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Embarking on your celestial career! INTEGRATED SKILL

CAROLYN PRENTICE
United States

This is the final article in a series that was introduced in the May 2006 Journal. The purpose of this series is to outline a plan for personal development of the skill of teaching. The four articles in this series take you through the four stages of learning a skill: beginning awareness, awkward practice, conscious skill, and integrated skill. If you missed the previous articles read them at: <http://www.urantia-uai.org/Journal/index.html> (choose your preferred language)

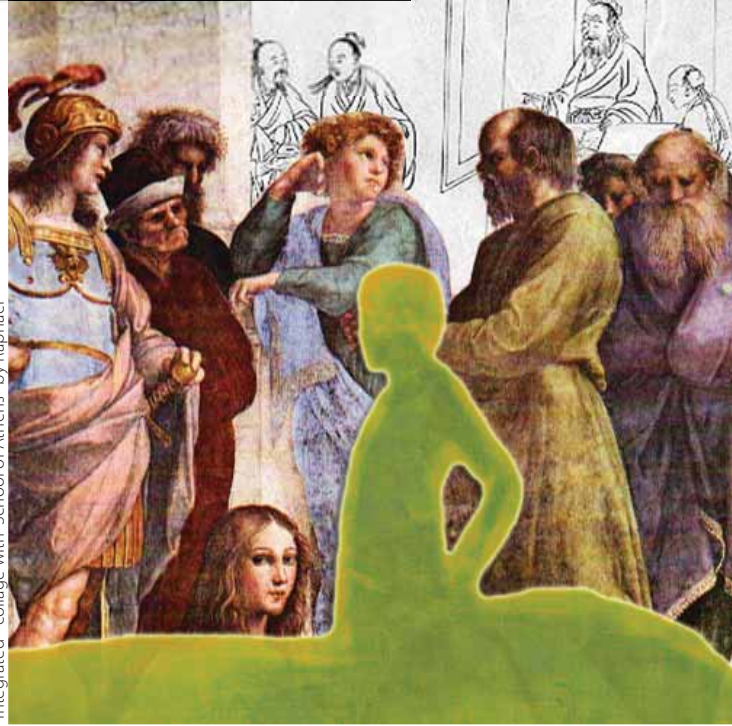
...THE UNIVERSE IS ONE VAST SCHOOL AND THAT WE ARE BOTH STUDENTS AND TEACHERS IN THAT SCHOOL, EVEN NOW IN THIS LIFETIME.

A YEAR HAS PASSED ON THIS JOURNEY AND IT'S TIME to reflect on where we are and where we started. You may have started by being uncertain of whether you were called to be a teacher, but you have slowly been convinced that teaching is your calling and your destiny. And so you started down this path.

If you have dutifully followed this journey, then you have left a trail of writings, reflections and insights, as well as service experiences. Through your diligent application to a service project, you have made the world a little bit better at least for one other person. You have reflected positively on the teachers in your life and have stepped forward to thank them. You have grown as a person. This is a great accomplishment on your part, and you should reflect on and celebrate your metamorphosis.

I too have grown as a person in writing these articles, teaching you through this medium. This is the wonderful bonus of teaching—when you teach others, you learn, you grow—sometimes perhaps more than your students!

Thank you for embarking on this journey.



"Integrated" collage with 'School of Athens' by Raphael

We also need to thank the adjusters, the angels, and the human hands who brought us all together to share this experience, who encouraged us to pursue this path, and who now join with us in celebrating a year's work, a year's growth.

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Mind, consciousness and loving service, ALL GREAT GIFTS FROM GOD

MY DEAR FRIENDS, READERS OF THE UAI Journal, I hope that this issue finds you all in great spirits.

Our Thought Adjuster adjusts our thoughts, not our emotions or feelings. Thoughts emerge in our mind. So do you think it is important to have a good mind? Should we take good care of our mind and feed it properly? Have you ever thought about the importance of a good mind in order to experience God, love God and live God.

In this special time where everything around us makes us reflect on resurrection which is the passage from death to life as we can observe in nature in the Spring, it is interesting to reflect on our own resurrection; we can sort of die in our material mind and give birth to our higher mind; we can die each day a little bit in our old useless habits in order to open up to the realm of higher realisation in God and with God. We open ourselves to new potentialities to be actualized in our contribution to the rise of the Supreme. Progress is the antidote to stagnation and progress is the watchword of the universe. And all that is happening in our mind, the arena of choice.

The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your thoughts, not your feelings that lead you Godward. The divine nature may be perceived only with the eyes of the mind. But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. "Without holiness no man may see the Lord." All such inner and spiritual communion is termed spiritual insight. Such religious experiences result from the impress made upon the mind of man by the combined operations of the Adjuster and the Spirit of Truth as they function amid and upon the ideas, ideals, insights, and spirit strivings of the evolving sons of God. [1104:6]



In this issue, we have two great articles on the mind; our brother Costas is proposing us to personally experience techniques of mastering the mind in order to be more receptive to all the spiritual influences. Neal's article is showing the importance of choice in order to elevate our mind, develop our soul and become more and more conscious of our God within, our Thought Adjuster.

What a divine gift we have received and it is all in our hands. It is up to us to decide what we will do with it, to elevate and transform our mind into a cosmic mind or destroy it ultimately by choosing to stay only within the frame of material thinking.

Material mind is the arena in which human personalities live, are self-conscious, make decisions, choose God or forsake him, eternalize or destroy themselves. [1216:4]

Once we make those spiritual decisions in our minds to be God-like and to live a life of loving service in the consciousness of God, then we are sure to have embarked on our spiritual journey from here to Paradise. We become more in tune with the leading of our Thought Adjuster and more ready to become teachers, transforming awkward beginnings into conscious skill through practice. And as we teach, we are taught. Our world greatly needs teachers. Carolyn is presenting us the last of a series of four very good articles on how to become a teacher and Suzanne is sharing with us a remarkable experience of teaching and learning while she lived in Taipei. And to complete this issue, Linda is sharing with us what it means to her to accept the kingdom of God within our heart.

My friends, sooner or later, we will all be teachers; it is part of our eternal career to be students and teachers. Loving God is living God and living God is sharing God and God's love. Serving our brethren is not a chore; it is a privilege and teaching is a privilege too. As we do, the Spirit of Truth will always show us the way. ▶

URANTIA ASSOCIATION INTERNATIONAL JOURNAL

JOURNAL TEAM

EDITOR: Guy Perron / 514-795-3337
guyperon3@gmail.com

ASSOCIATE EDITOR: Carolyn Prentice
cmp9q3@yahoo.com

ASSOCIATE EDITOR: Alain Cyr / 450-466-2496
alain_cyr@sympatico.ca

TRANSLATION LIAISON, FRENCH: Jean Royer

TRANSLATION LIAISON, SPANISH: Olga López

TRANSLATION LIAISON, FINNISH: Seppo Kanerva

PAGE LAYOUT: M. Caoile

COMMITTEE CHAIR: Verner Verass

ISB MEMBERS: UAI DIRECTORS

PRESIDENT: Gaétan Charland – Canada
gaetan.charland3721@videotron.ca

VICE-PRESIDENT: Merindi Swadling – Australia
merindi@hotmail.com

TREASURER: Mark Kurtz – USA
makurtz04@maplenet.net

SECRETARY: Judy Van Cleave – USA
jrvanclv@aol.com

COMMITTEE CHAIRPERSONS:

EDUCATION CHAIR: Carolyn Prentice – USA
cmp9q3@yahoo.com

MEMBERSHIP CHAIR: Gary Rawlings
– United Kingdom,
Garyurantia@aol.com

COMMUNICATIONS CHAIR:
Verner Verass – Australia
vern@designnd.com.au

CONFERENCES CHAIR: Eddie King – USA
edwinking@bellsouth.net

STUDY GROUPS CHAIR: Rick Lyon – USA
ricklyon@tctc.com

DISSEMINATION CHAIR: Jimmy Mitchell – USA
jmubreader@msn.com

TRANSLATION CHAIR: Peep Söber – Estonia
psober@hotmail.com

CHARTER & BYLAWS CHAIR: Travis Binion – USA
ghtb@earthlink.net

Embarking on your celestial career!

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Reviewing what we have learned.

Over the course of this year we have embraced new perspectives and practices, including:

1. We have accepted that the universe is one vast school and that we are both students and teachers in that school, even now in this lifetime.

2. We have begun to recognize the opportunities that we have to teach the people we encounter in our daily lives.

3. We have recognized that teaching opportunities are often seemingly mundane, but that it is through these mundane teaching opportunities that we learn to teach, in fact, are called to teach.

4. We have each committed ourselves to service because through service we make ourselves available to learn and to teach. If we truly believe the teachings of *The Urantia Book*, we must embrace the idea of serving our brothers and sisters.

Editorial

Continued from page 2

Remember: *Knowledge is possessed only by sharing; it is safeguarded by wisdom and socialized by love.* [557:12]

Those are the new seeds that enable us to acquire a new mind, a morontial mind; and this mind is bearing new fruits which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

The acquisition of the potential of the ability to learn from experience marks the beginning of the functioning of the adjutant spirits, and they function from the lowliest minds of primitive and invisible existences up to the highest types in the evolutionary scale of human beings. They are the source and pattern for the otherwise more or less mysterious behaviour and incompletely understood quick reactions of mind to the material environment. Long must these faithful and always dependable influences carry forward their preliminary ministry before the animal mind attains the human levels of spirit receptivity. [739:4]

When we allow ourselves time to develop our inner life, everything becomes new. From our new mind, our perspectives on life are better, our meanings are deeper and our values greatly enhanced. This is the way with God; this is the way with the morontial mind.

Do you have a fruitful mind?

May the love and peace of God be with you and within you always.

Your brother

—Guy

5. We have spent time each day reading *The Urantia Book*, trying to learn how Jesus, the master teacher, taught the people he came in contact with.

6. We have opened our hearts to care more about other people. We have demonstrated that care by listening to them, giving them our full attention and recognizing the indwelling spirits within them.

