

the Fellowship Herald



Summer 2012

A publication of *The Urantia Book* Fellowship

THE URANTIA BOOK FELLOWSHIP'S SUMMER STUDY SESSION 2012

“Progressive Planetary Evolution”

For more than 40 years, one of the most enduring traditions of the Urantia movement has been the Fellowship's Summer Study Sessions. Variouslly termed “Workshops” or “Seminars,” these sessions, sponsored by the Fellowship Education Committee, have been staples during the two summers that fall between our International Conferences.

The 2012 Summer Study Session promises to be a stimulating addition to the series. The topic is “Progressive Planetary Evolution.” As we did in 2010, the attendees will gather at the very comfortable and conveniently located Techny Towers Retreat Center just outside of Chicago from August 1 - 6, 2012. We've worked hard to keep this conference affordable and we hope you will join us!

In Addition:

Pre-Conference Retreat: August 1st will include a focus on “Forgiveness in the Contemplative Experience.” Join Gard Jameson and Bobbie Dreier to share in the experience of contemplative prayer and engage in a conversation about the application of our Father's love.



Young Adults: The Youth and Young Adult Committee is participating by supporting workshops, led by readers as young as age 16, that focus on nurturing successive generations as we work to build a better future. We are offering great conference discounts for young adults.

Register on-line at: www.regonline.com/Register/Checkin.aspx?EventId=1030571 or call Paula or Jo Ann at: 877-288-3772 or 303-467-7858.

Gary Tonge (designer of the new Urantia Book cover) works predominately in the computer entertainment software sector professionally and has done so for over twenty years. After finding The Urantia Book in 1997 he started his own art website in 1999 as a way to create images that were more personal to him, pieces that project an enlarged view of reality and the possibilities of what might be out there in the Universe. He has been producing Urantia Book inspired imagery since 2002 and continues to contribute where he can. His work can be viewed at: www.visionafar.com.

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SOULS ON PURPOSE: THE PERSONAL CREED PROJECT AND THE CORE DRIVE

By John Creger, Berkeley, CA

(Re-creation of a talk given at IC 2011)

Teenagers have no idea how obvious body posture is when we text. Even kids who promise me no teacher will ever catch them, don't have a clue. I'm in their faces so fast, I'm so pleasant (most of the time), they usually just hand over the phones. No complaints.

But I have to eventually give those back.

If you'd like to make a more *permanent* contribution to public education, just strike a texting pose. Before you notice I've swooped down to your seat and back to the stage, your Blackberry will be in my collection.

Now, when I was in high school, the closest thing we had to a texting pose was even more obvious. The point then was to get the teacher's attention without seeming to care. We used passive-aggressive technology from the back row.

Strikes a bored-in-back-of-the-class-with-folded-arms pose.

As you're probably guessing, high school didn't catch my attention very deeply, unless being disgruntled is deep. I don't recall the thought of reporting for graduation crossing my mind as a serious option. The day after the ceremony I didn't attend, I started my life with one plan: stay as far from classrooms as possible.

A dozen or so years later I found myself at the university. I'm doing at least one all-nighter a week, writing papers in a state of near bliss. I graduated in English with writing published in five languages on three continents. My body posture in college? Leaning forward in the front row of the lecture hall taking notes with all my might. So what made the difference? Why the folded arms in high school and the steroidal notetaking in college?

In my mid-twenties I had picked up a hitchhiker who carried large portions of *The Urantia Book* in his memory. Thumbs out on an onramp in Concord, New Hampshire, as I approached them on the drive home from work, he and his companion were out in the world, taking every step by the leadings they could perceive from their Thought Adjusters. The Father, it seemed, had nothing more exciting in store for them than to spend some time with me. Moving into the spare room in my cabin at the edge of the woods, my hitchhiker friend stayed for five weeks. Evenings when I came home from work, drawing on his verbatim memory of *The*

Urantia Book in the absence of a physical copy, he devised lessons to guide me into a relationship with the Father. God was alive, a song goes, magic was afoot. Several years later I arrived at the university with a sense of **purpose**.

By the time I got to college, I knew the universe had plans for me. Even if I didn't feel it continuously, or very often at all, I was convinced that I was loved by some powerful forces. Even God. I didn't know exactly where my life was heading, but my experiences with the hitchhikers had caught my soul's attention. The forces that had brought them to me would guide me. I was confident that the general sense of purpose I now felt would grow and, at some point, lead me to a more specific mission.

What if my soul had had a sense of purpose in high school? What if I had known then that I *had* a soul? How would my life be different? What if school were *designed* to help young people develop healthy hearts, minds, and souls filled with purpose? What if school were designed to inspire and equip students not only to make a living but to seek and find their own truths. What if schools were configured to help young people become purveyors of wisdom, passers of torches to even younger people?

So what's this talk about?

First, this morning I want to share with you some of the uplifting things I get to see in the high school classroom. These things you'll see and hear about, most of them created by high school sophomores, come from classroom research I run in my English classes to help young people find deeper purpose in their lives and learning. Most notably, these uplifting things come from an extended learning experience called the Personal Creed Project.

Second, I want you to see recent university research on the sense of purpose among young people today, research I think you'll find eye-opening. I'm especially excited to share with you the latest version of the Model of Deepened Learning I have synthesized from *The Urantia Book*. This model, which I am currently sharing with educators across the country, is the foundation for my thinking as I attempt to develop a more workable approach to designing learning. My efforts to formulate the deepened model and workable course design, you'll learn, are inspired by a decade and a

half of consistent enthusiasm for the Personal Creed Project mentioned above. This enthusiasm comes from students in my classes at American High School in Fremont, California, students in colleagues' classes at schools and colleges across North America, and their teachers and parents.

Finally, I want to suggest to the Urantia movement this morning the idea that *learning* is the central means, the *core drive*, of human evolution. And that since our survival depends on our ability to *learn* new ways of living, the greatest opportunity to uplift this world may lie in joining or supporting efforts not merely to reform but to renovate public education in this country. How's all that sound? Bold enough?

TALK OF SOULS IN SCHOOL

*Re-examine all you have been told in school
or church or in any book,
and dismiss whatever insults your own soul.*

These lines come from Walt Whitman's preface to *Leaves of Grass*. Read them again if you like. How often today do you hear talk of souls in school?

So, how would you like to quickly scan the souls of some of my students? Yes? Did you all bring your soulscanners?

our surroundings. This probably includes higher purposes like benefitting others. A soul, Lorato seems to say, especially a full one, can lead us to higher purposes.

Would you call Lorato a truthseeker? So would I. Her soul was already deep when she came to me. And she was hungry to explore it. Should school support Lorato in this exploration? Agreed. Is school as it is designed today capable of helping students discover their souls or the souls of their classmates? Not yet. Motivated and resourceful, Lorato had the inner lights to continue this search on her own. Most of her classmates, however, if given the chance to think about it, would probably rate school a major distraction from the pursuit of higher purposes in general and nurturing their souls in particular.

The truth is that school is designed to abuse, even torture our souls. The twentieth century literacy pioneer James Moffett wrote that if we abused our students' bodies as we do their hearts and minds, we'd all be in prison. Raise your hand if your soul has been insulted by your education.

Scanning the audience. Pretty well unanimous out there. Keep your soulscanners ready.

How is it that the institution that is intended to educate—to lead our souls out—instead pounds them and twists

The twentieth century literacy pioneer James Moffett wrote that if we abused our students' bodies as we do their hearts and minds, we'd all be in prison.

Excellent. Get them out and let's start by taking a look at two students from different sides of what's called the achievement gap. We'll begin with Lorato. She graduated a year ago last month and went off to a top college. Spring semester of her sophomore year in high school, she reflected for an assignment in her English class on what most mattered to her in life. Lorato chose to write about her soul:

"I think I care the most about having a 'full soul,' . . . I see my soul as being a mixture of several different aspects of life, including emotion, experience, wisdom, and other factors I can sense more than explain. It's difficult to achieve, but I think once someone has one, the person gains an inner force and power that can be used to help his or her surroundings." Lorato Anderson, class of 2010

So how typical a high school sophomore was Lorato? None too typical? Definitely not. So what was this non-typical 15 year-old kid saying about souls?

According to Lorato, our souls give us a power to benefit

them back into the darkness? Let's listen to Joe a minute.

Joe did virtually no work in class all year. He did every assignment, however, for a semester-long journey of self-discovery, the Personal Creed Project, which we'll look at in a few minutes. Even with no hope of passing the class, Joe gave the Creed Project his best effort. Why? In his course evaluation, he wrote:

"The creed project has helped me find out things about myself that I would have never known before. At first I thought that this project was going to be the same stupid work that had to do with learning and school, but after I started getting into it I was so infatuated with this creed project. This project allowed me to experience deeper thoughts and explorations of my mind and soul. I found out things about my family and friends that all of a sudden appeared in my head . . . This project was tough at times to understand but paid off in the end ." Joe Deanda, class of 2005

With his dim view of school as a whole intact, Joe went proudly on to continuation school the following year. So why would a confirmed failing student write a glowing endorsement of a school learning experience? Why would he rave about being “infatuated with this creed project” which gave him “deeper thoughts and explorations of my mind and soul”? Until I read this—late in the spring—I’d seen so little work from him that I assumed he must be just another marginal illiterate. But suddenly I saw that not only did Joe command a decent vocabulary and sentence structure but could think lucidly on an abstract topic like souls. (By the way, neither I nor the written Creed project instructions ask students specifically to write about their souls. Joe and Lorato, like others over the years, chose this topic on their own.) Joe is just one of a growing list of failing and otherwise disengaged students who every year become this project’s most impassioned advocates. Ready for your next soul to scan?

Several months after her suicide plans had been intercepted and their implementation prevented, Sharla reflected in a class journal entry on the Creed presentations, the classroom rite of passage that culminates the Personal Creed Project:

“. . . *the most important thing that was accomplished during this creed is finding and expressing myself. Overall, it gave me a chance to explain myself and allow people to learn and understand my past actions and behavior. And . . . it worked both ways; I discovered and understood other people’s past and influences. I even discovered that other people went through similar experiences [as] me and maybe, just maybe, in the future, we, due to our experiences, can become close, and help each other go through them, even if the problem doesn’t really exist today.*” Sharla, class of 2011

Sharla (one of two such cases that year) does not directly mention her soul. But she does refer to a deeper kind of learning—and a deeper kind of relationship with classmates—than is customary in school. I received letters from the parents of both my students who had had difficulty with suicidal impulses that year, saying that they were grateful their children had been given the time to reflect on their lives, an opportunity that may have helped them survive a difficult year. My research over ten years documents my observations that the deeper kind of learning the Personal Creed Project offers students regularly engages the troubled, disrespectful, disrespected, shy, failing, and otherwise disengaged on both sides of the achievement gap. More about this project shortly.

First, what makes Joe call learning and schoolwork stupid? Is he simply too lazy to “do the work”? Or is he tak-

ing a page from Whitman, righteously dismissing work that insults his soul?

THE MILLENNIAL GENERATION AND THE DEATHLY SHALLOWS

Most debates about school today revolve around the *processes* we use to deliver learning to students—how we distribute facilities, time, material and, most contentiously, money. Arguments rage about how we prepare and support teachers, about who should develop curriculum, what it should exclude, how teachers deliver instruction. They focus on how we assess the results of student learning—these days mainly through testing.

While these conversations about *reforming* education are important and necessary, they sidestep long overdue *re-thinking* we need to do at a deeper level. It is time for us to look more fully into the nature, not merely the processes, of learning. The first steps to accomplish this, I think, include three things: 1) develop a deeper understanding of what learning most essentially involves; 2) design an assessment of students’ learning to determine how we currently succeed and how we fail to help them realize this deeper understanding in their learning; 3) determine what new areas we need to address in service of a deeper learning, and how best to do so. I have been working on the first of these steps.

Over more than twenty years, I have observed several thousand high school sophomores from both sides of the achievement gap, from brilliantly achieving top students like Lorato to thoroughly disengaged continuation school candidates like Joe, and all points between. I have watched them incorporate deeper learning into the processes of developing academic skills. The vast majority light up with unprecedented enthusiasm to the opportunity. It is time to go beyond shallow reform, to *renovate* our understanding and *rejuvenate* our students’ experience of learning. But our debate still centers on the surface processes of learning and avoids re-considering its deeper roots. Here is the crux of the problem as I see it: the pain and tedium school inflicts on most of us, the “same stupid work” Joe complained of, spring at the root from our *dangerously shallow notion of learning*.

Is it just me, or is *curriculum* one of the ugliest-sounding words around? One of the Latin meanings of the word, by the way, is “chariot race.” Think of the amazing journey our young people could take through their twenty-first century educations—all the non-linear, multi-dimensional, time-space-independent, interconnected learning experiences that will become available to them as this century unfolds. How many of these adjectives remotely fit a chariot race? I wonder if our inherited notion of what curriculum should be,

a line of chariots narrowing in on a finish line, each straining to arrive before the others or demolish them in the effort, is driving our students, and our culture, into a ditch.

But really, the problem is not so much that school continues to offer learning that is too linear, too one-dimensional, too school-site-centered, and too disconnected. Thanks to technology, these facets of the processes of learning are all changing, some rapidly. The deeper problem is that despite these changes school still strikes too many students as the same stupid work because our prevailing conception of learning traps students mostly on the surface of learning—primarily in what I call the *mastering facts* region of the model you'll see shortly.

Learning in school as we know it *fails by design* even to recognize, let alone to honor, our students' deeper parts. For Joe and for many students today, as me for and my friends in the back row a generation ago, to fight the soullessness of school learning becomes an act of honor. Though they may not have words to identify it, disengaged students, perhaps because they are least served and therefore least hamstrung by its shortcomings, can often see more clearly than others the enormous flaw in the design. Over the years, a number of these disengaged students have become my thinking partners.

One of my favorite thinking partners, Duron Aldredge, gave me permission to include in my first book his elegant graphic insight into the industrial origin of this flaw:

"Mr. Creger, I hope you don't mind me saying this, but you know the General Motors plant in south Fremont? Well, at one end of the plant they put a chassis on the assembly line. It moves along the line, and the doors, the fenders, bumpers, seats, dash, engine and transmission get bolted or welded on. At the other end of the plant, the car comes off the line, and a printout listing everything that's been attached gets taped to the windshield." With his forefinger, Duron outlines an empty rectangle where this paper would sit on my windshield. "Well, Mr. Creger . . ." I see a tired patience in his eyes as he concludes: "that printout's pretty much the same thing as our transcripts when we graduate." Duron Aldredge, class of 2003

What is it about a chariot race or an assembly line—or a corporation—that insults the soul? School as most of us know it disregards the parts that make us unique—not only our souls, but our hearts, our creativity, and the gifts from the Father—our personalities. It ignores the parts that connect us at the deepest level—the fragments of God within us. These are the parts that inspire learning for its own sake—the parts we need to engage if we want to deepen spiritually and expand cosmically as individuals and as a

culture. Learning that honors these deeper parts attracts all students. Okay. Soulscanners at the ready please.

I like how David put it. A few weeks after, in a stroke of luck, he had sidestepped being expelled because the gang fight in the school parking lot he had helped plan was discovered and aborted, this Asian-American gang member volunteered the following:

"This project gave students new avenues of thought which would help them to ascribe a better future to themselves. One can compare the Creed Project to a light emerging forth from one's head, and awakening a person from a coma." David Luong, class of 2004

Cultural forces in his life may have driven David toward the gang lifestyle, but deeper forces in him only awaited kindling to catch his attention in a dramatic way.

In my first book I develop the idea that learning is the core drive of evolution. The Personal Creed Project has shown me how failing students like Joe come to participate willingly in their own evolutions when guided into learning that helps them increasingly understand themselves—who they are, what they stand for, and what they want to accomplish in life—as they make progress learning academic skills and content. The project serves as a window to a new way of seeing learning, and continues to lead me to new ways to design my courses. In recent years, I have developed a number of design principles, each with a series of practices, to help students deepen their learning in sophomore English. Sometimes the combination seems to work well for students. Here's what Judith wrote about her experience with the course as a whole:

"I started as a passive sophomore who always did what was said to do. I never went outside the box. Yet, as the year went on I felt I began to lose dependency on being "educated" by someone else. I began to educate myself of things that weren't taught in books. I began to feel myself grow not physically but mentally and spiritually. . . . I am satisfied now because through this class I no longer have a spirit that is solely based on religion. Likewise I no longer have the mentality of only learning things from books." Judith Acosta, class of 2006

Judith had come from a traditional learning environment in Mexico, and so this kind of independence in her learning could have been a big shift for her.

Before we get too warm and fuzzy, let's do a reality check. What portion of our students in particular and young people in general devote much time to the kind of introspection we see in these statements from Lorato, Joe, Sharla, Duron, David, and Judith?

THE REALITY OF PURPOSELESSNESS

According to recent research by a team led by William Damon, director of the Center for Adolescence at Stanford University, presented in *The Path to Purpose: Helping Our Children Find Their Calling in Life* (2008):

- Only 20% of young people today between the ages of 12 and 22 has any appreciable sense of *purpose* or *calling in life*.
- Another 25% are seriously *disengaged*, some actively involved in destructive behavior and lifestyles.
- The remaining 55% of young people today, more than half, are what Damon's research describes as *dreaming* with the other half *dabbling*.

Do these numbers ring true to you? They made sense to my sophomores when I ran these findings past them last year.

When a trusted researcher like William Damon has clearly identified a problem like widespread purposelessness among the young, and last summer's riots in the UK have shown what happens when inequalities of class and opportunity meet this vacuum of purpose, we'd hope schools would come to the rescue. But, laboring under a sorrowfully inadequate conception of learning, school can't even rescue this generations' souls from the beating it gives them with its own curriculum.

You've heard me say that our current education system abuses us on many levels, that to one degree or another, most of us are victims of shallow learning (why am I suddenly thinking of offshore drilling?). Shallow learning leaves our deeper parts—our souls, hearts, values, purpose, and creativity—high and dry. Doesn't this make you a little angry? And righteously so. I think this is among the deeper reasons many students are angry in school. School is about our shallow selves; our deeper selves are irrelevant to the process.

What needs to happen? It's not complicated.

We need to think about learning in a deeper way.

Okay. You can put down your souls-canners till the end of today's lesson. Here comes the theory part.

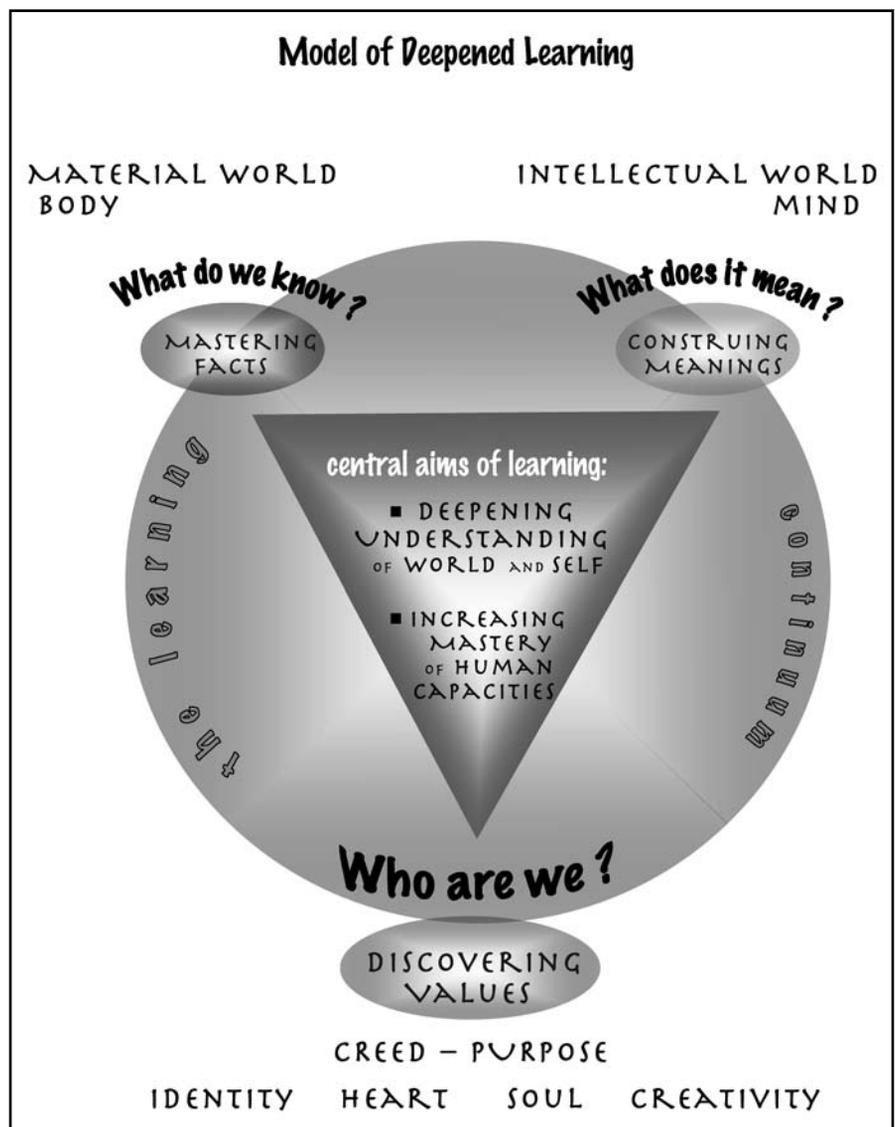
LEARNING FOR SOUL AND PURPOSE

In the paper "The Development of the State" we find one of several statements in *The Urantia Book* on the purpose of education:

The purpose of education should be acquirement of skill, pursuit of wisdom, realization of selfhood, and attainment of spiritual values.

From this and other concepts and passages in *The Urantia Book* and elsewhere, I've cobbled together what I am calling the Model of Deepened Learning, see figure below.

The model is designed to serve as a guide for educators to carry forward and develop all the parts of the stated purpose above, with special attention to the wisdom, selfhood, and spiritual values parts. This Model of Deepened Learning provides a rationale for educators to develop robust and effective learning for classrooms, schools and colleges, to honor and develop students' deeper parts in combination with what we now call academics. Clustered around



a Central Aim of Learning is the crux of the model: the Learning Continuum.

We learn in *The Urantia Book* that as mortals we experience reality on three levels: *facts*, *meanings*, and *values*. The Model of Deepened Learning simply applies this awareness to learning. If we want to give students a fuller experience of learning, our plans for student learning should be balanced around three “regions” which, together, I suggest we call the Learning Continuum. Learning should be designed so students continually expand their capacity to *master facts*, *construe meanings*, and *discover values*. You can see this in the model. When I give them a few minutes to contemplate this model in the classroom, my students see right away that most of the learning they currently do in school, as for most students everywhere, takes place in the Mastering Facts and, to a lesser degree, the Construing Meanings regions of the model. Occasionally, some students in some places find themselves in a class or school which genuinely helps them develop themselves in the deeper Discovering Values region of the model. Rarely do schools, even more rarely public schools, have systematic plans to help students develop in this region.

This deeper learning helps students experience and appreciate the uniqueness of their personalities and those of their classmates, helps them learn how to live from the heart, develop their souls in creative endeavors. At the center of this region, deeper learning helps them discover their values—what they stand for—and prepare themselves to find purpose in their lives. This is what the Personal Creed Project seems to do so well. What then is the Creed Project?

