a Urantian topic to the Religions section of your local newspaper.

17. Participate in local fairs and expos.

18. Check your local bookstores frequently for *The Urantia Book*. If it is in the "Occult" section, talk with the manager and point out that it is classified as a religious book and should be in the "Religions" or "New Age" sections. If it is not in the bookstore, ask why, pointing out that it is a spiritual bestseller with more than 800,000 copies in print in multiple languages. Offer to provide them with a free copy to prime the pump. If they accept, contact Paula Thompson at Fellowship@UrantiaBook.org or 303-467-7858 and a book will be sent—Paula will need the name of the buyer as well as the address of the bookstore. For more information on this approach, contact Linda Buselli, ljbuselli@sbcglobal.net

19. Write commentaries, create flash programs, powerpoint studies, etc., and submit them to the Fellowship, Truthbook, or other Urantian websites for publication.

20. Keep a case of books in the trunk of your car and pray about their placement. (Thanks to Don Ware in Florida who distributes a case every three months with this approach.)

21. Submit Urantian videos to YouTube.

22. Be creative—several groups have volunteered to keep sections of local highways clear of litter resulting in a free roadside sign containing the name of their group which includes the word, "Urantia."

23. Create e-cards with Urantian sentiments for readers to use as greeting cards.

24. Volunteer to help with projects at the Fellowship; we need volunteers willing to commit to specific projects extending over a period of time.

25. Get involved in a local community of people who are interested in spirituality or religion—churches, synagogues, reading groups—to share ideas in a positive, non-aggressive manner.

26. Do presentations in bookstores, local coffee shops, cafes, or any other available venue.

27. Set up a book club at a local university or college contact Don Green, dsgreen1@comcast.net for more information.

28. Place low-cost ads in local papers get the word "Urantia" included in anything you publish.

29. Place books in nursing home libraries, metaphysical libraries, Starbucks stores, cruise ship libraries, hotel libraries, military base libraries, retreat center libraries, book racks in beauty shops, dentist or doctor offices (just leave a book behind when you visit these places), hospital libraries, church libraries any place where there is a captive audience. If you don't have a book and

find a place willing to accept one, send the contact information to Paula Thompson at the Fellowship and a complimentary book will be sent.

30. Share your ideas, successes, and failures on internal readership forums.

31. Make a commitment to provide long-term financial support for your favorite Urantian undertaking—a small monthly contribution sustained over a period of time—such as a Fellowship autodebit can make a big difference.

32. Provide financial support for organizations engaged in book publication, marketing, and distribution.

33. Provide financial support for the Pipeline of Light which distributes books worldwide.

34. Establish a program of ongoing personal education; the more familiar you are with the context in which you are attempting to work, the greater your chance of success.

35. Post notes on public bulletin boards in post offices, laundromats, coffee shops, book stores, supermarkets, etc. A simple note "Interested in *The Urantia Book*? Call nnn-xxx-xxxx" gets exposure for the word "Urantia" and creates a point of potential contact. Concerned about strangers in your home? Meet at a local coffee shop, library, or other public place.

36. Download, print, and distribute materials formatted and available for such purposes on the Fellowship website.

37. Participate in the work of a Fellowship committee as a member or an adjunct.

38. Participate in the work of the General Council.

39. Participate in the work of the Executive Committee.

40. Become active in a local or regional Society; use this to mobilize local and regional dissemination projects.

41. Serve as a TDA delegate.

42. Pray for opportunities. Pray for wisdom. Use your imagination!

To summarize, become an effective missionary evangel by cultivating an understanding of the context in which your message is being propagated and learn how to make it relevant to the greatest number of individuals at the lowest possible cost. A good rule of thumb is, when you want to introduce a new concept to someone, make sure that 80% of what you tell them is things they already know. Then make your new concept relevant to their existing concepts. Exploit the wide range of opportunities available in the contemporary environment. All that's required is a commitment of time and effort.

View *The Urantia Book* as a missionary evangel's toolkit; it contains instructions, a description of the cosmological context within which we are to work, statements of goals and objectives, exhortations to share the gospel of Jesus, and an account of the Life and Teachings of Jesus which the revelators tell us is to be the "inspiration for all lives upon all Nebadon worlds throughout all generations in the ages to come." [120:2.8] (P. 1328) The cosmology, theology, and history in the book provide important orientation for "these new teachers...who will be exclusively devoted" to the gospel of Jesus. [195:9:4] (P. 2082) Thus has been delivered to us in *The Urantia Book*, a complete package for the stimulation of a planetary spiritual awakening—tools, resources and instructions. It contains a sufficiently clear description of the celestial forces working behind the scenes on this project to enable us to synchronize our efforts with theirs. Our challenge is to transcend personal prejudices and join the revelators in their quest to evolve a high spiritual culture on Urantia.

May your adventure as an effective missionary evangel be sublime.

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David Kantor has been an enthusiastic reader of *The Urantia Book* since 1968. Following a career in technical software development, he took on the development of Information Technology and Internet services for the Fellowship. He currently resides in Denver, Colorado, and is a member of the Rocky Mountain Spiritual Fellowship.