7. We have spent time every day to reflect on our experiences and progress. And we have been making progress!

Central to our journey this last year is our realization that teaching is something broader than our earlier narrow definition. We have come to realize that teaching is a uniquely human skill that we have been doing all of our lives. We are called to teach others the skills they need to advance in their lives as human beings. We recognize that teaching even the most mundane things is also a way of teaching values. We acknowledge that most of the teaching that goes on in our lives is one on one, within personal relationships, rather than in a formal classroom setting.

What integrated skill means.

As we became aware that teaching is our calling and destiny, we have patiently endured the frustrations of being awkward as we slowly progressed to becoming consciously skilled. Finally, we may find at this point that we have learned the skill well enough that we can perform without consciously thinking about specific teaching techniques. Truly listening to people, focusing on the positive, addressing their indwelling spirits, using teaching tales suitable for the students, admitting our limitations—we have practiced these basic techniques enough so that they are becoming habitual in our interactions with people. We can use these techniques without consciously thinking about them. At this point, our minds are becoming free to concentrate on artistic additions to the skill, to make it truly our own. Our dedicated practice has resulted in a new skill that begins to feel fully integrated into our lives. We have begun to glimpse the one vast school in which we live.

It's a time to celebrate our accomplishments, our progress. This is a time to pause, and look back down the path that we as individual pilgrims have traveled to get here. We go back and read some of our journal entries, and revisit and remember the tribulations and uncertainties we experienced earlier. We read and reflect on the joy we felt at the successes of overcoming frustrations and obstacles. Now that we are in a different place, we can appreciate the journey for what it has been. We experience the joy of knowing that a year of striving, practice, and reflection has resulted in a year of personal spiritual growth. ▶

YOUR MIND, YOUR TALENT, AND YOUR SPIRITUAL GROWTH ARE NOT BOUND BY A PHYSICAL BARRIER, LIKE A FOUR-MINUTE MILE FOR RUNNERS.

And it is not so much what mind comprehends as what mind desires to comprehend that insures survival; it is not so much what mind is like as what mind is striving to be like that constitutes spirit identification. It is not so much that man is conscious of God as that man yearns for God that results in universe ascension. What you are today is not so important as what you are becoming day by day and in eternity. [1216:6-1217:0]

What now?

A skill is perpetuated by continuing to practice it. The wonderful realization about teaching is that there is no upper limit. The universe is one vast school and you have a long celestial career ahead of you. This is not the end of the journey; it is merely a graduation and celebration. Your mind, your talent, and your spiritual growth are not bound by a physical barrier, like a four-minute mile for runners. Unlike physical and mental skills, you will not reach an absolute plateau defined by age and infirmity.

IN MY SERVICE PROJECT, I
MEET WITH INTERNATIONAL
STUDENTS FOR A FEW HOURS
OF CONVERSATION EACH WEEK.
ALTHOUGH THIS SOUNDS
PLEASANT ENOUGH, SOME-
TIMES IT HAS BEEN A CHORE.

You will continue to advance and grow if you continue to make the effort of teaching and learning.

Of course you don't have to advance. You can be content with what you have done, tie up your journals and put them away, and get on with the rest of your life.

You can refuse to grow any more as a teacher in this lifetime. You can say, "Oh that was nice, but now I need to move on to other things." You can abandon your service project and reclaim a little more "time for yourself."

Or perhaps you've noticed that this program of learning to teach has given you more time for yourself. Instead of being frantically busy with things, you've made time to reflect and pray, to listen to the people you encounter and to experience the everyday joys of learning and sharing. Perhaps you've found that reflection and prayer every day energizes you, just as it did Jesus. *The Urantia Book* reminds us often that Jesus did not let his busy schedule consume his life:

Excitement does not augment energy; it rather exhausts the powers of both mind and body. Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. The secret of all this problem is wrapped up in spiritual communion, in worship. From the human standpoint it is a question of combined meditation and relaxation. Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. [1777:2]

In this habit of Jesus' going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature. [1774:2]

So I hope that you will continue on this journey, continue practicing and reflecting. At this stage of conscious skill, you begin to add your own artistry to your skill. You find your own way of doing things; your skill becomes your art. This is your time to develop your own way of teaching and of relating to others, guided by your indwelling Thought Adjuster.

Jesus knew men were different, and he so taught his apostles. He constantly exhorted them to refrain from trying to mold the disciples and believers according to some set pattern. He sought to allow each soul to develop in its own way, a perfecting and separate individual before God. [1582:7] [see also 1591:6 and 158:1]

So in the journey that stretches before you, as you continue to recognize teaching moments, you will find that you have other skills and techniques to learn. When you learn these, you will cycle again through the stages of learning new skills: You will first become aware that you should learn the skill. Then as you begin to practice, you will be awkward at it. With dedication and reflection, you will achieve conscious skill and finally integrated skill. You will journey on, only to realize that again you have more to learn. You will cycle through these stages again and again. But recognizing these steps and knowing that you have passed through them many times before will encourage you on your way.

We all have much to teach; we all have much to learn.

Focus on service

"He who would be great among you, let him be servant of all." This concept is so important to learn that *The Urantia Book* states it explicitly in at least seven different places (316:5; 647:5; 1536:8; 1569:3; 1758:4; 1761:2; 1907:2). The universe is arranged so that we learn by doing, we learn about others by serving them. In fact, the idea behind the bestowal plan is this process of promoting from within, gaining authority by serving, understanding the plight of those we serve, being one of them. The high sons of God come into their full sovereignty by serving their creatures in a number of different bestowals. We are asked to do the same thing.

This program of learning has focused on service as a way to learn to teach. If you serve others, you will be in a position to teach them as well as learn from them. Committing yourself, serving, reflecting on your service—all of these are the curriculum of this one vast school.

At this point, rather than focusing only on teaching, you need to recommit yourself first to service. The idea of service is not that it is a big undertaking, but that it is a regular undertaking. The project needs to be large enough to feel like a commitment, but not so huge that you dread it every week. Evaluate whether your original project is worthwhile, doable, and satisfying. If not,

choose something else. But please, do not choose to do nothing. If it is not satisfying, pray about it.

In my service project, I meet with international students for a few hours of conversation each week. Although this sounds pleasant enough, sometimes it has been a chore. I could think of “better” things to do with my time, for instance, that I could accomplish some more work or watch a TV program or spend an hour in recreational reading for a change. There have been times when I have felt that I simply didn’t want to go anywhere, much less talk or listen to anyone.

Nevertheless, I have persevered in my commitment because I recognize how important it is to these international students that they have one American friend, and one person who will just listen to them (in English) for an hour or so. I have prayed, and things have gotten better. First of all, work always manages to get done in the amount of time I have to do it. More importantly, when I see that the students look forward to and appreciate my commitment, I see I am doing something truly worthwhile. When I get a glimpse of a real person behind the language barrier, I am overjoyed. I also recognize that this one-on-one time is a teaching opportunity that I don’t experience in the broader context of my teaching career. And the big bonus is that I am learning so much from my students!

Expect no great honor for your service of teaching—but expect to learn, to feel worthwhile, to feel that you have made a difference in the part of the world you are in. Service is the universe plan:

The mortal-survival plan has a practical and serviceable objective; you are not the recipients of all this divine labor and painstaking training only that you may survive just to enjoy endless bliss and eternal ease. There is a goal of transcendent service concealed beyond the horizon of the present universe age. [558:1]

A proposition

If you have come this far, then you have become relatively skilled at serving, listening, reading, reflecting, recognizing teaching moments, and looking at the world from others’ viewpoints. You can continue to grow. The people around you need your service; the world needs your service; the Urantia movement needs your service. Here are some suggestions for further service and further growth as teachers:

1. As you continue your service project, write and reflect on it, and share it with others. Speak of it at your study group. Be brave and present it at a conference. Write about it and send it off to Tidings, your local newsletter, or the Journal. Write about it and send it off to some other publication, some other group that might be open to it. You don’t have to mention *The Urantia Book*, and we as readers don’t have to focus only on our fellow readers. The main thing is to demonstrate what we are doing so as to inspire others to do likewise.

2. Encourage others to follow this path. Invite them to join you in your service project or to undertake something similar. People like to feel that they are a part of something bigger than their own lives. If they recognize that readers of *The Urantia Book* are engaged in service and in the training of teachers, they are more willing to lend support to our activities. People want to do something. We must demonstrate to the outside world that we are doing something, that we do more than just read a book—we live its teachings in a life of service.

3. Join with others and continue the conversation and the training. *Knowledge is possessed only by sharing; it is safeguarded by wisdom and socialized by love [557:12].* This service of teaching is like a chain letter to the universe. If you get this message—then go out and send it to six others. And every time you receive the message, send it out again. Think of how the world would become a better place if we all dedicated ourselves to teaching through service, service through teaching! The chain starts here, with you. It’s time for you to step up as teachers and leaders.



Author C. Prentice is 4th from left

I sit here in my little study, a room up against the roof, painted orange and lavender, windows facing south and west. It is a gray day, the last day of March 2007, cool and rainy in South Dakota; out my window the grass is greening. I think of you all, now and in the future, students on this journey, reading these words, learning to teach, reflecting on this process, recognizing the call and destiny of teaching and learning. I know that you will be faithful to your calling.

...TO TRANSFORM THE CORNERS OF THE UNIVERSE THAT WE TOUCH; TO HELP EACH OTHER; TO SAVE OURSELVES BY SERVING OTHERS...

And I am so grateful for all of you. I salute you and the spirit of God within all of you. I’ll meet some of you in the years I have left on this planet, and others I hope to meet on distant shores, as we journey together inward and outward, to merge with our Thought Adjusters and to find God on Paradise—dancing this dance together, teaching and learning from each other.

This is our sacred task for all the millennia ahead of us: to teach and to learn; to grow and to change; to transform the corners of the universe that we touch; to help each other; to save ourselves by serving others; to be perfect in our human spheres as God is in his divine sphere.

