

# ASCENDER<sup>TM</sup>

VOL. 1, NO. 1

SPRING 1982

## THE CASCADE EFFECT

The fifth epochal revelation of truth to our world is here—a mighty, downward-moving cascade. At its headwaters is The URANTIA Book, a body of factually unified truth as originally received. From The URANTIA Book, primary truths pour over the brink of the cataract and splash upon a ledge below.

This first ledge is all of the individuals and organizations who accept truth directly from The URANTIA Book. Teachers, ministers, churches, writers, artists and others, they interpret the teachings of The URANTIA Book and relay them to others as secondary truths.

Below, on a second ledge, are the individuals and organizations who knowingly or unknowingly receive these secondary truths from The URANTIA Book. From here, tertiary truths splash down upon a ledge farther below. This process of receiving, modifying, and passing on truths originating in The URANTIA Book continues downward and outward.

In the years and ages to come, countless souls will be nourished by truths from The URANTIA Book, many neither knowing nor caring about The URANTIA Book itself. The truthfalls of our world will gradually become a river of truth. Each generation will be increasingly transformed by this living water. And one day everyone will look across the old barriers at each other and say, "Where have all the differences gone?"

Ascendant mortals find ultimate destiny in a seven-dimensional universe of actual and potential things, meanings, and values. Agents of the Absolutes, children of the I AM, beholders of Existential Deity and parts and partners of Experiential Deity, destiny realizers ultimately marshal and unify in their personalities the utmost in spiritual motivation, intellectual astuteness, and material ability.

The *URANTIA Book* exalts the concept of excellence to undreamed-of new heights. Faithfulness, accuracy, and effectiveness toward these teachings in the actualization process of living and the potentialization process of teaching is a task worthy of all excellence. To this end, ASCENDER is dedicated.

Troy R. Bishop

Publisher and Editor

**ASCENDER**

Spring 1982

#### Contents

The Cascade Effect	Front Cover
The Divine Spirit in Man	2
Fountain in the Desert	4
Library Project	4
Southwest Regional Conference	4
Starring the Circle	4
URARTU—Lost Kingdom of Van	5
The Permission of Aden	9
Products by <i>URANTIA Book</i> Readers	10
Book Review	11
The Cosmic Message	11
Cartoon	Back Cover

Subscription to ASCENDER is free of charge.

Additional or non-subscription copies of this issue may be obtained by sending \$2.00 plus 54¢ postage\* to:

ASCENDER  
P.O. Box 7188  
Silver Spring, MD 20907

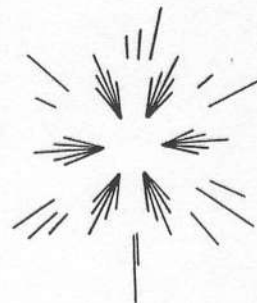
\*\$1.32 postage for mailing outside the U.S.A., Canada, and Mexico.

ASCENDER is published twice yearly by Ascender Inc., P.O. Box 7188, Silver Spring, MD 20907. All writing in this issue by Troy R. Bishop. Photo services by AEVIA Photo, Bethesda, MD. Lithographs by Impressive Litho, Silver Spring, MD. Copyright © 1982 by Ascender Inc.

The

**Divine Spirit**

in Man

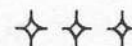


by Troy R. Bishop

**O**n our world and in our day, when a person of normal mind makes his or her first moral decision—usually just before the sixth birthday—a divine spirit comes down from Paradise to take up residence in that human mind. No one sees this happen. No outer sign marks its occurrence. But the person is forever changed. The presence of the divine guide imparts to the human a spirit identity in the universe and carries the potential for spirit levels of function and endless existence.

The arrival of this spirit, which The *URANTIA Book* variously calls the Thought Adjuster, the Father Fragment, the Mystery Monitor, and the Divine Gift, signals the birth of the human soul. The spirit is the father of the new soul, and the material mind is the mother. For the rest of the material life of that human being, the indwelling spirit will be engaged in leading the mortal free will in those spiritual decisions that will further the growth of the soul. During the life in the flesh, the soul is in embryonic form, waiting for its deliverance at physical death. If, at mortal death, the soul has survival potential, it will be delivered to a higher plane for continued existence. If not, it will cease to exist. The decision for or against survival will have been made by the day-to-day aspirations, thoughts, and actions of the indwelt human and can be reversed at any time prior to death.

The Thought Adjuster arrives with a life plan for the human partner already formulated. This is based on the ancestry and mind potential of the individual, who can accept or reject all or any part of the plan. The Thought Adjuster, an entity of the essence of pure divinity, is the factual presence of the Universal Father and is the will of God. The fact of the human mind's irrevocable choice to do the will of the Heavenly Father sooner or later brings about a joining of the human and Adjuster known as Thought Adjuster fusion—an eternal partnership as a new creature, God and man as one. This usually occurs on high, after physical death and subsequent resurrection.



**G**od is your Father and you are his child. This truth, if you believe it with a whole heart, is your eternal salvation. Belief in this gospel always brings about the desire to know God and be like him. Conscious, spirit-led pursuit of this goal brings soul-sustaining growth. It is faith that brings eternal life and faith—living faith—that keeps it.



The great essential for the spirit-led life is sincerity. This is the human contribution to the heavenly quest. Upon this priceless foundation, the spirit can begin to work the wonder of faith. Faith is the switch that causes the universe to respond to the spirit-born sons and daughters of God. A gift from God, faith is a supermaterial reality that no human or animal ever could produce of itself. Even a small amount can be used to pray for greater portions.

To live the spirit-led life, one must honestly examine his motives in all things. As one learns to perfect his motivation, he can direct his mind to let his soul assign spiritual values. The human soul is responsive to spiritual truth, just as the human mind is responsive to logical facts. It is the task of the soul to set true and worthy goals and of the mind to find ways to meet those goals. The URANTIA Book tells us that the mind knows facts and the soul feels values.



**C**ommunion and cooperation with the Thought Adjuster is not a particularly conscious process. The initial contacts of the mortal mind with the divine Adjuster can be visualized as similar to two individuals contacting each other by means of notes left in an old-fashioned country mailbox. When the Thought Adjuster has a concept to convey to you, he places it in the mailbox of the superconscious mind. You subsequently open the mailbox and examine its contents. If you have trouble deciphering the note, an understanding of the nature of Adjusters can help you.

We help or hinder communication with our indwelling spirits by the type of thoughts we habitually entertain. If we are unaccustomed to entertaining unselfish thoughts, then the magnificent concepts offered to us by our heavenly dwellers can flash across our minds and out before we can even begin to take them seriously or even recognize them. We can strengthen our attunement with our spiritual guides by cultivating the habit of seriously entertaining the high thoughts that sometimes enter our minds instead of automatically dismissing them as impractical and not to be taken seriously.

Another way to augment Adjuster leading is through being other-motivated. We are told that kingdom believers become fired with the urge to serve others. In God's universe, the greater ever serves the lesser. The strong serves the weak. God himself serves us all. If you would express God, be a fountain to others as God within is a fountain to you. Freely offer what each person in your presence needs in his or her own way: for one, a friendly ear; for another, material assistance; and for yet another, loving non-interference. Look upon those you would help not as objects, to whom you would give, but as subjects, who have their own needs and their own selfhood. Through and overspreading it all, let there be love: the love of God.

You can assist your Adjuster in his task of spiritualizing you by always striving to live the highest that you know. Be true to your ideals. But let your ideals include the appreciation of those details of self-tolerance and the laws of growth and readiness that can spell the difference between success and failure. Don't attempt overnight to change everything that you are. This could lead to serious instability. Rather, enshrine truth, beauty, and goodness in your heart and ever try to be true to what you believe in the best way you know. It's not so much what you are as what you long to be that determines your destiny. God invented time, and you should grow in this time that he has given you.

**I**f you would let the Thought Adjuster expand your realities, be open to change—to new truth, regardless of its apparent source. No one knows everything; when we think we do, we tend to shut ourselves off from new truths. Jesus said that a stagnant soul is a dying soul. It's not the status of your soul that counts, but its direction of movement. A stationary soul is in danger regardless of its level of development, whereas a soul of minimum development will survive if it is growing—moving Godward. Even a death-bed acceptance of God represents enough soul movement to assure resurrection.

Being spiritual children of God does not mean that we should restrict our lives to spiritual things. The task of your indwelling spirit is to bring you into the entire range of earthly affairs as a part of your conscious attempt to follow the will of God. Growth in the circles of psychic ascension involves balanced development and use of the physical, intellectual, and spiritual endowments: the entire personality. Learn to minister as you pass by, in the routine affairs of life. To a spirit-led child of God, there are no such things as sacred and secular occupations. All things are sacred under the guidance of the divine spirit.