The Personal Creed Project is an extended, multi-layered learning experience consisting of two parts: a series of weekly reflections and a presentation. Students in my classroom undertake 16 weekly reflections culminating in two weeks of presentations. During the weeks of reflections, students send a wide, systematic net spiraling into their life experience to date (See figure, below.) After hauling in the long weeks of reflection after repeatedly sifting through and reflecting on their findings, they come to the two weeks of presentations. Once I make the first presentation, each student stands before classmates and teacher and shares these four elements:

- 1) these are the main forces and people that have shaped me
- 2) this, to the best of my understanding, is what I stand for or most value in my life [or: this, as far as I can see now, is my purpose for living]
- 3) these are the qualities I wish to develop in myself

PERSONAL CREED PROJECT CONTENTS

- Step I:** Influences that Shape Me
7 weekly installments
- Step II:** Most and Least Valued Influences
3 weekly installments
- Step III:** What I Stand For / My Draft Creed Statement
3 Weekly installments
- Step IV:** Critiques of Draft Creed / Revised Statement
3 Weekly installments
- Step V:** Personal Creed Presentation:
 1. Main Influences to Shape Me (My Experience)
 2. What I Stand For (My Personal Creed)
 3. Qualities to Develop in Myself Over Next 10 Years
 4. How I Might be Serving or Helping Others in 10 Years to Honor My Creed (Optional: My Evolving Purpose)

over the next 10 years, and

- 4) this is how I would like to be serving or helping others at the end of this period.

These presentations, as Sharla hints above, are the most moving and, well, the deepest learning experience most students ever will experience in school. Here is the 16 week series of reflections students have undertaken to prepare for these presentations:

The Creed presentations are the only public rite of passage many students will ever have the chance to experience. They generate a collective excitement across the sophomore class at American High School, and may do so across other classes at other schools and colleges. In recent years, technology has become a key element of the experience. Numbers of students are breaking new ground in expressing their individuality in Creed videos. This past year, all sophomore English teachers but one at our school brought their sophomore English classes [about 80% of the sophomore class] through the Creed experience. Slowly, more students across the country are having this opportunity to discover themselves as part of their academic learning.

In 2001, I received the James Moffett Memorial Award for Teacher Research from the National Council of Teachers of English (NCTE) and the National Writing Project, in recognition of the Personal Creed Project. Slowly, in response to the workshops I have offered for a decade and a half at local, state, and national English conferences and conventions, and with the slow spread of my book about the Creed Project, ongoing Creed sites have begun to emerge at middle schools, high schools and colleges across North America. This past summer I was a featured speaker at the annual conference of NCTE’s Assembly for Expanded Perspectives

on Learning, my first chance to introduce the Creed Project and Model of Deepened Learning to larger audiences through public speaking. I am currently mentoring several professors of English and education who heard this talk and are at various stages of implementing the Creed Project with their college students in English and education programs. Nearly 200 English teachers are currently members of the social network I host for English teachers and professors, hopefully increasing outreach. Speaking of outreach . . .

TRUTHSEEKING TO TORCHPASSING

In this community we generally think outreach means sharing *The Urantia Book*. The Urantia movement has recently begun to focus on doing more effective work passing the torch to a new generation. And there are some great efforts going on in this arena. Go YaYA!

I find myself dreaming of an additional kind of outreach. I believe the largest, most needful field of service is K-12 education. It is also the most ripe in its potential for assisting the planetary uplift: K-12 is the widest gate in our culture, the one gate almost all of us pass through. More souls await guidance toward a life of higher purpose in our public school classrooms than anywhere else. Perhaps in the years ahead the Urantia movement will see this and organize to support the transformation of education. This is a powerful option to consider, particularly if learning can usefully be regarded as the core drive of human evolution. For now, I hope the Personal Creed process and the Model of Deepened Learning can help prepare us for this coming transformation, in and beyond the Urantia movement. At this point, if you'd like to help, I can suggest three possibilities.

First, consider bringing your desire to serve into a classroom near you. If you are looking for a new career, consider teaching. There is great satisfaction in working to help young people develop themselves, especially when you are prepared with knowledge of—and a spiritual connection to—the larger universe. Much guidance is available to us. Imagine a network of fifth-epochally-inspired educators with an annual conference to attend for camaraderie and celestial guidance, for example.

Second, I am looking for assistance in consolidating the loose collection of schools and colleges currently adapting the Creed Project into an interconnected network of Creed sites around the world. Immediate needs include developing a stronger web presence and creating a way of funding my travel for workshops and speaking engagements.

Third, I am looking for a university researcher to design a study on the long term effects of the Creed project on students.

Every spring, before modeling the year's first personal

creed presentation in my classroom, I take the opportunity to update my own personal creed. Tuesday night, getting ready for my Wednesday workshop here at IC11, I again updated my creed. Keep in mind that the powerful effect of these presentations comes largely from the trusting relationships we have built up in a classroom over the year so far and the love that follows the trust. I have felt more of this kind of trust at this conference. So here is my updated personal creed:

My Creed Statement:

- I stand for learning to love my family with more and more of my heart. "Family" begins with my blood family (including myself) and extends to my universe family.
- I value sincerity.
- I stand for doing my best to give loving attention to my wife and daughters, working with my wife to help our daughters develop into caring, loving, fulfilled adults.
- I stand for helping young people create a world where their own children and grandchildren see more truth, beauty, justice, and compassion.

I'll leave you with a last soul for you to scan. Asked to describe a moment in the course that had mattered to her, Shabnam chose the Personal Creed Project. Here she comments on what she felt was the significance of the project. She helped me understand something about purpose and heart.

I think this project made it clear for many students that they had a past, they have a present, and that they will have a future . . . it has gotten rid of that part of me that was unsure and skeptical about my future. Shabnam, class of 2010

It took two years for Shabnam to finally convince her Afghan refugee parents that they should allow her to attend college. She'll be a sophomore at UC Davis in the fall. Her experience with the Creed Project and Deepened Learning may well have helped her in accomplishing this purpose. Let your soul be filled with purposes.

John Creger can be reached:

Home email: jcreger@jps.net

School email: jcreger@fremont.k12.ca.us

Personal Creed Site: jcreger@personalcreed.org

Personal Creed Group: <http://englishcompanion.ning.com/group/pers>

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EVOLUTIONARY SPIRITUALITY

By Steve McIntosh, Boulder CO.

The 2012 Summer Study Session will feature Steve McIntosh as keynote speaker. His 2007 book, Integral Consciousness and the Future of Evolution (Paragon House), as well as his forthcoming book, Evolution's Purpose: An Integral Interpretation of the Scientific Story of Our Origins (Select Books 2012), present a spiritual philosophy of evolution that has many affinities with the teachings of The Urantia Book. The following is an excerpt from Evolution's Purpose, which will be available August 14, 2012. This excerpt is from the final chapter, entitled "The Promise of a New Evolutionary Worldview." The chapter as a whole describes the contours of the emerging integral or evolutionary perspective, including how this perspective can be applied for personal growth and political action. This brief excerpt focuses on the spiritual component of this emerging worldview. Please note that the words "traditional," "modernist," and "postmodern" are used as defined terms that describe the major population segments that comprise the culture of the developed world.

convictions regarding the nature of spiritual reality.

I briefly mentioned my own personal spiritual convictions in the introduction, and at the end of Chapter 8. This final section, however, will not include a further presentation of my specific version of spirituality. Rather, this section attempts to describe the inclusive agreement which is coming to frame the spiritual component of the emerging evolutionary worldview. It is clear that evolutionary spirituality is not simply a new kind of religion; it encompasses a variety of distinct religious paths (or "spiritual lines of development") and thus cannot be equated with any particular path or line. In fact, evolutionary spirituality begins with the recognition that religions or spiritual paths are not static institutions, but rather distinct trajectories of ongoing development within consciousness and culture. Although most of these lines are rooted in the traditional stage of psychosocial evolution, the progressive spiritual revival that has arisen with the postmodern worldview demonstrates that the world's great religions remain vibrant evolving entities. And as we will discuss, the

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EVOLUTIONARY SPIRITUALITY

Any significant advance in cultural evolution will require the emergence of new forms of spirituality. What do I mean by "spirituality"? Our relationship to spirit. And what is "spirit"? Well, to define something is to objectify it, and whatever spirit is, it is certainly not an object. But even though it cannot be adequately defined, this does not mean that spirit is obscure, indefinite, or wholly subjective. Although according to my understanding, spirituality is primarily a matter of direct personal experience, my experience confirms that its referent is real and not simply "in my head." So what is it? I believe it will take more than this lifetime to truly know. Most of those who have experienced spirit can perhaps agree that it is the presence of the infinite and eternal within the finite universe. Beyond this, however, agreement diminishes as we encounter a spectrum of paths and a wide variety of

rise of postmodern spirituality serves as a prerequisite for the subsequent emergence of evolutionary spirituality.

Prior to the rise of the postmodern demographic, most forms of spirituality remained within traditional culture. But as the counterculture emerged in the developed world, it brought a renewed appreciation of almost every kind of spirituality. And this revival of interest in spiritual teachings resulted in a kind of countercultural spiritual renaissance which has enriched the lives of millions and which continues to show ongoing vitality here at the beginning of the twenty-first century.

Defining the postmodern spiritual renewal as simply "New Age" would be too narrow. Although what most people would recognize as New Age spirituality certainly comprises a significant part of this movement, alternative spirituality also includes spiritual systems for which the New Age label does not fit, as well as many traditional forms of

Eastern spirituality that have been transplanted to the West relatively intact. So, for the purposes of our discussion, I will refer to this eclectic revival of religion within postmodern culture as “progressive spirituality.”

Definitions of this sort are, of course, tricky because within the current culture of progressive spirituality we find religious forms from every level of development. For example, postmodern spiritual culture embraces pre-traditional shamanism, traditional Hinduism, modernist self-help programs, as well as uniquely postmodern forms, such as eco-spirituality. Although practically all the spiritual forms embraced by the cultural agreement of progressive spirituality are postmodern in some sense, the diverse mix of paths that comprises progressive spiritual culture spans the spectrum of development.

From an evolutionary perspective, the postmodern worldview’s quest to transcend the hyper-rational worldview of modernism has sometimes led to excess. For some, this has resulted in confusion and the inability to tell the difference between authentically “trans-rational” spirituality and older forms of “pre-rational” spirituality. As mentioned in Chapter 3, this “pre/trans fallacy” was originally identified by Wilber in the 1970s through his analysis of the work of Carl Jung. However, although the adoption of certain forms of progressive spirituality has led some of those raised within a modernist culture to regress to a traditional level of consciousness, many practitioners of progressive spirituality have nevertheless achieved authentic evolution beyond both the traditional and modernist stages of cultural development.

The evolutionary accomplishments of progressive spirituality in the developed world include the rise of strong cultural mores for religious pluralism, and greater respect for most forms of spirituality. This cultural movement has also led to the large-scale discovery and integration of the wisdom, teachings, and practices of Eastern religions, and esoteric forms of spirituality of all kinds. As a result of the advent of progressive spiritual culture, many people now define spirituality as a personal practice for achieving psychological development and “human potential,” rather than as an inherited ethnic allegiance. Progressive spirituality thus provides a wide variety of choices regarding what it means to be spiritual. This enlarged freedom of choice includes not only which religion to practice, it also supports people in constructing their own eclectic versions of spirituality, mix-

ing and matching disparate forms into a personal spiritual pastiche. Within postmodern spiritual contexts, institutional religious authority has been largely supplanted by the personal authority of each person to decide what they believe and how they will live a spiritual life.

Prior to the rise of progressive spirituality, many Western intellectuals assumed that religion was in an irreversible decline and would soon die out. But the appearance of the now large and vibrant market for alternative forms of spirituality testifies to the ongoing vitality of the religious impulse, and to humanity’s unquenchable thirst for spiritual truth. Thus, just as the first step in understanding the emerging evolutionary worldview as a whole begins with the recognition that the postmodern worldview is authentically more evolved than modernism, understanding evolutionary spirituality likewise begins by appreciating the significant evolution that has been achieved by postmodern spirituality in the last fifty years.

However, evolutionary spirituality—which might be termed “post-postmodern spirituality”—attempts to model the evolutionary technique of growth through transcendence and inclusion. Evolutionary spirituality thus seeks to build on the accomplishments of progressive spirituality, while simultaneously transcending its immaturities and debilitating pathologies. The shortcomings of progressive spirituality include the already mentioned “pre/trans fallacy” of magical thinking, “soft-headedness,” superficiality, commercialism, and spiritual materialism. Despite its accomplishments, progressive spirituality has also promoted an extensive amount of pseudoscience, co-opting and distorting science to prop up questionable belief systems. Further, it has contributed to a culture of narcissism and selfishness, promoting the idea that reality is simply whatever one wants it to be. And progressive spiritual culture has also given rise to a wide variety of insular cults that isolate and control members to their significant detriment.

Although these problems are not unique to postmodern spirituality, they stand out in greater relief and are in many ways made worse because of their association with postmodernism’s otherwise commendable evolutionary accomplishments. In other words, because postmodernism is generally the most evolved form of large-scale culture to appear in the timeline of human history, its spiritual pathologies have been magnified and its shortcomings rendered more difficult

Evolutionary spirituality is primarily forward looking, so it can be understood more by what it affirms than by what it denies.

to overlook. An important task of evolutionary spirituality is thus to prune away the New Age sins of progressive spirituality and thereby produce a new form of spiritual culture that can provide more powerful forms of unifying leadership for our society.

In fact, progressive spirituality itself began with a similar round of cultural pruning. Arising as a significant demographic in the 1970s, and coming to full fruition in the 1990s, progressive spirituality's cultural agreement effectively expelled all forms of belief system exclusivity and claims for only "one true way." It banished teachings of fear, hell, and wrathful deities, and it did away with most forms

spirituality is its attempt to reintegrate at a higher level the rigor and clarity of truth provided by modernist science and philosophy.

Evolutionary spirituality is primarily forward looking, so it can be understood more by what it affirms than by what it denies. Although the "spiritual teachings" of evolution are not a fixed doctrine—although our understanding of evolution's spiritual message is itself evolving and always subject to a variety of interpretations—most evolutionaries will agree that evolutionary spirituality affirms a universe of progress and purpose; that it acknowledges the essential interconnectedness and interdependence of all beings while

Evolutionary spirituality recognizes that religion fulfills an essential and ongoing function in cultural evolution by providing explanations and practices that go beyond science or philosophy.

of dogmatic literalism. Despite its welcoming pluralism and intensive relativism, progressive spirituality did achieve progress by purging some of the falsehoods propagated by earlier forms of religious culture.

Now as evolutionary spirituality continues with the next steps of this process of clarifying and purifying our understanding of spirit, it attempts another round of pruning. Evolutionary spirituality rejects claims that nature and history are a meaningless illusion or a pointless accident, that progress in civilization does not matter, or that everything is already perfect just as it is. Additionally, it rejects the idea that humans are no more valuable or evolved than other forms of life; it discards teachings that reality can be entirely created according to our wants or whims; it denies the notion that thinking and philosophy have no value in the spiritual quest, or that spiritual teachings have no obligation to be consistent with scientific facts; and it questions the claim that all spiritual paths are equally valid. Although evolutionary spirituality can recognize truth in paradox, and can see degrees of truth even in what it rejects, it nevertheless pushes off against the limitations of progressive spirituality in its quest to make a dialectical advance into the next era of humanity's spiritual evolution. Yet evolutionary spirituality does not distinguish itself from progressive spirituality by attempting to nullify or vilify this previous level of development. In our use of the dialectical evolutionary technique we must be careful to include the important aspects of what we are otherwise attempting to transcend. And of course, this dialectical technique applies to earlier levels of development as well. Thus, an important element of evolutionary

simultaneously affirming the unique originality of every individual; that it recognizes a universal form of spirituality in our evolving conceptions of beauty, truth, and goodness; and that it confirms the freedom of human will and the open-ended potential of our ongoing spiritual growth. Evolutionary spirituality also sees most forms of spirituality as evolving lines of development that will inevitably continue to grow beyond the historically situated evolutionary worldview itself.

Further, evolutionary spirituality recognizes that religion fulfills an essential and ongoing function in cultural evolution by providing explanations and practices that go beyond science or philosophy. Most forms of evolutionary spirituality thus transcend science and philosophy by describing the essential nature of the self, by explaining the character of the ultimate or absolute, by providing hope in some kind of an afterlife, and by offering practices through which these realities can be at least partially experienced. Even though the different lines of religious development that are welcomed within evolutionary spirituality's cultural agreement often offer conflicting explanations of these things, faith in some form of higher truth cannot be dispensed with if one is to live an authentic spiritual life. That is, at a very minimum, all forms of genuine spirituality require that we ultimately recognize something larger than ourselves.

As I have argued, the newly emerging picture of evolution now being disclosed by science and philosophy—the great story of cosmological, biological, and psychosocial evolution—presents a spiritual teaching. Although it has many facets, the essence of this teaching is that evolution is

moving toward ever-greater realizations of beauty, truth, and goodness. And it is this growing recognition of evolution's spiritual message that serves as a foundation for evolutionary spirituality. Yet the best view of evolution's spiritual truth regards it not as a *substitute* for existing forms of religion, but rather as a supplement that can enhance almost every kind of spirituality. In fact, the spiritual teachings of evolution confirm much of what existing religions have been teaching all along.

For example, our discussion in Chapter 6 showed how evolution generates value in opposing yet complementary directions—increasing the intrinsic value of its emerging new wholes while simultaneously adding to the instrumen-

of the evolutionary impulse are among the most important. As we also discussed in chapter 7, the internal spectrum of desire that spans the range from our most basic biological urges to our most sublime spiritual aspirations, provides a personal microcosmic experience of the creative unfolding of the universe as a whole—from matter, to life, to mind, to spirit. We can thus each connect to evolution's macrocosmic purpose through the personal purpose that courses within our own minds and hearts. By working to feel and cultivate this impulse as a spiritual practice, we find that the pull of value gravity becomes intensified, and our ability to give our gifts to the world becomes ever stronger. And it is through this practice of working with the evolutionary impulse that

When we see how evolution grows in value overall, this teaches us that the gifts we give to the world actually provide the rungs of the ladder of our own ascent, and that our individual spiritual status can be partially measured by our usefulness in giving value to our fellows.

tal value of its encompassed parts. And an understanding of this method of evolutionary development helps us better appreciate how the spiritual development of our individual character—the growth of our personal intrinsic value—is linked to the instrumental service value that we provide to others. Stated differently, when we see how evolution grows in value overall, this teaches us that the gifts we give to the world actually provide the rungs of the ladder of our own ascent, and that our individual spiritual status can be partially measured by our usefulness in giving value to our fellows. This newly recognized truth about evolution thus confirms an ancient religious teaching. As Jesus said, “By their fruits you shall know them.”

As the evolutionary worldview develops as a new form of culture, its enlarged understanding of the spiritual nature of evolution will become a touchstone that uplifts all the various forms of spirituality it encompasses. The spiritual lessons of evolution will thus serve as a “true tone” or “concert pitch” that can help “tune up” all the spiritual lines of development that will come to “play in the orchestra” of emerging evolutionary spiritual culture.

And as the evolutionary perspective endeavors to discern the spiritual teachings of evolution, it attempts to learn from all the myriad forms of beauty, truth, and goodness that can be found within the evolutionary epic. But among the many spiritual lessons of evolution, the truths

we become increasingly assured that we are spiritual beings living in a universe of ongoing spiritual growth.

Steve McIntosh is a well-known author in the emerging integral philosophy movement and a life-long student of progressive spirituality. He is a graduate of the University of Virginia Law School and the University of Southern California Business School, and since 1995 he has served as founder and president of the Boulder-based consumer products company *Now & Zen, Inc.* He is also an original member of the “Evolutionary Leaders” group spearheaded by Deepak Chopra. For more on his work, visit: www.stevemcintosh.com

*[O]nly those institutions which
move forward with the
evolutionary stream persist.*

[71:4:1] (P. 804)

URANTIA, 606 OF SATANIA: CONCERNING THE INHABITED WORLDS OF THE SATANIA SYSTEM

By Israel Dix, Stockholm, Sweden

NUMBERING THE STARS

Said Machiventa to Abraham: “*Look now up to the heavens and number the stars if you are able; so numerous shall your seed be.*” [93:6.3] (P. 1090)

In attempting to do just that, to number the stars, you and I will most certainly be taking a journey over some steep, rocky terrain, number-crunching math, and, out of necessity I’m afraid, plenty of interesting *quotes*—lots of them. Because of this I have attempted to keep reference numbers small and out of the way on the trail, so to avoid distraction from the easy flow of this adventure in star searching. Additionally is the added energy boost in knowing that, staying the course, there is at the end of our trek a beautiful picture, a surprisingly organized structure—the Satania system of worlds. So bear with me up this hill we are about to climb.

We begin with the problem that set me out on this exploration in the first place: Why does Urantia, a decimal world, end on the peculiar number of six, rather than zero which is a multiple of ten? There must be some explanation for this, and it was a minute hunch that there was an answer that led me first to explore this seemingly unimportant information. The small but nagging question kept returning to mind on occasion, “Ought Urantia to end instead on a zero?” One might get the faint sense that there is an answer to this riddle. But do we have an indication of this, or is it simply a wild chase that dead ends in an attempt to number the stars? Let’s consider some apparent contradictions first, in roughly the order I discovered them, as many contradictions in *The Urantia Book* lend themselves to greater understanding if we pursue them.

“*On one world in each ten a greater variance in the standard life designs is permitted than on the other (non-experimental) worlds.*” [36:2.8] (P. 398) This exacting sentence concerns “*one world in each ten*” and is straight and to the point. But a problem arises because, at least on the surface, it stands somewhat at odds with the following: “*But about one world in ten is designated as a decimal planet and assigned to the special registry of the Life Carriers.*” [58:0.1] (P. 664) Although the phrase “*about one world in ten*” indicates that there is some minor variance which can

temporarily relieve our shoulders of a decimal world ending on a six, we now have to reconcile these two quotes. Which is it, one planet in each ten or one planet in about ten?

Marvelously placed along the trail is this clue: “*You know that every tenth world is a decimal or experimental planet, but you know nothing of the other variables that punctuate the processional of the evolutionary spheres.*” [40:5.15] (P. 447) It is confirmed for us here that every tenth world is a decimal sphere, but added to this in reconciliation are “*other variables that punctuate the processional*”. Some have mentioned to me that this particular quote does not help us conclude anything about the two divergent decimal statements. I mention it however, because it is the statement that spurred me on in hopes of an answer. Could these processional punctuations allow for exactly “*every ten*” worlds, and also allow for “*about ten*” worlds? Can both simultaneously be facts? Could these “*other variables*” account for a simple difference in wording? We are cautioned here that “*There are differences too numerous to narrate even between the revealed orders of living creatures as between planets of the same group*” [40:5.15] (P. 447) but we are, as we will see, given just enough clues to discover something of these variables. Let us suspect for the moment that this difference in wording is as wide in implication as “of” and “about” are concerning Christ and his teachings.

We now need to intentionally follow a path to its dead end, not only to remove it from curiosity, but also from possibility. We must remove those objects that might obstruct our clear stargazing view. When we began, Machiventa challenged us to count the spheres. Fair enough. Starting with inhabited sphere number 6, count up every tenth sphere to number 16, to 26, all the way to 96. You should yield ten decimal spheres. Likewise, do this with planets 106 to 196 to yield another ten. So if we simply count from decimal world 6 all the way up to 606, we will encounter sixty-one decimal worlds, world 596 being number 60, and our world, number 606, being the 61st. Sphere 616 would then, naturally, be the last decimal world, which would give us a count of 62 decimal worlds. Is this correct? It is stated that, “*since life was established on Urantia, the Life Carriers have improved this healing technique as it has been introduced on another*

Satania world” [65:4.6] (P. 735) so there can only be one decimal world following our own.