I love you all, and I am so grateful for and humbled by this experience. Thank you so much. ☐

CONSCIOUSNESS AND choice

NEAL WALDROP
United States

MIND IS NOT A RIDDLE TRACED SUBTLY in shifting sand, nor an ancient artifact that we must discover and reconstruct in a pilgrimage to ages past. Archaeologists may unearth arrowheads and helmets and shields as they recover the residue of epic battles, but they will not find mind or the consciousness of anyone who fought or died there. Linguists may reanimate dead tongues and tell us what scribes were striving to say when they inscribed in clay in olden epochs, but the tablets and their words attest to mind that long ago expired.

Nonetheless, in all such explorations and in everything else we do or attempt, it is the evidence, the functioning, and the reality of mind that we are exploring or exploiting. Every single adventure of ours with matter and in association with spirit is conducted—inevitably, invariably, irretrievably—in *mind*. In mind we are aware, in mind we are adapting, in mind we are alive.

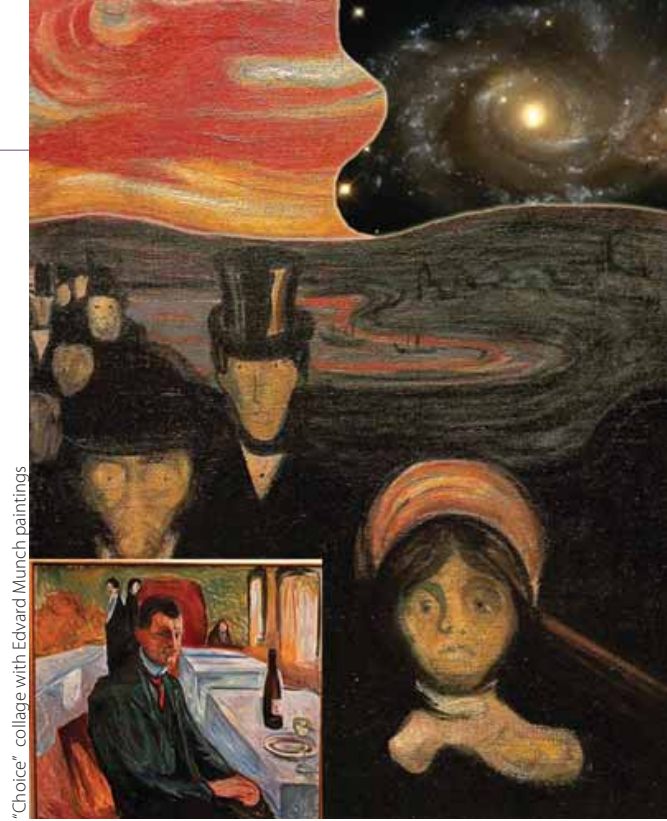
THE MIND IS A PERSONAL-ENERGY SYSTEM EXISTING AROUND A DIVINE SPIRIT NUCLEUS AND FUNCTIONING IN A MATERIAL ENVIRONMENT [142:1]

These sweeping statements might puzzle speakers of English who have not read the revelation, for day-to-day use of the word *mind* includes many casual and colloquial over tones. For example, a rather rueful father once declared that his daughter was a case of mind over matter, saying: “She never minds and claims it does not matter.” In contrast, the authors of *The Urantia Book* portray mind in terms that are intense, intricate, expansive, profound.

- A Divine Counselor defines mind as: *The thinking, perceiving, and feeling mechanism of the human organism. The total conscious and unconscious experience. The intelligence associated with the emotional life reaching upward through worship and wisdom to the spirit level* [8:8].

- A Perfector of Wisdom states: *The mind is a personal-energy system existing around a divine spirit nucleus and functioning in a material environment* [142:1]

- About one thousand pages later, a Melchizedek tells us: *Mortal man views even his physical environment from the mind level, from the perspective of its psychological registry. ... Mind is unity; mortal consciousness lives on the mind level and perceives the universal realities through the eyes of the*



mind endowment [1120:2]. After another sixteen pages, he states: *Man experiences matter in his mind; he experiences spiritual reality in the soul but becomes conscious of this experience in his mind* [1136:1].

- Yet there is much more to mind than this, for the revelators also depict it as a level of active and living ministry. On page 483 a Mighty Messenger declares: *Mind is always creative. The mind endowment of an individual animal, mortal, morontian, spirit ascender, or finality attainer is always competent to produce a suitable and serviceable body for the living creature identity* [483:9].

The author seems to have realized that human beings were not going to understand this remarkable statement unless he returned to the idea and elaborated on it. After an intervening paragraph, he states: *The liaison of the cosmic mind and the ministry of the adjutant mind-spirits evolve a suitable physical tabernacle for the evolving human being* [483:11].

To me the implications are staggering, so I would like to pause for a moment to paraphrase what I believe the Mighty Messenger has said: The cosmic mind and the adjutant mind-spirits work together to channel the growth and development of the human body, so that it becomes and remains an appropriate vehicle for personal choice and spiritual achievement. That, at least, is my interpretation of these profound remarks. And since human beings exercise their power of choice in *human mind*, we have come full circle.

Nonetheless, it may be best for me to pull back from these philosophic paradoxes and devote a few paragraphs to the origin of mind and how it descends to us.

Infinite and cosmic mind

Unfortunately we cannot begin at the beginning, for there is no beginning. The absolute mind is the mind

of the Infinite Spirit, and the Infinite Spirit is absolute, infinite, eternal, everlasting.

The Infinite Spirit obviously cannot bequeath his own personal and absolute mind to created finite beings. Instead he bestows cosmic mind to the time-space creations, and he does this through the Seven Master Spirits.

These seven primary personalities of the Infinite Spirit have the same spirit nature and character, but *in all other aspects of identity they are very unlike* [184:11, a Universal Censor]. The number seven was not chosen arbitrarily, for it reflects inner realities that are both mathematical and symbolic. Each Master Spirit corresponds to one of the seven associations of the three persons of Paradise Trinity, taken individually and in combination. In other words: the Father; the Son; the Spirit; the Father and the Son; the Father and the Spirit; the Son and the Spirit; and the seventh association, which corresponds to the Father, Son, and Spirit.

We should linger a bit on the Seventh Master Spirit, for his influence pervades our superuniverse and will endure throughout our morontia career. On page 189 the same Universal Censor states: *His administration of Orvonton discloses the marvelous symmetry of the co-ordinate blending of the divine natures of Father, Son, and Spirit* [189:1] In the preceding paper, the Universal Censor tells us a bit more:

Orvonton, the seventh superuniverse, the one to which your local universe belongs, is known chiefly because of its tremendous and lavish bestowal of merciful ministry to the mortals of the realms. It is renowned for the manner in which justice prevails as tempered by mercy and power rules as conditioned by patience, while the sacrifices of time are freely made to secure the stabilization of eternity. Orvonton is a universe demonstration of love and mercy [182:1].

To continue tracing the heritage of human mind we have to double back, for human beings receive mind from the Creative Spirit of our local universe—a *new and unique representation* of the Infinite Spirit [374:1, a Mighty Messenger] who long ago accompanied the Creator Son to the location chosen for Nebadon, their intended domain in time and space. The initial steps required physical organization of a starry and planetary cluster, plus the establishment of energy circuits.

After the Creator Son proclaimed that he and the Creative Spirit intended to project life in the newly organized local universe, a momentous event occurred on Paradise. First the appropriate Master Spirit—in this case the Seventh Master Spirit—disappeared in the spiritual shining of the Paradise Deities. When he emerged, there occurred a tremendous spiritual flash called a “primary eruption,” and at the same time in distant Nebadon the Creative Spirit became a fully personal being who could then and henceforth be called “the Divine Minister... the local universe Mother Spirit” (375:0). In describing this transformation, the Mighty Messenger explains that the

Spirit presence during the initial phases of establishing a local universe is not fully distinct from the spirit of the Paradise Infinite Spirit. After *the flash of spiritual energy*, he says, *the local universe manifestation of the Infinite Spirit suddenly and completely changes to the personal likeness of [the corresponding] Master Spirit* [375:2].

Since we have a great deal of ground to cover, I cannot attempt to analyze these events. Please bear with me as I press the “Fast Forward” button, so that I can just point out that the Creative Mother Spirit of Nebadon bestows on us and all her other children *the Nebadon variant of the Orvonton type of cosmic mind* [102:3, a Divine Counselor].

THE FACT THAT WE CANNOT SEE OR MEASURE MINDAL ENERGY DOES NOT MAKE THE MIND ANY LESS REAL THAN THE BRAIN, A PHYSICAL MECHANISM.

The seven adjutant mind-spirits minister to our minds but *should not be regarded as entities and are more like circuits. They do not function as personalities apart from the universe presence of the Divine Minister; they are in fact a level of consciousness of the Divine Minister and are always subordinate to the action and presence of their creative mother* [402:1, a Vorondadek Son].

The nature of the human mind

In practical terms, the human mind is a living system, a structured arrangement of mindal energy that receives, reacts to, rearranges, and processes sensations, desires, ideas, and ideals. The fact that we cannot see or measure mindal energy does not make the mind any less real than the brain, a physical mechanism.

A Solitary Messenger describes the human mind as *a mind circuit which has been placed in subordination to the acts and choosing of the will of the human personality* [1232:5]. At the start of the same paragraph, he specifies, *Human beings possess identity only in the material sense*, then elaborates a bit by stating: *Such qualities of the self are expressed by the material mind as it functions in the energy system of the intellect* [1232:5].

In these brief excerpts we have already found three key terms that the revelators apply to the human mind: circuit, energy, and system. From other passages we know that each human mind participates in *The intelligence-ministry circuit of a local universe, including the diversely functioning presence of the adjutant mind-spirits* [177:13, a Universal Censor].

I am convinced that just as the brain is composed of material atoms, molecules, and cells, so is the mind composed of mindal substance in arrangements and configurations that human beings cannot discern or detect. Perhaps we never shall, for it is far from clear that sensory mechanisms that detect and discern matter—and then provide input to living mind—are suited to the task of discerning mind itself.