If you would consent to the leading of the divine indweller, you must become God-oriented and God-actuated. Always turn to God for guidance. Practice worshipful problem solving. Include God in your life. Live your faith. Pray. Commune with your Father through the intermediary of your soul, the repository of your innermost values. Be confident that God will participate in the decisions of your life, and be open to the stirring of his influence in your heart. Ask for what you need and know that you will receive it. In life's trying situations, go off alone from men for guidance, knowing that the right course and the strength to follow it will be given to you. Use your highest wisdom in applying the spiritual urgings sent to you from God.



**Y**our Father desires that you love your brothers and sisters—his children. Pray for sensitivity to the personhood of others. Pray for their development and spiritual growth. Believe that love is the greatest thing in the universe. Know that you are never alone: God is always with you. Let others know that he is near them. Bring God to each person you meet through your concern, your smile, and your love. Remember that God needs a vessel in order to deliver his love to each of his children. When you love in the name of God, God is there, acting. Learn to recognize the hand of God in your life through the love that accompanies it and through the way that things work out in so many ways when God is involved.

Your Father loves you and wants you to love him as your true spiritual Father. Allow your relationship with the Father to actualize. Know that God is your father. Know that he is the father of everyone you meet. Trust your Father. Learn to love him through what you perceive him to be, intellectually and spiritually. Learn to love him because of his goodness as you increasingly perceive it within yourself. Love him because of his loveliness as it was demonstrated by his Son when he lived on Urantia.

To grow spiritually, you must recognize the source of your growth. Honor and respect your Thought Adjuster. Be more humble in taking credit for the results of the labors that he performs in your soul. Where spiritual things are concerned, know that of yourself you can do nothing but with God you can do anything. Attempt to cooperate with spiritual forces not for your purposes, but for their purposes—for God's purpose. And always follow truth, wherever it may lead.

Copyright © 1981 by Troy R. Bishop, "The Divine Spirit in Man" is also available as a pamphlet. See Page 10 for details.

# Fountain in the Desert

URANTIA Book reader James H. (J.J.) Johnson, currently residing in Saudi, Arabia, was a recent visitor to the Washington, D.C. area. Employed by Northrop as Departmental Assistant for Mission Organization, J.J. lives with his wife, Geri, and their son, Michael Andrew, 1 1/2, in Khamis Mushayt. The URANTIA Book came into J.J.'s life ten years ago, and he has read it cover to cover ten times since then. Geri has had The URANTIA Book since the late 1960's.

Placing The URANTIA Book in libraries is an active pursuit of J.J.'s—also, visiting with every URANTIA Book reader he can find when he travels. In Saudi, he is restricted to a cantonment environment—essentially, American company compounds. Within these compounds, though, he has had good luck in placing The URANTIA Book in company libraries throughout Saudi, from the Persian Gulf to the Red Sea. Outside of Saudi, J.J. has gotten The URANTIA Book into libraries in Athens, Cairo University, Istanbul University, Cyprus, and Lebanon.

J.J. has hosted a URANTIA Book study group in Hawaii, where he and his family permanently reside. In Washington in connection with processing at the State Department for embassy duty in the U.S. Foreign Service, J.J. is excited about the prospect of working at various embassies around the world and spreading The URANTIA Book and its teachings in those locales, where he feels he would not be so restricted as in the Saudi Kingdom. "I have a lot of energy for those activities," he says.



Photo: Robert Kalk

James H. (J.J.) Johnson

## LIBRARY PROJECT

URANTIA Brotherhood is initiating a Library Book Placement Project, which it terms "one of the first broad and systematic 'outreach' programs in the history of URANTIA Brotherhood." The Domestic Extension Committee is seeking volunteers to help in this project. The contact person is Tom Allen, 2322 N.W. 19th, Oklahoma City, OK 73107.

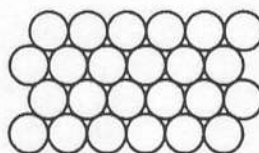
### THE 1982 SOUTHWEST REGIONAL CONFERENCE of URANTIA Book Readers,

sponsored by the Tulsa Study Group of the First URANTIA Society of Oklahoma, will be held July 30 - August 1 in Canadian, Oklahoma, at the Arrowhead Resort. The theme will be: "The Family - From here to Eternity." Contact persons are C. L. & Eva Van Sant, 142 S.E. Rockwood, Bartlesville, OK 74003. Phone: 918-333 7675.

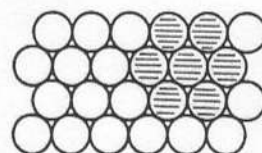
# Starring the Circle

What has a handful of pennies got to do with the Star of David, ancient symbol of Judaism? And what connection is there between the Star of David and atoms—or between the Star of David and a snowflake? To find out, lay twenty or thirty pennies flat on a table and arrange them as close together as you can. The result should be several alternating rows of pennies, each row slipped from alignment with those adjoining it by half the width of a penny (Figure A below).

This arrangement is known in solid state physics, which concerns itself with the way atoms arrange themselves together in solid matter, as planar close packing. Select one of the pennies and mentally place a mark on it. If it is not on an edge, it will be touched by exactly six neighboring pennies. Mentally mark these six pennies as well. You will now have the pattern of seven marked pennies shown in Figure B. This pattern is repeated throughout the entire arrangement, except where the edges interfere, and is known in solid state physics as a unit cell, meaning that the arrangement is built of repetitions of this basic pattern.

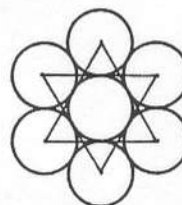


A

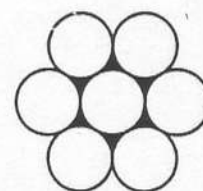


B

Figures C and D show how the unit cell of planar close packing contains the figure known as the Star of David, a six-pointed star formed from two interpenetrating triangles. The Star of David, a figure based on a six-sided polygon of straight lines, is inherent in a figure based on seven circles.



C

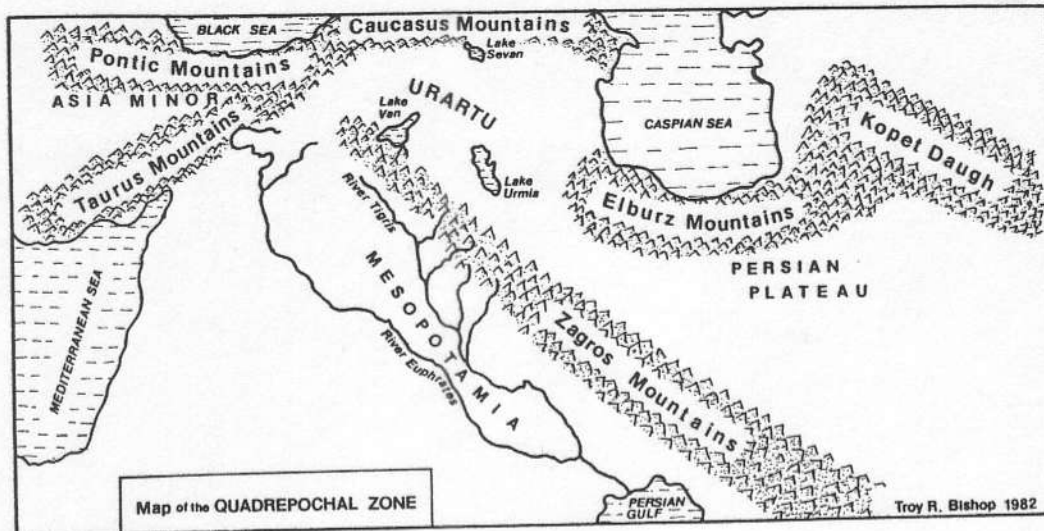


D

The URANTIA Book teaches that the number seven appears in the traditions of religions and mystical teachings throughout the world because this represents the maximum possible number of manifestations of the three Paradise Deities. There are just seven possible combinations of any three items, alone or in combination, and they are:

1. First item alone.
2. Second item alone.
3. Third item alone.
4. First item and second item together.
5. First item and third item together.
6. Second item and third item together.
7. First, second, and third items together.





# URARTU

## LOST KINGDOM OF VAN

by Troy R. Bishop

With the dawning of the twentieth century, a long forgotten culture has been rediscovered in the Anatolian Highlands of Asia Minor. This ancient civilization, Urartu (pronounced Ōō-rār'-tōō), which was centered about Lake Van, flourished from the ninth to the sixth century B.C., extending from Lake Urmia in the east to North Syria in the west. During its three hundred years of existence, the Urartian Empire was a formidable power. Later, it was vanquished and disappeared from the memory of man.