*Intellectually, socially, and spiritually two moral creatures do not merely double their personal potential of universe achievements by partnership; they more nearly quadruple their attainment and accomplishment possibilities.* [43:8.11] (PP. 494-5)



# THE LIMITLESS SPECTRUM OF EDUCATION

By David Glass, Plano, TX

An essay for a conference-retreat at Belton, Texas, July 25-27, 2008

Education is a broad subject, and what I would like to do is to attempt to present a brief overview/description of this topic in order to demonstrate just how broad a subject “education” actually is, and in order to familiarize us with the range of the topic.

First a short prologue: In eternity, the Infinite Deities know all things; however, at the opposite end of the creative spectrum, planetary man must acquire every bit and portion of his terrestrial and cosmic education as a progressive and continuous acquirement.

Being evolutionary creatures, we must learn virtually everything through experience. Since this is a spiritual retreat, let’s begin with our primary spiritual endowment: the Paradise Thought Adjuster, and consider how we learn from it. On a planet like ours, where there are no visible spiritual beings representing the universe and revealing its truths to us, we are dependent upon *The Urantia Book* for our epochal revelation and upon our Thought Adjusters for “auto-revelation.” Learning from the Thought Adjuster might be considered our primary **internal** means of acquiring our experiential spiritual education:

One might think that the Adjuster, being a fragment of the infinity of God, might somehow—like God—know all things. We do know that all Adjusters possess “past-eternal memory.” However, it may require the eternal future for the Adjuster to reveal to us, to educate us regarding, the eternal past. The teachings and intimations of the Thought Adjuster to the learning mind and to the growing morontia soul, are, however, gradual and evolutionary acquirements for each individual.

Our **external** spiritual influences—such as the circuits of the Spirit of Truth, the Holy Spirit, the adjutant mind-spirits, the cosmic mind, and all the other supermaterial influences impinging on our consciousness—are coordinated in our learning experiences and unified in our understanding by the functioning of our central spiritual nucleus—the Thought Adjuster, which is also the focal point of our unique personalities. Personality, like the Adjuster, unifies our learning experiences, our education. And the personality of the individual mortal is directly linked with the infinite, all-unifying personality of the Universal Father through the personality circuit.

Can I say that more simply? Yes. All of our physical, mindal, and spiritual influences are unified within our minds by the action of our Thought Adjuster. Our total experiential intake, material and supermaterial (corporeal, intellectual, and spiritual), is also

unified for our benefit and understanding by our personalities.

Our “corporeal” *educational* experiences consist of all those things which we learn through our senses, nervous system, and brain—through our physical mechanisms.

We learn (1) through our senses, (2) by using our minds, and (3) by being receptive to our indwelling spirits and to our supermaterial encirclements. Thus, all of these means of becoming *educated* ourselves are unified for us by the joint and coordinated activities of our nuclear Thought Adjusters—the center of our personalities—and our personalities themselves—which ever function to coordinate and unify all constituent factors: physical, mindal, and spiritual.

Thus, we begin our universe *educations* well endowed and equipped (physically, mentally, and spiritually) to *realize* cosmic citizenship relatively early in our universe careers, potentially as early as the period of our mortal youth.

The first or *ascending* part of “the spectrum of education” for man reaches up from the time of the arrival of his guiding Adjuster to the time of his being mustered into the Corps of the Finality on Paradise. What an educational spectrum!

Now, the intended value and purpose of this essay is to present an overview of the spectrum of education beginning at the terrestrial level, as we have already begun, and to proceed ever upward and inward to Paradise and then back outward into time and space again, tracing man’s experiential career, and demonstrating how education is a key to, if not the essence of, the entire ascension program and the entire finaliter service career. Hopefully and intentionally, this introductory essay will be a helpful way of providing a backdrop or overview of the scope and range of our retreat’s focus, “*education*,” against which the more specific aspects or portions of our planetary and cosmic educational experience may be studied in more detail.

So, we’ve established that man begins life as a helpless infant on a material planet, knowing primarily only his immediate and instinctual needs. Right away, the child begins to employ his personality to unify and coordinate—i.e., to make sense of—his early experiences. The child enters school or is home-taught and begins his academic education; as an adolescent, he or she may learn a trade, craft, or skill—or he or she may have a personal talent or endowment which can be cultivated through some form of training or *education*.

Later on, in our culture, a young adult may pursue higher education, all the while processing and coordinating all aspects of his or her planetary experiences.

At some point, most people engage in a career or learn to

perform a job for self-maintenance. This experience is likewise an element in planetary education; as is *the adventure of actually applying one's knowledge* by simply living life and by doing the job one has been trained to do.

*Interpersonal experiences and relationships* form a major part of the planetary education as well as of the eternal experiential career. Universe creatures are forever and innately social—except for a very, very few orders of beings, such as the Solitary Messengers; and even they keep in touch with each other as they travel and serve.

The overall experience of planetary life—with its various social, moral, economic, and political arenas of activity—becomes blended in the mortal's experience, and this helps him to form a utilizable “concept of this life,” a revelator tells us, and this, in turn, affects the way in which he arrives at a concept of the next life.