All this is theoretical and perhaps a bit vague, so some of you may be struggling with what I have said. Let

me offer a comparison, a metaphor that is certainly not perfect but that seems to have a degree of immediacy and vividness for those who live in our century and decade.

With your indulgence, I shall compare the human mind to *the operating system* of a computer—its basic structure for receiving information, carrying out activities, and producing results. In saying this, however, I must assure you that Microsoft has nothing to do with the human mind!

To continue the comparison, I believe we could associate the electronic and mechanical elements of a computer—for example, the hard drive, the key board, the monitor—with the human brain and nerves. In turn, computer software and data could be compared with social and intellectual traditions, as well as personal experience and memory. Thus if individuals make significant mindal progress—perhaps carrying out

IN THE CASE OF ANDON AND FONTA, THE FIRST HUMAN BEINGS, THE FIRST EXERCISE OF WISDOM WAS NOT A SUDDEN SINKING FEELING ON ANDON'S PART THAT HE HAD BETTER FIGURE OUT WHAT FONTA WAS UP TO.

nearly continuous upgrades of the human mind—we can still be content that no one will pay upgrade fees to Bill Gates.

So where exactly is the mind? Since no one can be entirely sure, all I can do is offer you a speculation of my own. If it makes sense to you, you may wish to accept

it. If not, you could advance another possibility that you may prefer.

I am inclined to believe that the human mind amounts to a type of force field, an energy presence that pervades the human body and that may extend a bit beyond. Some people have asked me whether the mind may be the underlying reality that certain Oriental mystics claim to see and interpret when they describe “the aura.” I do not know the answer, but the question is intriguing.

Mindal growth

The spirit of wisdom is the seventh adjutant mind-spirit and can be associated with the ability to distinguish right from wrong and make moral choices. When the spirit of wisdom begins to function, a child's developing mind becomes fully human and a Thought Adjuster arrives (as a Solitary Messenger explains on pages 1186-1187).

In the case of Andon and Fonta, the first human beings, the first exercise of wisdom was not a sudden sinking feeling on Andon's part that he had better figure out what Fonta was up to. That would certainly have been wise, and we males have been wrestling with similar conundrums ever since. Instead, a Life Carrier tells us that the first exercise of human wisdom was actually a joint decision by Andon and Fonta that they should flee from home and journey north (709:6).

We can compare that with decisions by many friends from the southern half of the United States that late July was a good time to flee north to attend this conference. That too was wise, and we certainly welcome our southern friends—and everyone else who traveled a considerable distance to be with us today.

Directions on the compass are much less important than the direction of change. Once all seven of the adjutant mind-spirits have made contact with the human mind, the Holy Spirit of the Creative Spirit and the Spirit of Truth of the Creator Son can nurture a human being on levels that relate to spiritual goals and values.

A Solitary Messenger tells us that every human being who desires to do the Father's will must eventually achieve the seven psychic circles, either during this life or on the mansion worlds (1233:2). Mindal growth is required as an important and necessary part of that. In other words, mindal growth is not just an option that we are free to neglect.

On page 1209, the Solitary Messenger states: *The psychic circles are not exclusively intellectual, neither are they wholly morontial; they have to do with personality status, mind attainment, soul growth, and Adjuster attunement.* He emphasizes:

It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function—when the physical, mental, and spiritual powers are in triune harmony of development—that a maximum of light and truth can be imparted with a minimum of temporal danger or risk to the real welfare of such a being. By such a balanced growth does man ascend the circles of planetary progression one by one, from the seventh to the first [1209:4].

Mindal growth is also an important aspect of our ascendant career. For example, a Divine Counselor tells us: *The work of the pilgrims of time on the worlds surrounding a major sector headquarters is chiefly of an intellectual nature [211:4].*

Kindred minds and social development

Since we certainly do not understand the human mind or how it operates, it may seem premature to speculate about mindal kinship and how individual human minds may relate to the development of society in their generation and age. Well, nothing ventured, nothing gained. In all candor, however, I must concede that my comments on these issues will amount to leading questions, not definitive answers.

On page 191 a Universal Censor states: *The fact of the cosmic mind explains the kinship of various types of human and superhuman minds. Not only are kindred spirits attracted to each other, but kindred minds are also very fraternal and inclined towards co-operation the one with the other. Human minds are sometimes observed to be running in channels of astonishing similarity and inexplicable agreement [191: 6; emphasis added].*

By implication, these three short sentences confront us with key facts that no one has explained. For example, the Universal Censor tells us that there are types of human and superhuman minds, but he stops there. What are these types, and how do they differ? And since I cannot come close to answering that question, I shall evade it by asking three others:

- What are the categories and principles of mindal kinship?
- Is mindal kinship transmitted by biological descent?
- Is mindal kinship instead transmitted—or perhaps *also* transmitted—through other mechanisms and means?

Yes, I can offer you all three questions as a homework assignment, but that too amounts to an evasion. Let me make two more general observations, and then I shall turn to a somewhat different topic.

1. In tracing the lineage and descent of Mary the mother of Jesus of Nazareth, the Midwayer Commission makes interesting comments and lists nine illustrious ancestors: *Annon, Tamar, Ruth, Bathsheba, Ansie, Cloa, Eve, Enta, and Ratta* [1345:1]. Please note that all nine of them are females and that not a single man is mentioned. In effect, this explanation tends to imply that the mindal characteristics of women are significantly influenced by mind traits they have inherited from female ancestors and that the mind attributes of their male ancestors are not of equal importance.

2. Joseph's lineage did not include as many illustrious individuals, and the Midwayer Commission does not cite specific names. In practice, the revelators mainly state that Joseph's immediate ancestors were *mechanics—builders, carpenters, masons, and smiths. . . . His family belonged to a long and illustrious line of the nobility of the common people, accentuated ever and anon by the appearance of unusual individuals who had distinguished themselves in connection with the evolution of religion on Urantia* [1344:4]. This description is not as striking as the account of Mary's lineage, but I believe it is significant that Joseph's female ancestors are not mentioned at all.

I would now like to draw your attention to an extremely interesting paragraph about the human mind of Christ Michael of Nebadon incarnate as Jesus of Nazareth. The Midwayer Commission states:

In your consideration of the life and experience of the Son of Man, it should be ever borne in mind that the Son of God was incarnate in the mind of a first-century human being, not in the mind of a twentieth-century or other-century mortal. By this we mean to convey the idea that the human endowments of Jesus were of natural acquirement. He was the product of the hereditary and environmental factors of his time, plus the influence of his training and education. His humanity was genuine, natural, wholly derived from the antecedents of, and fostered by, the actual intellectual status and social and economic conditions of that day and generation. While in the experience of this God-man

there was always the possibility that the divine mind would transcend the human intellect, nonetheless, when, and as, his human mind functioned, it did perform as would a true mortal mind under the conditions of the human environment of that day. [1521: 2]

There is a great deal in this paragraph, but I shall simply cite one obvious implication: The human mind continues to evolve over time, in part because of social and economic conditions.

If we gaze into the past, it is reasonable to infer that changing patterns of human behavior and values are at least partly a result of the ongoing evolution of the human mind as it continues to adapt to its material, scientific, technical, intellectual, moral, and spiritual environment. For example, gladiatorial combat was outlawed around the year 400 by the Christian Roman emperor Honorius, but there was a resurgence of knightly tournaments and "trial by combat" during the European Middle Ages. In the United States and Europe, dueling by swords or pistols persisted until the early to middle 1800s. Slavery was abolished in the United States in 1865, at the end of a bloody and tumultuous civil war. In the 20th century, social and intellectual movements greatly expanded the concepts of war crimes and crimes against humanity. In addition, we could cite greater personal autonomy and increased rights for women, enhanced recognition of racial equality, the ongoing struggle against torture, and intensive efforts to promote respect for such human rights as freedom of speech, freedom of the press, and freedom of religion.

PERSONALITY IS NOT A FOCUS OF ACTIVE AWARENESS. NO, IT IS IN MIND THAT WE ARE AWARE, AND IT IS LIKEWISE IN MIND THAT WE MAKE OUR FREEWILL CHOICES.

Nonetheless, we should be aware that advanced concepts often percolate very slowly into the mainstream of human consciousness. For example, there is broad understanding that time and distance are relative, but some people believe that relativity is what you get when you attend a family reunion.

A choice, not an echo

Personality conveys the right to choose. We have choice, volition, free will because we are personal beings. To say this another way, the Father's gift of personality includes the power to choose freely among alternatives that are open to us. But in our lives personality, as such, is a basic structure of individual identity, a "given" that remains constant and entirely in the background. Personality is not a focus of active awareness. No, it is *in mind* that we are aware, and it is likewise in mind that we make our freewill choices.

Nonetheless, our choices are constrained by the extent and limits of our perceptions, and by the fact that human beings reside in a material environment and physical mechanism that we do not control. A Mighty Messenger tells us, *The life mechanism of the mortal*

personality, the human body, is the product of supermortal creative design; therefore it can never be perfectly controlled by man himself [1303:4]. A few pages earlier he made a broader and more general statement that explains the limits of human choice:

Man cannot choose beyond the range of that which is choosable. He cannot, for instance, choose to be other than a human being except that he can elect to become more than a man; he can choose to embark upon the voyage of universe ascension, but this is because the human choice and the divine will happen to be coincident upon this point. And what a son desires and the Father wills will certainly come to pass [1300:1].

A Solitary Messenger makes it very clear that our conscious choices determine our destiny:

Material mind is the arena in which human personalities live, are self-conscious, make decisions, choose God or forsake him, eternalize or destroy themselves. ...

Mortal mind is a temporary intellect system loaned to human beings for use during a material lifetime, and as they use this mind, they are either accepting or rejecting the potential of eternal existence.

THE ADJUSTER WILL SING FOR US
IF WE CANNOT, AND AS HE DOES
THIS HE WILL UNDERSCORE AND
COUNTERPART EVERYTHING HE HAS
SAVORED IN OUR MORAL CHOICES
AND DECISIONS.