### Distinguished predecessors revealed

The land occupied by the Urartians has played a prominent part in the agelong universe ministry to and on our planet reported in *The URANTIA Book*. The pendulum of world destiny turned in that direction long before the recall of modern man.

It was two hundred thousand years ago when Van, an ascendant (rematerialized) corporeal volunteer to Urantia, listened to Caligastia, his superior and the celestial ruler of our planet, announce a plan to reject the Paradise rule of the Father and the Creator Son.<sup>1</sup> Van, who had labored in Calagastia's headquarters city of Dalamatia for three hundred thousand years under the plan for world advancement, denounced the rebels vigorously. With Amadon, his modified Andonite associate, he gathered a small band of loyalists and withdrew to a nearby unwall'd settlement. Loyal seraphim, cherubim, midway creatures, life carriers, ascendant corporeal volunteers, modified Andonites and others each turned from the authority of the Planetary Prince and the tasks of three hundred thousand years to choose the truth of the primacy of the Universal Father over the easy habits of obedience.<sup>2</sup>

Though darkness and death reigned outside the

settlement, loyal midway sentries were ever vigilant. Van and Amadon had the priceless tree of life, appropriated by loyal cherubim, seraphim, and midway creatures at the outbreak of the rebellion.<sup>3</sup> By partaking of the fruit and leaves of this tree, within which circulated superhuman energies, these two beings, whose bodies contained the organic complement of the system life circuits, were able to live on indefinitely.<sup>4</sup> Those of their loyal material and semi-material comrades whose bodies were similarly constituted were also thus able to lead an immortal existence. Their disloyal counterparts in Dalamatia, however, finding themselves shut off from this life ministry, were faced with certain mortal death and dissolution.<sup>5</sup>

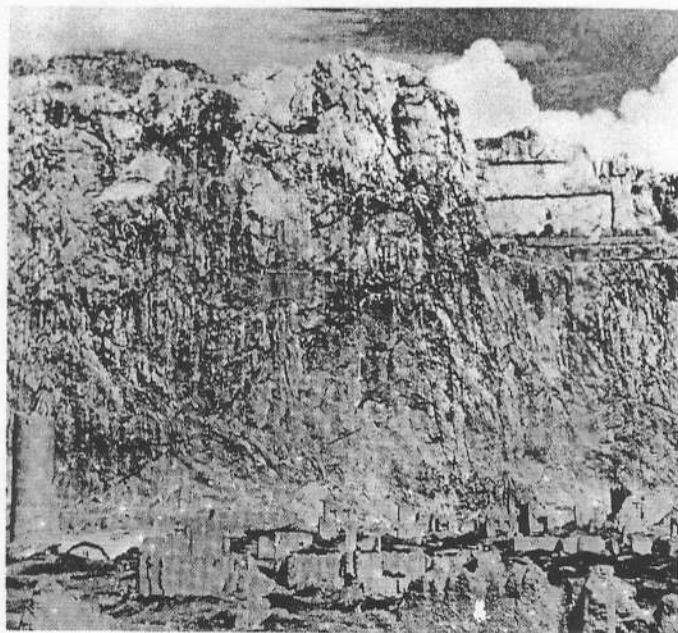
The outbreak of rebellion had thrown the interplanetary circuits silent by quarantine.<sup>6</sup> For seven anxious years, the loyalists waited to learn of their status with the universe authorities. At last a messenger came, with news vindicating their actions in defying the Prince. Turning finally and forever from the former city of promise as it lay (possibly) at the (then) mouth of the Persian Gulf, the group traveled across the expanse of the Mesopotamian plain to the abrupt wall of the bordering highlands. Leaving behind the dust of Mesopotamia, they entered the highlands—and a rendezvous with destiny.<sup>7</sup>

Soon after this relocation, all of Van and Amadon's loyal material and semimaterial associates of immortality status were translated from Urantia to system headquarters<sup>8</sup> and Van was invested as titular head of all superhuman personalities on Urantia.<sup>9</sup> From these secluded heights, within one thousand years, Van and Amadon established three hundred and fifty settlements of people loyal to the plan of mortal progression and universe cooperation.<sup>10</sup> This network stretched from Lake Van eastward to the region of the southern Caspian Sea<sup>11</sup> and on to the foothills of the Kopet Dagh, in Turkestan, which we are led in *The URANTIA Book* to believe was the eastern terminus of the



THE MESOPOTAMIAN WALL (left). The Zagros Mountain Range, running southwest, overlooking the Mesopotamian plains.

THE GREAT CITADEL ROCK AT VAN (below left). First stronghold and capital of the Urartian state, overlooking Lake Van. Carved in the rock are cuneiform inscriptions of the Urartian kings, some of whom were buried here in rock-cut tombs. Foreground: ruins of an old Turkish city.



### A land forgotten by history

The earliest recorded mention of Urartu is in ancient Assyrian inscriptions of the thirteenth century B.C., a time before Urartu had become consolidated as a state. At that time, the Assyrians applied the term Uruartri to the loose groupings of people in the region where Urartu was later to appear. The Assyrians also referred to these peoples as the Nairi.<sup>17</sup> (Could this be connected with the Nerites referred to in The URANTIA Book?)<sup>18</sup>

In the year 860 B.C., the Urartian kingdom was formed under its first king, Aramu, and the Assyrians began referring to the new nation as Urartu.<sup>19</sup> The Urartians, however, referred to their country as the land of Biaini. Scholars somehow derive the word Van, as in Lake Van (and perhaps nearby Lake Sevan), from the word Biaini and sometimes refer to Urartu as the Kingdom of Van.<sup>20</sup>

The Urartians were overthrown in 590 B.C. by the Medes and some others formerly held subject by the Urartians. After the destruction of Urartu, a strange thing happened: Other empires have disappeared from the scene of human affairs and lived on in history: the Assyrians, for example; but the vanished civilization of Urartu was completely forgotten. Its great successes were ascribed to its enemies. Its name was lost to the world except for certain Assyrian inscriptions, which constituted a puzzle to later historians.

The ancient Hebrews knew the Urartians and had dealings with them, but the Old Testament mistakenly refers to them by a distorted name. Similarly, the name of a mountain vital to the Hebrew tradition has been distorted through the corruption of the name of Urartu. Professor Boris Petrovskii, a researcher into the Urartian Kingdom, writes of the Hebrew corruption of the name Urartu as follows: "The name was preserved in the Old Testament in the corrupt form 'Ararat,' which in the Latin version became 'Armenia.' When the Massoretic writers were vocalising the text of the Bible they inserted the vowel a into words which were unknown to them, so that 'Urartu' became 'Ararat'; and it is only within very recent years that the Qumran scrolls have yielded a form of the name with the semi-vowel w in the first syllable."<sup>21</sup>

Two Old Testament references to Urartians are described by Professor Petrovskii as follows: "A passage in the Book of Jeremiah dated to the fourth year of the reign of King Zedekiah (i.e., 594 B.C.) talks of calling together

Vannic network and also the primary headquarters of Van and Amadon.<sup>12</sup>

For one hundred and fifty thousand years, Van and Amadon led the highland descendants of their original human followers in laboring for the uplift of the world.<sup>13</sup> For untold generations, legends grew about these two immortal ministers of God who continued to live and work among men. Gradually, Van and Amadon came to be viewed as divine or near-divine personages and were woven into the spreading traditions, superstitions, and religions of mankind.<sup>14</sup>

After the dispatch of a material son and daughter to Urantia had been approved on high, Van and Amadon led their followers in preparing a garden site for the couple.<sup>15</sup> Thirty-seven thousand years ago, Adam and Eve arrived and took up the administration of Urantia. Van and Amadon had transplanted the tree of life to the Garden of Eden for the use of the Adamic couple. Shortly after Adam and Eve arrived, Van and Amadon returned to system headquarters, after nearly half a million years of ministering on this small and needy world, leaving behind them a truly living legacy.<sup>16</sup>

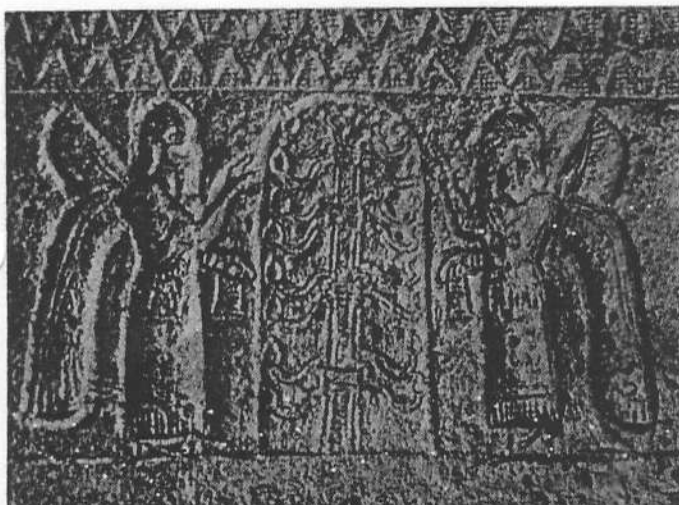


against Babylon the Medes, the Urartians ('Ararat'), the Mannaeans ('Minni') and the Scythians ('Ashchenaz')." <sup>22</sup> And "The Old Testament preserves a recollection...that Sennacherib's sons, having killed their father, fled to Urartu (the 'land of Ararat' or 'land of Armenia')." <sup>23</sup> Today, almost any Bible atlas includes Urartu on its maps of the ancient world and explains that Ararat in the bible really refers to Urartu.