Education is deemed, by the revelators, to be *essential—in-dispensable*—to civilizations as well as to individuals; education

...education is inevitable, in that every mortal learns something from his decisions and from their consequent experiences, even from the decision for slothful inactivity.

is compulsory and lifelong on the neighboring planet. And in a certain sense, *education is inevitable*, in that every mortal learns something from his decisions and from their consequent experiences, even from the decision for slothful inactivity.

*The Urantia Book* provides us with a lot of detailed information about the nature and content of our education in the ascension career, declaring that “*the universe is one vast school.*” This gigantic experiential educational enterprise extends the spectrum of education *from* the planetary kindergarten, so to speak, *up through* the morontia training spheres of the local system, the constellation, and the local universe capital; to the spiritual, educational career of the minor sector, major sector, and capital headquarters worlds of the superuniverse.

Next is the ascender's long trek to the pilot world of the outer circuit of Havona worlds and the beginning of the Central Universe educational experience. Ascenders have something of unique and significant value to learn and integrate on each of the one billion unique worlds of Havona. In traversing Havona, ascenders learn about supremacy, and they achieve a satisfactory recognition of the Deities: the Infinite Spirit, the Eternal Son and his Universal Father.

Having completed the Havona educational career, the ascenders surrender consciousness for the final time on the last Havona world and are ferried over to the shores of Paradise by

transport tertiary supernaphim; there, on Paradise, they are revived as new creatures of eternity. The primary supernaphim make great contributions to the Paradise arrivals' educational orientation, preparing them for bona fide cultural, social, and spiritual life on the Everlasting Isle. The perfected mortal is subsequently embraced by the Paradise Father and takes the eternal Finaliter Oath, the act which concludes that mortal's finite ascending education.

Now comes the *educational* experience of *serviceful teaching*—of *sharing* what one has learned from the evolutionary ascent and from the natives of Havona and Paradise as one returns to the worlds of time and space to serve as universe ministers of the Gods, continuing in this rich multifaceted experience until the time of the final emergence and factualized completion of the Supreme Being. This serviceful work is richly educational. There is as much or more to be learned by teaching the Paradise pilgrims from other superuniverses or from one's own superuniverse than can be imagined by the ascending mortal learner.

The completed emergence of the Supreme is expected to be the greatest universe happening since the manifestation of the central universe, a revelator tells us.

No creature fully “finds”—experientially encounters—personally meets and “knows”—the Supreme, until this moment; and in that instant, *all* creatures will know him—simultaneously find him. They have always been the sons and daughters of the existential First Person of Deity, the Universal Father; and now they have become the experiential, perfected creatures of God the Supreme.

The experience of the traversing of time and space, the manifold dimensions and arenas of mind expansion; and the depth, breadth, and insight of spiritual growth of the Paradise ascension career, a revelator states, should be “*the supreme study of mortal man.*” [40:7.4] (P. 449) That means that *The Urantia Book* becomes and remains our principal and chief educational textbook while we are here on this planet.

I would like to interject a recommendation here, made to me by Sheryl Cyr, a *Urantia Book* reader who lives in Miami, who admonishes her associates to read “something” from *The Urantia Book* every day. When the import, significance, and value of the teachings of the fifth epochal revelation are fully recognized by the mind of the learning and growing mortal and by his truth-hungry soul, the *motivation* for daily and continuous revelation study becomes spontaneous, natural, profitable, spiritually edifying, personally sustaining, faith-enhancing, beneficial in the wisdom domain, and evocative of the most profound reactions of worship and love of and for the Universal Father to an ever-ex-

panding extent.

Worship is itself educational and transformative, in that it makes the worshipper more and more like the personality being worshipped. Worship is a technique for learning more and more about God by increasingly becoming more like him oneself. When man worships God, his Maker, the human personality becomes increasingly receptive to and responsive to the inner and outer conspiracy of spiritual forces and presences in and around him, and his personality increasingly pursues and becomes aligned with truth, beauty, goodness, and love—the blending of which becomes the *essence and acme of all planetary and early universe education*, leading directly to Thought Adjuster-fusion and the certain guarantee of Paradise attainment.

It has been said that, to truly learn something, simply prepare yourself to teach it. And that is exactly what we are doing in our Paradise ascent. Not only do we impart to those just behind us what we have learned from our superiors on the way up to Paradise; but also, following our Paradise attainment, we descend (or “out-scend”) to the other superuniverses as revealers of what we have learned at the “experiential fountains of wisdom,” and as helpers of the Paradise pilgrims still making their way inward to the Deities on the Central Isle of Light.

This always-progressive educational and service process continues for the remainder of the present universe age—until the Supreme Being has become fully evolved and emerged from his mysterious sources and has become unified as a single personality as the maximum deity summation of all finite experience.

I would like to close now with just a quick look at the subsequent post-finite and *eternal* educational and service career: It is conjectured that the Supreme Being, the Master Michaels and Master Creative Spirits, in conjunction with the planning and functioning of the Architects of the Master Universe, shall join (in the first experiential Trinity) to reveal all that was learned in the finite educational experience of the Supreme to the new citizens of outer space who will begin to come into existence on the new worlds of the four successive outer space levels of the Master Universe.