One might think we have found our journey’s end. After all, “*in all Satania there are only sixty-one worlds similar to Urantia, life-modification planets.*” [58:0] (P. 664) This statement is peculiar because of its ambiguity. On first glance it might read “*sixty-one additional worlds similar to Urantia*” which would support our numerical finding above of sixty-two. But we are reminded by the Life Carriers that “[*Urantia*] was to be our six hundred and sixth¹ experience with the initiation of the Nebadon life patterns in Satania and our sixtieth opportunity to make changes and institute modifications in the basic and standard life designs.” [58:1.1] (P. 664)

We seem to have picked up one too many worlds along the way by simply counting upwards by ten. Since there has only been one additional life modification world since Urantia, simple counting falls short (in actuality goes too far) when we consider that “*on this planet we made our sixtieth attempt to modify and, if possible, improve the Satania adaptation of the Nebadon life designs.*” [65:4.1] (P. 734) The aforementioned ambiguous statement will then be better read as “*only sixty-one total worlds similar to Urantia*” in the system. So we can discount this “*every ten*” method altogether, as it gives us one world too many. It is a dead end that does not lead us to a view of the stars.

Having encountered a dead end with simple “*counting by tens*”, we can now reach our main attraction along the trail, that clue which will allow us to unravel something of the “*variables that punctuate the processional*” of inhabited worlds.

In a section perfectly titled “Universe Organization” we find a star map. “*Satania is not a uniform physical system, a single astronomic unit or organization. Its 619 inhabited worlds are located in over five hundred different physical systems. Only five have more than two inhabited worlds, and of these only one has four peopled planets, while there are forty-six having two inhabited worlds.*” [32:2.10] (P. 359)

A HOUSE OF CARDS²

If simple counting didn’t get us to the top of things, this certainly will. This is our last guide post. We are nearing the summit of our journey, a vantage point from where we can map the starry Satania landscape. This star map will be the clue we need to harmonize the still-discrepant *each* ten and *about* ten. The worlds are literally about to fall into place. It will also help us discover just why a decimal planet ends on a 6, and further, lead us to clues about a nonbreather

world “*in close proximity to Urantia,*” [49:3.6] (P. 564) as well as what “*close proximity*” actually means. But we have some really hard climbing, and *math*, just ahead, so let’s push forward. This quote, this equation above, though oddly worded, tells us that there are *not* in fact 619 solar systems. Some solar systems harbor more than one planet, and we are given a basic breakdown of this fact. So there are 619 worlds in Satania, of which:

- 511 are solitary planets in 511 solar systems. (We will label this category **O**)
- 92 additional planets are in 46 solar systems, two spheres apiece. (We’ll call them **XX**)
- 12 inhabited planets are in 4 solar systems of 3 worlds each. (We can call these **YYY**)
- 4 planets are contained in one solar system. (This single group we will label **ZZZZ**)

At this point, we must take into account “*Creature-kinship serials. Planets are not only organized vertically into systems, constellations, and so on, but the universe administration also provides for horizontal groupings according to type, series, and other relationships.*” [49:5.22] (P. 567) Let us suppose, hypothetically for now, that each of these four categories of worlds above constitutes creature kinship. All solar systems with planets by their lonesome would be administered as a separate kinship group, while solar systems having two planets apiece would also be organized and administered separately, and so on. These individual kinship groupings would then be “*presided over by long-experienced finaliters.*” [49:5.22] (P. 568) (It makes perfect sense to me that these groupings would be considered as creature kinship serials because two inhabited planets in the same solar system would evolve along drastically different courses than solitary worlds. Once these two worlds discover one another within the same solar system, their courses would certainly alter dramatically. The same is true of three or more interacting worlds.) They are likely constituted as creature kinship worlds because there are “*certain points of similarity in a group of worlds,*” and “*physical relationships among those planetary systems which belong to the same physical circuit, and which closely follow each other in the endless swing around the circle of universes.*” [15:6.11] (P. 173)

Now let’s go one step further and say that in each of these kinship groupings, *every* tenth world is a decimal planet. That is, every tenth planet in the group of 511 (**O**) worlds is a decimal planet, giving us 51 decimal spheres. Simple enough. Now let’s do the same for the other groupings. Every tenth planet in the group of 92 (**XX**) spheres yields 9 decimal planets, the tenth planet in the group of

12 planets (YYY) is a decimal sphere, and the grouping of 4 worlds in one solar system (ZZZZ) has no decimal worlds. (Note here that we are now counting every tenth world as a decimal planet.) To move along quickly, simply subtract the last digit from each number (or divide by ten) to discover how many decimal worlds each category has, as follows:

- 51 out of 511, with one world remaining.
- 9 out of 92, with two extra planets.
- 1 of 12, also with two extra spheres trailing the decimal world.
- 0 of 4 There are no decimal planets here since this category (of four worlds per solar system) hasn't reached ten worlds yet.

Added together, (51, 9, and 1) we arrive at exactly 61 decimal worlds, so we are certainly on the right track! This solves for us the problem of 61 decimal worlds out of 619. Numerical counting, as we saw above, revealed a count of 62. Of consequence here, and key to why Urantia ends on a six, are the remaining spheres in each category. I would point out here that in the 511 category (O), world 510 is decimal planet 51, and that *there is one planet remaining*. Make special note of the one remaining planet, as these *remainder spheres*, as I shall henceforth call them, are crucial!

As stated previously, we will postulate here that these four groupings are in fact kinship serials and are part of what is meant by the “variables that punctuate the processional of the evolutionary spheres.” Now we are told that “Satania itself is an unfinished system containing only 619 inhabited worlds. Such planets are numbered serially in accordance with their registration as inhabited worlds.” [49:0.3] (P. 559) We have just sorted these kinship serials into separate categories, but we cannot forget their serial procession. To count this processional again from one to 619, after having separated and sorted Satania into kinship groupings, we must, like a deck of cards, *shuffle the categories back together*.

O¹ O² O³ O⁴ O⁵ O⁶ O⁷ O⁸ O⁹ O¹⁰ O¹¹ O¹²

The above diagram shows a procession of (O) worlds, one per solar system, and the normal arrival of a decimal planet at number ten (which I have italicized and underlined to make it easier to identify). But look! Something happens when we shuffle the categories together again!

O¹ O² O³ O⁴ O⁵ (X⁶ X⁷) O⁸ O⁹ O¹⁰ O¹¹ O¹²

You'll notice that by shuffling in category XX, both of

which are in the same solar system, the decimal world in the first category (O) is *shifted* by two places! Counting all worlds serially, the first (O) decimal world becomes planet number 12, while planets X¹ X² are serially counted as worlds X⁶ and X⁷! Take a breath. Grasp this concept before moving on.

Before we get into the details of why Urantia ends on a six, and further how this might possibly relate to a non-breather planet “in close proximity”, we can clear up at least one more puzzle. As shown above, we have discovered concerning decimal worlds that both “every tenth planet” and “about every tenth planet” can be factual statements. It is simply a matter of whether one counts *within* a single creature kinship grouping or counts all kinship serials in the aggregate and according to serial life registry.

“606”

Now, on to why our planet, Urantia of Satania, a decimal world, ends on a six instead of a zero. You will recall the “remainder worlds” as being crucial to this story of displacement. In this system of organization, the only way for our world (or any decimal world) to end on a six, or any number other than a multiple of ten, is for the “remainder worlds” of other and separate categories to push us forward six places. For example: if 12 XX planets, in increments of two, fall somewhere in the middle of 100 O planets, world 112 will be a decimal planet in the O category, as well as planet 10 in the XX category (wherever it happens to fall).

It is important to recognize that if the XX worlds reach a multiple of ten, a decimal planet of their own, they then shift any decimal (O) worlds back to zero, so that only remainder worlds (those worlds beyond a multiple of ten) cause displacement in the aggregate of 619 spheres. This displacement takes place among all worlds. ZZZZ, for instance, arriving somewhere in the middle of the procession, displaces all worlds that follow after it, in all categories, and by four spaces. Thus, after these four worlds, all decimal planets in other categories will be seen to end on the number “4”, world 504, 514, 524, etc.

So we've come to the last leg of the hike. If you need to pause to review the journey so far, now would be a good time. There remains one final step to the top. Let's look at the *remainder planets* again:

- O - 510 is a decimal world, and one remainder to displace (by one) any planets that follow it.
- XX - 90 is a decimal planet, having as a sister sphere world number 89 in the same solar system. We will come back to these two planets in a bit because, well, it's a surprise! After 90, there are

two remainder worlds in this category, worlds 91 and 92, grouped together in the same solar system.

YYY - 10 is a decimal planet, and there are *two remainder planets* that follow it. All three are in the same solar system.

ZZZZ - 4 *remainder planets* are found in the last category, all of which are in the same undoubtedly beautiful solar system teaming with life. It will take two more attempts at 4-world solar systems for the Life Carriers to initiate a decimal planet in such a series of worlds.

It no longer takes much explanation to say that, because Urantia ends on a six, it must be displaced by six remainder worlds. In fact, it is displaced by a combination of remainder worlds in various categories. You might have noticed that, numerically, and given this theory of organization, there are only a few possible combinations of remainder worlds to derive a multiple of six. From this, we are left with only two or three possibilities for which group of creature kinship serials we belong to. (We already know that we do not belong to serial **ZZZZ**, since, in our solar system, “*only three planets are at present suited to harbor life.*” [15:6.10] (P. 173) Let’s look at the possibilities in detail.

Two combinations³ that will shift Urantia by six places are:

1. All twelve **YYY** spheres, plus the **ZZZZ** category, all precede us. This combination leaves us falling within the **XX** category⁴. It looks somewhat like this:

$$\begin{array}{c} \text{O}^{498}\text{O}^{499}\underline{\text{O}}^{500} \quad (\text{X}^{89}\underline{\text{X}}^{90} \text{ (Urantia)}) \quad \text{O}^{501}\text{O}^{502}\text{O}^{503}\text{O}^{504}\text{O}^{505}\text{O}^{506} \\ (\text{X}^{91}\underline{\text{X}}^{92}) \quad \text{O}^{507}\text{O}^{508}\text{O}^{509}\text{O}^{510}\text{O}^{511} \end{array}$$

You will notice that all decimal planets above end on a zero when they are counted within their own categories. I will again place these worlds in order, underlining and italicizing decimal worlds, but count them *serially*, according to life registry in total.

$$\begin{array}{c} \text{O}^{602}\text{O}^{603}\underline{\text{O}}^{604}\text{X}^{605}\underline{\text{X}}^{606} \text{ (Urantia)} \\ \text{O}^{607}\text{O}^{608}\text{O}^{609}\text{O}^{610}\text{O}^{611}\text{O}^{612}\underline{\text{X}}^{613}\underline{\text{X}}^{614}\text{O}^{615}\text{O}^{616}\text{O}^{617}\underline{\text{O}}^{618}\text{O}^{619} \end{array}$$

In this combination of worlds above we are left with a twin world, a sister sphere in our solar system. From this vantage point we cannot determine all of the locations of planets that went before us, or after, but we can get an approximate picture of the last 15 worlds in the Satania system. I place **XX** worlds arbitrarily at 613 and 614, but in this combination they could be shifted up or down a bit. Notice that

613 and 614 shift the last decimal planet, **O** world 510, two positions, serially to world 618. This leaves one remainder world, number 511 in the single world solar systems.

2. The other possibility is that the final two **X⁹¹X⁹²** worlds plus the entire **ZZZZ** category precede Urantia. In this case, we must be decimal world ten in the **YYY** group.⁵ Worlds **Y¹¹** and **Y¹²** directly follow Urantia, world **Y¹⁰**, and therefore do not displace us. Of course, in this scenario, there are two other inhabited planets in our solar system.

$$\begin{array}{c} \text{X}^{91}\text{X}^{92}\underline{\text{O}}^{500} \quad (\underline{\text{Y}}^{10} \text{ (Urantia)} \quad \underline{\text{Y}}^{11}\underline{\text{Y}}^{12}) \\ \text{O}^{501}\text{O}^{502}\text{O}^{503}\text{O}^{504}\text{O}^{505}\text{O}^{506}\text{O}^{507}\text{O}^{508}\text{O}^{509}\underline{\text{O}}^{510}\text{O}^{511} \end{array}$$

Again we can see that all decimal planets end on a zero when they are counted within their own categories. But counting them *serially*, decimal sphere numbers are displaced, Urantia landing again in its familiar “place in the universe.”⁶

$$\begin{array}{c} \text{X}^{603}\text{X}^{604}\underline{\text{O}}^{605}\underline{\text{Y}}^{606} \text{ (Urantia)} \quad \underline{\text{Y}}^{607}\underline{\text{Y}}^{608} \\ \text{O}^{609}\text{O}^{610}\text{O}^{611}\text{O}^{612}\text{O}^{613}\text{O}^{614}\text{O}^{615}\text{O}^{616}\text{O}^{617}\underline{\text{O}}^{618}\text{O}^{619} \end{array}$$

In possibility number two, we find ourselves among not one but two siblings in our solar system. And *The Urantia Book* allows for the possibility when it says that “[i]n your solar system *only three planets are at present suited to harbor life.*” [15:6.10] (P. 173) You will note again that the last decimal planet is displaced by two, by a different category of worlds, and again ends as world 618. Again the system ends with one world left over, **O** world 511, as serial world 619. I placed the last two **XX** worlds arbitrarily at positions 603 and 604, only for the sake of showing how they, plus **ZZZZ** somewhere previously, displace Urantia by six. I do not claim to know what their numbers are, though I suspect that successive revelations of God will expand our horizons of the universe around us. I will also point out that, whereas in the first combination world 604 is a decimal planet, in this combination 605, immediately preceding us, is a decimal world. It is ten worlds away (in the **O** category) from world 618 in both possible circumstances.

From the vista we now have, we can see the stars much more clearly. From this stargazing viewpoint, there seem to be *only two* possible answers, two combinations of worlds that displace us by six while maintaining us as a decimal world, with only one decimal planet to follow, and simultaneously obeying all other rules listed above. Urantia, 606 of Satania, decimal world 60 in the aggregate, is either:

1. Classified as belonging to those solar systems having two planets in them, being world 90 of 92,

scientific community that Mercury, like the moon, always faced the same side toward the sun, like the moon does with Earth. Because of better data, we know that to be false today—that its rotation has been slowed down to that point where its day and its year are *nearly* identical, having an oscillatory year/day ratio. The sun's gravitational pull will eventually bring it into a more stable situation like the moon. But the statement can be read in two ways:

Such gravitational influences also contribute to the stabilization of planetary orbits while acting as a brake on the rate of planetary-axial revolution, causing a planet to revolve ever slower until axial revolution ceases, leaving one hemisphere of the planet always turned toward the sun or larger body, as is illustrated by the planet Mercury and by the moon, which always turns the same face toward Urantia. [57:6.2] (P. 657)

Previous to better facts, the quote was able to be read according to our inaccurate science, that it always faced the same side to the sun, just like the moon. But “*as is illustrated by the planet Mercury*” is also an example of, and can be interpreted as, “*acting as a brake on the rate of planetary-axial revolution, causing a planet to revolve ever slower*”. The ambiguity is caused by the lack of a comma after “Mercury,” with the addition of a comma after “moon” which, while neither is necessary, would create more clarity.

I am of the opinion that such statements as this one are psychologically interpreted differently, leaning to one interpretation or the other, depending upon whether the reader encounters the statement before or after the scientific discovery is made. Such a theory is not unfounded, given the tendency of human beings to think from the perspective of their own times. Thus, in an attempt to abide by, while simultaneously circumvent its revelatory mandate, the revelators might purposely have made such a dubious statement.

But we come back to our topic of numbering the stars. Another example of the limitation placed upon the revelators as to how much can be said previous to an important discovery is encountered in the following: “*You would be more than interested in the planetary conduct of this type of mortal because such a race of [nonbreather] beings inhabits a sphere in close proximity to Urantia.*” [49:3.6] (P. 564) This is not a statement of ambiguity, but one of vagueness. I bring it up first to point out that this is likely a sister world, an inhabited planet within our solar system. The numerical juggling we've been doing above has given us the possibility of reinterpreting just what close proximity actually means. It is vague concerning distance, because it is a statement made previous to the discovery of alien life in our solar system. And second, I mention it to introduce

one other statement, one which has an ambiguous quality (exactly like the Moon-Mercury statement) that lends more credence to other inhabited spheres in Monmatia, our solar system. This particular statement is rarely read to indicate life elsewhere in the solar system, but, having discovered the above numerical circumstances, it suddenly came to mind, for me anyway, as having a dual, ambiguous meaning. And that reinterpretation itself gave rise to the above mentioned temporal bias in the interpretation of ambiguity. Let's have a look:

“But as this era opens, Urantia is in every way evolving toward a state favorable for the support of the initial forms of marine life. Slowly but surely physical developments on earth and in adjacent space regions are preparing the stage for the later attempts to establish such life forms as we had decided would be best adapted to the unfolding physical environment—both terrestrial and spatial.” [58:1.5] (P. 664-65) One might commonly read “*adjacent space regions*” as meaning adjacent to Urantia, or just outside our atmosphere, and that conditions in space were ripe for Urantia life. And this would not be amiss since it is clarified later that “*These energy conditions of space are germane to the essential environment of life establishment, but they are not effective in the subsequent modification of the inheritance factors of the germ plasm as are some of the longer rays of radiant energy.*” [58:3.4] (P. 667)

A factor that is misleading in its interpretation is the context in which the statement is placed. The statement previous to it is concerned with “*initial forms of marine life*” which naturally focuses ones attention on the oceans of Urantia.

What is ambiguous about it is the fact that “*earth and adjacent space regions*” is enough to convey that life is being initiated solely on Urantia. That is all that is needed, but for some interesting reason the words “*both terrestrial and spatial*” is added. This statement can refer directly back to “*adjacent space regions*” around Urantia. But it can also be referring to a planned implantation of life “*in close proximity*” to Urantia. Test the statement for yourself, by reading it several times, removing one or the other clause. Also, read it with both clauses, and without both clauses. Then read it with “*both terrestrial and spatial*” as referring once to “*on earth and adjacent space regions*” and once to “*such life forms as we had decided would be best adapted to the unfolding physical environment.*” It was the discovery of the organization of the Satania system as stated above that caused me to later read that statement in its second meaning. And this led me to the conclusion of pre- and post-interpretive ambiguity as a possibility of circumventing revelatory limitations.⁸

So we now find ourselves with a statement that speaks both of regions in space that concern life implantation on Urantia, and also a statement concerning both life implantation on Urantia and elsewhere in our space region. “*Both terrestrial and spatial*” can refer then to “*such life forms*”. As it concerns such a monumental scientific discovery, a limitation was placed on what could be said, which constrained it to cater to the era of pre-discovery of otherworldly life.

I would point out our first ambiguous quote concerning sixty-one decimal worlds vs. sixty-two. In addition, we have the oddly worded “star map” of how many worlds were contained within each solar system, which prevents the significance of universe organization from becoming immediately apparent. This, in combination with the Moon-Mercury ambiguity, the ambiguity of “*adjacent space regions*,” and the initial contradiction of “*one in each ten*” and “*one in about ten*,” caught my eye and led me to this entire theory of Satania’s organization, as well as the possibility of revelatory wording as the cause for such ambiguous statements. There are enough gaps in what is said to prevent instant recognition of this beautiful pattern of the spheres, this “universe organization.”⁹

OPTIONS ARE GOOD

Now, having discussed life implantation in “*adjacent space regions*” in “*close proximity to Urantia*,” as well as numerical-organizational evidence of having a sister nonbreather sphere, we can move on to a fascinating pattern within this organizational vista. The question still remains: Which of the two combinations of worlds do we belong to? Do we have a sister nonbreather world in our solar system, or two worlds, one of which is a nonbreather sphere, the other unknown as to type?

Consider these two sequential and complimentary statements:

Of the electric groupings of mortal life, almost twenty-three per cent belong to class number four, the Urantia type of existence. These types are distributed as follows: number 1, one per cent; number 2, two per cent; number 3, five per cent; number 4, twenty-three per cent; number 5, twenty-seven per cent; number 6, twenty-four per cent; number 7, eight per cent; number 8, five per cent; number 9, three per cent; number 10, two per cent—in whole percentages. [49:2.16] (P. 562-63)

The first sentence gives a figure of “*almost twenty-three per cent*,” to which Urantia belongs. The second statement however, gives us these same figures “*in whole percentages*.” Here we have yet another seemingly contradictory finding,

and within the same paragraph no less! Something is going on here.

With a little bit of thought we can determine that the first percentage is *actual*; it is the current ratio of planets with a class four atmosphere. Every new world that is added to the life registry will again change this actual percentage slightly. The second sentence on the other hand, concerns a projection, a plan, something I have since termed the *Satania Life Template*. It is a projected plan containing all final ratios, relationships, and organizations, as they will be when Satania definitely reaches 1000 worlds, a completed system. The only way for whole percentages to be reached would be to have some final value of proportions. Thus, in the final counting, there will be exactly 23% of 1000 worlds (230 worlds) with a class four electric-reaction in the completed Satania system.

The importance in pointing this out is that, having a template of this sort, the Life Carriers can find suitable worlds, or combinations of worlds, upon which to bestow life. And it shouldn’t be so hard to do if we consider the vast number of worlds and solar systems they have, and will have, from which to choose. In the system of Satania, and as of the year 1934, “*There are thirty-six uninhabited planets nearing the life-endowment stage, and several are now being made ready for the Life Carriers. There are nearly two hundred spheres which are evolving so as to be ready for life implantation within the next few million years.*” [49:0.3] (P. 559) In such a fruitful universe, it is easy to conceive that four inhabitable planets and other combinations could regularly, at least in the later and more stable half of the system, be found in which to prosecute their plans for living beings.

I will remind you that we are still exploring the vista, that question of which combination of worlds we belong to, option one or two. This template for life establishment implies an interesting possibility. If we are to extend these worlds to the finished Satania Life Template, we will discover that there is only one possible combination of worlds that reaches one thousand worlds, organized according to four separate creature kinship serials, as whole percentages. I propose the following for the finished Satania system of 1000 worlds:

1. Creature kinship serial one (O worlds, containing only one inhabited planet per solar system), will consist of 800 worlds. This will yield 80 decimal worlds.
2. Creature kinship group number two (XX worlds, containing two planets of mortal life per solar system), will consist of 150 worlds. This will yield 15 decimal planets.
3. Creature kinship three (consisting of worlds YYY, three planets per solar system), will, in the finished Satania

system, amount to 30 worlds, thus containing 3 experimental spheres.

4. Creature kinship serial four (**ZZZZ**, four inhabited planets per solar system) will consist of 20 worlds. This group of planets will eventually have two decimal worlds.

The system is just slightly half way complete in the aggregate, as well as among the four categories, diminishing slightly among plural-world solar systems. The template at least gives numerical values that approximate the proportions that prevail now in the unfinished system. Kinship serials three and four are numerically weak in that regard, likely because it requires an aged system to regularly produce so many inhabitable worlds in a single solar system.

This numerical formula, though tentative, seems the most likely for the finished Satania system. There could just as likely be a finished product of three **ZZZZ** solar systems instead of five, with the 8 remaining worlds being picked up by various combinations of the other categories, but the reason this particular combination is so appealing however, is that, both in the aggregate, as well as in each category, 10% of all worlds are experimental. So I will hold to this as the primary grouping of worlds in the Satania Life Template.