Professor Seton Lloyd, another researcher into Urartu, has this to say about the ancient civilization: "Urartu is now being presented to us as a nation—and in its time a very great nation—whose history and even identity seem to have been completely expunged from the records of human memory for two-and-a-half thousand years. Yet today, everything about it—its racial characteristics, political and economic history and its art—constitute one of the most intriguing problems in Near Eastern Archaeology." <sup>24</sup>

### The Urartian culture

It is generally agreed that the Urartians arose from the Hurrians and employed a language similar to Hurrian. These mountaineers built great fortresses on overlooks throughout the highlands of Urartu. Their Kingdom supported huge building programs. Palace remains show evidence of



SACRED TREE WITH ATTENDANTS (above). Extreme stylization of tree indicates that tradition was already ancient. (Urartian, detail of bronze helmet of King Sarduri II, 760-743 B.C. Hermitage Museum, Leningrad).

SACRED TREE WITH ATTENDANTS ON LID FROM STEATITE JAR (below). (Urartian, 8th Century B.C. Armenian Historical Museum, Erevan).



economic might. Much of their art has been recovered, particularly works in bronze. The art of Urartu contains abundant depictions referring to the Cult of the Tree—images of sacred trees guarded by seraphim and genii and sometimes attended by a king or kings.

This persistent portrayal of the tree of life with its guarding celestial beings pervaded the Urartian culture. For generations, personal seals imprinted the sacred tree on correspondence carried throughout the empire.<sup>25</sup> Rulers and administrators sipped wine from bronze cups stamped with the emblem of the tree.<sup>26</sup> Urartian warriors carried the symbol of the sacred tree to battle on bronze belts<sup>27</sup> and pointed helmets.<sup>28</sup> Carved stones displayed the sacred tree throughout the land.<sup>29</sup> Colorful wall paintings<sup>30</sup> and carved columns<sup>31</sup> in palaces and other buildings repeated the recurring theme.

The Urartians were formidable in war. The Assyrians mounted attacks on Urartian fortresses, but there were periods when they were careful to cultivate the good will of these mountain dwellers. In 714 B.C., for example, Sargon, at the head of his Assyrian army, sacked some Urartian strongholds; but in 654 B.C., the later Assyrian king Ashurbanipal, at the celebration of his victory over King Teuman of Elam and capture of Susa, received emissaries from Urartu's King Rusa. According to Assyrian annals recording the event, "Rusa, king of Urartu, heard of the mightiness of my gods and was overcome by terror at my majesty. Then he sent his princes to Arbela to bring me greetings." <sup>32</sup>

In 590 B.C., Urartu was sacked and burned. Only hulks remained. The dust and winds of time did their work. It was not until about a hundred years ago that researchers began to connect the ruins throughout the Anatolian highlands with the vague references to Urartu in the Assyrian records; it had previously been believed that they were Assyrian.<sup>33</sup> Not until 1936 was the first systematic excavation of a major Urartian fortress begun. <sup>34</sup>

After the disappearance of Urartu as a political entity, the Armenians dominated the ancient highlands, absorbing portions of the previous Urartian culture in the process. More recently the Armenians, like their Urartian predecessors, have met tragic and depopulating devastations in these ancestral homelands. The hand of fate seems not yet to have completed its drama of violent readjustment in the Anatolian highlands.

### Some questions

A casual reading of The URANTIA Book might give the impression that Van's headquarters were primarily in the Lake Van area.<sup>35</sup> A more detailed analysis and comparison of statements in The URANTIA Book indicates, however, that Van's principal headquarters were in the foothills south of the Kopet Daugh, where Adamson subsequently settled.<sup>36</sup> In this connection, The URANTIA Book explains that the Vanites (early followers of Van) and their descendants later settled about the shores of Lake Van and their subsequent traditions developed around this area. <sup>37</sup>

It would be interesting to speculate on the racial makeup of the early followers of Van and their relationship to the better-known peoples of today: the Armenians, for example. This is a subject for another study. We know that the human followers of Van and Amadon who subsequently reproduced—the non-immortal individuals—were of the Andonite race, as were their modified human followers, none of whom reproduced. We also know that the ascendant corporeal volunteers resembled their modified human associates, at least in skin color.<sup>38</sup> The bodies of these rematerialized volunteers were of the same order as the

body of later-appearing Machiventa Melchizedek, who was similarly supplied with a fabricated body for special planetary service; in personal appearance, Machiventa Melchizedek resembled the people around him, but he possessed a commanding presence.<sup>39</sup> The early Andonites, half a million years before Van and Amadon, somewhat resembled present-day eskimos both in general appearance and skin color.<sup>40</sup> We do not know how much change occurred in the Andonic race during the intervening one-half million years before the times of Van and Amadon. The Nodites, being descendants of the modified Andonites, underwent some changes because of artificially encountered mutations,<sup>41</sup> but might have kept a skin color similar to that of the Andonites. The later appearing Adamsonites in the Turkestan locale previously inhabited by Van and Amadon were the ancestors of the early greeks.<sup>42</sup>

Events of vast significance have occurred in that small area of the world, ringing down their consequences through the ages. Perhaps some day we shall know more about this subject. One thing is becoming increasingly clear: The modern revelation contained in The URANTIA Book is not merely a theoretical article of belief to be sheltered from all links with external reality. Even the word Urantia, which we URANTIA Book readers know as the name of our planet, is not, it now seems, new to this world (a possibility that brings a comforting sense of continuity with the past): the similarity between Urantian and Urtartian is too close—the ubiquity of the Ur prefix too universal. Perhaps

someday scholars will find a new inscription or discover a new language fact and show that the exact term Urantia has been in widespread use on our world for ages upon ages.

The word Urantia, the revealed universe name of our planet, was known to Van. Derivatives of this word have abounded in the area where Van dwelt, working their way into the languages and traditions of men since time immemorial. Some are obvious, while others are speculative: Urtartu—Ur—King Ursa—Ural Mountains. Perhaps it is wrong to look to ancient definitions of the word Ur and its derivatives to find clues to the significance of the name Urantia. Perhaps, as a revealed name, this word has given all human languages their variously and imperfectly perceived interpretations of the true universe meaning of the prefix Ur.

It might seem strange that the Urtartians referred to themselves as Biaini and not Urtartians, but one hundred and fifty thousand years of fraternizing with an immortal, yet visible, being seems a valid experience to celebrate in one's racial and cultural name. It might also seem strange that it was the Assyrians who used the word Urtartu. But The URANTIA Book, a masterpiece of correlation, has answers for many questions as they arise, even those hardly humanly foreseeable at the time of its writing. A small phrase among the more than one million superb words in this book simply informs us that the early Vanites were the ancestors of the Assyrians.<sup>43</sup>

## References:

URANTIA Foundation, THE URANTIA BOOK, publ. by URANTIA Foundation, Chicago, IL, 1955. (Abbreviated below as UB).

Boris B. Piotrovsky, The Ancient Civilization of Urtartu, Cowles Book Co., Inc., New York, NY, 1969.

B. B. Piotrovskii, Urtartu—The Kingdom of Van and its Art, Frederick A. Praeger, New York, NY, 1967.

Seton Lloyd, Early Highland Peoples of Anatolia, McGraw-Hill, New York, NY, 1967.