Then, briefly: Following the absonite fulfillment of actualization and perfection of all of the realities of the outer space zones, God the Ultimate will eventuate and emerge. By participating in the eventuation of the Ultimate, we shall have learned exponentially more than all we ever learned in our educational experiences in supremacy.

Finally and eternally: God the Supreme and God the Ultimate, in partnership with the (unrevealed) Consummator of Universe Destiny, will form the second experiential Trinity and will begin, *possibly with us as experiential participants*, the progressive actualization of the infinite potentials of the three absolutes—the Deity, Unqualified, and Universal Absolutes. This

process will begin to bring into existence some new kinds of unknown absolute realities (probably personal and non-personal) on the inconceivable level(s) of the Cosmos Infinite beyond and encircling the Master Universe. The realization of the Cosmos Infinite is conjectured to be an eternal—i.e., unending—process, ever expanding the perimeter of actualized reality into the unknown and inexhaustible potentials of eternity and infinity.

What a concept! What a *limitless educational spectrum!* What a plan by the Universal Father!—starting planetary mortals off as beings with zero experiential background or endowment, and then, in and throughout the endlessness of eternity, to provide them with the mechanisms and the means they need for attaining an unending educational experience—a masterful and glorious destiny—the personal exploration of God the Father, the First Source and Center of Infinite Reality!

Experiential education—learning and teaching—receiving and giving—acquiring and sharing—is the plan of the Universal Father for us humble planetary mortals who are even now linked with *our eternal educational careers* as hosts to our divine and eternal fragments of infinity. Beginning from the moment of our first moral decisions, based on what we have educationally learned from life about good and evil, we are endowed with perfect spirit fragments of the Infinite Father as the absolute guarantee that we can graduate from the finite, supreme experiential regime; learn, love, teach and serve on the absonite level; and then begin the endless quest and exploration of the limitless Father in the boundless Cosmos Infinite of the eternal future!

And all this is offered to us as the free gift of our matchlessly Good and Perfect, Loving and Infinite Heavenly Father. Revealing his and our Father’s will and nature to us, Jesus of Nazareth, Michael of Nebadon—of direct origin in the infinite personalities of the Universal Father and his Eternal Son—said to all Urantians and to all the mortals of Nebadon: “*learn and teach—freely you have received, freely give.*” *Sooner or later all universe personalities begin to realize that the final quest of eternity is the endless exploration of infinity, the never-ending voyage of discovery into the absoluteness of the First Source and Center.* [106:9.11] (P. 1174)

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A Urantia Book reader since 1972, David Glass was instrumental in organizing the Florida readers in the 1970’s. He has continued to attend study groups in Fort Worth, TX; Portland, OR; and in Dallas, TX. He has served in various officer positions in the North Texas Urantia Society, as a delegate and alternate to the TDA, as an Area Coordinator, and is currently a member of the Fellowship Publications Committee. David teaches piano privately in Dallas.



# URANTIA UNIVERSITY - U2

By David Nash, Boulder, CO

If this is your first awareness of Urantia-University, we welcome and encourage you to visit [www.urantiauniversity.org](http://www.urantiauniversity.org). Or read the manual to Urantia-University found on the website to gain a better understanding of the goals, directives, and vision in providing a foundation to create scholars and emissaries of the revelatory teachings of *The Urantia Book*.

Urantia-University is for those who have picked up *The Urantia Book* for the first time, for those who have read it multiple times and have devoted their lives to deciphering its meaning, and for those who enter with defined concepts and are looking

*sion worlds and the other spheres of progress associated with Jerusem, on the seventy socializing realms attached to Edentia, and on the four hundred and ninety spheres of spirit progress encircling Salwington. On the universe headquarters itself are numerous Melchizedek schools, the colleges of the Universe Sons, the seraphic universities, and the schools of the Teacher Sons and the Union of Days. Every possible provision is made to qualify the various personalities of the universe for advancing service and improving function. The entire universe is one vast school. [37:6.2] (P. 412)*

Urantia University is offered as a multi-level, progressive study, student-teacher educational regime designed as a blend of revealed educational models and the best of human higher education models.

for scholastic footing from which they can launch their thought progressions.

Urantia-University offers an extraordinary opportunity

- To study and be recognized for your understanding of the knowledge in the book
- Guide you as you embark on the greatest and most challenging journey of your mind's eye
- Give you the scholastic background in order to have your own ideas and opinions taken seriously
- Help you become an emissary having received an education in *The Urantia Book*
- Legitimize your abilities in leading a study group, teaching, lecturing, or writing.

## MISSION

In order to achieve the benefits to be derived from a deeper knowledge of the fifth epochal revelation of truth provided in *The Urantia Book*, Urantia University is offered as a multi-level, progressive study, student-teacher educational regime designed as a blend of revealed educational models and the best of human higher education models. Urantia University is an educational initiative designed to offer students and teachers of the book an opportunity to better understand its revealed teachings about God and his reality, to integrate them more fully into their minds, hearts, and souls, and to enable them as emissaries of revealed truth to share these teachings with their fellow human beings.