Mind is about all you have of universe reality that is subject to your will, and the soul—the morontia self—will faithfully portray the harvest of the temporal decisions which the mortal self is making. ... And it is not so much what mind comprehends as what mind desires to comprehend that insures survival; it is not so much what mind is like as what mind is striving to be like that constitutes spirit identification. ...

Mind is the cosmic instrument on which the human will can play the discords of destruction, or upon which this same human will can bring forth the exquisite melodies of God identification and consequent eternal survival. [1216:4—1217:1]

Because of the Caligastia rebellion and the Adamic default, human mind on Urantia is operating under relatively unfavorable circumstances.

Nonetheless, a Mighty Messenger tells us: *The normal urges of animal beings and the natural appetites and impulses of the physical nature are not in conflict with even the highest spiritual attainment [383:1].* Earlier in the same paragraph and in the one that precedes it, he assures us that we can largely overcome the dilatory and debilitating impulses of the flesh if we enter the spirit kingdom by devoting ourselves to doing the will of the Father.

While at Edrei in the Decapolis, Jesus spoke of *the fringe of conflict which must be traversed by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit [1766:3].* He told Thomas that *for those who live quite wholly within either realm, there is little conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living [1766:3, the Midwayer Commission].*

How do we traverse this fringe of conflict? Each believer will have to work out his or her own answer,

but a Melchizedek of Nebadon lists eight habits that favor religious growth: *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 [1095: 3].* A Mighty Messenger tells us: *Man's great universe adventure consists in the transit of his mortal mind from the stability of mechanical statics to the divinity of spiritual dynamics, and he achieves this transformation by the force and constancy of his own personality decisions [1303:1].*

Since each person's life and aspirations are individual and unique, the revelators could not possibly provide a pat formula that would delineate the decisions we should make. I believe it would be wiser for us to focus on the spiritual intent, not on mechanical techniques that might be helpful in making a particular decision. In the end we do not live for ourselves. We live for others and in the Father. On page 2017 the Midwayer Commission offers us a cogent and moving reminder:

Jesus taught that service to one's fellows is the highest concept of the brother hood of spirit believers. Salvation should be taken for granted by those who believe in the fatherhood of God. The believer's chief concern should not be the selfish desire for personal salvation but rather the unselfish urge to love and, therefore, serve one's fellows even as Jesus loved and served mortal men. [2017:4]

If we were searching for a spiritual theme, this concluding idea could well illuminate and inspire our entire lifetimes of choice in human mind: The unselfish urge to love and serve one's fellows.

And if in our conscious minds we likewise strive to capture the rhythm and pulses of God's plan, we can choose to attune ourselves to the Adjuster, the seraphim, and the Spirit of Truth. The Adjuster will sing for us if we cannot, and as he does this he will underscore and counterpart everything he has savored in our moral choices and decisions. His spiritual transcript of our strivings will be eternal, indelible, ineradicable, and radiant, forever an essential part of our permanent personal identity.

That transcript, the immortal soul that issued from a thoroughly human life on our planet Urantia, will someday fuse with the same Adjuster, then proceed onward through the rest of the mansion worlds and the entire ascendant life right on to Paradise and the personal presence of the Father himself—where all of us will express our profuse and profound gratitude for his astounding personal invitation that affords each of us the opportunity and privilege of dedicating ourselves to a career of stimulating and enthralling service throughout all eternity.

Let us choose that. □

Techniques of MIND MASTERY

COSTAS DIAMANTOPOULOS
London, England

Introduction

THIS PRESENTATION IS A “TREASURE HUNT” FOR important clues from *The Urantia Book* according to my interpretation and personal experience. It is aimed to help others in the search of techniques which assist the Adjuster to achieve Mind spiritization or spiritualization for his mortal companion. This approach in effect, if it is correctly comprehended by my mind, can lead a mortal to attain a progressive phase of Mind Mastery on this planet of our sojourn, Urantia. This is also a journal of personal transformative experiential discoveries.

The clues

What I call the clues or pointers are relative to my personal assimilation of the book. It is far from an authoritative recipe of “empowering” secrets unlocked from the text but simply, as mentioned before, a journal of my personal interpretation that I wish to share.

My journey to discovery started with this intriguing complexity staring at me from the pages of *The Urantia Book* challenging me: *It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function--when the physical, mental, and spiritual powers are in triune harmony of development--that a maximum of light and truth can be imparted with a minimum of temporal danger or risk to the real welfare of such a being.* [1209:4]

After years of pondering on this and some trial and error (mainly error) of trying to integrate this clue in my busy megalopolis life pattern, aided by modern scientific discoveries, I submit to you for your consideration the following Techniques of Mind Mastery as revealed in the Book and as proved to me by experience in my own personal life.

“Techniques of Mind Mastery” or “Four steps to heaven”

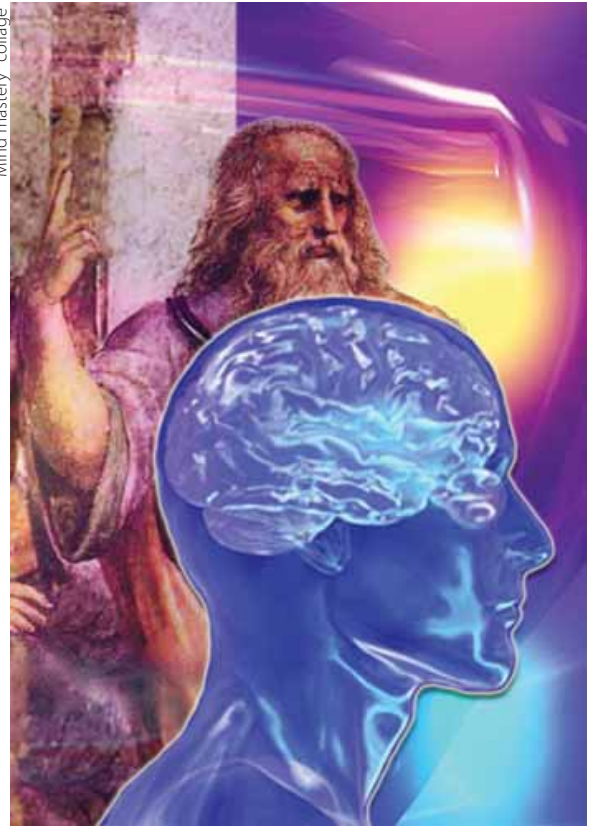
1. Working on the electrochemical substrate—Brain level. Surely our brain as it is housed in a physical body; its electrochemical functions are affected by any clean

habits we may choose to adopt or not in our life pattern. Everybody knows, for example, that science has proved that nicotine, alcohol or any recreational drugs have a detrimental effect in the balance of chemical functions and, as a result, in the stability of neural energies. Do we want our physical powers to be developed and to be allowed to be in harmony with the other two powers, namely the mental and spiritual? Cleaning our “house” is the first step and should be the easiest, hopefully.

2. Working on the Mind Level—WILL—Character formation. It is amazing how the will power in the mind level is continuously exercised with all those decisions, decisions and more decisions which form our character; yet the very first exercise the revelators give us is included in the first step described previously. I imagine the author saying to me: “Exercise also your will to clean the physical body first and your mental powers will progress further in parallel with all experiential decision making aiming to reach convergence in harmony with the remaining two powers.” The second step is supported by the first in an upwardly spiraling progressive pattern.

3. Soul Growth—Mind Spiritization. This stage of evolving progress is drawing from the inherent spiritual power of the indwelling adjuster, aided by the outpoured Spirit of Truth but requiring the consecration of choice in seeking and doing the Father’s Will. This enhancement of spiritual power is a two-way channel. The individual

“Mind mastery” collage



SOUL GROWTH AND MIND SPIRITIZATION TO MY MIND ARE SYNERGISTIC AS THE ONE AIDS THE OTHER.

assists by cleaning the physical channels in step one to allow the mental powers to flow easier towards the right direction in step two, to become aided step by step by the “uplifting” spiritual powers of the Father and the Son. The constructive interference of the three converging powers now resonating in triune harmony consists of a series of soul expansion “up steps” which increase in amplitude constantly. Soul growth and mind spiritization to my mind are synergistic as the one aids the other.

4. Personality Maturity and consequently Mind Mastery. Although the Book mentions only three powers in this passage, we should not forget that our divine-in-origin personality is developing constantly from embryonic to mature and its ability to co-ordinate all the three resultant triune forces in its experience of balanced growth makes our personality the ultimate and eternal beneficiary. Consequently mind mastery is the fourth step aimed in “becoming perfect as our Father is perfect.”

Self-consciousness consists in intellectual awareness of personality actuality; it includes the ability to recognize the reality of other personalities. It indicates capacity for individualized experience in and with cosmic realities, equivalating to the attainment of identity status in the personality relationships of the universe. Self-consciousness connotes recognition of the actuality of mind ministration and the realization of relative independence of creative and determinative free will.

The relative free will which characterizes the self-consciousness of human personality is involved in:

1. Moral decision, highest wisdom.
2. Spiritual choice, truth discernment.
3. Unselfish love, brotherhood service.
4. Purposeful co-operation, group loyalty.
5. Cosmic insight, the grasp of universe meanings.
6. Personality dedication, wholehearted devotion to doing the Father's will.
7. Worship, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver. [194]

Adjuster input—the spiritual power

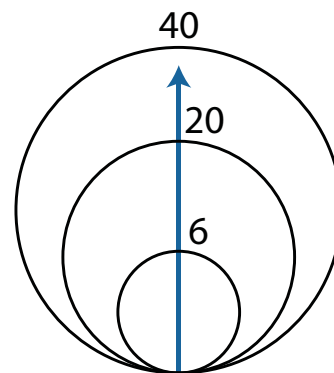
How does the Adjuster adjust our thoughts to make them register IN THE CONSCIOUSNESS? Correlation of brain development/status and Adjuster's ability to impart “light” in the brain is a fact throughout *The Urantia Book*. Science and the revelation correlate in the following physiological changes in the brain structure:

At age 6: Science: Physical brain grows to 90% of adult size. *The Urantia Book*: At this point we have **Adjuster arrival, Birth of the Soul**. New inputs in the personality growth receive an emerging spiritual force for the first time.