## Footnotes:

1. UB, pp 755:3-756:1.
2. UB, pp 756:2-3; 759:9.
3. UB, pp 756:5,6.
4. UB, pp 745:3-7; 826:1.
5. UB, pp 757:6-758:1.
6. UB, pp 755:5; 756:1-2; 756:7-8.
7. UB, pp 759:5.
8. UB, pp 759:6-7.
9. UB, pp 759:8.
10. UB, pp 760:2.
11. UB, pp 822:4.
12. UB, pp 861:2,5; 860:8; 862:3,4; 822:4; 759:5,7.
13. UB, pp 759:5; 759:8; 760:2; 760:4.
14. UB, pp 860:5-8; 832:3.
15. UB, pp 821:1-825:6.
16. UB, pp 825:7-826:5; 833:3; 759:7-8; 760:4.

17. Piotrovsky, pp 43-45; 50-51.  
Piotrovskii, pp 1.
18. UB, pp 877:1.
19. Piotrovsky, pp 50-51.
20. Piotrovskii, pp 5.  
Piotrovsky, pp 50-51.
21. Piotrovsky, pp 13.
22. Piotrovsky, pp 198.
23. Piotrovsky, pp 128.
24. Lloyd, pp 122.
25. Piotrovskii, pp 72, 74.  
Piotrovsky, pp 127, 157.
26. Piotrovsky, pp 153.
27. Piotrovskii, pp 48, 49, 50.  
Piotrovsky, pp 177.
28. Piotrovskii, pp 46.  
Piotrovsky, pp 160.
29. Piotrovskii, pp 66, 69, 64.
30. Piotrovskii, pp 78-79.  
Piotrovsky, pp 70.  
Lloyd, pp 120.
31. Piotrovsky, pp 132.
32. Piotrovsky, pp 133-134.
33. Piotrovsky, pp 13.
34. Lloyd, pp 113.
35. UB, pp 860:6.
36. UB, pp 861:2,5; 860:8; 862:3,4; 822:4; 759:5,7.
37. UB, pp 860:6.
38. UB, pp 742:8; 744:7.
39. UB, pp 742:6; 1015:6.
40. UB, pp 713:8.
41. UB, pp 857:1-8.
42. UB, pp 895:3,4.
43. UB, pp 860:6.



The URANTIA Book also teaches that seven is echoed in the material world, indicating the ultimate high origin even of material reality. As an example, the Periodic Table of the Elements, a chart in which scientists arrange the physical elements in order of ascending atomic number, shows that certain physical properties tend to recur in every seventh element.

Could there be more symbolism behind the Star of David than most of us know today? Machiventa Melchizedek sojourned and taught among the predecessors of the Jewish people and could have taught them things of this nature. The idea of a symbol which can signify the nature of the three Paradise Deities and the Paradise Trinity; which can portray the Seven Absolutes of Infinity as well as the triodities of actuality and potentiality; which combines unity, duality, and triunity relationships (as well as seven-fold and twelve-fold relationships, which we shall see later have special significance); which indicates the structure of matter and the relationship of matter to the Paradise Sources; and which is actually carried in the heart of basic matter itself is tremendously appealing.

We are told in The URANTIA Book that the number seven is particularly associated with the ministry of life, as is also the number twelve. One way to arrive at the number twelve from the number seven is to observe that the unit cell of planar close packing contains exactly twelve pairs formed from the seven circles of the unit cell; or, in the language of solid state physics, there are exactly twelve pair-bonds formed. Seven and twelve are mentioned together in the teaching that there are just seven architectural forms of life in the universe and that these architectural forms of life are characterized by the number of inheritance carriers they incorporate, these inheritance carriers occurring in ascending multiples of twelve; that is, one architectural form of life has twelve inheritance carriers, the second has twenty-four, the third forty-eight, and so on to the seventh, which has seven hundred sixty-eight. (Note that throughout The URANTIA Book, the word chromosome is not used when referring to the number of human inheritance carriers. Since the time of the writing of The URANTIA Book, science has changed its mind about the number of chromosomes each individual human possesses; however, the statements of The URANTIA Book on the matter, error free then, are still error free).

The URANTIA Book refers in several places to the space content of matter. It also talks of pursuing matter to a point where matter disappears to the senses but what remains is real to the mind. Using an instrument called a field ion microscope, it is possible to observe matter as a collection of individual atoms, each atom a dot of light and the space between a dark void. In Figure E below, a bit of tungsten examined through a field ion microscope has disappeared to the senses and all that remains is a pattern; because of human understanding of the significance of this pattern, though, its identity as tungsten remains real to human mind. Each dot, which represents an individual atom, appears in at least two different intersecting circles—as if it needs the two separate centers of force, represented by the centers of two different circles, to balance it and keep it from being pulled into any one. Hold the illustration quite a distance away and a large Star of David will be seen in it,

Continued on Page 10

# THE PERMISSION OF ADEN

Jesus instructed teachers who would follow him, regarding their conduct toward other spiritual teachers. Forbid him not, he ordered, when his Apostle John presumed to suppress the activities of Aden, a stranger teaching in Jesus' name. John had judged Aden as lacking in authorization, learning, and perhaps even worthiness.

At this time, Jesus established what might be called the Permission of Aden. In the future, he said, many people would do strange things in his name, but he would not forbid them, even those not wholly worthy. Heaven, he taught, would honor each such instance on its own merits, down to a glass of cold water given with love to a thirsty soul.<sup>1</sup>

Human claims of relative superiority in spiritual matters were disowned by Jesus in this commandment, in which he effectively directed religionists of all times who teach in his name to refrain from working to restrict the activities of all other religionists who teach in his name, regardless of differences.

During his life in the flesh, Jesus taught and followed the principles embodied in the Permission of Aden, not only toward those teaching in his name, but toward all. He refused to interfere with the misguided trance prophet, Kirmeth, who intruded into one of Jesus' teaching encampments for several days and left with a few unstable souls.<sup>2</sup> He taught that we should never try to take anything out of anyone's heart, only try to put something in.<sup>3</sup> He taught that we should tend to the log of error in our own eye rather than in our brother's.<sup>4</sup> And, as Michael, Universe Ruler, he allowed Lucifer and his associates to teach even their doctrines of sin and rebellion.<sup>5</sup>

## URANTIA Book reading references:

1. UB, pp. 1764-5; 2. UB, pp. 1666; 3. UB, pp. 1592;
4. UB, pp. 1571; 5. UB, pp. 605:7.



*Swiftly flies the arrow,  
Its mark inconceivably distant.*

**ASCENDER** TM

IF YOU LIKE OUR AIM—  
YOU MIGHT LIKE TO HELP US  
PULL THE BOW

ASCENDER  
P.O. Box 7188  
Silver Spring, MD 20907

SUPPORTED PRIMARILY BY DONATIONS

# Starring the Circle

Continued from Page 9

the picture revealing itself as seven huge circles arranged as a unit cell of planar close packing.

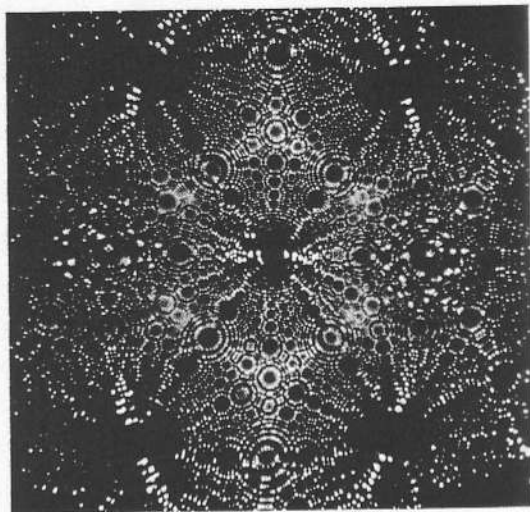
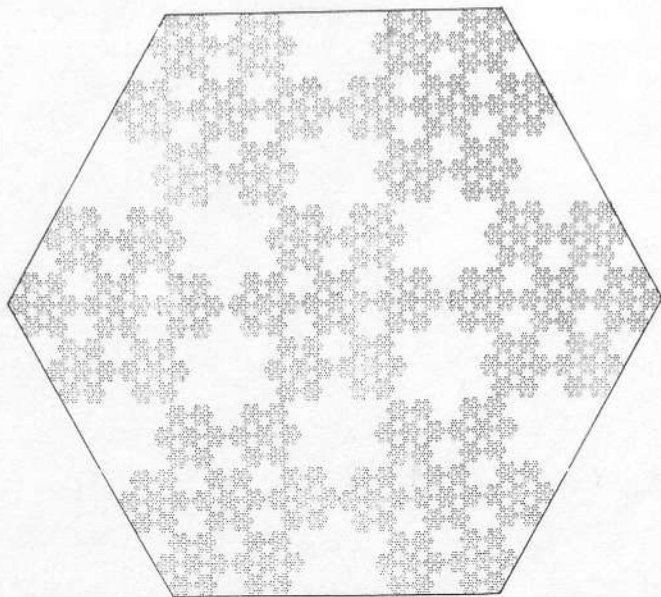


Photo: Erwin Müller

E

Think in a reverse direction for a moment about matter being built up out of unit cells. Visualize that a theoretical tiny, flat circle is really composed of seven smaller circles arranged as a unit cell of planar close packing. Each of these small circles in the unit cell in turn is composed of a smaller unit cell of tinier circles and so on, until the smallest circles of all appear only as dots. What sort of a figure would result from trying to depict such a relationship? Figure F is the result of such an attempt. Sixteen thousand eight hundred and seven dots and some precise positioning were required to develop this figure, which displays unusual symmetry and balance, six-pointed stars, and the general appearance of a snowflake, one of nature's beautiful associations of free particles.