*This training of mind and education of spirit is carried on from the worlds of human origin up through the system man-*

## STRATEGIC VISION

Urantia University has been designed to provide students of *The Urantia Book* with the opportunity to pursue the deepest understanding of the teachings of the revelation possible for each unique student. Its motivating principle is that, inasmuch as the teachings of the book are imparted in the passive form of the written word, its recipients are tasked with the educational imperative to inform themselves and others of its revealed truths, and its purpose, meaning, and value. But this education is not for its own sake. Rather it is a means to deepen one's relationship with the Father and our fellows, to more fully comprehend God's reality, to participate in the actualization of the potentials of this fifth epoch, and to consciously accept the responsibilities of cosmic citizenship.

In its attempt to blend revealed and human educational models, the design of Urantia University has two primary purposes:

1. To provide each student with as much depth of knowledge of the truths revealed in *The Urantia Book* as he or she seeks and is capable of understanding.
2. To gain human academic respect, not only for the value of the material studied, but also for the depth, breadth, discipline, and integrity of its educational structure and purpose.

We have been told in the book that one day the universe broadcast circuits will be reconnected and a return of standard planetary government will once again provide dimensional, spiritual leadership to our isolated world. Though the time of that transaction is not known to us, we nevertheless have a responsibil-

ity to prepare ourselves for that eventuality—either to better serve in the event that it occurs in our lifetimes or as a legacy for those who follow us. Urantia University’s mission is to offer a means for its students to accomplish that preparation, gaining personal transformation and training to serve/teach others.

#### DIDACTIC ADMINISTRATIVE STRUCTURE/DESIGN

The didactic design of Urantia University is based on a number of principles:

1. Each teacher, no matter the level of proficiency, is also a student.

2. One is not deemed to have learned what one is unable to teach to another.

3. Sufficient flexibility is built into the University’s supporting structure and curriculum base to enable a student to design his/her own course of study; however, it will be counseled, based on each student’s potential, that spiritual wisdom is attainable by beginning the search for comprehension from the complex and infinite towards the simple and finite (i.e. top-down instead of bottom-up.)

4. While primary study will be facilitated over the internet, opportunities for person-to-person contact and collective study will also be developed.

5. The paper-by-paper study regimen facilitated by Level 1 Teacher-Students will be augmented by Level 2 (Master) and Level 3 (Elder) Teacher-Students who have attained multiple-paper proficiency in order to provide broader context and meaning to enhance comprehension of the teachings of a single paper.

6. As a requirement for undertaking study at Urantia University, each student will take an “Overview of *The Urantia Book*” course which will include a review of the major new teachings of truth not previously revealed in whole or in part in past epochal revelations.

7. Each teacher will be instructed in an educational model format to ensure consistency of curriculum and question configuration designed to move students from factual knowledge through

spirit understanding to a cosmic reality viewpoint within the assigned paper(s). The educational model will never lose sight of the principal focus of encouragement of diversity of teaching styles and an encouragement of teachers to develop their own resources and techniques.

8. Each teacher will have a principal voice in the continued evolution of university affairs.

The faculty structure is straightforward. Two Teachers (Level 1) will qualify and commit to work with students on 1–2 papers. Their direct involvement with the students is to ensure student growth and awareness toward cosmic reality within their assigned paper(s). Twenty-four Master Teachers (Level 2) will develop teaching and exam formats in a range of papers or segments linked naturally by subject matter and will be available to students to offer greater understanding and meaning linkages to relevant paper segments. Twelve Elder Teachers (Level 3) will develop teaching and exam formats in a larger, natural grouping of papers or divisions and will be available to students to offer a broader cosmic reality perspective of relevant paper divisions.

Teachers at all three levels will be rotated to other papers/groups of papers (based on their predilection) on an agreed-upon schedule in order to keep the teaching fresh and dynamic. Teachers at the Master and Elder levels will also be required to teach a single paper as well as to provide support for Teachers and students and to offer a broader context to facilitate a deeper comprehension of the material in each paper.

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David Nash has been a Urantia Book reader since 1974. He is a professional master scheduler specialist/consultant who has personally worked with hundreds of major corporations, and is the founder of the National Association for Shiftwork Health being further supported by the United States government. David also holds the rights to PRISM, a module program that captures persons at risk and prevents accidents.

*Remember that the order of progressive evolution is subjected to sudden and unexpected periodical changes in both the material and the spiritual worlds. [170:4.4] (P. 1863)*

# OUR CREATIVE DEITIES - A SUPREME RELATIONSHIP

By Linda Buselli, Carmel, IN

*The following was presented at the conference on the Creative Mother Spirit in Kansas City, Missouri, in 2004.*

In searching *The Urantia Book* for references to the personal relationship between our Creator Son and Creative Spirit, I found virtually nothing personal, just functional relationships.

However, let it be made clear that our Creative Spirit is a person, and always has been to Michael, regardless of whether or not other universe personalities recognized her as such in the past. On page 433, it says: “*Two beings are regarded as operating on the mating, complementary, or partnership basis;*” [39:3.6] Our Creator Son and Creative Spirit are the Nebadon pattern for all three types of personal relationships. Now, having made that point, here we go.