At age 20: Science: Gray matter is thinned out at a rate of about 0.7% a year, tapering off in the early

twenties. *The Urantia Book*: Adjusters are considered as “Thought Adjusting” only, but more successful at this age (1177:1).

At age 40: Science: Myelin sheaths thicken, much like tree rings. *The Urantia Book*: Adjusters are referred to as Thought Controllers as they enjoy better input due to experiential maturity of their subject (1177:1).



Also the Revelators give us an additional clue from the physiology of another planetary type of human: *The third brain is best conceived as an evolution of your lower or rudimentary form of brain, chiefly in control of physical activities, leaving the two superior brains free for higher engagement; one for intellectual functions and the other for the spiritual-counterparting activities of the Thought Adjuster* [566:2]. Spiritual counterpart activities occur therefore by inference in a superior part of our own two brain type series. Where is that?

Before I present my conclusions as to where this superior part of our brain may be absorbing all those spiritual power /Adjuster inputs, let's go back to step one to remind us all and paraphrase a great human mind: “Ask not what your Thought Adjuster can do for you; ask what you can do for your Thought Adjuster.”

Techniques and clues of clearing the path of better communion on the Electrochemical Substrate:

Avoid at all cost smoking and large doses of alcohol or even caffeine, or any other chemical substances including colas and fizzy drinks with aspartame. Bear in mind that heavier drugs may have permanent brain damage effects. It is evident that chemical antagonists of the stabilized neural energies and balanced chemical functions should be avoided at all costs.

Where could the spiritual counterpart activities center be in our brain?

Preamble: In the interest of keeping this article short, I am not quoting scientific journal references in the knowledge that if anyone else wants to verify or expand on those clues, the key words are sufficient to produce the same list of literature treasure which was “unearthed”

for me by Google or in any event any other search engine one chooses to utilize.

Some clues from science that if followed can enforce and cultivate this center on the physical level:

1. Evidence that the **prefrontal cortex** is involved in spiritual experiences exists, and I submit that if I was going to pinpoint a brain area of great interest for investigation, support and protection, it would be there.

2. Healthy habits—correct **nourishment and exercise**—Increase blood flow in the prefrontal cortex.

3. **Rostromedial prefrontal cortex located just behind forehead**—Music perfect attunement center (the language of the spirit harmonies).

4. **Prefrontal and parietal cortex**—Center of fluid intelligence—Multitasking-Adjuster needs our high fluid intelligence (Ability to solve deep spiritual and moral problems under the background noise of life’s lures).

My own research leads me to believe that the prefrontal cortex is the part of our brain that the work of the Adjuster spiritual counterpart takes place, and from there, Adjuster inputs enter the mainstream consciousness originating from the superconsciousness.

Working on the mind level—Some clues

Anger, fear and anxiety control—Elimination of spirit poisons. As we have eliminated chemical poisons of the brain apparatus, the mind needs also to eliminate mental poisons to allow the mental power to express itself in full and to resonate in harmony with the physical power of the brain .

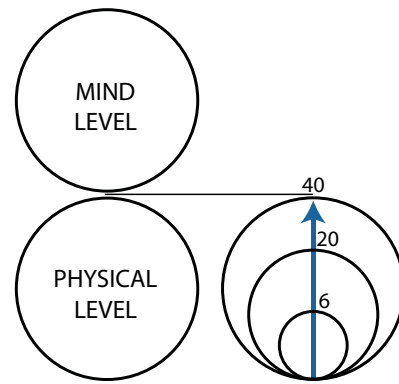
Love Domination—Infuse all mental perspectives with love—dynamic, active love. Why not go all the way and not only eliminate spirit poisons via the act of will but also substitute them with the Power of Love in all living expressions. The book has numerous references on applied love and indeed the whole life of the human bestowal of our Creator Son can be a continuous source of inspiration and empowerment.

“Let your hearts be so dominated by love that your spirit guide will have little trouble in delivering you from the tendency to give vent to those outburst of animal anger ... inconsistent with the status of divine sonship.” [1632:2]

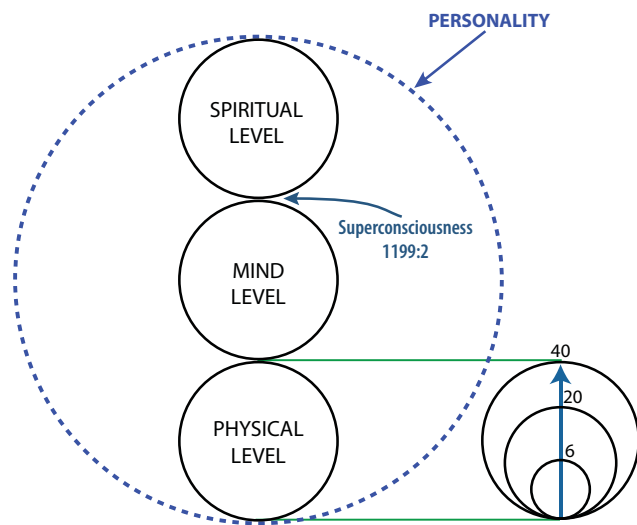
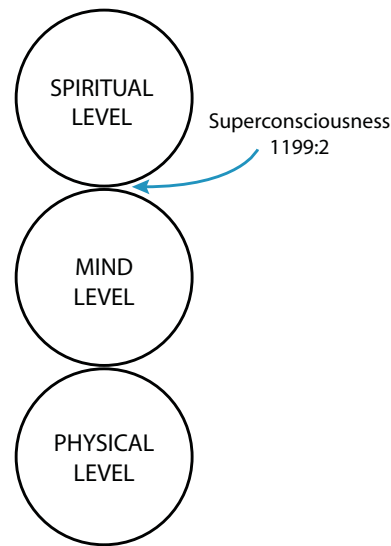
... love is the dominant characteristic of all God’s personal dealings with his creatures. [40:4]

Jesus taught his followers to manifest fatherly love ... Brotherly love would love your neighbor as you love yourself. But fatherly affection would require that you should love your fellow mortals as Jesus loves you. [1573:3]

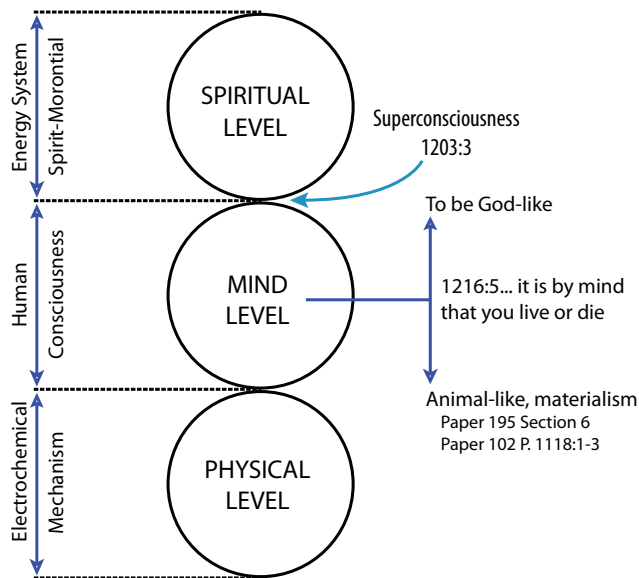
Mental Anchors—This could be, a technique to keep God’s presence constantly in our consciousness AS OFTEN AS POSSIBLE, AS LONG AS POSSIBLE. It can be done by uttering reminder words like Father, Christ Michael, and Divine Spirit, to name a few, when the opportunity arises in between routine daily life tasks. This habit often



Mind without spirit



Mind with spirit,
When matter, mind, and spirit are unified
by creature personality... [136:3]



results in a shift of mental attitude towards the values that the above mentioned appellations/invocations represent for the individual.

Spiritization of the mind

When the mental mobilization is absolutely total to the divine idea on any level of the psychic, then there very often occurs a sudden down-grasp of the indwelling spirit to synchronize with the concentrated and consecrated purpose of the superconscious mind of the believing mortal.

But by what parallel MIND techniques will we be led to those mutations of mind?

Life's experiences combined with the previously mentioned steps can lead us there if we so desire. How?

Is courage—strength of character—desirable? Then must man be reared in an environment which necessitates grappling with hardships and reacting to disappointments. [51:5; emphasis added]

Observe our reactions constantly as an independent observer and adjust bad reactions by exercising our will to acquire strength of character (fortitude).

I submit that one step of mind technique of spiritization is the acquisition of strength of character which can be tested by observing constantly and adjusting willingly our behavioral patterns after decision errors, our reactions in life's situations—Do we exhibit courage for example to try again?

Is altruism—service of one's fellows—desirable? Then must life experience provide for encountering situations of social inequality.[51:6, emphasis added]

Unselfishness is the badge of human greatness. The highest levels of self-realization are attained by worship and service. [1572:6]

Loving service in practise may mean charity work, devotion to a worthy goal, but it can also mean many

little things one does in everyday life to help others as our paths in life cross.

The statement below was a further great revelation to me:

Spiritual development depends on the maintenance of a living spiritual connection with true spiritual forces and the continuous bearing of spiritual fruit: yielding the ministry to one's fellows of that which has been received from one's spiritual benefactors. [1095:5, emphasis added]

Maintain living Spiritual connection with true spiritual forces. Is this not an amazing clue? Can it be done? I submit it can, but let us all meditate on the meaning of living connection and what constitutes true spiritual force as opposed to simply connection and any spiritual force. Let each one find the answer and practice accordingly.

What else?

Is hope—the grandeur of trust—desirable? Then human existence must constantly be confronted with insecurities and recurrent uncertainties. [51:7, emphasis added]

Elimination of fear and anxiety is a must for soul growth—mind spiritization, so substitution with childlike trust to the Father's wise will is a well tested technique.