Drawing: Troy R. Bishop

F

## URANTIA Book Reading References:

UB, pp 479:8-480:1; 184:1-184:2; 1016:6; 1017:1; 1146:1; 1151:last; 1157:3; 1157:last; 397:4; 1228:6.

## Products by URANTIA Book Readers

### ARDENT ASCENT.

An anthology of poetry by URANTIA Book readers being compiled for publication this summer. Deadline for manuscripts is April 15, 1982. Price is \$3.50 before publication, \$4.00 after.

Address inquiries and orders to:

Byron D. Belitsos  
Armstrong College  
2222 Harold way  
Berkeley, CA 94704

### AGONDONTER 25TH ANNIV. EDITION.

From AGONDONTER, newsletter of the First Urantia Society of Los Angeles (FUSLA), a full color, glossy magazine depicting the 25 year history of the society. Scheduled for fall, 1982. Early orders sought.

Send \$10.00 to:

The AGONDONTER  
711 Superba Avenue  
Venice, CA 90291

### THE DIVINE SPIRIT IN MAN.

A small pamphlet by Troy R. Bishop (see pages 2-3 this issue). The indwelling spirit, the soul, survival, salvation, Adjuster communion, following the spirit, the love of the Father, spiritual growth.

Send 50¢ each (or \$4.00 for pkg of 12) to:

ASCENDER  
P.O. Box 7188  
Silver Spring, MD 20907

### KINDRED SPIRITS-FOR YOUR COMFORT.

Tom Allen, Mike Karns, and friends in an album that is spiritually inspiring and musically innovative.

Send \$7.00 to:

Master Spirit Music  
2322 N.W. 19th Street  
Oklahoma City, OK 73107

### SCHELL BOOK COVERS.

URANTIA Book carrying covers made by Herman Schell. Blue vinyl. Large, luggage-type carrying handles.

Send \$5.00 (Ill. residents add 30¢) to:

URANTIA Brotherhood  
533 Diversey Parkway  
Chicago, IL 60614

### UPCOMING BOOK OF MUSIC.

Francyl Streano is seeking spiritually uplifting songs written by URANTIA Book readers to make available through mail order in a songbook.

Interested composers can check with:

Spiritual Renaissance Music  
Box 347  
Berkeley, CA 94701



## Book Review

### LETTERS OF THE SCATTERED BROTHERHOOD

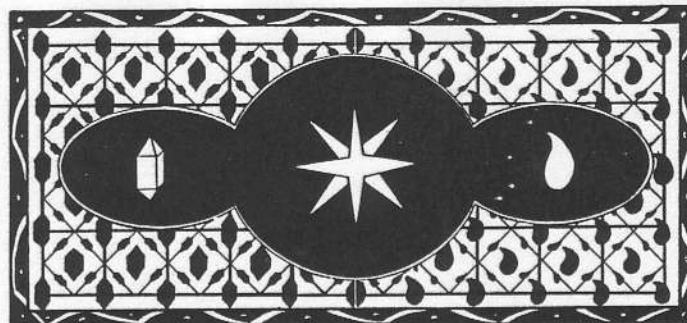
EDITED BY MARY STRONG; HARPER AND ROW

A remarkable collection of anonymous letters published in a religious weekly during the past fourteen years. Open this little book to any page—and that's the one to which you'll want to return.

#### — Extracts: —

You have the choice of this clear high impersonal yet loving peace, or the storms of human existence. Spread your wings straight and catch the first morning breeze of divine promise and hope, and be lifted into that high place where freed from the clutching of circumstance you can with a great heart give strength and surcease to those you love, to the world; for you have asked to be humble messengers of the Lord Jesus. (Page 51)

Yes, walk in the garments of immortality now. Do not take on too much of the suffering of the world, for the concept is not only too large to understand but is now beyond us. Trusting is part of your role . . . be very, very simple, very uncomplex, very natural in the eternal sense . . . . Be aware of eternal values as against material values, be spiritually intelligent, keep the "naked intent" and never forget your direction! (Page 81)



## THE COSMIC MESSAGE

In the time of the Great Creation, the ALLSOURCE opened the Gates of Infinity to the Two Limitless Custodians.

"I WILL BE!" thundered Change, swirling, flashing, lighting up all eternity with possibility. But since everything was yet before him, there was no time he could stop and BE.

"I AM!" rang out Form, adorned with the pattern of infinity. But since everything was inside him, there was no thing he could aspire to BECOME.

And TIME WAS NOT. For Change and Form, the Two Limitless Custodians, each knew not the other. And nothing was....

\* \* \*

Somewhere in the star-studded creation, a sun swung out a measured segment of infinity. Around it orbited a planet, upon which two creatures sat talking: a youth and an ancient one.

"Then how is it that we are here?" asked the youth. "For you and I Are, and we also Will Be. What brought Change and Form together to make all things?"

The old one closed his eyes.

"Look around you," he said.

The young one contemplated the dwellers of the air, soaring on unseen currents—the dwellers of the trees, peeping from the security of their living homes. Light from the sun streamed through a cloud.

"What is this I feel?" asked the young one. "It is strange, yet familiar."

"That," said the old one, "is the uniter of Change and Form, the secret of all reality. It does not live through Change, and it does not reside in Form. It leaps from one to the other, always urging them to their next juncture. That, young one, is TRUTH."

"Old one," spoke the youth, "Change says 'I WILL BE,' and Form says 'I AM.' What is it that TRUTH says?"

"Listen," whispered the old one.

And TRUTH spoke in the young one's heart. His eyes met those of the old one. And they both were filled with joy. For TRUTH says: "HE LIVES!"



## COMING next issue Ascender Classifieds

### CONTACT READERS

of The URANTIA Book through ads  
in the ASCENDER CLASSIFIEDS.

Now ... through  
ASCENDER CLASSIFIEDS ...

- Start study groups.
- Announce events.
- Publish personal messages.
- Advertise products.
- Advertise businesses.
- Advertise services.
- Initiate projects.
- Arrange travel.
- Relocate.
- Find jobs.

### SEND YOUR AD.

**Regular Ads:** \$4.00 per line, two-line minimum. Allow 28 letters and spaces for first line and fifty for each following line. No abbreviations.

**Display Ads:** \$28.00 per inch — 3-inch maximum. No abbreviations. (For larger ads, write for information about SPECIAL DISPLAY ADS.)

**Copy Deadline:** Ads for Fall 1982 issue should be mailed no later than October 1, 1982, accompanied by payment.

ASCENDER CLASSIFIEDS, P.O.  
Box 7188, Silver Spring, MD 20907.

### VOLUNTEERS

ASCENDER is seeking volunteer professional help for its operation.  
Needed are:

Writers Editors Illustrators  
Graphics/Advertising/Marketing/  
Accounting/Legal Specialists

ALSO, TECHNICAL ADVISORS are  
sought in:

Archeology Astronomy Business  
Copyright History Law Publishing  
Philosophy Religion Science  
URANTIA Book Topics

Write today.  
ASCENDER HELP  
P.O. Box 7188  
Silver Spring, MD 20907



P.O. Box 7188  
Silver Spring, MD 20907

Bulk Rate  
U.S. Postage  
PAID  
Permit No. 2832  
Silver Spring, MD

Polly Friedman  
5845 Greenvue Road  
Calabasas, CA 91302

UAX000430

ADDRESS CORRECTION REQUESTED



# The Circles

"Life is but a day's work—  
do it well."\*

Vol. VI, No. 1 and 2

Published by The Dallas Fellowship, Inc.