“For every action there is an equal and opposite reaction.” This axiom of physics has profoundly influenced our view of the physical world, but it also has tremendous repercussions in our

Creative Spirit MUST function together. He is limited by space, she by time, but “*...when these two function in administrative union, they are practically independent of time and space within the confines of their local creation. Therefore, as practically observed throughout a local universe, the Creator Son and the Creative Spirit usually function independently of both time and space since there is always available to each the time and space liberation of the other.*” [34:3.6] (P. 377) The fact is, neither could fulfill their role in the growth of Supremacy without the other.

And they do grow and evolve simultaneously along with their creation. From page 1272 of *The Urantia Book*: “*In the local universes even the Creators evolve: The presence of the Conjoint Actor evolves from a living power focus to the status of the divine personality of a Universe Mother Spirit; the Creator Son evolves from the nature of existential Paradise divinity to the experiential nature of supreme sovereignty.*” [116:4.8] These Creative Deities represent two extremes of consciousness within

## They grow together but from opposite ends of the spectrum of personal consciousness and expression in the Supreme.

understanding of the mental and spiritual aspects of this level of the universe we call Supremacy. And one of those with which we have some experience is the difference between so-called male and female, or passive and aggressive, or yin vs. yang. In studying the relationship between our Creator Son and our Creative Spirit, we find a pattern for these differences and better yet, a *reason* for them. In *My Fair Lady*, Professor Higgins moans “Why can’t a woman be more like a man?” Apparently, according to the pattern established by our Creative deities, the universe answer is “She’s not supposed to be!”

We can start with their origins. The Creator Son and Creative Spirit are associated in a unique way from the moment of their creation. “*When a Creator Son is personalized by the Universal Father and the Eternal Son, then does the Infinite Spirit individualize a new and unique representation of himself to accompany this Creator Son to the realms of space, there to be his companion, first in physical organization and, later, in creation and ministry to the creatures of the newly projected universe.*” [34:0.1](P. 374) The Creator Son and Creative Spirit have a personal relationship from the very beginning.

In the growth and fulfillment of finite actualization of time-space potential within a local universe, the Creator Son and the

the Supreme Mind. The Creator Son is highly personal: “*...each is unique, diverse, exclusive, and original in nature as well as in personality.*” [21:2.10] (P. 236)

On the other hand, although the Creative Spirit is also unique, *The Urantia Book* describes her as “*...group conscious of destiny.*” [17:6.4] (P. 203) It seems that as he grows from individual personality expression to the group consciousness gained by the experience of living the lives of his creatures, she moves from group consciousness and expression to a more individual personality expression. They grow together but from opposite ends of the spectrum of personal consciousness and expression in the Supreme.

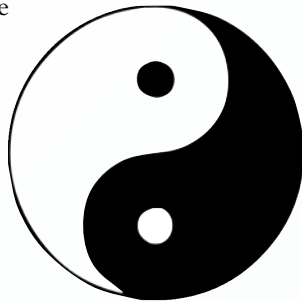
We find these opposite types of consciousness in mortals, both a more individual personality expression and a more group-conscious expression. On Urantia, although each displays qualities of both types of consciousness, men, or yangs, tend to display a more aggressive individual personality expression, and women, or yins, tend to be more group conscious, “family” oriented. This may be the source of “women’s intuition”—an awareness at some level of mind of the mindedness of others.

I would like to avoid using the terms male/female, aggressive/passive, etc. because we have too many negative associations with some of these words, and I am really talking about a quality



that pervades the realm of Supremacy at all levels, including mind and spirit. However, since I quote extensively from *The Urantia Book*, I'm limited at those times by the book's terms. I would prefer to use the terms yin and yang to describe these two universe qualities which must be in balance.

This is the Tai Chi, the symbol of universe balance used in Eastern religions. And please note two important aspects here. Each contains something of the other, and they are totally equal and coordinate. Frankly, I can't think of a better symbol for the duality of the Supreme as expressed in the relationship of the Creator Son and Creative Spirit.



#### THE DIFFERENCES ARE NECESSARY

Why are two such different views of reality so necessary? Try this experiment. Stare straight ahead for a moment, and without moving your head, cover one eye with your hand. Now, not only are you seeing only about half of what you saw before, you have lost the ability to see the image in the reality of three dimensions. You can have no depth of perspective. Anyone without the ability to use binocular vision, and I've known someone like that, is denied a driver's license, for obvious reasons. The same problem of spatial reality arises when there is a severe hearing loss on one side. And these examples represent just the physical side of a relationship that actually extends into the mental and spiritual realities.

*The Urantia Book* tells us that “*The differences of nature, reaction, viewpoint, and thinking between men and women, far from occasioning concern, should be regarded as highly beneficial to mankind, both individually and collectively....Such dual associations greatly multiply versatility and overcome inherent limitations...*” [84:6.5] (P. 939) The book then goes on to point out that these differences will persist through the local and superuniverse ascensions. They will disappear during the Havona experience and reappear again on Paradise and in the Corps of the Finality. It's as though this duality is a mark of our being children of the Supreme. We are simply following a pattern of Supremacy laid down for us by our Creator Son and Creative Spirit.