Now you will notice that in the **XX** category of worlds, having two planets per solar system, there are just 9 decimal worlds out of 92, with an intended total in the finished Satania system as 15. The whole percentage of dual-solar system experimental worlds is one and one half percent. [49:2.7] (P. 561)

Curiously “*In all Satania there are only nine such worlds [of nonbreathers].*” [49:3.4] (P. 563) Is it coincidental that the number of experimental worlds in the **XX** serial is the same as the number of nonbreather worlds in all Satania? And that the projected complete system will have in that specific category, 15 worlds, or 1.5%?

The Urantia Book does not give us a definite percentage for Satania’s intended amount of nonbreather worlds, but it does narrow in on a percentage. I speculate that this, like the ambiguity discussed previously, is an attempt at being vague, so as not to make the surety of this System Template so sealed in stone. It leaves room for speculation and possibilities. We are reminded that “*Such conceptual expansion would hardly be desirable as it would deprive the thinking mortals of the next thousand years of that stimulus to creative speculation which these partially revealed concepts supply. It is best that man not have an overrevelation; it stifles imagination.*” [30:0.2] (P. 330)

Though we have no direct percentage for nonbreathers, we are told that “*Of the Orvonton inhabited worlds this type amounts to less than seven per cent. In Nebadon this*

percentage is less than three. In all Satania there are only nine such worlds.” [49:3.4] (P. 563) A younger section of space naturally “*still abounds in meteoric space bodies; and worlds without a protective friction atmosphere are subject to incessant bombardment by these wanderers.*” [49:3.1] (P. 563) Orvonton being older than Nebadon, it is much more stable, contains less wandering space bodies, and can therefore have higher levels of nonbreathers. Satania, being younger than Nebadon, would likewise contain fewer possibilities for nonbreather worlds, hence a percentage slightly lower than all of Nebadon. And these decreasing percentages do roughly correspond with the age of universes, as well as their stability.

Again, are we one of two, or one of three, inhabited planets in the solar system? It is good to speculate, and the circumstances of where we fall in the scheme of things, and given the information we have, there are simply two possibilities. Nothing is definitely revealed about alien life, excepting that there is life elsewhere orbiting the sun.

Though we cannot be certain, I predict here that every decimal world which occurs in the **XX** category has as a sister sphere a non-breather world: nine decimal spheres each with a nonbreather world sharing its solar orbit. I also predict that the Satania Life Template has as a projected finished plan of 1½ percent nonbreather worlds.

Because of this harmony between matching percentiles, I personally exclude a third world of inhabited life in the solar system.

PROVISION FOR THE FUTURE

“All inhabited worlds are basically grouped for celestial administration into the local systems, and each of these local systems is limited to about one thousand evolutionary worlds. This limitation is by the decree of the Ancients of Days, and it pertains to actual evolutionary planets whereon mortals of survival status are living. Neither worlds finally settled in light and life nor planets in the prehuman stage of life development are reckoned in this group.” [49:0.2] (P. 559) Again we see the word “about” 1000 worlds. They are no doubt taking into account worlds long settled in light and life, as well as life not yet of will dignity.

I suspect that, when the Satania system is completed, a new Life Template will be extended over the current projection of worlds. In that future age, as worlds settle in light and life, the possibility of establishing new forms of life will be permitted. In such a late age, the regions of space will be more settled. They will contain less debris that could harm non-atmospheric worlds. The possibility of increasing the percentage of nonbreather worlds in this future age is likely,

and this is supported by the fact that this percentage is in fact higher in older areas of the universe.

There are several other and substantial facts that cause me to suspect that the Satania Life Template will alter after the achievement of 1000 worlds. We are told concerning planets long settled in light and life that *“all ascenders are destined, before attaining the minor sector, to receive some sort of transient assignment on a planet passing through the earlier stages of evolution.”* [55:3.11] (P. 625) If no new planets are produced, such visitations become impossible.

The production of more nonbreathers in the system will also provide more son- and spirit-fusion candidates. *“Finaliters acquire a marvelous and far-flung experience of transient service in all seven segments of the grand universe, but they do not ordinarily acquire that intimate knowledge of any one universe which even now charac-*

POSSIBILITIES TO EXPLORE

The “Satania Life Template” deals with exacting percentiles, and having such a template allows the Life Carriers to group worlds together based on these percentages. I will point out here, briefly, that several other near- and exact-percentages are given in relation to the types of mortals inhabiting the spheres in those sections entitled “Planetary Physical Types,” “Worlds of the Nonbreathers,” and “The Planetary Series of Mortals.” I find myself every now and then attempting to find corresponding percentages in the above shuffling of **O**, **X**, **Y** and **Z** categories with these three sections, in hopes that it might lead to further understanding of Satania’s organizational structure.

Like the hunch that spawned this study, I have a few hunches remaining regarding the system of Satania. I can

Suppose that at some future date, Urantia and this nonbreather world, working together, we should be given the opportunity to help in the ministry of a new and younger sister sphere.

terizes the Spirit-fused veterans of the Nebadon Corps of Completion.” [40:10.6] (P. 453) Such longtime citizens of the local and superuniverses inevitably create a wisdom essential to the achievement of light and life on those respective levels.

As systems become increasingly established in light and life, the amount of young worlds whereby Adjusters can gain preliminary experience in indwelling mortal minds decreases substantially. With the addition of nonbreather worlds to the Satania Template however, *“Adjusters gain valuable indwelling experience on planets of the loan order.”* [110:7.3] (P. 1212) They can thereby gain experience on planets where more, if not all, candidates are of survival status.

There is a fourth provision for the future. Suppose the third inhabitable world in our solar system is not now inhabited. Suppose that at some future date, Urantia and this nonbreather world, working together, we should be given the opportunity to help in the ministry of a new and younger sister sphere. I believe this is the case, and it is another reason why I believe that only two of three possible worlds are inhabited. The experiential knowledge and training in ministry provided us would be extraordinary!

save these for another article. In the meantime, image #2 shows the completed Satania system. This is the complete system of 1000 worlds, and is a template which the Satania administrators have in mind as a projection. The separate categories are 800 (or 80%) of worlds being solitary inhabited world solar systems, 150 (15%) of worlds are dual solar system worlds, and so forth. The red line indicates the current status of Satania. Notice again that in the two world category, the finished System will have 15 decimal planets (and 15 nonbreather worlds), while within the incomplete system (within the red line), there are just nine decimal worlds and also nine non-breather in *The Urantia Book*, so that this is both the complete and incomplete worlds. I have also included in this chart all other Satania worlds mentioned revealed system.

In an unfinished system, the percentage is not exact. In a finished system, the ratios are exact because they fulfill the patterns of the template. As I said, there are possibilities to explore in the future.

The point is, with this Satania Template, and with the numbers given us, I suspect there are solutions. I suspect this because, in the section Planetary Physical Types, [49:1] (PP. 559-60) I notice the ambiguity and strange wording, right where it needs to be if someone is attempting to cover up, but not hide, something. The possibilities for these combinations is, however, far greater than are the mere three combi-

nations that can cause Urantia to shift by 6.

REVERSE ENGINEERING

What we have done here, this climb to the top of the mountain, is called reverse engineering. Instead of designing a system and breaking it apart into various vague, obscure, and separated quotes, we have taken these various fragmented quotes and utilized them to flesh out some sort of possible picture of the Satania system. *The Urantia Book* mentions a facet here, another facet there, and these few bits and pieces just happen to be enough to grasp, in part, an organized structure. Satania appears then to be a real object. It has definite dimensions, structures and patterns, and we have been given just enough conclusions to discover something of the “variables that punctuate the processional of the evolutionary spheres.” [40:5.15] (P. 664)

It is as if, in describing various other aspects of a reality, that a fleeting glimpse of one aspect of a real structure is portrayed, and that, putting them together again, we can grasp something of what that whole structure might look like. We have reverse engineered Satania from the few images we can grasp from the amazing, albeit highly limited, view from the mountain top. Again, this is a real object being described. Let’s talk about human authorship, and I’ll tell you about somebody inventing this structure, embedding it in a dozen simple yet ambiguous quotes across sections and pages, mentioned only in passing, with only luck that someone might find it.

But why not just tell us outright? Why tell us through various limited facets in fact? And for that matter, why leave just enough clues to tell us at all? Why was I able to derive these conclusions from the information?

To answer the last question first, we must realize that *The Urantia Book* claims to be a revelation designed to enhance our cosmic orientation. In fact, “Man’s terrestrial orientation, his cosmic insight, and his spiritual directionization are all enhanced by a better comprehension of universe realities and their techniques of interassociation, integration, and unification.” [106:0.1] (P. 1162) “The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience.” [2:7.12] (P. 43) Considering that “in more recent times a divisional headquarters of the archangels has been maintained on Urantia,” and “that many ascendant activities of the Brilliant Evening Stars are directed from the capital of a local system, Satania,” [37:3.3] (PP. 408-09) it appears that Urantia, the bestowal world of Christ Michael, is destined to take on more responsibilities of universe affairs. And the revelators speculate

concerning worlds whereon the Sons of God have bestowed themselves, “that on such worlds practically all Adjusters indwelling intelligent men and women of survival capacity belong to the advanced or to the supreme type.” [109:3.6] (P. 1198)

Incredibly, it is only in the era of the Trinity Teacher Sons that “The revelation of truth is now extended to the central universe and to Paradise.” [52:7.3] (P. 598) Yet we, on this unenlightened and backward world still tainted with the consequences of sin and rebellion, are given such revelation of Havona and Paradise. The fact that within the pages of *The Urantia Book*, a numerical formula for understanding the worlds of Satania exists, is significant to our (Urantia’s) future responsibility, “locally known as ‘the world of the cross.’” [20:6.6] (P. 229) It should be noted, present differential “the civilization of Urantia is the joint product of the Urantia mortals and the Urantia midwayers, and this is true despite the present differential between the two levels of culture, a differential which will not be compensated prior to the ages of light and life.” [77:9.8] (P. 866) It seems conclusive that a knowledge of the Satania system allows for a better cosmic orientation, as well as the future possibility of open participation with that system. This knowledge is intended then to begin bridging the differential gap between our world and our system of worlds. *The Urantia Book* is a real attempt at the harmonization of these divergent and differential cultures.

As our world matures, the transfer of experiential sovereignty from top to bottom is certain to occur. We are told that the “mind which can effect a partial abridgment of time and space, by this very act proves itself possessed of the seeds of wisdom which can effectively serve in lieu of the transcended barrier of restraint.” [118:8.8] (P. 1302) We are given some glimpse of Satania’s organization because we are simultaneously given those revelatory statements that foster the morality- and responsibility-restraints that can handle such a liberation of concept.

And this brings us to why the revelators *didn’t* simply tell us directly of this organized structure. Something of it has to do with this knowledge and experiential participation being *earned*. We have to explore, study, and experientially attain these levels of understanding in universe participation. We have not, as yet, discovered life on any other planet in our solar system. By finding this structure, rather than it being stated outright, it is therefore speculative, tentative. It is based on my authority, rather than that of *The Urantia Book*. This to me is brilliant. They couldn’t reveal it. They made it possible to find.

At the time of this publication, mankind is increasing its

efforts at probing the worlds and moons of our solar system, especially of late, Saturn's moons. We have even begun a rapid discovery and advance in finding worlds around other stars.¹⁰ Having discovered these facets of Satania's organization in *The Urantia Book*, this author is simply waiting for that hour of discovery, fully confident that it will sometime come. I have no doubt that there are nonbreathers somewhere in our solar system. I am fairly certain we are world 90 of 92 in the dual solar system category of worlds, and that world 89 is a nonbreather world that shares our sun. Some in the Urantia community have an eye to Ganymede, moon of Jupiter, for our sister sphere, while others are eyeing Callisto. Still others, especially Arthur C. Clarke fans, are holding out for life on Iapetus. Opinions differ. Maybe they are on a moon of Saturn, though I speculate with a bit of irony for a moon of Uranus. Think of it: Urantians and Uranians! Perhaps they live of a world as yet undetected whose gravity well shepherds the asteroids of the Kuiper belt into nice uniform rotation.

One further prospect is the moon of Titan, descendants of the Gods. True, this planet has an atmosphere, but I often wonder whether nonbreathers might exist there. It is not required that such beings breathe the atmosphere, and such an atmosphere would provide protection from the swarms of meteoroids that abound in the solar system. Recent photos show, from the moon's upper atmosphere, numerous chemical lakes at the polar regions. Time will tell. I think Titan is inhabitable, but not inhabited—a third world in waiting for a future age.

As for Abraham's ability to count, if his posterity was destined to be as numerous as the stars, as Melchizedek promised, then perhaps our own posterity is destined to be as wisely organized as is the system of Satania.

Israel Dix lives with his family in Stockholm, Sweden. He is a student at Stockholm University. You may contact him at Israel.dix@gmail.com

End Notes:

¹ A note here about New Gateways to Creative Living, by Hornell Hart, Abingdon Cokesbury Press (1941). According to Matthew Block, News Gateways was used as a source text for Paper III, specifically the section entitled "The Inner Life" (see Block's post # 45080, dated May 23rd, 2003, entitled "606", in the UBRON.org archive). On page 43 is mentioned "606", a laboratory chemical used in the treatment of Syphilis. A google.com search of books and articles on "'six hundred and sixth' experiment" will yield many results for this chemical on the 606th experimental attempt. It is interesting to note that the idea of 606 in connection with an experiment is to be found in a source text of the Jesus papers. It is clear that the idea was derived in some way from these thought patterns, but things deviate from there, as our world is the 60th experiment, not the 606th experiment. We will soon see just how far that deviation extends. Matthew has commented via email that he has not yet found any further sources concerning 606. Perhaps the card

tricks of Harry Houdini as a possible source for such complex combinations of numbers? I am doubtful.

² An anecdote about the night of my realization. It was late in September, 2002, in Budapest, Hungary, as I was headed for the Old Man's Pub with several companions whom I met at the hostel I was staying at. While in conversation with one of them, it suddenly occurred to me that the spheres of Satania were organized as described herein. Upon the realization of these possibilities, my excitement was complimented by fireworks which erupted in another part of town, our location as we walked giving us a grand view of the display. Later at the pub, I scrawled down the various numbers of worlds and combinations on a small note pad. It was a slight deviation from the night's conversation, and so drew attention. Though I insisted what I was writing was boring, they were persistent, and so I told them of a mathematical formula for determining, not alien life in our solar system, but mere... apples and oranges. Upon hearing this they agreed, it was boring, and so I finished jotting down my notes, and went back to the lively conversation.

³ I must say here that the jury is still out. I cannot be sure I have tried all combinations. I am certain there are only three, two of which I discuss here. I am fairly certain I have found all combinations possible and I believe that of the two discussed in this article, one combination is more likely than the other.

⁴ We must belong to the **XX** category in this case, since, if we belonged to the **O** category, we would of course have to be a decimal planet. This would either cause two decimal worlds to follow us (breaking rule #6), or, being world 510, we would not have 13 worlds to follow us (breaking rule #5).

⁵ This is so because, if **Y¹⁰Y¹¹Y¹²** follows Urantia, and since all three worlds are in the same solar system, they would all have to go after Urantia. This creates a number of problems. First, it would leave nine worlds (3x3) in front of us, displacing us by the odd number of nine. Recall that we still have **X⁹¹X⁹²** and **ZZZZ** before Urantia displacing us by six places. Adding these 9 remainder worlds (with three after us) displaces us by 15 (in reality 5) worlds (breaking rule #3). Additionally, we would then have to be the last decimal planet **O**, followed only by one other world, number 511 (breaking rule #5).

⁶ I quote those words above as an aside, the name "Urantia" itself means "Place in the universe" or "Place in the heavens" in Latin. I have Chris Halvorson to thank for this beautiful piece of information.

⁷ It has been noted by not a mere few that *The Urantia Book* is often quite ambiguous in its wording. While I entirely agree with this assessment, I cannot limit this alone to the fact that *The Urantia Book* draws heavily on other works to give basic overviews of various subjects, for the sake of their coordination. I can also not relegate its often vague writing style to sloppy use of source text, as has been suggested by some critics of the book. There are other possibilities. I have noted that several of these ambiguous statements happen to take place in just those places where 1934 science was inaccurate to the reality of the cosmos. Such ambiguity intriguingly yields interpretations applicable to both pre- and post discovery of actual scientific facts. It is the seeming intentional use of ambiguity that causes me to explore the possibility here.

⁸ I must note here the opinion I hold that some ambiguities in *The Urantia Book* are simply ambiguities.

⁹ It should be mentioned here that I only realized *after the fact* that the "star map" quote is stated in the section entitled "universe organization. Once I realized this, I came to understand that the entire system of organization was embedded within the references of over 10 passages across as many papers. I have since found twice as many statements that hinge upon these statements, further supporting this organizational pattern of the Satania system.

¹⁰ When I first wrote this article, that exo-planet exploration hadn't even begun!

PERFECTING, NEUROPLASTICITY AND THE SUPREME ACTUALIZING

By Lawrence Schkade, Arlington, TX

The following was presented at the Lone Star Roundup Conference, Argyle, TX, March 31, 2012

We worship God, first because he is, then, because he is in us, and last, because we are in him. [16:9.10] (P. 196)

Joseph Campbell states in the treatise, *The Power of Myth*, that there are various kinds of myths.¹ Myths can range from fictional to factual in some combination. One type of myth tells of the origins of the world and humankind. This kind of mythical tale captures the essence of complex events and expresses concepts in simplified terms. Many cultures in time from around the world have creation myths. For example, many view the Biblical creation story in Genesis, a Hebrew myth, to be an adaptation of a much earlier Sumerian (ancient Mesopotamian) epic, entitled *Enuma Elish*.² The creation myth told here is factual, for it is based on descriptions in the Urantia Papers.

This tale begins in the eternal past before time. Existential and perfect God, the I AM, had not experienced imperfection. God conceived of imperfect worlds on which intelligent creatures would evolve, be given free will and could choose to participate in a perfecting process, enabling God to self-realize through their experiences.

In coordinate response to the Universal Father's *thought*, the Eternal Son, the *word* of God, gave expression to that thought, and the Infinite Spirit, the *act* of God, took action conjointly. Subsequent to existential Havona and through coordinate actions of agencies of the Trinity, energy was slowed and the creation of the imperfect but evolving time-space material universes, worlds and intelligent creatures proceeded. Spirit-led mortals could choose to strive to become perfected, supported by various material, mindal, and spiritual systems.

Before the foundation of our world the Father thought of each of us as potential partners in his plan of self-realization. "*There is in the mind of God a plan which embraces every creature of all his vast domains...*" [32:5.7] (P. 365) According to plan

the Universal Father, through fragments of himself (Adjusters) in mortal minds, could self-realize from creature experiencing, as they respond to his invitation to become perfected by choosing to do his will and contribute to the actualizing of Experiential God, the Supreme in whom we "*live, move and have our being.*" [105:2.11] (P. 1155)[1:5.16] (P. 29)

The invitation to participate in creature-Creator partnerships presented in this myth is real and open to everyone. The question is: how will we choose to respond? Addressing that question is the focus of this presentation.

BECOME PERFECT

Jesus taught that we should strive to be like God—to become perfect even as the Father in heaven is perfect, although he did not expect us "*to achieve an impossible manifestation of brotherly love.*" [140:5.3] (P. 1573)

Every mortal really craves to be a complete person, to be perfect even as the Father in heaven is perfect, and such attainment is possible because in the last analysis the 'universe is truly fatherly.' [140:4.11] (P. 1573)

Jesus said, "*I declare that you must be reborn. You must start afresh as little children...*" [140:6.2] (P. 1576)

By faith the believer enters the kingdom now. [170:2.18] (P. 1861)

While we may enter as a child, "*the Father requires that you grow up, by grace, to the full stature of spiritual adulthood.*" [193:2.2] (P. 2054)

Our minds must "*be remade,*" a process of "*self-destruction and soul reconstruction.*" [160:5.10] (P. 1782)

Rebirth constitutes entry into the kingdom, but progress in the kingdom, growth toward spiritual maturity, requires a radical change in the manner of thinking, especially the shift toward loving motivation, intentions, decisions, and actions. The Master taught: "*The kingdom of God in this world, the supreme desire to do the will of God, the unselfish love of man which yields the good fruits of improved ethical and moral conduct.*" [170:2.16] (P. 1860) Jesus said, "*The kingdom of heaven is not a matter of meat and drink but rather a life of progressive righteousness and increasing joy in the perfecting service of my Father who is in heaven.*"

For has not my Father said of the children of the world, 'It is my will that they should eventually be perfect, even as I am perfect.'" [137:8.13] (PP. 1536 - 37)

For most, a mind shift from selfish to selfless does not come as a sudden ecstatic event; rather, it is a gradual change process that is often stormy and difficult, involving daily striving. Said Jesus, "...take up your responsibilities and follow me." [140:6.11] (P. 1577) Along the way, sincerity and decision-making are keys to spiritual growth, and these are available to all who seek to change.

SPIRITUAL GROWTH

Like faith, spiritual growth is a divine gift. "Man cannot cause growth, but he can supply favorable conditions" for such progress. "Man's sole contribution to growth is the mobilization of the total powers of his personality—living faith." "Spiritual growth is always unconscious" as is, for example, psychic circle achievement. [100:3.7] (P. 1097)

"The religion of the spirit means effort, struggle, conflict, faith, determination, love, loyalty, and progress. The religion of mind—the theology of authority—requires little or none of these exertions from its formal believers." [155:5.11] (P. 1729) Jesus exemplified "in his life what he taught in his religion: the growth of the spiritual nature by the technique of living progress." [157:6.4] (P. 1749)

Spiritual growth, the path toward unselfishness, changing from a focus on self to selfless, involves a radical change of mind, a paradigm shift, a neuro-physiological brain change. By seeking the transfer of our "seat of identity from the passing material-intellect system to the higher morontia-soul system," we can choose to change our orientation from self toward others and serving them selflessly. [112:5.2-4] (P. 1233)

"Self-mastery is the measure of one's moral nature and the indicator of his spiritual development ... by the new way [believe and rejoice] you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God." [143:2.3-4] (P. 1609)

Experiential growth implies creature-Creator partnership—God and man in association. [116:0.3] (P. 1268)

In the beginning the Father does all, but as the panorama of eternity unfolds... creatures, even men, are to become God's partners in the realization of finality of destiny. And this is true even in the life in the flesh; when man and God enter into partnership, no limitation can be placed upon the future possibilities of such a partnership. [118:5.2] (P. 1299)

ASPECTS OF MIND

Mind is anything that responds to the mind circuit of the Conjoint Actor. "...mind ever intervenes between spirit and matter." [F:VI.1, 7] (P. 9) "The mind is a personal-energy system existing around a divine spirit nucleus." [12:9.6] (P. 142) We have access to the power of mind to change the way we think, which results in new neurological pathways in our brains. The mortal intellect has the ability "to conceive, design and create automatic mechanisms, which demonstrates that the qualities of man's mind are the dominant influence on the planet." Mind always reaches out towards such things as: "formulation of mental systems, attainment of wisdom goals and achievement of spirit levels." [42:12.1-8] (P. 483)

The mind of an individual "is always competent to produce a suitable and serviceable body for the living creature identity." [42.12.2] (P. 483) All energy responds to mind. "Mind is always dominant over matter, and spirit is ever correlated with mind." [65:8.5] (P. 740) In the realm of the Supreme, spirit can dominate energy-matter through mediation of mind. Mind has the "innate ability to form a universe frame in which to think" and fathom conclusions. [115.1.1] (P. 1260) We have the capacity to conceive of higher quality and more loving ways of thinking to replace old selfish and otherwise counterproductive thinking habits. "Man must think in a mortal universe frame, but that does not mean that he cannot envision other and higher frames within which thought can take place." [115.1.2] (P. 1260) Spirit in "volitional personality can strive through mind for the mastery of energy-matter," disclosing "the potential unity of all finite creation." [116:6.4] (P. 1275)

PARADIGM CHANGE

A paradigm is a habit of reasoning. Stated another way, a paradigm is "the box" in the commonly used phrase, "thinking outside the box." A paradigm change is a shift in manner of thinking from inside to outside the box. For example, the transition in cosmology from a Ptolemaic perspective (geocentric, sun around earth) to a Copernican view (heliocentric, earth around sun) required a radical change in manner of thinking. Likewise, the change from the perspective of the "flat earth society" to that of occupants of an orbiting space vehicle, where Urantia is observed as a blue sphere suspended in space, constitutes a paradigm shift.