Spring-Summer, 1983

## Study Groups

### Grouping

Groups that study *The URANTIA Book* serve many purposes. Further, these study groups have potentials that we can hardly imagine. I see these groups as serving purposes in three general areas: educational, social and spiritual.

#### EDUCATIONAL PURPOSES

1. Group Wisdom: When a group studies a difficult paper, they pool the group wisdom and knowledge so that together they can penetrate difficult concepts to a greater degree than a single individual can by himself.

2. Fostering Study: When we are in a study group the regular meetings insure that a person will not put the book aside for a long period of time. The stimulation of the group will often revive the flagging interest of individual members. The intellec-

By Dick Bain  
St. Petersburg, Florida

tual stimulation will become a refreshing part of a person's life.

3. Learning New Roles: It has been said that the book has come to us before the world is really ready for it. It is here because teachers are needed before the spread of the advanced truth in the book can begin. What better place for teachers to learn the teachings of the book than in a study group? This may be one of the most significant roles of the study group in our time. If the group organizes for some project, then the opportunity to try roles of leadership will arise. Our movement will certainly need wise and experienced leaders as it expands into its unknown future destiny.

4. Avoiding Extremism: When we study in isolation, there is the danger that our acquired back-

ground or our inherited psychological predispositions will lead us into elevating certain ideas in the book above others or lead us into making interpretations that are not in keeping with the spirit of the book. When we have a group consensus with which to compare our interpretations, we can often see these problems in our thinking and correct them if we are not too hard-headed.

#### SOCIAL PURPOSES

1. Fellowship: It is refreshing and uplifting to fraternize with kindred spirits. We may begin to doubt our beliefs when isolated from those of like mind. Periodic contact with our fellow students of the revelation buoys our spirits and makes us less vulnerable to the criticism of the less spiritual and the narrow-minded people in our lives.

See "Grouping" on page 7.

# The Bogota Study Group

To the best of our knowledge *The URANTIA Book* first arrived in Colombia when a copy was purchased by Douglas Fraser, during a trip to California, in 1975. Douglas decided that *The URANTIA Book* should be shared with friends and he formed the original group, which would meet to both study and translate. Douglas went to the United States in 1978, and the group continued under the guidance of Carlos Zapata. For several years this group had devoted more and more time to the task of translating *The URANTIA Book* into the Spanish language. By 1981 the translation was the main objective of the Bogota group. The visits of Douglas Fraser and Dick Prince greatly encouraged all of us in Colombia, because they could fully appreciate the very great handicap of people trying to read the book with one hand and a copy of *Webster's Unabridged Dictionary* in the other. Suddenly, in the spring of 1982 it was learned that, for a variety of legal reasons, the Trustees of the URANTIA Foundation felt that it was imperative that any translation must be done in the U.S.A. by a citizen of that nation. At this point, the question was: When will such a translation be forthcoming? Happily, last November, 1982, everything was resolved at the home of Berkeley Elliott, in Oklahoma City, and there is every reason to believe that an authorized Spanish language edition of *The URANTIA Book* will be on the market within a reasonable time.

The Bogota Study Group, which had in reality become the "Bogota

Translation Group," now reverted to a study group. Many months of investigation as to the manner in which we could become a legally constituted entity convinced us that this was not feasible. Colombia has an established state religion, and cannon law is civil law in many areas of life. Therefore, for any group that might be considered to be akin to a religious sect, the legal barriers are many and complex.

Our group consists of:

President: Carlos Zapata

Treasurer: Ramon Ortiz

Secretary: Jairo Urrego

Auditor: Carlos Camacho

National Public Relations:

Jose F. Diaz

International Public Relations:

Dale R. Hall

Honorary President:

Douglas Fraser

Ambassador At Large:

Dick Prince

By Dale Hall

Bogota, Colombia

Our meetings are held each Tuesday evening from 6:00 PM until about 9:30 PM. Each member is to have read the paper assigned for that evening, and that paper is then read in Spanish. Any portion that seems unclear is reviewed with different persons giving their understanding of what has been presented. We usually cover no more than one paper per meeting.

At this time there are a total of thirty-six copies of *The URANTIA Book* in Colombia, in the following cities: Bogota (27), Honda (2), Giradot (2), Armenia (1), Cucuta (1), Cali (1), Barranquilla (2), and there is one copy in Quito, Ecuador.

As a foreigner belonging to the Bogota group, I am most impressed by the fact that this group has

See "Bogota" on page 11.







By Marvin Gawryn  
Berkeley, California

## The International Urantia Brotherhood<sup>\*</sup>

*The following article is an excerpt from the keynote address presented at the International Fellowship Workshop of URANTIA Brotherhood June 29, 1982.*

This point in time is a major juncture, a key turning point in the development of civilization on this planet. Today, in the midst of a complex and rapid-paced civilization, many men and women are hungering for a powerful modern restatement of spiritual truth. A little more than 25 years ago the latest epochal revelation was made available to our world, and we are the ones who have been given the responsibility to safeguard it and to present it to a confused and questing humanity. Indeed, this is a major juncture in history, and we have an awesome responsibility.

I am convinced that in the next 25 years the movement will become truly international in scope, with study groups and societies in many countries around the globe. And depending on how we act in the next few decades, that process can occur either in a harmonious way, or in a way that is troubled and contentious.

URANTIA Brotherhood must become a truly international organization. The book has a global mission, and the institutions around it have been designed to become global institutions. At the present time URANTIA Brotherhood is largely an American institution. This stage of American influence is temporary and transitional. It is crucial that groups of readers in other nations grow to have co-equal status and representation in URAN-

TIA Brotherhood.

Those of us in many countries who are dedicated to the mission of the revelation must all work together. We must introduce the book to new readers. We must be alert to recognize and support wise leadership as it develops in different countries. And we must foster the growth of stable study groups to the point where they can qualify to be chartered as societies in URANTIA Brotherhood.

But there is something even more important than the organizations. We must work diligently to develop close friendships, working partnerships between leaders in different countries. Over the years we must come increasingly to understand and trust and love each other. Only by building upon the foundation of such loving relationships, can we succeed in furthering the worldwide mission of the revelation.

One of our greatest challenges will be to preserve the unity of our movement, to preserve the participation, the harmonious involvement of many groups of readers with different points of view. We must build an atmosphere of harmony among readers within this country and then spread an invitation for involvement and inclusion to all corners of the world. Only by developing such a broad structure of diverse and international relationships can we successfully meet the challenges that lie before us.

The URANTIA movement and its organizations are evolutionary phenomena. They are made up of human beings, with human faults and frailties. We have our fair share of the human tendencies toward vanity,

power seeking, jealousy, and competition. Our viewpoints are often self-centered, and they are always partial and incomplete. All these tendencies are woven into the very fabric of any evolutionary movement. And ours is no exception.

There is only one way to transcend such tendencies, and that is to make them secondary. And the only way to make them secondary is to make the spiritual principle of loving interaction *primary*. No point of view or issue or debate or personality conflict can be allowed to come first. Love must come first, and everything else can line up behind it. If we lose sight of that truth, if we do not live it out, our evolutionary movement will cut itself adrift from the very revelation around which it has formed.

Our movement is made up of strong-willed people with different points of view. Conflicts are inevitable, but they are not necessarily bad. If we cultivate an atmosphere of love and respect, these conflicts can actually stimulate us to generate stronger and more creative solutions to the problems we face. We must maintain loving relationships as we

See "Brotherhood" on page 12.



*\*Quotations and some other materials used in this magazine (unless otherwise indicated) are from The URANTIA Book, © 1955 by URANTIA Foundation, all rights reserved, and are used by permission. Interpretations and opinions expressed in the articles are those of the authors and do not necessarily represent those of URANTIA Foundation.*

# STUDY GROUPS

The subject of how to disseminate the teachings of our *URANTIA Book* is on everyone's mind these days. And although there is unity of purpose, there are almost as many opinions as to how to reach the goal as there are readers of the book. But virtually everyone agrees study groups are a GOOD THING!

The purpose of this article is to lure every reader of *The URANTIA Book* who has not initiated a study group to make a decision to do so NOW. If you are already attending one, you can always form another meeting at a different time for a special group of people such as members of your church, neighbors, fellow workers on your job, children, beginning readers, people in retirement homes, students, faculty, etc. The opportunities are out there just waiting to be recognized. Remember it only takes three interested persons to form a new study group. Once having initiated the plan and action, you can also count on assistance from our supermortal friends.