#### DUAL ASPECTS OF CONSCIOUSNESS

This duality as expressed by the Creator Son and Spirit may also be applied to the consciousness of entire planets. The Urantia races are considered sons of God and as such are highly individual persons. We are a Father-fusion world; the Adjusters are seeking union with unique personalities who are evolving toward the consciousness of relationships, the group consciousness

required for the growth of Supremacy. Our progression through the universe will be quite involved with our “socialization” and ability to work with groups of diverse types of beings. We will need to acquire more of the nature of the mindedness of our Creative Mother Spirit.

Now let us consider those mortals who fuse with a fragment of our Creative Mother Spirit. The inhabitants of such worlds are mortal, as we are, and will ascend through the local universe as we do. However, with few exceptions, they remain in the local universe as its permanent citizens. I would suggest that their personality develops as does that of the Creative Spirit, from group consciousness toward personal expression. I have always theorized that Ellanora of Panoptia was able to prevent a single soul from her planet being lost during the Lucifer rebellion because of the function of a group consciousness on her world, a planetary mind circuit. Perhaps Ellanora's leadership indicates that she was a more individually personalized member of her race and therefore able to exert her influence more strongly through the planetary mind circuit. I cannot imagine such an event occurring on Urantia with its highly individualized minds. In our society we are only beginning to realize how important group awareness and cooperation will be to our planetary future.

#### ATTRIBUTES OF THE CREATIVE SPIRIT

Have you ever felt sorry for these Spirit-fused mortals because they will not reach Paradise or the Corps of the Finality? They will never venture into the outer space levels as we will. I used to feel sorry for them, but after a closer study of the nature of our Creative Spirit, I no longer do. In fact, I think they may well feel sorry for us.

To understand this, we have to realize the attributes of our Creative Mother Spirit. She is the local universe control center of all energies, physical (including life), mental, and spiritual. She is the stabilizer of Nebadon; her presence defines it. She is the communications center of Nebadon; all circuits go through her, even Michael's Spirit of Truth. Her consciousness IS the consciousness of Nebadon. The book tells us that we will find the Supreme all at once, as a group. Thus, if group consciousness defines the Supreme, it would seem that her spirit-fused children are the perfect choice to remain and stabilize the realm of Supremacy. And it may be in their very nature to want to stay, just as it seems to be in ours to want to leave “home” in search of adventure.

In her book, *Gift of the Sea*, Anne Morrow Lindbergh talks about the beautiful image of a woman as the still axis within a revolving wheel of relationships, obligations, and activities. She says: “...to be a woman is to have interests and duties, raying out in all directions from the central mother-core, like spokes from the hub of a wheel. The pattern of our lives is essentially circular. We must be open to all points of the compass; husband, children,

friends, home, community; stretched out, exposed, sensitive like a spider's web to each breeze that blows, to each call that comes." It is in the very nature of our Mother Spirit, through her control of the physical, mindal, and spiritual circuits to be constantly aware of all of us, of the slightest breezes in our lives, and to provide a stable, nurturing environment for us, a universe home, if you will. At least in this universe age, our Creative Mother Spirit's activities seem well-defined.

#### FUTURE STAGES OF GROWTH

Currently, our creative deities have passed through the first stages of universe formation. In perfect coordinate action they have created the physical planets and life forms of Neadon and established a pattern of perfect cooperation and perfect co-dependency. Michael has completed his seven bestowals, and our Mother Spirit has grown to full personality recognition. They will continue to function together in this state for an age to come. But then what happens?

In regard to the relationship of the Creator Son and Creative Spirit and their destiny, *The Urantia Book* says: "...sometime in the far-distant future, in the now mobilizing universes of outer space, we believe that the liaison between a sevenfold Master Son and a seventh-stage Creative Spirit may attain to absonite levels of service." [21:6.3] (P. 242) We know that in the present universe age "The Universe Mother Spirit...never leaves the local universe headquarters world..." [34:4.4] (P. 378) However, from page 635 "If the Creator Sons are destined to the outer universes, the Divine Ministers will undoubtedly accompany them." [55:10.11] This is an eternal partnership.

The book also describes how this will be accomplished. In the discussion of the local universe stage of light and life on page 634 "On attaining this fourth stage of development the Creator Son becomes administratively free; the Divine Minister is progressively blending her ministry with that of the superuniverse Master Spirit and the Infinite Spirit." [55:10.9]

As Michael becomes administratively free, she is also freeing herself of her control over the energy and mind circuits of the local universe: "At the same time new status would be imparted to all orders of permanent citizenship, such as Material Sons, univitatia, midsoniters, susatia and Spirit-fused mortals." [55:10.10] (P. 635) Please note that the Spirit-fused mortals are the only mortal representatives of ascending evolutionary sons mentioned in this group. As I just implied, perhaps they are to represent her presence in the future universe age in some undisclosed manner.

This has important implications because "...the orders of creatures native to the local universes are quite varied. No two are administered or inhabited by dual-origin native beings who are in all respects identical Within any superuniverse, one half of their inherent attributes are quite alike, being derived from the uniform Creative Spirits; the other half vary, being derived from the diversified Creator Sons." [21:2.10] (PP. 236-7) I have interpreted this statement to mean that the Spirit-fused mortals are more like each other, planet to planet and universe to universe, than are the Father-fused types of mortals, who vary greatly. And this is important because the book tells us that when the Supreme Being factualizes, the authors of *The Urantia Book* "...believe that the present demarcations between the seven superuniverses will gradually disappear, and that the entire grand universe will function as a perfected whole." [117:7.12] (P. 1292) Who better than these Spirit-fused mortals to personify the group consciousness of the Supreme to the pilgrims we will send them from the outer space levels?