Through understanding our divine sonship and by surrendering to the all wise Father's will, the fear that cripples the mind can be eliminated. The reading of *The Urantia Book* has this very effect of fear elimination amongst other benefits.

I submit that constant reading of *The Urantia Book* is a wholesome mind spiritization technique aiming at mind mastery.

The Soul Expansion Technique

Spirit communion—spirit leading:

1. Attunement with Truth, Beauty, and Goodness—Attunement with Divine Values.
2. Prayer and Worship—Communion with Divine Realities.
3. Active and Purposeful Service—Expression of the Divinest Dignity, Unified by Love.

Invoking the spirit of truth to assist, we should remember the following:

1. *Truth cannot be defined with words, only by living . . . and embraces such imponderables as human experience.* [1459:2]
2. *Knowledge deals with facts; wisdom, with relationships; truth, with reality values* [1459:2].
3. *Is faith—the supreme assertion of human thought—desirable? Then must the mind of man find itself in that*

troublesome predicament where it ever knows less than it can believe [51:8].

I submit that the first step towards spirit communion and of paramount importance to any mind mastery/soul expansion technique is the acquisition of living faith, as faith initiates us into a world of divinity, spiritual experience. (1141:4)

4. *Is the love of truth and the willingness to go wherever it leads, desirable? Then must man grow up in a world where error is present and falsehood always possible.* [51:9]

We must always further remember:

You can know the truth, and you can live the truth, but you cannot imprison truth in formulas, codes, creeds, or intellectual patterns of human conduct. [1949:4]

Is idealism—the approaching concept of the divine—desirable? Then must man struggle in an environment of relative goodness and beauty, surroundings stimulative of the irrepressible reach for better things. [51:10]

We must learn to be content striving for the ideal in the real world even if sometimes the battle looks almost lost from the beginning.

Truth is living; the Spirit of Truth is ever leading the children of light into new realms of spiritual reality and divine service. [1917:3]

Revealed truth, personally discovered truth, is the supreme delight of the human soul; it is the joint creation of the material mind and the indwelling spirit. [1459:4; emphasis added]

Truth is the domain of the spiritually endowed intellect, conscious of knowing God the spiritualized intellect discerns a world of true values. [1435:2]

God answers man's prayer by giving an increased revelation of truth, an enhanced appreciation of beauty, and an augmented concept of goodness. [1002:3]

However, *The flight from duty is the sacrifice of truth* [1428:2] and ... *you cannot perceive spiritual truth until you feelingly experience it, and many truths are not really felt except in adversity* [557:2].

Why do I ponder so much on this?

I believe that out of the three cosmic values, Truth is the most difficult to discern, and no mind mastery can be achieved without attaining a relatively high measure of living truth and ...

If you would guide others into the kingdom, you must yourselves walk in the clear light of living truth. [1571:5]

I submit that we are all teachers here and this admonition carries a heavy responsibility.

Conclusion

Mind spiritization strategy is the obvious technique available to us. It allows us to grasp the multiple layers of the divine truth by which we are led to the grand portal of ascension.

By living and discovering the truth of every piece of the multi-dimensional jigsaw puzzle which *The Urantia Book* provides us with, we will form the complete holographic picture by ourselves at each step of our journey from here to Havona. What a gift!

Thank you all for your attendance, brothers and sisters. The Father's Will, be done. □

Adapted from a plenary presentation given at the 2004 UAI Conference in Chicago, *The Mind Arena of Choice*.

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Teachers —THE ETERNAL STUDENTS

SUZANNE KELLY
United States

SOME PEOPLE KNOW AT AN EARLY AGE WHAT THEY want to be “when they grow up.” I was not one of those people. In fact it took almost half of my life (assuming I’ll be a centurion) to figure it out. I want to be a teacher. My first real experience as a teacher (of something I was passionate about) was while I lived in Taipei, the second was at the annual IUA conference in Nashville, Tennessee. I had volunteered to facilitate a class on the Supreme Being. The week before the conference I had the great fortune to get a copy of Stuart Kerr III’s illustrations on the Supreme Being, and he happily consented to let me use them in my class. These excellent visuals gave the information on the Supreme Being another dimension and made the revelation easier to grasp. Thank you, Stuart!

YOU ARE PROBABLY AWARE THAT NOT EVERYTHING IN ENGLISH TRANSLATES WILLINGLY INTO CHINESE, SO THERE WERE SEVERAL TIMES AFTER I HAD FINISHED READING SOMETHING WHEN SHE WOULD SAY, “THAT DOESN’T TRANSLATE; EXPLAIN IT ANOTHER WAY.”

I read my introduction and asked the class to take turns reading the inscriptions from his charts, then to discuss each one of them. As we read along, there would be many questions and with each answer I gave, the most incredible thing happened—my understanding of the Supreme expanded with each question that was asked—what a thrill to suddenly see a little bit more of the picture but from someone else’s direction. When three people view a landscape, each person will focus on something different, each of us has a different perspective of the same thing, and all of us together complete the view.

I have also learned that when I teach or explain something to someone, I begin to understand the subject more than the person who just heard what I said. It seems to me that the minute you give away your understanding, you make room for a larger one. And if you just wait

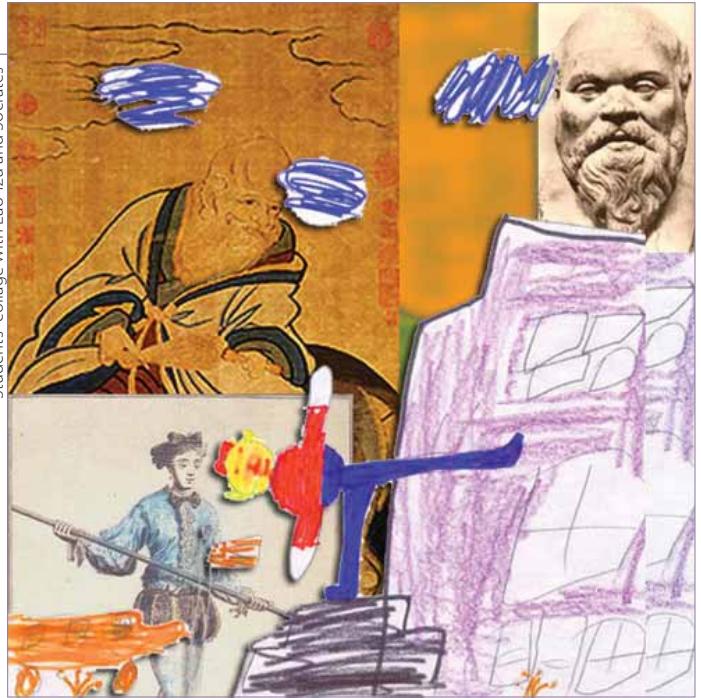
a minute longer, the enlarged scope of your increased vision can overwhelm you in a rush of minded energy. This is not science fiction. Thoughts create energy; in fact, thoughts are energy.

The law of the universe is: *Ask and you shall receive; seek and you shall find* [1838:3]; truer words were never spoken. But most folks give up the search too soon after the exclamation “what or where, or why!” Therefore when the answer or the information is presented—they miss it. We must remember to wait for the answer or look a little longer for the results when we set the energy of contemplation in motion. I discovered this while I was living in Taipei in the last century (ok the early 1990’s). My friend Vicki, whom I lived with while there, is a professional translator and she had asked me to bring several books with me when I came.

One of the books she asked me to bring was a bible, as she wanted to read about Jesus and to understand who he was. I brought several iterations of the bible, but I also brought *The Urantia Book*. To make a very long story shorter, I explained that if she wanted to know the real story about Jesus, she should read *The Urantia Book*. Seeing the size of *The Urantia Book* she responded, “Since it is so big, it would be easier if you read it to me so I could take notes.” Of course I said yes, and every evening after dinner I read to her for an hour or so from the Big Blue Book.

At that time Vicki was translating a book on meditation that dealt with the impact of the different colors on the human psyche. I have been a student of this type of energy since childhood and know that color energy can be very persuasive. In one of the areas of the book she was translating, it mentioned Melchizedek and Jesus. This piqued her interest more about Jesus, and she also wondered for weeks just what a Melchizedek was. I gave her a brief explanation of Machiventa and the Order

“Students” collage with Lao Tzu and Socrates



of Melchizedek which then led to six months of intensive study—and a little enlightenment for both of us!

It only took a few days before she wanted her own copy of *The Urantia Book* so she could read along with me. I tried but could not get a book to her in Taipei at that time, so we made a copy of Part IV on very large paper so she could take notes—in Chinese. You are probably aware that not everything in English translates willingly into Chinese, so there were several times after I had finished reading something when she would say, “That doesn’t translate; explain it another way.”

I would sit quietly for a moment and ask myself what’s another way to explain this, and then it would come, and as I explained it another way, my understanding of it grew. This was a good thing because sometimes I’d have to try explaining it yet another way. There were even some things I came to understand but that could never be explained, much less translated. But the key to the whole experience was in the asking, the contemplation of the reason, and then in silence the anticipation, the reception, the AHHHHHH that comes while receiving the answer you understand—what a rush!

The fact is, contemplation of truth opens the human mind to the Mysteries of Cosmic Mind, to the knowledge of God, and the circuits of the infinite spirit respond to the depth of focus. In contemplation the energy of understanding follows the law of attraction—but conscious receptivity must be available to complete the circuit.

Facts will prove existence from conscious study through the years.
 And existence being a fact in itself is where consciousness adheres
 But our subconscious being is where the facts remain
 And this theory bears repeating for our conscious to explain.
 For conscious fact answers subconscious cause
 And what is lost in this theory is found in its laws.