The history of humans on Urantia involved paradigm changes. "At first life was a struggle for existence." We now live in a second paradigm, achieving a "standard of living." A third paradigm of human existence is coming, a focus on "the quality of thinking." [81:6.28] (P. 910) The advent of

this most recent paradigm is being furthered by the confluence of advances in education and philosophy, digital communication technologies, and the global distribution of *The Urantia Book*.

Today's information society has origins marked by significant technological advances in human communication: the emergence of written language, the invention of the printing press, and the development of the digital computer. These new paradigms facilitated the capture, storage, and transmission of information and knowledge that have, respectively, enabled general literacy, eliminated time and distance from communication, and opened new avenues of creativity.

By far, however, the most important paradigm shift for us personally and spiritually is the radical change from material to morontia mind, from self to selfless. Mortal personality "possesses the power of transferring its seat of identity from the passing material-intellect system to the higher morontia-soul." [112:5.14] (P. 1232-33) In terms of paradigm change, the "transfer of seat of identity" is a shift from selfish 'in the box thinking' to selfless 'out of the box' thinking, outward toward others and serving them. This capacity for free-will choice of identity change is "man's greatest opportunity and his supreme cosmic responsibility." [112:5.14] (P. 1233)

FLEXIBLE BRAINS

For many years it was believed that neural pathways in the brain were fixed during childhood. The concept was that neural "wiring" in the brain began to form at birth. The process continued as children responded to stimuli and experiences, but neurological brain wiring ceased well before adult status.³ The earlier scientific view also held that, by adulthood, some functions of the brain became fixed or "hard-wired" neurologically and confined to specific, localized brain regions.

Recent research in neuroscience reveals a new paradigm: the brain is much more plastic or pliable, subject to influence and capable of change. The new view of the brain's ability to restructure itself after training or practice is termed *neuroplasticity*. Recent research further reveals that, while neural networks do perform specific functions, the circuits have the ability to reorganize themselves.

Current neuroscience research suggests that circuits in adult brains are continually altered by experience. From a teleological perspective, one can wonder: was it by divine design that the evolving brain was guided to develop the ability to change as we experience and God self-realizes? [1:5.13-14] (P. 29.4-5) Humans can modify their brains by directing mind energy. [111:6.5] (P. 1222.4) This ability

makes spiritual habit formation possible, leading to personal growth. Changes in the brain due to experience correspond to the primacy of experience in the Deity plan for the creation of the material universes. "God cannot experientially know what he has never personally experienced," consequently God self-realizes the evolving time-space universe through us via our indwelling Adjusters. [108:0.2] (P. 1185) God experiences with us, for "In all your afflictions, he is afflicted." [1:5.16] (P. 29), Isaiah 63: 9

In the process of brain reorganization, such as from experience, neurons (nerve cells) and neural networks alter their connections and activities in response to sensory stimulation and development. Effectively, this means that when neurons activate or "fire" simultaneously in response to the same stimulus, the neurons become associated and the connections become stronger. In neuroscience the saying goes: "Neurons that fire together wire together." Thus activity is the basis of habit formation. Moreover, this joint function means that brain plasticity allows a neuron to adjust its activity in response to new information, such as in learning and habit formation or modification.

Brain adaptability is especially significant for this presentation. Brain change will result from our consecrated efforts to change our thinking habits from negative to loving and from self to selfless. Plasticity enables the brain to form new neural connections throughout one's lifetime. How we choose to think and the habits that are formed do alter the neural paths in our brains. Importantly, brain plasticity makes it possible to "teach an old dog new tricks," although the rate of learning may slow a bit with age. Significantly, there is no real barrier to learning new habits other than one's resistance to change. Overcoming the inertia of mortal-minded self-satisfaction with existing thought habits can be a daunting task, but it is doable with God's help.

The bottom line for us, as followers of Jesus' teachings and as truth seekers, is that we are never too old to work on replacing old acquired nonproductive thinking habits with new love-centered spiritual thinking habits. It is never too late to make progress toward becoming perfected, even as the Father in heaven is perfect.

HABIT CHANGE

Humans have long been aware of a major effect of brain plasticity, that of habits. For example, in about 300 BCE Aristotle is quoted to have said: "We are what we repeatedly do. Excellence, then, is not an act, but a habit."⁴ Applying this insight to ourselves, should we not, as spiritual children of the Father, strive to become excellent, i.e., more perfected, in doing his will by seeking to develop spiritual habits of

thinking that lead to spiritual growth?

In science, a habit is defined as: a behavior pattern acquired by frequent repetition or physiologic exposure that presents itself regularly or with increased ease of performance and has become nearly or completely involuntary. A habit is an acquired quality, a trait that is chosen. Some “mindless” habits are especially difficult to change, requiring considerable time, assistance, persistence, and repetition to modify. New Year’s resolutions are attempts to make new habits to replace old ones. But these efforts often fail because insufficient time and effort is devoted to the change. Some habits, like smoking, having prejudicial thoughts, or thinking of self first, are not easy to change.

Some individuals who are in denial about having bad thinking habits may be prone to say, “I can’t help myself; it’s just how I am.” And if so, that’s how they will continue to be. However, *“If your own mind does not serve you well, you can exchange it for the mind of Jesus of Nazareth, who always serves you well.”* [48:6.15] (P. 553) Changing undesirable habits requires a sincere desire to grow. *“...you must come to that place of spiritual advantage where you have really and truly developed an actual interest in, and love for, those higher and more idealistic forms of conduct which your mind is desirous of substituting for those lower and less idealistic habits of behavior that you recognize as temptation.”* [156:5.5] (P. 1739)

Spiritual growth involves thinking habits that are progressively more spiritual and less oriented toward temporal items such as material things or the mortal self. Religious habits of thinking and acting contribute to spiritual growth. *“Mind can profit from experience, can learn from reactive habits of behavior in response to repetition of stimuli.”* [65:6.8] (P. 738) *“One can develop religious predispositions toward favorable reaction to spiritual stimuli, a sort of conditioned spiritual reflex.”* Such habits help to *“develop religious predispositions toward favorable reaction to spiritual stimuli, a sort of conditioned spiritual reflex. Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one’s spiritual life with one’s fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God.”* [100:1.8] (P. 1095)

To change a thought sequence, use the following steps. First, become aware that a habit is undesirable. Prayerful meditation will help to identify negative thinking habits and to gain the strength of spiritual stimulus to change. Second, have sufficient strength of desire to change and create an alternate idea as a substitute idea to replace the undesirable

thought.⁵ For example, say within, “think love, not self,” to replace a selfish thought habit. In another instance, when the thought of criticizing someone occurs, interrupt the thought by saying, “stop” within your mind and say the positive alternative thought, “I will pray for her/him.” [91:5.3] (P. 998.6) *“New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns.”* [100:4;1] (P. 1097)

In yet another case, should a loved one become ill, rather than worrying and “awfulizing,” imagining hypothetical (“what if”) negative outcomes, say, “stop” within to interrupt the thought. Then, pray for the alternative, which is for courage, strength, and peace for the loved one to deal with the challenge. Third, in each case, having replaced a negative thought with a positive alternative, enjoy the reward of feelings of joy and peace that come from growing spiritually, as we actually do the Father’s will and make progress toward becoming more perfected.

Changing a thinking habit requires devoted effort. Frequent repetition, spiritual decision-making, and worshipful meditation (contact of mind with spirit) are necessary for spiritual habit formation. Such repetition crystallizes *“into habits, strength-giving and worshipful habits.”* [160:3.2-3] (P. 1777) Learning persistence and patience are necessary to acquire spiritual thinking habits.

Jesus fully understood how men prepare themselves ... He subjected his chosen messengers to repeated rehearsals in disappointment and provided them with frequent and testing opportunities for choosing between the right and the wrong way of meeting spiritual trials. He knew he could depend on his followers, when they met the final test, to make their vital decisions in accordance with prior and habitual mental attitudes and spirit reactions. [153:1.3] (P. 1708)

The keys of the kingdom of heaven are: sincerity, more sincerity, and more sincerity. All men have these keys. Men use them—advance in spirit status—by decisions, by more decisions, and by more decisions. The highest moral choice is to ... choose to do the will of God. [39:4.14] (P. 475)

THE SUPREME ACTUALIZING

With God the Father, sonship is the great relationship. With God the Supreme, achievement is the prerequisite to status—one must do something as well as be something. [115:0.1] (P.1260)

Experiential growth implies creature-Creator partnership—God and man in association. Growth is the earmark of experiential Deity. [116:0.3] (P. 1268)

The Supreme is God-in-time; his is the secret of creature growth in time. [117:2.1] (P. 1280)

From the finite standpoint, we actually live, move, and have our being within the immanence of the Supreme. [117:3.12] (P. 1283)

We are surely loved by God. But we are also needed. "God is truly omnipotent, but he is not omnificent—he does not personally do all that is done." [118:6.1] (P. 1299) "God and men need each other. They are mutually necessary to the full and final attainment of eternal personality experience in the divine destiny of universe finality." (195:10.3] (P. 2084)

Experiencing, making decisions, and taking action in time-space is our task. "When man decides, and when he consummates this decision in action, man experiences, and the meanings and the meanings and the values of this experience are forever a part of his eternal character on all levels, from the finite to the final." [117:5.13] (P. 1287)

Through us mortals, the Supreme actualizes, becoming "real by one more degree" when an ascending mortal attunes to Adjuster leading and "the divinity of Supremacy advances one more step toward cosmic realization." [117:0.3] (P. 1278)

Always will actuals be opening up new avenues of the realization of hitherto impossible potentials—every human decision opens up a new capacity for human growth. [115:3.16] (P. 1263)

Mankind does not ascend effortlessly in the universe, neither does the Supreme evolve without purposeful and intelligent action. Creatures do not attain perfection by mere passivity... [117:4.7] (P. 1284)

To the extent that we do the will of God in whatever universe station we have our existence, in that measure the almighty potential of the Supreme becomes one step more actual ... And God the Supreme is becoming the highest finite manifestation of the total will of God. [117:0.1] (P. 1278)

The evolution of Adjuster progress in the spiritualizing and eternalizing of a human personality is directly productive of an enlargement of the sovereignty of the Supreme. Such achievements in human evolution are at the same time achievements in the evolutionary actualization of the Supreme...the evolution of the Supreme can never be fully attained independent of the completed evolution of all creatures. [117:4.9] (P. 1284)

In sum, we are in a win-win situation. By doing God's will we achieve; that's a WIN, and the Supreme actualizes, which is also a WIN! It is a WIN-WIN situation. Clearly, striving to do the Father's will is 'the only game in town.' All else is selfishness and illusion. We prepare ourselves to

participate in this 'divine game' by acquiring spiritual habits of thinking, developing skills for recognizing opportunities to serve others, and being proactive to actualize those potentials.

DESTINY

"You mortals now living on Urantia who may aspire to Paradise attainment and finaliter status should understand that such a destiny is only realizable because you are in and of the Supreme, hence are participants in the cycle of the growth of the Supreme." [117:2.5] (P. 1280) Thus, our destiny has begun. Decisions and actions that we take today determine our destiny. Concerning progress in acquiring spiritual thinking habits along the way, please remember: "The important thing is not the rapidity of your progress but rather its certainty. Your actual achievement is not so important as the fact that the direction of your progress is Godward. What you are becoming day by day is of infinitely more importance than what you are today." [147:5.7] (P. 1653)

What an adventure! What a romance! A gigantic creation to be administered by the children of the Supreme, these personalized and humanized Adjusters, these Adjusterized and eternalized mortals, these mysterious combinations and eternal associations of the highest known manifestation of the essence of the First Source and Center and the lowest form of intelligent life capable of comprehending and attaining the Universal Father. [112:7.18] (P. 1239)

The goal of eternity is ahead! The adventure of divinity attainment lies before you! The race for perfection is on! whosoever will may enter, and certain victory will crown the efforts of every human being who will run the race of faith and trust, depending every step of the way on the leading of the indwelling Adjuster and on the guidance of that good spirit of the Universe Son, which so freely has been poured out upon all flesh. [32:5.8] (P. 365)

Lawrence Schkade has been a student of The Urantia Book since 1980. He has hosted a study group in his home since 1983 and has given topic presentations at Urantia readers conferences, symposia, and meetings.

End Notes:

¹ Joseph Campbell and Bill Moyers, *The Power of Myth*. Doubleday, 1988

² <http://www.ancienttexts.org/library/msopotamian/enuma.html>

³ <http://www.time.com/time/magazine/article/0,9171,1580438,00.html>

⁴ <http://www.refocuser.com/2009/05/neuroplasticity-your-brains-amazing-ability-to-form-new-habits>

⁵ Charles Duhigg, *The Power of Habit*, Random House, 2012, p. 276

RACE AND *THE URANTIA BOOK*

By Earlene Green, Chevy Chase, MD

Editor's note: The following has been updated from a previous essay by the author.

1979

I was recently reminded of the difficult time I passed through when I reached sections in *The Urantia Book* which dealt with the races. I had loaned a copy of the book to a girlfriend. After a week or two, she called me to say that whoever wrote Paper 64 was prejudiced. Those were my exact sentiments upon my initial reading.

I also recalled the fact that only seven black adults attended the conference in Wisconsin the summer of 1978. The combination of these two events has led me to feel that if more black people are to benefit from the teachings of *The Urantia Book*, perhaps they will have to be gingerly guided over certain portions as I was.

To obtain an objective view on the relationship of black people to *The Urantia Book*, I have read and re-read Papers 51, 52, and 64 many times. This is in addition to having completed one reading of the entire book and being three-fourths of the way through on a second reading. Focused attention on one particular subject such as race, without full knowledge of how and why it fits into the whole, may have a tendency to reduce ordinary reasoning to an emotional exercise in futility. During my first reading of the book, I placed X marks opposite several paragraphs to indicate my displeasure. Now, however, after a period of careful attention, I feel that my original interpretation lacked reasoning. It is my hope that the statements I make here will ease the passage across these papers for those serious readers who would initially find them offensive.

I would venture to proffer that there are few blacks in America today who have not experienced racial discrimination. Hence, the overly sensitive response to certain words and phrases such as misfit, backward, you people, degenerate, boy, inferior, etc. In Parts II and III of *The Urantia Book*, some of these words occur repeatedly. Consequently, emotions gradually displace concentrated reading and objectivity takes a vacation. At such moments of frustration, one can feel that even God is not on his side, and a deep sense of helplessness follows.

How can this lack of objectivity be overcome? "*The true perspective of any reality problem...can be had only by the*

full and unprejudiced study and correlation of three phases of universe reality: origin, history, and destiny...The study of causation is the perusal of history. But the knowledge of how a being becomes does not necessarily provide an intelligent understanding of the present status and true character of such a being." [19:1.6 & 10] (P. 215) (Emphasis added)

For an individual to gain an understanding of *The Urantia Book* and of his relationship to the environment he lives in as well as to the universe it would be helpful to seriously consider:

1. Completion of the book as a basis of understanding
2. God's purpose for six evolutionary races of color
3. The time factor regarding the six evolutionary races
4. The defaults of the Planetary Prince and Adam and Eve
5. An understanding of the Supreme Being and our relationship to him.

We are twentieth-century beings who are intelligent, curious, well-rounded, and spiritually motivated enough to be interested in the contents of *The Urantia Book*. Personal emotions are a waste of energy when we are considering what our racial status on earth was nearly one-half million years ago—the time period referred to in Paper 64. This was about the time of the arrival of the Planetary Prince and long before the arrival of Adam and Eve. Equality, as we perceive it today, did not exist among early evolutionary people. At that time, a great majority of the people did not have Thought Adjusters, that individual spark from God which makes us all spiritually equal.

Papers 51, 52, and 64 discuss the progress of the six, or sometimes three, evolutionary races of color which are found on an average evolutionary world; and from this information we can measure our own progress. Harmonization of the Urantia races has slowly proceeded, but not through the prescribed technique. The book further states that our planet "...is a full dispensation and more behind the average planetary schedule." [52:3.6] (P. 593) And further, *The Urantia Book* states that on a normal inhabited world the races are practically blended by the end of the Adamic dispensation.

Remember, the period of time referred to in Paper 64 is after the arrival of the Planetary Prince and long before the arrival of Adam and Eve. The shortest paragraph of

Paper 64 is the most troublesome “*Notwithstanding their backwardness, these indigo peoples have exactly the same standing before the celestial powers as any other earthly race.*” [64:6.27] (P. 725) It is my personal opinion that this paragraph is quite unnecessary, but the real fault is one of tense. This statement might appropriately refer to that time long ago, yet it is written as though its application is always current; as it could have been read then, can be read now, and will continue to be read fifty to one hundred years from now when the status of the black man will no doubt be a record of continuous advancement. “*However wise it may be to glean wisdom from the past, it is folly to regard the past as the exclusive source of truth...*” [79:8.8] (P. 888)

Again, it should be borne in mind when reading the sentences that contain some of those “touchy words” that cause social reflex flinching, that unfit and inferior strains are found in all races of people just as higher strains are found in all races. These differences sometimes manifest themselves within the same family “*...all human beings are not born equal.*” [69:3.8] (P. 774) Some are superior at one thing and perform at unacceptable levels at other things.

Mankind is now divided into approximately three classes: the Caucasoid, Mongoloid, and the Negroid, the first two groups containing some secondary Sangik mixture. Mankind is further intellectually divided into three classes: the subnormal minded; the average, normal type of human mind; and the supernormal mind. (P. 1241) We must think of ourselves as one part of a whole people we are to become. “*There are no pure races in the world today.*” [82:6.1] (P. 919)

There are only two races representative of early evolutionary people of color—the yellow man and the black man—and they are admixed with extinct colored peoples. Even our modern white race contains much less than one-eighth to one-sixth percentage of the blood of Adam which characterized the Mesopotamian Andites over eight thousand years ago. [78:4.1] (P. 871) Paper 80 could be just as disturbing to blacks in that it is stated in more than one place that whites absorbed a considerable amount of secondary Sangik blood through the Saharans who were the superior group of the indigo race. Indeed, the white race has been blended too much to be classified as Nordic, Alpine, or Mediterranean.

The Urantia Book states that “*Race mixture is always advantageous in that it favors versatility of culture and makes for a progressive civilization...*” [79:2.7] (P. 880) The book further states, among other things, that “*Race mixtures of the average or superior strata of various peoples greatly increase creative potential, as is shown in the present popu-*

lation of the United States of North America...The chief troubles of ‘half-breeds’ are due to social prejudices...” and “*Mixtures of the white and black races are not so desirable in their immediate results...*” [82:6.9] (P. 920)

“Immediate results” in North and South America, as well as on the nearby Carribbean islands, were during the height of slavery. Lerone Bennett, Jr. in *Before the Mayflower* wrote that most black slaves came from an area bordering a 3,000 mile stretch on the west coast of Africa.¹ They were a bewildering mixture of various stocks. Centuries of contact and interbreeding had already produced different types. Some of the West Africans were short and broad nosed. Some were tall with straight hair and aquiline noses. They were of all colors—chocolate, asphalt, café au lait, persimmon, and cream.

I am of the opinion that today in the United States of America over half the black population is of mixed ancestry, long since past the stage of hybridization which was an immediate result referred to above. This is not where the harm lies. *The Urantia Book* says that “*...the real jeopardy of the human species is to be found in the unrestrained multiplication of inferior and degenerate strains of the various civilized peoples rather than in any supposed danger of their racial interbreeding.*” [82:6.11] (P. 921)

It is no longer relevant that the earlier evolutionary races were somewhat superior than the latter, that the red man was endowed with a higher intellectual ability north of the Rio Grande—he is all but extinct. (Shades of an inverted parable: *The Talents and the Servants.*) And about eighty percent of the Chinese population consists of peasants because of China’s underdeveloped agrarian economy. At this period of time on *Urantia*, intellectual ability seems to be relative to one’s environment.

As a result of slavery and wars, the modern-day black man’s presence and influence is now firmly rooted in four continents. Here in America, numerous blacks live around, nearby, and with whites and other ethnic groups. Through the mechanism of slavery, the black man developed a unique insight into the psyche of the white man which contributed greatly to his ability to survive. In general, the white man has not availed himself of opportunities to know the black man in a similar manner. Only lately have some whites made overt overtures to blacks, often being rebuffed in so doing. The cause and solution to this problem, however, is not the subject of this narrative.

Students of *The Urantia Book* have learned that there exists a unique opportunity to reconcile some of the existing social problems during this phase of life, thereby greatly enhancing the prospects for advancement on the mansion

worlds where we will be“ “...mingling with diverse groups of personalities, orders very different from one's own fellows.” [46:5.22] (P. 526)

The one great truth Jesus taught was the fatherhood of God and the brotherhood of man. It is personally debilitating and ungodly for any one of us to rebuff another who is earnestly seeking growth. Each of us must willingly serve our fellow man to fulfill our duty to God the Supreme. Some of us, as individuals or as a group, have difficult tasks to perform, on the whole, and from our limited perspective it might seem quite unfair. But remember, our attainments are the result of individual effort and actual living. Finally, it is the task of each of us to let our light so shine before men that they may see our good works and be led to glorify the Father who is in heaven.

1990

Eleven years later the question is: Is the divine plan for the races, as described in *The Urantia Book* proceeding apace? I will have to say not necessarily. Let's look at the big picture.

Diverse people are again longing for nationalism; pro- and anti-abortion issues in the United States mask the main issue of purging the races of the antisocial and degenerate individuals. So many people have found that the issues confronting them today are too much to deal with so they have “copped out” on drugs. A lot of self-purging and group-purging is going on. There is no hurry for a racial commission to undertake the “weeding out” task. A great number of people are committing suicide in various forms. A new underclass of people consistently eliminate each other with guns because of drugs and the profit drugs bring. Ethical leadership is at an all-time low. I can't recall in my lifetime when such leadership was at an all-time high. All of these factors have a bearing on our evolutionary progress on this planet. “*Evolution is the rule of human development.*” [49:1.4] (P. 560)

I consider Washington D.C. to be one of the major crossroads of Urantia. Plant yourself in a good spot in this area and you can watch the world go to and fro. Here in the United States I have observed a marked increase in interracial cohabitation and marriage. I have observed the larger category to be among black men and white women followed by white men and Oriental women, then white men and black or Hispanic women. Of course there are additional racial mixtures, but I speak mainly of those who cause your head to turn as they pass by.

Since my first writing I have visited Brazil and was told that eighty percent of its citizens were racially blended. I have been to China and saw some Chinese who were more

red, so-called, than so-called yellow. How to get this nation to emerge from hegemony is a task worthy for the Angels of Nation Life.

And it is good that people from some eastern European countries where everyone is beginning to look like brother and sister have the urge to migrate and hopefully will mix and marry outside their own group.

The 2000-year birthday of Jesus on Urantia is said to be in 1994 which we hope will inaugurate a new dispensation for Urantia. What type of people will carry us into this new era? Of necessity they must be the biologically fit and the intellectually competent and those who possess the capacity for spiritual receptivity.