#### A COSMIC PATTERN

Meanwhile, here on Urantia, as we live out our mortal experiences, we can witness the different natures and expressions of both the Creator Son and the Creative Spirit as we try to balance the yin/yang relationships in our own lives. And *The Urantia Book* is very clear about the fact that, unlike the perfected relationship between the Creator Son and Creative Spirit, "...the sexes never can hope fully to understand each other." However, it also says "Men and women need each other in their morontial and spiritual as well as in their mortal careers....Never, even in the Corps of the Finality, will the creature metamorphose so far as to obliterate the personality trends that humans call male and female; always will they be mutually dependent on co-operation in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties." [84:6.6] (P. 939)

We are experiencing a mortal version of the cosmic pattern set forth by our Creative Deities. To put that into the vernacular of our pop culture, men are from Mars, women are from Venus... and it's a heavenly arrangement.

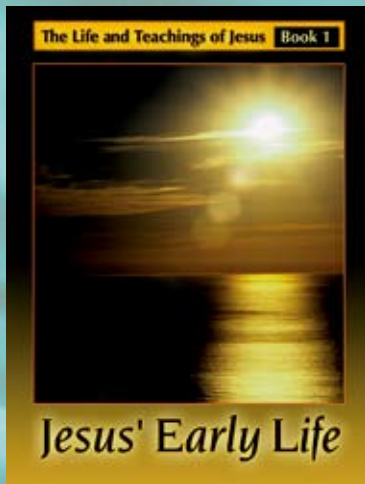
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Linda Buselli has been a reader and teacher of *The Urantia Book* since 1971. She is currently serving on the General Council and is the Publications Committee Chair.

*What you begin in time you will assuredly finish in eternity—  
if it is worth finishing.* [111:3.7] (P. 1219)



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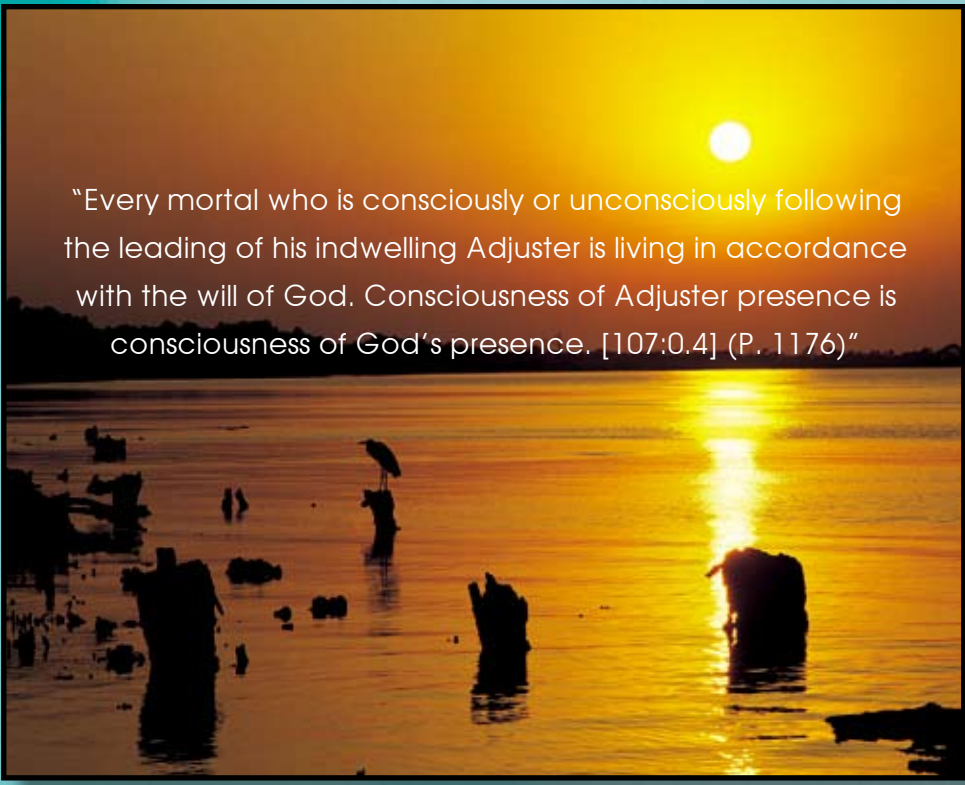
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A photograph of a sunset over a body of water. The sun is a bright yellow circle in the upper right, casting a long, shimmering reflection on the water. In the foreground, several dark silhouettes of people are standing in the shallow water, some holding umbrellas. The sky is a gradient of orange and yellow.

“Every mortal who is consciously or unconsciously following the leading of his indwelling Adjuster is living in accordance with the will of God. Consciousness of Adjuster presence is consciousness of God’s presence. [107:0.4] (P. 1176)”