So few mortals are real thinkers; you do not spiritually develop and discipline your minds to the point of favorable liaison with the divine Adjusters. [1213:1]

There are several forms of Meditation that can help quiet the mind enough, to where you can hear the answers to the questions you ask, to the knowledge you seek. *The ear of the human mind is almost deaf to the spiritual pleas which the Adjuster translates from the manifold messages of the universal broadcasts of love proceeding from the Father of mercies. [1213:1]*

The future of Urantia will doubtless be characterized by the appearance of teachers of religious truth—the Fatherhood of God and the fraternity of all creatures. But it is to be hoped that the ardent and sincere efforts of these future prophets will be directed less toward the strengthening of interreligious barriers and more toward the augmentation of the religious brotherhood of spiritual worship among the many followers of the differing intellectual theologies which so characterize Urantia of Satania. [1010:4]

Good teachers help their students find the answers within themselves and give them the tools to uncover what rings true in their experience.

The teaching challenge of the 21st century resides in the ability of the teacher to shed light on the tiniest ray of truth hidden in the misinterpretation of an antiquated revelation that refuses to expand or be questioned. And then to expand on it.

To reiterate, good teachers not only want to teach but also love to teach. They are enthusiastic about the task. That enthusiasm will positively affect their students, but they will also instill within them a burning desire for greater knowledge of and a greater appreciation for the truth. Lastly, good teachers never have enough time and never finish their work. I read recently that computers have opened the information vaults to all, dramatically altering the role of the teacher. The mission of today’s teacher should be to assist and guide students in their personal discovery of knowledge and to help them find a synthesis in that knowledge. As we personally discover that synthesis, we gain a greater understanding—and recognition that we are all eternal students of the greatest teacher of all.

THAT ENTHUSIASM WILL POSITIVELY AFFECT THEIR STUDENTS, BUT THEY WILL ALSO INSTILL WITHIN THEM A BURNING DESIRE FOR GREATER KNOWLEDGE OF AND A GREATER APPRECIATION FOR THE TRUTH.

Listed below are the most outstanding teachings of all time, espoused by some of the greatest teachers and representative of all the principal religions of the world. Although phrased differently and sometimes interpreted strangely, these teachings are the bedrock of Light and Life. Its tenet is the easiest thing to teach, but unfortunately it has been proven to be the hardest thing to learn in every language or system of belief.

Do Unto Others . . .

Aborigines believe: “We are as much alive as we keep the earth alive.”

From *Hinduism* we learn: “This is the sum of duty: let no man do to another what would be repugnant to himself; cherish no malice, smite not him who smites you, conquer anger with mercy, and vanquish hate by benevolence.”

Buddha teaches: “Do not to others those things you would not wish done to you. Pay good for evil; overcome evil with the good.”

Taoism admonishes: “Regard your neighbor’s gain as your own gain and your neighbor’s loss as your own loss. Relate yourself to every man as if you were in his place. Recompense injury with kindness.”

In accepting the kingdom of HEAVEN, YOU HAVE CHOSEN TO SERVE AND LOVE GOD'S PEOPLE

LINDA ELUM
United States

AS YOU MOVE TOWARDS A ONENESS WITH GOD, as a believer, Jesus taught two things that was the key into the doorway of the kingdom. The two things can be located on page 1861; the first is: *Faith, sincerity. To come as a little child, to receive the bestowal of sonship as a gift; to submit to the doing of the Father's will without questioning and in the full confidence and genuine trustfulness of the Father's wisdom; to come into the kingdom free from prejudice and preconception; to be open-minded and teachable like an unspoiled child* [1861:3].

The second is: *Truth hunger. The thirst for righteousness, a change of mind, the acquirement of the motive to be like God and to find God* [1861:4]

If you are parents or have helped in raising children, you have experienced the look of pure confidence on the face of a child, as they look to you for love, safety, comfort, laughter, food, and shelter. Jesus wants us to come to him knowing that all is well on our journey into the Kingdom of Heaven, and that

A HUNGER WILL GIVE YOU A
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we know within our spirits that He will lead us down the path of righteousness in his namesake. Jesus taught that the Kingdom of Heaven was our personal experience as we grow in our spiritual living. This means to allow the Father to dwell within your spirit, and the Holy Spirit will guide you every day as you begin a new day. My daily prayer is, "Not my will Lord, but thy will be done." *Jesus taught that sin is not the child of a defective nature but rather the offspring of a knowing mind dominated by an unsubmitive will* [1861:5]. Coming to God as a little child with a clear mind, a mind that is able to trust and believe without question is a part of our faith in God and giving our will to him is necessary to ensure our spiritual growth.

As adults, taking on the responsibilities of family and work, we tend to make our decisions, move forward, without the direction of God. For instance, if you are faced with someone angry at a bank, how do you handle it? Do you listen to the Holy Spirit or do you react in a



"Boy Jesus in Temple" woodcut, artist unknown

negative way: the choice you take will determine if you are following the will of the Lord. The scriptures tell us that "wrath kills the foolish man, and that man tears himself in his anger and that he who is slow of wrath is of great understanding, while he who is hasty of temper exalts folly. A soft answer turns away wrath and grievous words stir up anger" (1673:2).

When we trust in God's wisdom, we understand what is true, right, and lasting. We have to let go and let God direct our path, for we bring a lot of baggage that could be a stumbling block in our relationship with God. I'll have to admit that it may not be easy at first, because of prejudices and preconceptions; which helps to determine our characters. But in order to develop a strong faith in our Father, *The Urantia Book* tells us to be open-minded and teachable like an unspoiled child.

As we move forward in Christ, there needs to be a thirst, a hunger for truth and righteousness. This is what allows us to search for God's truth. A hunger will give you a desire to learn, a need to be closer to God, a want in doing the will of our Father and to be like him.

Jesus taught that there are four steps a believer must experience, the kingdom steps of inner righteousness.

1. *God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows.*
2. *Man will not truly forgive his fellows unless he loves them as himself.*
3. *To thus love your neighbor as yourself is the highest ethics.*
4. *Moral conduct, true righteousness, becomes, then, the natural result of such love.* [1862:1-4]

There were two very important concepts that Jesus continued to teach the apostles: *the dual concept of the truth of the fatherhood of God and the correlated fact of the brotherhood of man* [1859:3]. We are all sons and daughters of God in the brotherhood of man. God is our Father,

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In accepting the kingdom of heaven...

Continued from page 19

and because of that truth, each and every one of us has a requirement that involves being a service to his people. Jesus taught by example; he wasn't here to be served, but to be a service to his people. There are numerous ways that this can be accomplished. In your prayer, take the time to listen to the Holy Spirit and you will receive directions.

In Matthew 25:15, and in *The Urantia Book* 1916:4, begins the parable of a certain great man who, before starting out on a long journey to another country, gave his trusted servants all of his goods. He gave five talents to one, two to another, and one talent to the last servant. The two with five and two talents worked to gain profits, the one with one talent dug a hole in the earth where he hid his lord's money. Upon return, the lord blessed the two who had doubled his money. He told them, "Well done thy good and faithful servant, you have been faithful over a few things; I will now set you as steward over many" [1917:0]. The one who did nothing with his talent, he was told to give his talent to the one who had ten talents.

God is telling us that because we have accepted sonship into the Kingdom of Heaven, we must bear fruit, meaning that we must love and serve his people, so that we can *yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants* [1917:1]. As we go about our Father's business,

we grow closer to Him and our faith becomes stronger to withstand the problems of this earthly existence. Being in the Kingdom of Heaven does not automatically keep you there until death—you must continue to work until the call of death. And in doing so, you shall enter in the eternal service of the everlasting kingdom of God. God has laid out a plan for each one of you to achieve spiritual success; this is accomplished by living in faith and truth, loving all people, and working in his vineyard to bear fruit. God gave his son Jesus, so that we would understand the Father's eternal love and his Son's unending mercy. Jesus loves men so much that his love awakens the response of love in the human heart. The love he has for us helps us to understand the love we must have for each other. This love is so powerful that it is like a sword, able to cut away sin and evil. This love is so powerful that it allows the good in mankind to manifest daily in our lives. This love is so powerful that it bridges the gap between men, so we can be closer to God.

HE GAVE FIVE TALENTS TO ONE,
TWO TO ANOTHER, AND ONE TALENT
TO THE LAST SERVANT.

Today my brothers and sisters, let us hold firm in our choice in accepting the Kingdom of Heaven, and let us become more aware of the loving relationships around us so that we can continue to be a service to all of God's people. □

Adapted from a plenary presentation given at the 2004 UAI Conference in Chicago, *The Mind Arena of Choice*.

Teachers – the eternal students

Continued from page 17

Confucius spoke of one concept "which sums up the basis of all good conduct . . . loving kindness. Do not do to others what you do not want done to yourself."

The *Cynics* from early on taught: "The evil you would not have done to you, do not to others."

Zoroastrianism taught: "Do not do unto others whatever is injurious to yourself."

The *Jewish* faith teaches: "Love your neighbor as yourself; bear a grudge against no man. Whatever you hate, do to no man."

From the writings of *Baha'u'llah*, we glean: "Lay not on any soul a load that you would not wish to be laid upon you, and desire not for anyone the things you would not desire for yourself."

The followers of *Jainism* taught: "Man should journey through life treating his fellow creatures as he would like to be treated."

From *Sikhism*: "I am a stranger to no one; and no one is a stranger to me. Indeed, I am a friend to all."

Muhammad held: "Not one of you truly believes until you wish for others what you wish for yourself."

For *Christians*, this teaching culminates in the exemplary life of Jesus and with his commandment that we love one another as he loved us.

If you can teach this to anyone—by learning it then living it, you are among the greatest student teachers in the world!

In summary, teaching is as simple as just explaining something to someone, whether by living it or telling it. As we do this, we grow in our understanding of it, and we increase the depth of our experience and the experience of the Supreme Being at the same time.

All learning has a greater echo than we can begin to understand or discover. In that, there is much knowledge awaiting our discovery and sharing. The knowledge of being and spirit and the understanding that we are all a part of God, that He is in us and we are in Him, and with every thing we learn or teach, we grow and expand with him. Expansion of this understanding, knowledge and experience paves the road to the Supreme Being, whether we teach it or learn it but in reality, we do both at the same time. □



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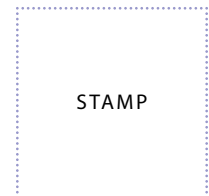
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