We in the United States are just a small part of that global struggle wherein man is constantly searching for his identity and place in this world. “*When men search for God, they are searching for everything. When they find God, they have found everything.*” [117:6.9] (P. 1289) May our continuing search enhance our daily lives with new understanding and increased love for our fellow men.

One parting thought: When Ganid asked Jesus what he thought about India's caste system, Jesus replied: “*Though human beings differ in many ways the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not.*” [133:0.3] (P. 1468)

Earlene Green completed her first reading of The Urantia Book on May 17, 1979. Eight more times she read it on her own and with her reading group—“Those Without Name or Number.” Her mentors were Troy Bishop and Neal Waldrop. In April 1979 she wrote the paper “Race and The Urantia Book”, followed by the addendum in 1990. The paper was well received and widely distributed throughout the Urantia movement. She has hosted a number of workshops at various International Conferences over the years, and was a plenary speaker for IC96.

End Note:

¹. Lerone Bennett, Jr., *Before the Mayflower: A History of Black America*, Penguin Non-Classics, 1993 (first published 1984)

***“Love is the desire
to do good to others.”***

[56:10.21] (P. 648)

RELIGION OF EXPERIENCE VS. RELIGION OF AUTHORITY

By Richard S. Omura, Los Angeles, CA

In the “Discourse on Religion” Joshua ben Joseph (Jesus) talks to his apostles on the religion of authority versus the religion of spiritual experience. He names the traditional faiths as religions of authority, based on intellectual assent.

At Jerusalem the religious leaders have formulated the various doctrines of their traditional teachers and the prophets of other days into an established system of intellectual beliefs, a religion of authority. The appeal of all such religions is largely to the mind.

He continues by talking about the religion of experience:

And now are we about to enter upon a deadly conflict with such a religion since we will so shortly begin the bold proclamation of a new religion—a religion which is not a religion in the present-day meaning of that word, a religion that makes its chief appeal to the divine spirit of my Father which resides in the mind of man; a religion which shall derive its authority from the fruits of its acceptance that will so certainly appear in the personal experience of all who really and truly become believers in the truths of this higher spiritual communion. [155:5.12] (PP. 1729–30)

The above was given to us about two thousand years ago. Have we learned from this teaching?

It is my observation that many have not. I have been to many study groups, conferences, and other *Urantia Book* gatherings and I am dismayed that *The Urantia Book* is being turned into another religion of authority. In study groups, many readers take the text of the book as if it were scripture, and give it intellectual assent before getting the spiritual experience to truly understand it. Heated arguments in which the readers vociferously debate text of relatively little spiritual value are a good example. They are much like the theologians in the medieval days that used to argue about how many angels could fit on the head of a pin. The behavior pattern and baggage from being in traditional religions of authority are often carried over as they replace their scripture with *The Urantia Book*.

Religions of authority do not have to be old or traditional. A relatively new work such as *The Urantia Book* can be the foundation of a religion of authority just as much as any traditional scripture. And because humans have a propensity for taking the easy way out, it seems we are allowing this to happen.

Until the human race progresses to the level of a higher

and more general recognition of the realities of spiritual experience, large numbers of men and women will continue to show a personal preference for those religions of authority which require only intellectual assent, in contrast to the religion of the spirit, which entails active participation of mind and soul in the faith adventure of grappling with the rigorous realities of progressive human experience. [155:5.8] (P. 1729)

While there are many *Urantia Book* readers who do not take the book as a religion of authority, there seem to be many more who do. I have talked with many, some even long-time readers, who claim that their religion is *The Urantia Book*. If this trend is not curtailed, the book will end up as another religion of authority, as Jesus’ teachings have become in the guise of Christianity.

The Urantia Book, as well as Jesus, talks of true religion as being a personal relationship with God, a living spiritual experience, rather than something written about in text.

True religion is an insight into reality, the faith-child of the moral consciousness, and not a mere intellectual assent to any body of dogmatic doctrines. True religion consists in the experience that ‘the Spirit itself bears witness with our spirit that we are the children of God.’ Religion consists not in theologic propositions but in spiritual insight and the sublimity of the soul’s trust. [101:2.11] (P. 1107) {Bold print is mine.}

When we have such a true relationship with the Father, this becomes a new religion that is on a level far and above the religions of authority such as Christianity, Islam, Buddhism, or any of the major denominations in the world today. As Jesus said, “*a new religion—a religion which is not a religion in the present-day meaning of that word, a religion that makes its chief appeal to the divine spirit of my Father which resides in the mind of man.*” [155:5.12] (P. 1730) This still holds true even after all these years. It was new back then, and it still is, because humans have not taken heed; the world has not embraced this new religion.

This is a very important point. This new religion is the point of *The Urantia Book*. But the revelators do not advise us to start a new Urantian denomination. Rather, the new religion has no name, no scripture, and no organization apart from the family of God. It is a real and personal relationship with God that transcends denominations. And just as we don’t have an institutional name for our personal relation-

ship with our own biologic father, we don't need a name for our relationship with God. It is a reality. It simply is.

Putting a label on it detracts from its transcendent reality.

The Urantia Book is not a religious denomination. *The Urantia Book* is the name of a book. Urantia is the name of our planet, Earth. Urantians are the inhabitants of Urantia. Let's keep it that way.

THE BOOK AND CHRISTIANITY

There has been talk by those with a strong foundation in Christianity to piggyback the teachings of *The Urantia Book* into existing Christian denominations, and to use their infrastructure to further the teachings of the Fifth Epochal Revelation. This would be a backward step, a devolution of not only the teachings in the book, but also of Jesus' teachings. (not to mention that it would be a step in the direction of making the Urantia movement another Christian sect). The religion of spiritual experience that *The Urantia Book* espouses transcends existing religions to such a large degree that asking traditional religions of authority to help disseminate *The Urantia Book* teachings would be like asking a primitive witch doctor to assist in modern brain surgery. Scary thought.

DISSEMINATING PERSONAL EXPERIENCE

There is an ongoing effort to disseminate *The Urantia Book*. Much of this is geared toward selling or giving away the book. Do these efforts lead toward propagating another religion of authority or one of personal spiritual experience? How much effort is aimed at disseminating the religion of personal spiritual experience, which the book recommends?

When we go about our efforts to disseminate the book, let us be mindful that we are not spreading another religion of authority but rather one of experience. Let us spread the word that true religion can be had without books, scripture, institutions, and ecclesiastical authority, that we have the inner power to personally commune with the Creator of the Universe. And let us be able to affirm this to others based on our own experiences, rather than on something we read.

To disseminate the religion of experience is much harder than distributing text. Joshua ben Joseph: "*Are you fearful, soft, and ease-seeking? Are you afraid to trust your future in the hands of the God of truth, whose sons you are? Are you distrustful of the Father, whose children you are? Will you go back to the easy path of the certainty and intellectual settledness of the religion of traditional authority, or will you gird yourselves to go forward with me into that uncertain and troublous future of proclaiming the new*

truths of the religion of the spirit, the kingdom of heaven in the hearts of men?" [155:5.13] (P. 1730)

The Urantia Book is not the unadulterated and infallible word of God that many take it to be. There are many spiritual truths in it, but we must confirm them with our own spiritual experiences. And it is these personal experiences with God that constitute true religion, not the text of a book. Any effort to disseminate this new religion, the religion of spiritual experience, should be by our personal interaction with the souls of others—through personal service and ministry rather than by merely handing out books, which could lead to a religion of authority. There are many religionists in the world who are disseminating this new religion of experience, all without the benefit of the big blue book; can *Urantia Book* readers do any less? We must be careful in not turning *The Urantia Book* into another religion of authority, as it seems to be slowly becoming.

Joshua ben Joseph: "*I admonish you to give up the practice of always quoting **the prophets of old** and praising the heroes of Israel, and instead aspire to become living prophets of the Most High and spiritual heroes of the coming kingdom. To honor the God-knowing leaders of the past may indeed be worth while, but why, in so doing, should you sacrifice the supreme experience of human existence: finding God for yourselves and knowing him in your own souls?*" [155:6.7] (PP. 1731–32) (Bold prints are mine.)

The above paragraph can be made current by replacing "prophets of old" with "*The Urantia Book*," and "Israel" with "Urantia." However, in heeding this advice, I realized that I, myself, used quotes from the book. I hesitated to do so at first, thinking I should write this essay entirely using my own words; but as the current atmosphere in the Urantia movement is toward heeding the authority of the book, I included the quotes. Having said that, please make note that the content of this essay is based on my own personal experiences with God, affirmed and confirmed by *The Urantia Book*, and other secondary sources of information. The time will come when words of truth based solely on personal spiritual experience will be heeded as much or more than the words of religious authority. Until that time, insights gleaned from personal experience may have to be supported by works of authority, but not supplanted, for we should take care that the words of authority not be the sole basis for our religious convictions.

However, the reality is that many will take *The Urantia Book* as scripture, as a religion of authority. Maybe that cannot be helped, but those of us who know better should try to point the way so that more people will have a spiritual experience personally with God.

Joshua: "Now, mistake not, my Father will ever respond to the faintest flicker of faith. He takes note of the physical and superstitious emotions of the primitive man. And with those honest but fearful souls whose faith is so weak that it amounts to little more than an intellectual conformity to a passive attitude of assent to religions of authority, the Father is ever alert to honor and foster even all such feeble attempts to reach out for him. But you who have been called out of darkness into the light are expected to believe with a whole heart; your faith shall dominate the combined attitudes of body, mind, and spirit." [155:6.17] (P. 1733)

Richard Omura has studied *The Urantia Book* for over thirty years. He has served as President of the Los Angeles society and as a General Councilor of the Fellowship. His latest work, *The Whole Universe Book*, is now available from Amazon or from the book's website at: www.TheWholeUniverseBook.com.

THE FORGOTTEN URANTIAN: DR. LENA CELESTIA (KELLOGG) SADLER

By Larry Mullins

Lena C. Sadler, 1875 - 1939, was a physician, surgeon, obstetrician, lecturer and author, and a healer in women's health issues. Before studying medicine, she was a public school teacher and afterwards a trained nurse. For twenty years Lena and her husband, William Sadler, worked in rescue mission work for the Seventh-day Adventist Missions in Chicago and San Francisco. Lena concentrated on ministering to women detained in the Chicago jails.

Later in life Lena became a leading activist who lectured and diligently worked toward recognizing the contributions of women as professionals in the medical and scientific fields. She was an associate professor of Physiologic Therapeutics in the Post Graduate Medical School of Chicago, an associate director of the Chicago Institute of Physiologic Therapeutics, a fellow of the American Medical Association, and a specialist in diseases of women and children.

Most Urantians know "Dr. Lena" only as the wife of Dr. William Sadler. But she was much more than that. Dr. Lena was a protagonist at virtually every critical turning point in the revelatory process. Many Urantian historians believe she was a destiny reservist who, generally behind the scenes, inspired, drove, and motivated her husband and the other humans involved in receiving the revelation. We are told in the *Urantia Papers* that "...reservists of destiny have seldom been emblazoned on the pages of human history" on our planet. [114:5.6] (P. 1258) And so it was with Dr. Lena Sadler.

Dr. Lena died in 1939 after a long and courageous battle with breast cancer. The process of receiving the *Urantia Papers* was nearly completed. For about three decades she had quietly helped propel the process.

Even avid detractors and critics of Dr. William Sadler acknowledge his wife's noble character and spiritual fragrance. Some make the bizarre assertion that William Sadler, a successful and renowned medical doctor and psychiatrist, wrote the *Urantia Papers*. They offer no plausible motive. Surely Lena Sadler, also a successful and esteemed medical doctor, would never collaborate in, or even sanction, an elaborate and senseless charade.

Lena Sadler was a great Urantian. Her significance, like that of many extraordinary women, has never been adequately acknowledged. For the first forty-five years of her life she could not vote because women had not yet been granted suffrage. She achieved her education and became a medical doctor when it was almost unheard of for females. Dr. Lena served humanity in the shadow of her famous husband, and when he doubted and faltered, she remained steadfast. Perhaps of all the *Urantia* pioneers, we owe Dr. Lena Sadler the most profound debt of gratitude.



COSMOLOGY IN LIGHT OF *THE URANTIA BOOK*

By Philip Calabrese, San Diego, CA

According to *The Urantia Book*¹ many of our basic contemporary scientific concepts are greatly in need of revision or completely new foundations.² The Big Bang (BB) Theory, the so-called Standard Interpretation of Quantum Mechanics, and also Einstein's Relativity Theory, all need revision or overthrow.

*It is indeed difficult to find suitable words in the English language whereby to designate and wherewith to describe the various levels of force and energy—physical, mindal, or spiritual. These narratives cannot altogether follow your accepted definitions of force, energy, and power. There is such paucity of language that we must use these terms in multiple meanings. In this paper, for example, the word energy is used to denote all phases and forms of phenomenal motion, action, and potential, while force is applied to the pregravity, and power to the postgravity, stages of energy.*³ [42:2.1] (Page 469)

DEFICIENCIES IN CONTEMPORARY HUMAN COSMOLOGY IN THE EARLY TWENTY-FIRST CENTURY ADDRESSED BY *THE URANTIA BOOK*:

- Spectral misinterpretations of wavelength redshifts of light from outer space—the so-called Big Bang theory of universe birth in an explosion 13.6 billion years ago
- The assumption that the universe is a summation of pre-existent parts (unable to influence one other at faster than light speeds); it is rather one infinite Whole, “The Universe,” divided into finitely many or infinitely many parts that can then be aggregated
- The lack of a postulate of a unique fixed “center of inertia” of all matter and of each material quantum
- The lack of any theory of the internal spatial composition and motion of the quantum of mass-energy presently represented in the standard model as a geometric point in space with energy properties or as an indefinitely extended wave with the ability when measured to instantly collapse to the place and time of the measurement
- The philosophical and scientific denial of the phenomenon of choice

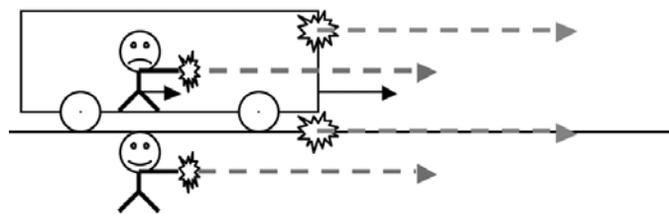
Concerning choice, some academic departments in prestigious universities are seriously suggesting that because the energy states of our brains are subject to antecedent energy causation, personal “free will” is completely impossible. This is a serious error that strikes at the very dignity of human persons and their prerogatives of choice and action. It assumes that a person's brain is within a closed energy system including the environment and therefore cannot “at will” escape the pre-ordained energy consequences inherent in the initial energy relationships.

Therefore, besides the above scientific topics, we shall also address the following partially philosophical issue: How, *in principle*, are we persons (spiritual-minded-physical beings) able to choose among physical *options* and then *act* to bring about self-desired outcomes among alternative future possibilities? On this and the other questions, *The Urantia Book* offers much help. Let us start with a consideration of the speed of light.

THE SPEED OF LIGHT

In the mid 1800s our understanding of the phenomena of magnetism, electricity, and electromagnetic radiation were beautifully unified by Clark Maxwell's celebrated equations of electrodynamics. Interestingly, the theory implied that the speed of light in “empty” space was unaffected by the relative speed of a body emitting the light! This counter-intuitive fact was experimentally verified.

It is an experimental fact that the distance alone between the geometric positions in space of two moving bodies determines the time of light travel between them. In other words, the measured time of light travel between any moving emitters and receivers is a number depending only on their positions, not at all on their velocities. Light doesn't carry the velocity of the light emitting body.



(Train car speed V , man on train walking with speed W shining red light at speed of light c , man on Bank shining red light.)

To man on bank, speed of walking man on train = $V + W$, but light from both flashlights have same speed c . Light from bank and train moves at same speed c .

This is, of course, quite different from how ordinary velocities appear to combine: A man walking forward on a moving train appears to move with the sum of the speeds of the train and his walking as viewed by a man watching the train go by. But this idea of motion breaks down with light. A particle of light emitted from the sad man's flashlight as he walks forward on the train moves no faster or slower than if he were on the bank or "sitting still" on the moving train. He can't make light go faster.

THE HYPOTHETICAL ETHER

Since light was thought to consist of waves, this seemingly strange property could be explained if there were some fixed medium (an ether) in which light is a wave. The position of this ether medium would establish being "at rest", and all other motion would be measured with respect to it. Light emitted from a moving body would then not carry the motion of that body. The emitter would simply initiate the light wave in the ether medium at a specific position in space. A receiver would later observe it when and where the light wave reached that receiver.

However, no "ether drift" (motion of the ether relative to earth) was ever found even though the earth orbits and rotates in different directions through this hypothetical ether during each year. Nevertheless, there is something ingenious to salvage from the ether idea, namely, a fixed place from which light comes into space thereby not being affected by the motion of emitter or receiver.

QUANTUM MECHANICS & ABSOLUTE RELATIVITY OF MOTION.

Then, at the turn of the twentieth century, after demonstrating that light acted like quantum particles, not waves, in the phenomenon of the photoelectric effect, Albert Einstein formulated his theory of "Special Relativity," which besides the constancy of light speed also assumed absolute relativity of the motion of bodies moving uniformly with respect to one another. The result is that we are all 'dabbling' in a strange world where there is, by *assumption*, no fixed reference frame in the cosmos.

Based merely on personal esthetics, Einstein's Special Theory of Relativity postulated the absolute relativity of all reference frames for physical measurements, that none should be considered to be actually at rest, but only relatively. This assumption, coupled with the speed of light being constant in all such reference frames, implies (among other surprises) that the age of identical twins (or the hands on two initially

synchronized clocks) will differ (each being younger with respect to the other) if they are equally accelerated apart from one another and later brought together. Simultaneity in space at a specific moment in time becomes essentially relative to the reference frame. A strange world indeed!

The increase of mass in matter is equal to the increase of energy divided by the square of the velocity of light. [42:4.11] (P. 473)

Although he discovered the correct relationship between energy and mass ($E = mc^2$) according to *The Urantia Book*, Einstein lost sight of the eternal Source and Center of the Cosmos.

And let not your dabbings with the faintly glimpsed findings of "relativity" disturb your concepts of the eternity and infinity of God. [195:7.5] (P. 2078)

Space is by definition a simultaneity concept because it is understood by synthesis, not analysis—geometric relationships between associated points "now."

Later, as a birthday gift, mathematician K. Gödel, already much celebrated for his logical completeness and incompleteness theorems, presented Einstein with a paper showing that there are "fixed center" solutions to the Einsteinian field equations.⁴

In these solutions by Gödel, every material body is attracted to its center of inertia and spins around it. These worlds are also strange in that everything rotates around the same fixed center, toward the universal center of inertia! Lo! That is exactly what *The Urantia Book* says about the ultimate and first measurable material particles.

The ultimatons, the first measurable form of energy, has Paradise as its nucleus. [42:1.2] (P. 467)

Ultimatonic rays. *The assembly of energy into the minute spheres of the ultimatons occasions vibrations in the content of space which are discernible and measurable.* [42:5.4] (P. 474)

Without linear-gravity response they are thus held in the universal space drift. Ultimatons are capable of accelerating revolutionary velocity to the point of partial antigravity behavior, but they cannot, independent of force organizers or power directors, attain the critical escape velocity of deindividuation, return to the puissant-energy stage. [42:6.3] (P. 476)

The ultimatons are not subject to local gravity, the interplay of material attraction, but they are fully obedient to absolute or Paradise gravity, to the trend, the swing, of the universal and eternal circle of the universe of universes. [41:9.2] (P. 465)

There has been some difficulty grasping, topologically,

how this can be. How can Paradise simultaneously be both a Macro-nucleus for all ultimatons, and a Micro-nucleus of each ultimatton? In short, the answer is that Infinity is located in all those places. Let's come back to that topological issue.

A FIXED PLACE FOR LIGHT EMISSION.

Although light is a particle (photon) moving through space, and so the globally fixed "luminous ether" does not exist, the idea of a *fixed* place in the nucleus of electrons from which light is emitted as photons *does* embrace the required constancy of the transmission speed of light since then the speed of light would not be affected by the relative motion of the radiating body. The light would come from the stationary nucleus.

How long before you will regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities? [189:1.3] (P. 2021)

With an absolutely fixed "Nuclear Isle of Light" in the cosmos, roughly "above space," it is possible to imagine light as particles (quanta) emitted from this fixed place and projected into space from the nucleus of moving electrons without carrying their motions. It is an absolutely fixed, non-spatial *location* at the macroscopic *focus of space* and at numerous microscopic foci of space around which energy is configured as mass.

The Isle of Paradise has a universe location but no position in space. [0:4.12] (P. 7)

Paradise exists at the focus of space, the Unqualified pervades it, and all relative existence has its being within this domain. [105:3.4] (P.1156)

Space does not touch Paradise; only the quiescent mid-space zones come in contact with the central Isle. [11:7.1](P. 124)

Exactly where is this nuclear fixed point with respect to space?

According to *The Urantia Book*, Paradise can be located at the focus toward motionlessness of the relatively empty mid-space zones existing between and around the moving zones of matter and space.

With Paradise in the cosmos as the eternally fixed source of energy, time becomes a moving projection (image) of eternity and space bodies become fleeting shadows of eternal Paradise realities. We shall revisit this issue later concerning the structure of ultimate mass.

HUBBLE'S LAW AND THE "BIG BANG" (BB) THEORY.

Like train whistles, colors (frequencies) of light from receding objects are observed to look more reddish (lower

frequency) than they actually are.

Initial surveys (circa 1920) of the outer space galaxies found that the more distant ones⁵ had huge redshifts. These shifts in characteristic patterns of emission of known chemical elements toward light waves of longer length were (and still are) interpreted as being mostly Doppler shifts due to receding motion.

Distant objects appear to be receding faster than closer objects. Edwin Hubble had observed that these redshifts are proportional to the estimated distance to the object suggesting that the farther away in space an object is, the proportionately faster is its velocity (V) of recession:

$$V = H_0 * D,$$

where D is the distance away and H₀ is called Hubble's constant, estimated to be 72 km/sec for each Megaparsec (Mpc) distance from earth. One Mpc is about 3,262,000 light-years.

However, this implies that the universe exploded, the fastest objects getting farther away, and that the explosion occurred at a time $T = \text{Distance}/\text{Velocity} = D / (H_0 * D) = 1 / H_0$, which is a mere 13.6 billion years ago,⁶ no more than three times the estimated age of the Earth.

Thus, the observed recession velocity increase with distance, when run backwards implies that 13.6 billion years ago the velocity of expansion was zero and the distance D was also zero. According to the initial BB theory, the whole universe of matter exploded into existence 13.6 billion years ago from an undefined "point."

Estimates of H₀ have been quite imprecise due to the imprecision of the distance measurements using Cepheid variable stars whose inherent brightness and period are known.⁷

Although the 4 degree Kelvin background radiation is claimed as strong support for the theory, the BB theory is based almost entirely on the interpretation of large redshifts seen in the characteristic wavelength patterns of various elements.⁸ According to a later (1980s) adjustment to this theory, not just matter, but space too, had to explode instantly into existence at that time because how else could matter so quickly get so far apart in space that it took 13.6 billion years for the light to get back to earth? It would take twice as much time to get there and back.

Expansion of space, not just expansion of matter in space, was added to the BB theory to account for how objects could immediately get 13.6 light years away so that the light was just now getting back to us? It would take more like double that time unless ... space itself expanded (exploded) during that same period of time.

Already had Einstein conceived of space as being warped by massive objects thus causing nearby objects to fall toward it. So to answer this embarrassing question, the extra computational freedom of space expansion was used to fit the BB theory to the data.

REDSHIFT INTERPRETATIONS

Many alternative conjectures have been offered to interpret the huge redshifts in some other way apart from receding motion. None have been convincing.

The present relationship of your sun and its associated planets, while disclosing many relative and absolute motions in space, tends to convey the impression to astromonic observers that you are comparatively stationary in space, and that the surrounding starry clusters and streams are engaged in outward flight at ever-increasing velocities as your calculations proceed outward in space. But such is not the case. You fail to recognize the present outward and uniform expansion of the physical creations of all pervaded space. Your own local creation (Nebadon) participates in this movement of universal outward expansion. The entire seven superuniverses participate in the two-billion-year cycles of space respiration along with the outer regions of the master universe. [12:4.12] (PP. 134-35)

A HYPOTHESIS FOR NON-DOPPLER REDSHIFTS

It turns out that even a single photon carries a frequency (color) f , which is proportional to its energy. This suggests to me that a single photon has sub-particles that can carry specific frequencies. Therefore, the photon would have one or more implied wavelengths $L = c/f$, where c is light speed.

If these sub-particles were to slow down in their intra-photon orbits (say due to inter-galactic travel), then the photon's frequencies would decrease and its wavelengths would increase even while the photon nucleus itself might not slow down much or at all. That might partially account for how huge redshifts do not necessarily imply huge recession velocities.

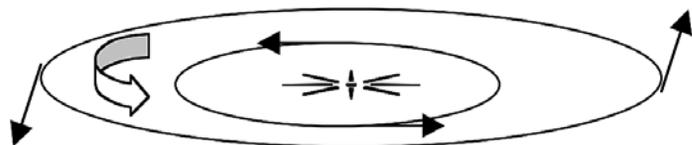
This brings us to "dark matter."

REDSHIFTS THAT IMPLY DARK MATTER

With the advent of better spectroscopy it became possible to measure the wavelength (or frequency) shift in characteristic patterns between opposite ends of whirling outer space galaxies seen more or less on end. The speed of rotation of a galaxy can be determined from the difference in wavelength patterns of the galaxy's outer edge moving toward the observer (Earth) versus the edge moving away from the observer.

It was quite unexpected by contemporary astronomers when the rotation speed was found to be so fast that the observed luminous bodies were not nearly numerous enough or massive enough to hold the galaxies together! They should be flying apart unless there is some non-luminous (that is, dark) matter that is holding these luminous stars together. The reason for postulating dark matter distributed throughout the cosmos, initially estimated to be over 90% of the total, is to explain how galaxies with such rapid spin are not flying apart.

The existence of the implied "dark matter" preventing the rapidly spinning galaxies of luminous stars from flying apart suggests that there is a very powerful force of coherence at work in the universe, holding together the cosmos both microscopically and as a whole.



By postulating a Center of the Universe, including dark gravity bodies near that Center, it is possible to imagine matter held together by strong attractive nuclear forces balanced by rapid rotation and spin. Dark matter would exist at the center as a strong central attractive force balancing circular motion and giving rise to tremendous angular kinetic energies—nuclear energies.

This rapidly spinning matter circles Paradise, the fulcrum of INFINITY, which configures this moving energy in space primarily by virtue of central (Paradise) gravity attraction, and secondarily by the well-known much weaker secondary "linear" gravity of the mutual attraction between particles of mass.

Therefore the so-called "god particles" responsible for mass, is the single Body called Paradise. Paradise imparts mass instantaneously by central attraction balanced by axial spin and orbital rotation.

DARK ENERGY

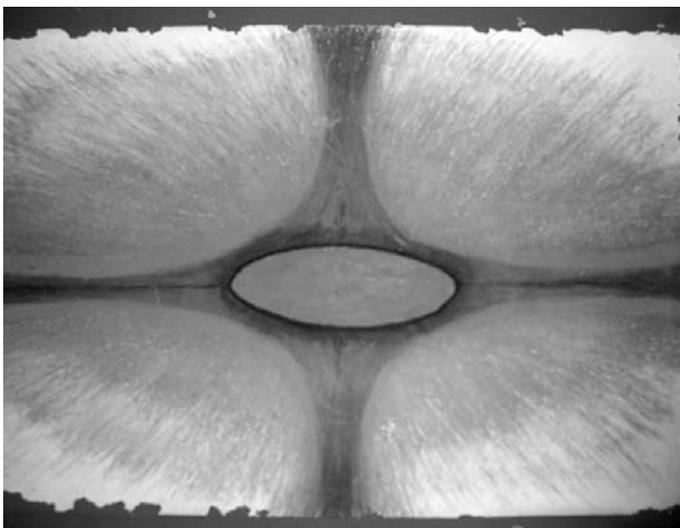
Just when the proponents of the BB thought that the matter of universe expansion of matter and space was under control, the expansion was measured to be *accelerating*! How could that be in an explosion? It was time for another ad hoc assumption. There must be "dark energy" accelerating the space expansion.

In the face of such recidivist theoretic development, *The Urantia Book's* 1955 description of "space respiration," two-billion year expansion and contraction cycles of space and

the matter in it including the additional specific information that we are presently in a maximum acceleration phase of expansion is a very impressive prediction of science about to be discovered.

The cycles of space respiration extend in each phase for a little more than one billion Urantia years. During one phase the universes expand; during the next they contract. Pervaded space is now approaching the mid-point of the expanding phase. [11:6.4] (P. 124)

Unlike the meandering BB theory, periodic “space respiration” is completely consistent with what has been observed in the decades since *The Urantia Book* was published in 1955, including even the *phase* of the respiration cycle— approaching the midpoint of the expansion phase, which is the phase of *accelerating* expansion before expansion begins to slow down (decelerate).



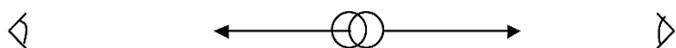
Artistic Rendition of Paradise and the Space Reservoirs

Dark matter and dark energy are both due to the presence of Paradise gravity and the now revealed mysterious central dark gravity bodies surrounding Paradise that also act as an invisibility cloak neither absorbing nor reflecting light, but rather bending incoming light around the central region (an infinite singularity) making it invisible even to nearby universes. There is also much ordinary dark matter present in space acting as a balance wheel to stabilize surrounding bodies.

The recently observed orbiting of huge clusters of galaxies around something⁹ is the first experimental indication of the existence of some great macroscopic gravitational field holding the universes together.

QUANTUM MECHANICS AND “SPOOKY ACTION AT A DISTANCE.”

Einstein could not fathom energy influence propagated at faster than light speed, referring to it as “spooky action at a distance.” Isaac Newton’s very successful theory of gravitation included the *instantaneous* attraction of two bodies with a force inversely proportional to the square of their distance (and proportional to the product of their masses). In his theory of general relativity Einstein did away with such instantaneous ‘action at a distance’ by assuming that massive bodies warp space, thereby producing an energy trough around the body. For Einstein, influences can be propagated through space no faster than the speed of light.



Split Particle Experiments Demonstrating Faster-than-light Influence

However, the Universe did not agree. Experiments in quantum mechanics and the interpretive work of mathematician John Bell¹⁰ showed that if a particle, initially having zero net spin, is split into two particles moving apart, and if they are later measured at the same time but at two distant places, then measurements on the two particles somehow influence one another at faster-than-light speeds. In particular, random measurements of spin direction (+ or -) of the two separated particles along three different spin axes show that when the same spin axis is measured on both particles, the directions of spin are *always* opposite each other. When the randomly measured axes are not the same, the spin directions are found to match each other half the time.

John Bell proved that these correlations and probabilities are inconsistent unless there is some “non-local” influence operating at faster than light speed between the separated particles being measured. This phenomenon has been called “quantum entanglement.” The particles seem to be entangled even though widely separated in space. Spooky? Not really.

By experimental observation our scientists have concluded that even light consists of particles of energy called quanta. Since these quanta are always spinning and moving rapidly in orbits they give rise to associated guiding waves¹¹ in the pre-mass force-energy field of open (but not empty) space.

Space is not an absolute, but it is “absolutely ultimate,” a transcendental reality eternally originating in nether Paradise. Distances in space are not absolute separations because the universe is firstly a unified Whole and secondly, a division of that Whole into parts including different regions in space. Therefore, events can instantaneously affect other

events at distant places.

Human beings are only just beginning to realize that the reactions of existence appear between acts and their consequences. [86:2.3] (P. 951)

The universe always reacts between an act and its consequences. This is always true only if the universe reaction to any act is instantaneous with the act. Otherwise, some acts would cause immediate local results before a delayed universe reaction could happen.

It is wrong to think of space as an absolute separation between places. According to Einstein's theory (and confirmed by experiments) the mass and energy of an object increases without bound (to the point of de-individuation) as that object is accelerated toward light speed. Since electromagnetism worked at light speed, Einstein asserted that influences between different places in space could not be propagated at faster than light speed. He did not consider the possibility of *pre-mass* energy waves in space rapidly affecting the movements through space of quantum particles. That seems to be exactly what happens.¹²

Thinking of space as an absolute separation led Einstein to discard what he said was "spooky action at a distance," and so he could not believe in the long distance influence of quantum measurements now considered proved by John Bell's Theorem on distant quantum correlations.

SCIENTIFIC DOGMATISM AND THE STANDARD MODEL OF QUANTUM MECHANICS.

The now standard interpretation of quantum mechanical measurements, if one is offered, is that particles are also waves infinitely extended in space and that they can influence each other at speeds faster than light can transmit an influence between them. Supposedly, these wave-particles can instantly collapse to a single position when measured.

This "standard model" of quantum mechanics identifies a particle with its associated wave, combining them together into a "wavicle" that supposedly has infinite extension but which, if measured, will collapse instantaneously to the position of the measurement. Its proponents seriously defend this bizarre scenario while they declare irrelevant any other interpretation that predicts similar or equivalent experimental results but which maintains the local nature of the particle.

The locally realistic alternative theory (de Broglie-Bohm) attributes internal energy and momentum to internal rotation (spin) but attributes the associated waves to the motion-induced mechanical reactions of fields of force that pervade open space. In this alternative theory, waves of *pre-mass* energy travel much faster than the speed of light and can influence subsequent particle positions and trajectories. There is

no need for fanciful images of instantaneous collapse of the particle. A faster-than-light collapse of an associated wave in the *pre-mass* force field of open space will explain the same quantum measurements while each particle of mass can be thought of as having an actual position and velocity at any given time even if we cannot measure it precisely.

Some people claim that such a theory is irrelevant because it predicts the same probabilistic results as the particle-wave theory. These folks might have had similar criticisms of Copernicus and Galileo since in their time the motion of the planets could be accurately predicted from an earth-centered frame of reference, and so why would anyone want or need to imagine a sun-centered system?

The "standard interpretation" is an admitted dead end to quantum knowledge, but the de Broglie-Bohm guiding wave interpretation points the way to sub-atomic structures and *pre-mass* energy waves.

Before numerical fractions for calculating became popular no doubt many people claimed that there was no need for them since all calculations with fractions reduce to integer arithmetic. Nowadays that position is laughable.

If we take the Universe as firstly a unified and infinite Whole, then qualifications of this Whole, including space separations, are always related to one another through their being qualifications of the one Whole. 'In God (the infinite Whole) all things consist and have their being'.

Let's further consider the idea of the Infinite Whole utilizing *The Urantia Book* as a guide.

UNITY, DIVISION AND AGGREGATION.

The unity of Total Reality cannot be "understood" because any concept of Total Reality utilizes distinctions (divisions of Total Reality) that are more or less erroneous. They are intellectual scaffoldings that to one degree or another always falsify the object of observation. For example, eternal events don't really have a "first" transaction. That would make them finite. Time sequenced eternal events are meant to connote simultaneous logical consequences.

Whatever the inherent unity of the totality of reality, human attempts at representing that unity must postulate a pre-existent and absolute division thereof—mental distinctions with which to frame information. A complete division of Reality Totality includes spiritual, mental, physical, and personal aspects. Mind is an interface between the more or less purely physical plane and the mental-spiritual plane.

ABSOLUTE ONENESS AND THE QUALIFICATION OF ONENESS ON ABSOLUTE LEVELS— INFINITY & THE INFINITUDE.

The totality of reality (I AM) refers to all that ever

existed, exists now, or ever will exist in the future, both potential and actual. The unity of this totality of reality, this Universal Absolute, is partially acknowledged by contemporary science, which assumes that supposedly separated parts of the universe in time and space are governed by the same physical laws.

THE ABSOLUTES

INFINITY (I AM) can be divided into seven Absolutes, three personal (Father, Son and Spirit) and three impersonal (The Unqualified Absolute, Deity Absolute, and The Universal Absolute) plus Paradise, which is both personal and impersonal, having both an upper (personal) side and lower (nether) side.

As a time-space creature would view the origin and differentiation of Reality, the eternal and infinite I AM achieved Deity liberation from the fetters of unqualified infinity through the exercise of inherent and eternal free will, and this divorcement from unqualified infinity produced the first absolute divinity-tension. This tension of infinity differential is resolved by the Universal Absolute, which functions to unify and co-ordinate the dynamic infinity of Total Deity and the static infinity of the Unqualified Absolute. [0:3.21] (P. 6)

In this original transaction the theoretical I AM achieved the realization of personality by becoming the Eternal Father of the Original Son simultaneously with becoming the Eternal Source of the Isle of Paradise. Coexistent with the differentiation of the Son from the Father, and in the presence of Paradise, there appeared the person of the Infinite Spirit and the central universe of Havona. With the appearance of coexistent personal Deity, the Eternal Son and the Infinite Spirit, the Father escaped, as a personality, from otherwise inevitable diffusion throughout the potential of Total Deity. Thenceforth it is only in Trinity association with his two Deity equals that the Father fills all Deity potential, while increasingly experiential Deity is being actualized on the divinity levels of Supremacy, Ultimacy, and Absoluteness. [0:3.22] (P. 6)

INFINITY manifests in eternal “tensions” between the Absolutes. The all-pervading Unqualified Absolute, which is responsible for the pre-mass potency of space, appropriately releases force-energy into space in response to the presence of special minded beings that can organize it. (It has been revealed that the sub-atomic world has an extensive intelligent development by special beings designed for this role.)

Force, energy, is the one thing which stands as an everlasting monument demonstrating and proving the existence and presence of the Universal Absolute. [42:0.1] (P. 467)

Although encircled in nether Paradise, this pre-mass force-energy is at first not responsive to Paradise “circular” gravity except macroscopically. After two transcendental stages of development handled by Transcendental Force Organizers of Paradise, the force-energies emerge as minute spherical ultimatons, the first measurable masses. Free ultimatons respond to Paradise gravity but not linear, mass-to-mass gravity. Further intelligent physical manipulation by Force Controllers and similar beings fabricate electrons and protons out of ultimatons until linear gravity attraction of aggregate atomic masses occurs, at which point they pass on control to lower order power control beings.

Physical stability associated with biologic elasticity is present in nature only because of the well-nigh infinite wisdom possessed by the Master Architects of creation. Nothing less than transcendental wisdom could ever design units of matter which are at the same time so stable and so efficiently flexible. [42:9.5] (P. 480)

The resulting stability of this lower world sets the stage for intelligent life high and low to *choose and act* upon this stable pre-existent atomic and molecular matter for the benefit of “self” and other selves.

THE GENESIS OF MASS

Time cannot slow the influence of distant quantum events. Therefore something else exists beyond even space-time. It is those Absolutes again. The under (or nether) side of Paradise eternally originates all space while the Unqualified Absolute (UQA) focused in nether Paradise, pervades all space.

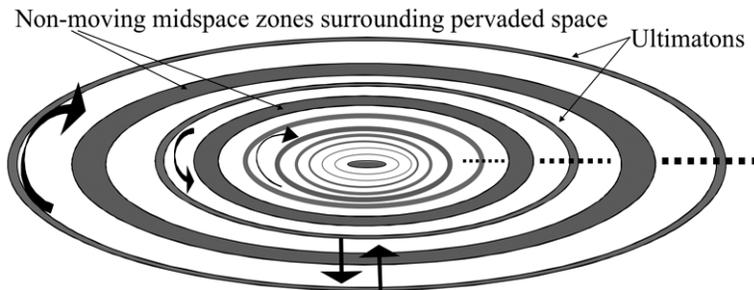
Pre-mass force-energy comes from the UQA pervading space in response to the presence of certain beings called Primary Transcendental Force Organizers. They organize energy macroscopically as it en masse becomes gravity-attracted to Paradise at the macroscopic center of the cosmos. They impart initial transcendental macroscopic rotations to the energy universe (producing galactic rotations.) Since they are transcendental there was never a finite “time” when these rotations began. They are eternal events whose scope includes all finite beginnings and all finite endings of temporal events.

These Beings are followed (in eternity) by certain Secondary Transcendental Force Organizers who organize these still pre-mass rapidly moving energies as they become individuated into particles centering on focal locations where Paradise gravity is present in space. It is this strong force of Paradise gravity that holds each ultimate unit of mass together as an individuated particle of spinning space force-energy. [Here also is “dark matter and dark energy” hold-

ing the galaxies together and controlling space expansion and contraction.]

This is the transcendental origin of inherent orbital rotation and inherent spin of all matter. One seventh of the Grand Universe is devoted to force organizing beings that actively operate in the sub-atomic and sub-electronic

100 Ultimatons = 1 Electron



- 100 ultimatons (blue) generate 100 octaves of wavelike energy.
- Each blue diameter is 1/2 that of the next larger diameter.
- 3 primary and 7 mixed intermediate diameters exist within each octave allowing for intermediate energy levels - colors or tones.
- White Background is a “force blanket” of energy, capable of very quick (faster than light) quantum wavelike reactions.

domain, a domain that Urantia scientists are just now beginning to explore.

100 Concentric Ultimatons Form an Electron

It is on top of their stabilizing work in the sub-atomic micro world that atomic and molecular universes are founded, allowing creature and higher life to operate on matter with mental energy and even choose to act. Those looking for a “graviton” particle to convey mass between bodies are in the dark about this micro-world and the source of gravity.

FINITE AND INFINITE.

INFINITY evidently includes the possibility of finite things and beings since we finite beings exist and still can recognize and approach INFINITY in various ways. INFINITY must impinge on the finite realm in some noticeable ways. It cannot be completely absent. Where could INFINITY be located (hidden) with respect to space? And how is INFINITY related to mind and to motion?

INFINITY must be in some way insulated from finite things and beings lest they be “dazzled by brightness,” so to speak, and thereby rendered unable to “see.” What do we see from our world that looks like insulation from the brilliant light of INFINITY?

For instance, notice that there is no largest whole number. If any given candidate for being the “largest whole number” is offered, then that number plus 1 is a still larger

candidate. Therefore there is no largest whole number. The “number” or more properly the *cardinality* of the set of all whole numbers is not finite. It is *infinite*. Therefore, Infinity can be approached from within the mind in the number concept.

Nor is there a greatest distance on a Euclidean number line since it stretches out without ends. No matter how far out on the line in either direction we look there is always more line. There is no finite length for the line. Its length is infinite. This is also true, of course, in the other two spatial dimensions, but not so of time. Time comes from motion, and motions in and of space are periodic—finite.

UBIQUITOUS INFINITY.

INFINITY is also potentially present *between* the points on the Euclidean line. Between any two different points there are an infinite number of intermediate points. And there are many other ways that INFINITY is sometimes apparent from inside the finite world in which our perceptions live.

The concept of space would seem to be maximal on the material level since all matter is in space and includes space. With respect to the totality of space, INFINITY can be located at infinite distances beyond space.

The “surface at INFINITY” includes the limiting “surface” of the three Euclidean dimensions at infinite distances in all directions. This adjoined surface holds INFINITY. It is a topological neighborhood of INFINITY. In this topology INFINITY is *within* this peripheral “Surface at INFINITY.”

With respect to both the outside (at infinite distances in all directions) and with respect to the inside (potentially infinite orders of smallness within) each material particle is a “neighborhood of Infinity.”

Furthermore, utilizing the notion of the finite as a qualification of the INFINITE, we can conceive of each material particle as a configuration of spinning force-energy (initial mass) about a nuclear center. A focal, *primary gravity* presence of INFINITY holds the particle of mass together as it rapidly spins in space. Particles held together by the postulated central (circular) gravity also attract each other by the familiar but very much weaker (linear) gravity. Here again, INFINITY must have some presence or location apart from potential INFINITY at infinite distances. There is also a macro center at “the focus of space.”

We are advised that it is helpful to think of the Cosmos as an almost infinite ellipse with one Absolute Focus ever reaching for that other absolute Focus beyond space-time in

the potential infinity of the Unqualifiedly Absolute.

TO EVEN *high orders of universe intelligences infinity is only partially comprehensible, and the finality of reality is only relatively understandable. The human mind, as it seeks to penetrate the eternity-mystery of the origin and destiny of all that is called real, may helpfully approach the problem by conceiving eternity-infinity as an almost limitless ellipse which is produced by one absolute cause, and which functions throughout this universal circle of endless diversification, ever seeking some absolute and infinite potential of destiny.* [105:0.1] (P. 1152)

Macroscopically, INFINITY must be present at the geographic center of (linear) gravity. There is always a geographic center of linear gravity attraction for any finite collection of particles. Consider the center of gravity of all the masses in the universe. Discounting the addition or subtraction of mass in the universe this center of linear gravity will have a fixed location with respect to all motion in space, and possibly of space.

This Center of Gravity around which the entire aggregation can move, need not itself be in space. For instance, the center of gravity of a donut is in the hole, not the dough. Similarly, there is a focal hole in the interior space of each particle, and now we conclude there is also a single focal hole at the center of mass of all particles taken together. Finite things are insulated from INFINITY by transcendental space-time.

INFINITY is shrouded in the interior of each particle and at the center of mass of all particles as they spin and orbit in energy circuits and material configurations. It is mathematically reasonable to co-locate all of these impingements of INFINITY on our finite viewpoints as “toward the center of INFINITY,” however from different directions. Distant locations in space are no barrier to coordinated configuration by INFINITY.

The postulated “God particle” permeating space and attaching mass to other particles is the Universal Body, Paradise, at the core of each and all masses.

PARADISE, THE ABSOLUTE PATTERN OF ALL ENERGY CONFIGURATIONS AND MOTIONS IN, AND OF SPACE.

While INFINITY can exert force from the center on each and all things, balanced by spin and orbital motion, the evident quantum configurations imposed on energy must arise from still another aspect of INFINITY responsible for *configuring* (structuring) the energy and dynamics of motion.

For example, the highest energy state of a hydrogen proton-electron pair is with the electron infinitely far from

its position in space near its associated proton; the lowest energy state maintains the electron at a minimum distance from the proton by some unknown provision. This balance of electronic charge attraction and motion in the form of quantized configurations is a reflection of an inherent pattern to energy motions and attractions in physical reality.

It therefore seems appropriate to postulate an intervening fulcrum between INFINITY and finite space, a surface at INFINITY enclosing INFINITY. The fixed patterns enclosed by this surface are responsible for maintaining the energy configurations and balanced quantum interactions and transformations of shadowy moving finite material bodies. Our friends the Midwayers ask? “*How long before you will regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities?*”

Mankind is slow to perceive that, in all that is personal, matter is the skeleton of morontia, and that both are the reflected shadow of enduring spirit reality. How long before you will regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities? [189:1.3] (P. 2021)

TIME AND ETERNITY, SPACE AND INFINITY.

While *space* may be a fleeting shadow of circularly simultaneous eternal events in Paradise (ala Plato), and while *time* may be a moving reflected image in space of events projected from eternity, nevertheless, from the finite point of view, time is measured by relative periodic motions—so many of *these* motions per one of *those* motions.

Distances between two positions in space are *measured* (somewhat circularly) as the time of light motion between them. This gets tricky when those positions are moving material bodies. However, the speed of light provides an invariant constant independent of relative motions of emitters and receivers.

Therefore light establishes absolute distances between positions with respect to Paradise. Absolute distances logically exist before space eternally exists. Otherwise space could not “move.”

Cyclic *motions* in, and of, space give rise to relative *time*—so many of these cycles per one of those events. But time is a finite approximation of the absolute of time—Eternity, which has no beginning or ending.

“Times” are fragments of the wholeness of eternal events projected in space as moving images of our perception.

The circular nature of matter in space depicts the *present* finite nature of the cosmos while allowing for a potentially infinite spatial universe in the eternal future.

MOTION

Motion is defined only with respect to something that is regarded as fixed. Einstein felt that there should be no special fixed frame of reference in terms of which other distances and motions could be measured. But the solution of his field equations did not require this additional assumption as demonstrated by mathematical logician K. Gödel.

Scientists first made the mistake of imagining an earth-centered model of the sun, moon, and other planets, but later recognized the importance of the sun's central position. Similarly, as we discard our geocentric prejudice concerning motion and gravity, we should find a worthy replacement, not imagine a completely non-centrist universe, one without a central mass, without a fixed frame of reference as Einstein's Special Relativity presumes.

That is like trying to imagine the earth, sun, and planets without a central body to hold the system together. Contemporary scientists recognize that the stars are, after all, not randomly distributed (as Einstein initially thought) but are generally organized in very rapidly spinning galaxies with dense centers. Beyond the Milky Way, our local group of galaxies, huge voids exist between "walls" of outer space galaxies.

THE PHYSICAL PLANE OF THE UNIVERSE.

As envisioned here the elliptical motions of matter (mass) are basically flat due to their rapid internal spinning and rapid external orbits. This is observed in the solar system and the myriads of flat spinning galaxies of stars.

The view of the Infinite Universe from within finite space can be envisioned as an almost infinite ellipse having one fixed, non-spatial focus of actual INFINITY located at the macro center of all matter and a second absolute focus in the infinite reaches beyond outer space wherein lies poten-

tial INFINITY, the Unqualified Absolute, focused in nether Paradise.

ABSOLUTE DIRECTIONS AND DISTANCES.

Since all matter ultimately orbits and spins about the large fixed ellipsoidal surface at INFINITY, absolute directions of East, West, North, South, Up, and Down, and distances from this macro center are possible to define. Cylindrical coordinates seem particularly appropriate having an angle for horizontal direction, a horizontal radial distance R and vertical height or depth Z to identify the position of any point in space relative to the fixed center.

A THEORY OF SPACES AND MOTIONS

The cycles of space motion can be considered periodic, with all spaces eventually returning to their former positions with respect to nether Paradise.

All units of cosmic energy are in primary revolution, are engaged in the execution of their mission, while swinging around the universal orbit. The universes of space and their component systems and worlds are all revolving spheres, moving along the endless circuits of the master universe space levels. Absolutely nothing is stationary in the entire master universe except the very center of Havona, the eternal Isle of Paradise, the center of gravity. [12:4.1] (P. 133)

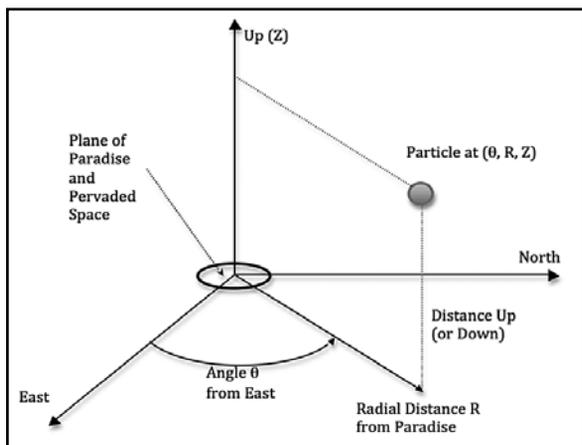
If all units of cosmic energy have primary revolution while also swinging around the universal orbit, then all such units of energy have three essential components: 1) something spinning and also orbiting, 2) a nucleus around which something spins and orbits, and 3) space containing the spinning and orbiting motion. The space within a moving body is a property of the body and moves with it.

This implies that the notion of a "single energy unit," a particle, is not really an individual whole! It must already have the three essential components listed above. The ultimate units have the same interior nucleus and exterior orbital center. In two different motions, they both spin and orbit Paradise. Truly, in God, who is Spirit, all things consist and have their being.

THE SHAPE OF ULTIMATE UNITS OF MASS-ENERGY

If we take a particle to be localized at a specific position in space, but insist it be more than a mere position in space, rather be something *extended* in space, then we must imagine the geometric shape of an ultimate or prime unit of mass-energy that cannot be further divided into smaller units of mass. What could be the shape of the surface of such a unit?

From an energy point of view we can envision a spinning toroidal-shaped "space-energy" ring around the Paradise



Absolute Directions and Distances with respect to the Fixed, Non-Spatial, Focal Paradise Location

gravity nucleus thereby constituting it a unit of mass-energy of definite size (outer and inner distance from the nucleus) and spin velocity. Such a ring of spinning mass can have a velocity orbiting through space and a spin angular velocity about an axis. Aggregations of such spinning rings can move as a whole with a global velocity and also have a moment of inertia tensor and an angular momentum vector due to concentric spinning on different (possibly moving) axes and at various distances making up a composite spherical particle. This, together with pre-mass energy waves, is enough to embody the de Broglie-Bohm version of quantum mechanics.¹³

Notice that each unit of mass has relatively non-moving space within it in order to spin about the nucleus. This non-moving space is a property of the spinning particle as it impinges on the huge non-moving nuclear surface P of Paradise, which maintains its fixed location in the nucleus even as the body moves through space!

This question of the motion of the interior space when a particle moves through space suggests the need for a more careful examination of how the interior space of matter can move with it through space while somehow having a fixed nucleus.

It may help to an understanding of space relationships if you would conjecture that, relatively speaking, space is after all a property of all material bodies. Hence, when a body moves through space, it also takes all its properties with it, even the space which is in and of such a moving body. [118:3.6] (P. 1297)

GRAVITY PRESENCE

Paradise (P), the fulcrum of INFINITY, can be gravity present at the nucleus of any moving space body because the *potential* locations of INFINITY from space constitute a dense set of non-spatial locations pervading space.

For example, the set of all fractions (n/d) on the real number line is a *dense* set with respect to the number line. That is, for any given number (including irrational, non-repeating decimal numbers like $\sqrt{2}$ or π) there is an infinite sequence of fractions approaching it. There is also an infinite sequence of irrational numbers approaching any given fraction.

Since matter, energy, and matter-energy transformations are finite and come only in discrete *quantum* multiples, it is reasonable to assume that the measurable universe, including space, can be represented by a finite geometric configuration with fractional distances and quantum energy and mass values. That allows for a dense set of *non-spatial* locations from which INFINITY can influence space and its content. This dense set of nearby locations not in space, but roughly

“above” space, is nether Paradise.

Since P is not in space it need not move and can serve as a fixed location from which to measure absolute directions, distances, and motions. The macro- and microscopic location of the surface P is the limiting surface of the all relatively non-moving spaces within or enveloping all matter. Thus the surface at P includes the hypothetical adjoined fixed surface at infinite distances plus the limiting surface of any converging-to-motionlessness sequence of relatively non-moving spaces within or between the theoretical, rapidly spinning, smallest (quantum) particles that have been called ultimatons.

A FIXED SOURCE OF LIGHT

Understanding the way that space and motion behave must key on the fact of the constancy of the speed of light relative to moving reference frames or emitters. By locating the source of all light emanations as coming from a fixed nuclear location, light would naturally not carry the motion of its emitters or receivers.

Following this image of light propagated into space from an immense fixed location dense in space but not moving in space, matter acts like a moving shade here and there letting light pass or reflecting it or capturing it temporarily until releasing it again perhaps in a different direction.

Topologically, this simply requires that the surface P be potentially dense with respect to space thereby allowing a moving emitter of light to “open a moving window” to the nuclear source of light “just within” or “above” the space of the shadowy emitting body.

Only by ubiquity could Deity unify time-space manifestations to the finite conception, for time is a succession of instants while space is a system of associated points. You do, after all, perceive time by analysis and space by synthesis. You co-ordinate and associate these two dissimilar conceptions by the integrating insight of personality. Of all the animal world only man possesses this time-space perceptibility. To an animal, motion has a meaning, but motion exhibits value only to a creature of personality status. [118:3.1] (P. 1297)

MATHEMATICAL VERSUS VOLITIONAL REALITY— CHOICE IN THE COSMOS.

The *phenomenon of choice*¹⁴ in the cosmos is a profound embarrassment for scientists and philosophers with completely mechanistic theories of our cosmos. Such scientists and philosophers claim there is no need for a scientific postulate that is not completely material. They deny any need for a non-material plane in the cosmos. They hold that

choice is a myth.

Could everything be determined by the antecedent causation of the material energy universe? These mechanistic scientists and philosophers are being taken seriously when they postulate that there is no real choice in the universe, just mechanical interactions determined by antecedent causation. In this world individual responsibility is replaced by training. Choice in the present moment is impossible for a mechanist who believes that every physical manifestation including those in your brain has a physical cause and there is no choice about it. In this view, a mind is a creation of a material brain (that can only imagine that it is more than that.)

For these people the existence of choice in the cosmos is a philosophical inconvenience. Choice in the cosmos implies not everything is predetermined by antecedent physical causation. Why not, I ask them, assume the self-evident common experience of personal choice in the cosmos just as we accept a geometric axiom? Of course, choice implies the mechanism is not alone in the cosmos.

WHENCE CHOICE.

The existence of *choice* (ability to express the desire of the subjective self objectively) requires something more than matter completely subject to past causes. The mathematical and the volitional can be distinguished.

Early man did not differentiate between the energy level and the spirit level. It was the violet race and their Andite successors who first attempted to divorce the mathematical from the volitional. Increasingly has civilized man followed in the footsteps of the earliest Greeks and the Sumerians who distinguished between the inanimate and the animate. And as civilization progresses, philosophy will have to bridge ever-widening gulfs between the spirit concept and the energy concept. But in the time of space these divergencies are at one in the Supreme. [103:6.10] (PP. 1136-37)

In so far as motion is mechanical, without choice, completely determined by antecedent causation, it can be considered to have already occurred in the universal event space of time, from the infinite past to the infinite future. This eternal time line will correspond to an infinite cycle of revolutions of some standard orbiting body in space thereby establishing a standard but arbitrary time period of space.

However, when the phenomenon of the consciousness of personal choice in the cosmos is included in the model of the universe, then we must include a way for the flow of events (otherwise completely determined by past events) to be influenced by a “choice” in the present moment that

results in an altered flow of events from that “moment” into the future. A choice, by definition, inserts an optional cause into the stream of events, changing it.

How can a person be capable of this? How must the universe be constructed to allow this? There must be a higher plane of some sort from which the mind of the person can create a mental-physical decision-lever by which the human mind-body can transfer the inward choice of the person into the outward movements of brain and body.

This is not so hard to believe since both scientists and religionists are persons with private lives conscious of making personal choices. Choice implies the ability to change the future. Since a personal mind can perceive millions or more years into the past and similarly project into the future, choices can span such long periods of time even while the decision is tied to a single short period of time when it is made. How, in principle, can this occur in the universe?

“Will is that manifestation of the human mind which enables the subjective consciousness to express itself objectively and to experience the phenomenon of aspiring to be Godlike.”—Jesus [130:2.10] (PP. 1431-32)

If some non-material aspect of mind can add even a small amount of energy to space, then it can in theory independently affect some energy flow, or complete some circuit. Equivalently, mind could have some amount of anti-gravity spirit power to affect brain matter and so the objective world. The non-material aspect, or plane, from which mind gets power over matter can be called spirit.

However this word must be qualified because it has been revealed that there are inter-weaved forms of spirit and matter amounting to an intermediate stage of reality connecting the material and spiritual planes. This spirit-matter that is invisible to us has been called “morontia”, connoting a body with more substance.

The complete, most real substance of the body must be located in the nucleus, in fixed (nether) Paradise. In this way *The Urantia Book* avoids dualism, since there is just one eternal substance of the Body (Paradise) but many copies, moving images (shadowy moving space bodies) of it.

Mind transmutes the values of spirit into the meanings of intellect; volition has power to bring the meanings of mind to fruit in both the material and spiritual domains. The Paradise ascent involves a relative and differential growth in spirit, mind, and energy. The personality is the unifier of these components of experiential individuality. [9:4.6] (P.102)

This then is a primary interface between spirit reality and material reality, an interface every person experiences, the spiritual realm of volition—choice. Much has been written about the moral standards of this spiritual realm, but here I just want to help establish an energy way for choice to exist. It is enough here and now to identify and describe this important philosophical and cosmological “choice connection” between the recognized spiritual realm and the recognized material realm.

MIND – THE SPIRIT-MATTER INTERFACE OF CHOICE

Choice in the cosmos requires the postulate that there is something else, call it “life,” along with matter endowing it with “selfhood” options with respect to matter. But the energy to move the matter in a personal choice must come from some place outside of the prior, strictly mechanical, energy relationships, including any in the physical brain or body that is assumed to be determined by antecedent causation. Were this postulated energy included already in the system, then by the conservation of energy-matter there would be no way to alter its predetermined course or that of the rest of the system.

Whence this energy to choose? There must be some realm of energy available to choosing beings that is not completely determined ahead of time. This realm and ability to choose must have been in the cosmos eternally, since were it ever missing, it could not subsequently pop into existence (“emerge”) from the mechanism uncaused.

The ability of living selves to presently choose according to subjective values and change the objective world must be postulated as an original feature of the cosmos, a self-evident assumption of mind. “I know that I can choose and act.”

The unpredictability found in the performances of individual subatomic particles is an indication of human ignorance of this complex and intelligently managed “underworld,” not a way to explain choice in the cosmos. The aggregate affect of all these particles and sub-particles is indeed quite predictable, and it is upon that very predictable aggregate behavior of atomic particles that human electrochemical life, and finite choice is built.

ENDNOTE

The Urantia Book qualifies its immensely valuable revelation of cosmology as follows:

Truth may be but relatively inspired, even though revelation is invariably a spiritual phenomenon. While statements with reference to cosmology are never inspired, such revelations are of immense value in that they at least

transiently clarify knowledge by:

1. *The reduction of confusion by the authoritative elimination of error.*
2. *The co-ordination of known or about-to-be-known facts and observations.*
3. *The restoration of important bits of lost knowledge concerning epochal transactions in the distant past.*
4. *The supplying of information which will fill in vital missing gaps in otherwise earned knowledge.*
5. *Presenting cosmic data in such a manner as to illuminate the spiritual teachings contained in the accompanying revelation.* [101:4.5] (PP. 1109-10)

Since there is so much in need of fundamental revision in human cosmology, recognition by most contemporary scientists will have to wait for some tipping point event that makes it quite impossible for science to further ignore the need for a new paradigm—a fixed geographic center of Infinity in the cosmos. Then will the “immense value” of the cosmology in *The Urantia Book* be recognized and its limitations important to recall. This will overthrow the Big Bang theory, Einstein’s absolute relativity of motion, and the wave-particle duality interpretation of quantum mechanics. Mechanistic scientists and philosophers might even have to include some “living choices” in the cosmos reflecting the existence of the First Chooser of Heaven—the God of Paradise, our spiritual Father.

Appendix I. Computation of the Hubble Time $T = 1/H_0$. The Hubble “constant” H_0 is presently estimated to be about 72-km/sec in additional recession speed for each additional million parsecs of distance. A parsec = 3.262 light years.

To 3 digit accuracy, there are $60 \times 60 \times 24 \times 365.25 = 31,556,736 = 3.16 \times 10^7$ seconds in 1 year (yr).

Note also that $72 \text{ km/sec} = 72 \text{ km/sec} \times (3.16 \times 10^7 \text{ sec/yr}) = (3.16 \times 10^7) (72 \text{ km/yr})$. That is, an object going 72 km/sec is going $(3.16 \times 10^7) (72) \text{ km/yr}$.

Furthermore, 1 light year (LY) = $(3.00 \times 10^5 \text{ km/sec}) (3.16 \times 10^7 \text{ sec/yr}) (1 \text{ yr}) = (3.16 \times 10^7) \times (3.00 \times 10^5) \text{ km}$.

Therefore:

$$\begin{aligned} H_0 &= [72 \text{ km/sec}] / 106 \text{ parsecs} \\ &= [(3.16 \times 10^7) (72 \text{ km/yr})] / [10^6 \text{ parsecs}] \\ &= (3.16 \times 10^7) [72 \text{ km/yr}] / [10^6 \times 3.262 \text{ light years}] \\ &= (3.16 \times 10^7) [72 \text{ km/yr}] / [10^6 \times 3.262 \times (3.16 \times 10^7) \times (3.00 \times 10^5) \text{ km}] \\ &= [72 \text{ km/yr}] / [10^6 \times 3.262 \times (3.00 \times 10^5) \text{ km}] \\ &= [72] / [(3.262) \times (3.00) \times 10^{11} \text{ yr}] \end{aligned}$$

Notice that the number of seconds in a year appeared

in both the top and bottom of the fraction and so cancelled each. Therefore:

$$T = 1/H_0 = [(3.262) * (3.00) * 10^{11} \text{ yr} / 72] = 1.36 * 10^{10} \text{ yr} = 13.6 \text{ billion years.}$$

Dr. Philip Calabrese is an internationally recognized authority on the faithful representation, combination, and implications of uncertain conditional information. He is most recently a senior research analyst for the United States Navy, and was formerly a mathematics department faculty member at several California universities. He has also provided analysis and high fidelity computer simulations of various defense systems as a senior analyst/programmer for the Defense/Aerospace industry. His article "The Coming Scientific Validation of The Urantia Book" was published in *The Fellowship Herald* in the summer of 2006. A follow-up paper appeared in *The Herald* in 2007.

Endnotes:

¹ The Urantia Book, URANTIA Foundation, 1955.

² Although *The Urantia Book's* scientific cosmology is not intended to be infallible or inspired, it does claim to be temporarily of "immense" scientific value in several ways so to better present it's much longer lasting spiritual message. See Endnote.

³ *The Urantia Book*, ENERGY—MIND AND MATTER: Paper 42,

Sec 2, Para 1. denoted [42:2.1]

⁴ "An Example of a New Type of Cosmological Solutions of Einstein's Field Equations of Gravitation", Kurt Gödel, *Reviews of Modern Physics*, Vol. 21, Number 3, July 1949.

⁵ Using Cepheid variable stars to independently measure distances

⁶ See Appendix I for computation of $1/H_0$

⁷ See "The Hubble Constant", John P. Huchra, 2008, for a good review of the scattered estimates of H_0 that vary over a full order of magnitude. <https://www.cfa.harvard.edu/~dfabricant/huchra/hubble/>

⁸ However, the cosmic background radiation shows evidence of an up-down axis, called "evil" since its confirmation tends to destroy contemporary theories. <http://arxiv.org/abs/0802.3229>

⁹ Known as the "great attractor" http://www.world-science.net/exclusives/060419_attractorfm.htm

¹⁰ John S Bell, "On the problem of hidden variables in quantum mechanics"

Rev. Modern Phys. 38 1966 447–452.

N. David Mermin, "Hidden variables and the two theorems of John Bell" *Rev. Modern Phys.* 65 (1993), no. 3, part 1, 803–815.

¹¹ Broglie-Bohm theory, the pilot-wave model, the causal interpretation of quantum mechanics <http://plato.stanford.edu/entries/qm-bohm/>

¹² David Bohm, *Wholeness and the Implicate Order*, 1980

¹³ Sheldon Goldstein, "Bohmian Mechanics", Oct 2001; revised 19 May 2006. *Stanford Encyclopedia of Philosophy*, <http://plato.stanford.edu/entries/qm-bohm/>

¹⁴ The terms "choice" and "volition" are here used as synonyms in contrast to the mathematical level of reality that is logically determined and not a matter of choice.

How's YOUR MOTA MEMORY?

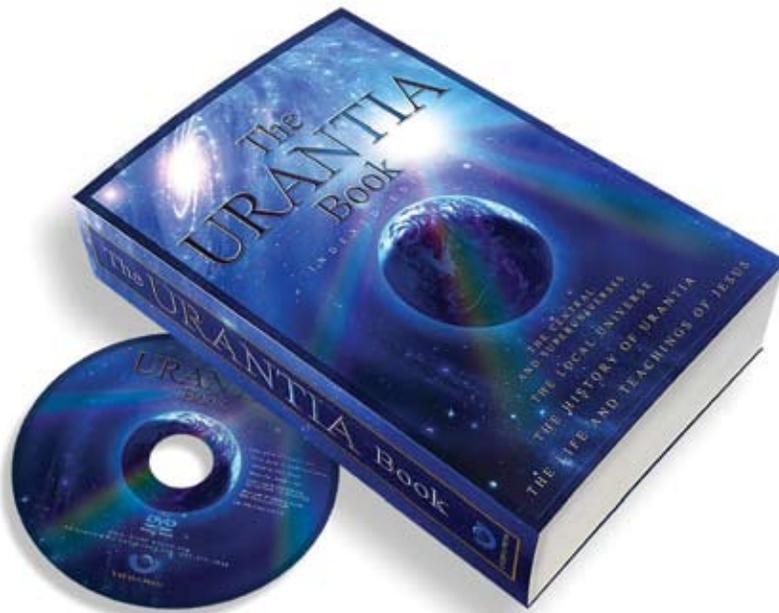
The following quotes come from the list of Mota examples in *The Urantia Book*, and may be found in Paper 48. See them here: [48:7] (PP. 56 - 57) The revelators selected these because they felt it was important for us to begin to learn and experience the wisdom they contain. In this exercise certain words have been left out. Can you remember what they are?

1. "Action achieves strength; _____ eventuates in charm."
2. "The weak indulge in _____, but the strong act."
3. "_____ is dangerous until it is fully socialized."
4. "_____ is a spirit poison; _____ is like a stone hurled into a hornet's nest"
5. "Mortals only learn wisdom by experiencing _____."
6. "_____ is a master intellectual fraud practiced upon the evolving mortal soul."
7. "The evolving soul is not made _____ by what it _____ but by what it strives to _____."
8. "_____ is possessed only by sharing; it is safeguarded by _____ and socialized by _____."
9. "_____ is not a substitute for true character."
10. "To enjoy _____ without abuse, to have liberty without _____, to possess _____ and steadfastly refuse to use it for _____—these are the marks of high civilization."
11. "Progress demands development of _____; _____ seeks perpetuation in standardization."

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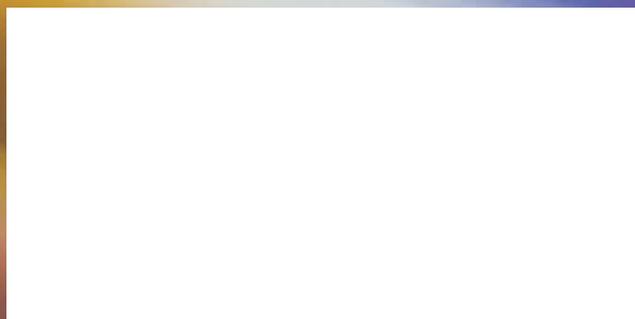
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“It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other.” [156:5.14] (P. 1740)