Even though it took me twelve years to muster up the courage to invite virtually everyone I knew to that initial meeting in September 1968, it has proved to be one of the most important decisions of my life and has had many repercussions in the lives of others as well. Verdi once said, "It may be a good thing to copy reality; but to invent reality is much, much better." Everyone should have the experience of initiating a study group which meets in their home. Those who have visited many such groups soon realize that each one is different--the mood engendered by the type of hospitality offered, the amount of control practiced, the general homogeneity of the people who attend regularly, the format of the meeting itself, ad infinitum.

A study group is as personal as your own toothbrush. The only common denominator is the genuine interest of each member in the teachings of the revelation itself. Some groups intellectualize, some have a leader who "teaches," or some form of rotating leadership. Some, as does ours, operate more as a family with much personal involvement, much laughter, and very little discipline. We also function as a support group for each other, sharing our joys and sorrows, our failures and achievements. We are told that only the wise can learn from the experience of others. The relationships formed in a study group afford a marvelous opportunity for all of us to practice this as we share our experiences of life in addition to our regular reading.

The core group of regular attendance has retained an interest in new readers of the book even though they inevitably come up with the same old questions. This gives us an opportunity to hone our answers to greater perfection. For maximum participation we also believe that the ideal size of a study group should not exceed twelve persons, although, as most of you know, there are a few notable exceptions. In the Dallas-Richardson area it is extremely beneficial for new groups to be formed as soon as possible because of the large area involved. Newcomers now have a choice of four different groups to attend.

For the past four years our study group has been reading consecutively through the entire book and are nearing the end. And we will may start over again when we finish.

It all depends on the general consensus of the members. All decisions for the group are discussed until there IS a consensus.

Some advanced students of the book much prefer prepared topical studies and special research projects. Our group also sponsors The Dallas Fellowship for the Study of *The URANTIA Book* which meets on the third Saturday of each month at my home with a program of topical studies followed by refreshments. Readers from all area study groups are invited to attend this meeting.

In a study group composed of others of like mind and spirit, it is comparatively natural and easy to see that we are brothers and sisters. From this fertile ground it becomes possible to enlarge our capacity for recognizing other spiritual siblings out there in the world where so many are still tight, hard little buds that haven't started opening into blossoms yet. It is so important for all of us to work toward that day when there will be one world government, one language and one religion. Although this goal remains in the indefinite future, we can each lessen the time it takes to get there. As study group members the readers in our area have had the opportunity to serve on The General Council of URANTIA Brotherhood and as members and officers in The URANTIA Society of Dallas, to help present special Study Sessions, Triennial and International and Regional Conferences, and to be members of the staff of *The Circles*. These opportunities have brought many of us in contact with readers from all over the world. My home and our groups have been privileged to welcome and entertain over 700 persons from thirty-two states, as well as Germany, Australia, England, South Africa, Belize, Venezuela, France and



Canada. In addition to this I personally have visited readers of the book in Finland, Sweden, The Netherlands, France and Canada. Many of these contacts have become my extended family. There has also been the opportunity for our group to channel *URANTIA* Books to friends in Italy, Greece and India, as well as

here in the United States when the book was not readily available. We have also made books available at times at a discounted price in cases of special need, as well as maintaining an extensive loan library. These groups have also placed books in most local libraries, thus more than five hundred books have been dis-

tributed over the years.

My chance to share in all of the above came about because I started a study group. Even though you did not personally ask for my advice, I'll make an exception this one time. **START YOUR OWN STUDY GROUP—even better, START SEVERAL.●**

---

# LOVING OPPORTUNITY

How many *URANTIA* Book study groups have difficulties in conducting meetings and consequent social interactions in a growing, sincere desire to do the Father's will? Idealistically, we all dearly hope every so-called leader and established member serves as an inspiration to new members and visitors, manifesting outward personality traits of warmth, understanding, tolerance and an open receptivity to questions of any kind, from any awareness level, asked in sincerity. Didn't young Jesus first ask his earthly parents questions of all kinds before turning to God the Father? We all can be guides of sorts to those truth seekers drawn into our circles. A challenge it is, to offer this universe revelation to our fellow man in the true spirit of brotherhood. If we are to further the cause of our deepest beliefs, then we must manifest the fruits of the spirit within the study group. Of course the family, church, and other social relations reflect inner growth and provide opportunities for living the laws of love. But if the study group cannot be a prime example of Jesusonian living, then what good is reading *The URANTIA Book* in the group situation?

Human beingness is synonymous with imperfection, as well we know. Many varieties of people differing in interests, intelligence, cultural backgrounds, religious experiences and personalities join and visit our study

groups. As unity is a goal and hope for the future, the host members acquainted with the enhancing truths of the universe should strive to embody this advanced attitude and thus reflect the *URANTIA* Book philosophy. To newcomers and visitors, *they are* the reality experience of the moment, vividly influencing feelings, intuitions, mind processes and spiritual leadings all directly related to the person's total experience with the book and the movement. A living human example of the Father's will in action will do more to win a searching soul's thought-embbrace of loving truth than mere words could express. Our formal reading meeting and social time should complement and radiate more loving consciousness with each fellowship opportunity. Is this expecting too much? Questions and opinions expressed in an atmosphere of open acceptance, sharing and congeniality have to prevail or the book becomes an excuse for mere socializing, not the earnestly charged efforts of those seeking loving truth, goodness and beauty together in enhanced guided awareness.

The truth remains that relative imperfection is an attribute of many *URANTIA* Book groups or any human group. When the degree of negativity effects the will of God, though, we know we need guidance. Through the positive action of prayer we can

let loose the strangling chains of ego centeredness, intolerance, and fear. Pause and pray for the group's growth and spiritual guidance of its loyal members, both privately and together at the meetings. How many study groups are begun with an open or silent prayer, a meditation to sharpen spiritual awareness, calm the restless soul to better absorb truth energy? Holding hands in a circle of brotherly love or a quick reading from the Jesus papers and a follow-up silent prayer are just two of many creative ways to spiritually upgrade a meeting. We all grow, but must strive through *positive action* to prevent stagnation and/or fear from warping the strivings from within on their outward journey into reality realization. If *The URANTIA Book* is the epochal revelation of Truth, then it should also be a code of living belief. Christ Michael's teachings and our active striving to live them, will satisfy our need for his love within the study group and in our total living.

How wonderful to give and feel the love and warmth of spiritual fellowship, a cosmic bond, strengthening faith and winning believers in its abundant grace and peace! This must be our goal as pioneers for the world's newest spiritual revelation. Our children are watching us. The world is watching. Let them see our light shine on everyone as a living message from our universe Son. And let those who have ears, hear.

# Announcing The Study Group Fellowship

By Harry McMullan

Oklahoma City, Oklahoma

From its inception, a fundamental precept of the URANTIA movement has been that thousands of study groups be formed, and it's time for us to address that goal more energetically and systematically. As an important step toward meeting that need, we announce the formation of the Study Group Fellowship of URANTIA Brotherhood, dedicated to the welfare of study groups, the grass roots and soul of our movement.

## Requirements for Membership

There is only one requirement for a group to join the Study Group Fellowship: that at least three of the members commit to meet together to study the book on a regular basis, attending at least 75 percent of the group's regularly scheduled meetings.

This requirement is structured as a bare-bones minimum, and is grounded in the fact that *The URANTIA Book* defines three as the minimum size of a social group, and because a group must meet in order to be a group. The benchmark of 75 percent attendance is somewhat arbitrary. No one from URANTIA Brotherhood will check up on whether members show up at meetings; the 75 percent participation benchmark represents an encouraging challenge designed to foster members' commitment toward the study group and to give members more of a sense of being part of a larger cause—the network of thousands of study groups which are critical to the eventual ushering-

in of the spiritual kingdom on Urantia.

There is no requirement of individual membership in URANTIA Brotherhood or of having read the book in its entirety to join the Study Group Fellowship. "Whosoever will, let him come." All that is required is that a minimum of three readers complete and send in the application form, which is renewable on an annual basis.

We are requesting that each group name itself; this is intended to give each group an existence independent of any one member who may have founded or led it, and to help foster a greater loyalty on the part of members toward the group. (In naming the group, it would be preferable not to call it "John and Jane's Group," as they may move, or the "Tuesday Night Group" for a similar reason. The name of the town or some name from *The URANTIA Book* would be fine, first-come, first-served.)

## Membership Benefits

Periodically, member study groups will be invited to attend a conclave of study groups, which will probably meet at or around the time of the Brotherhood summer seminars. At these meetings, all matters relating to the welfare and extension of study groups will be deliberated. There will be no "political" dimension to the Fellowship; there will be no offices to hold.

One benefit of Fellowship membership will be inclusion in a study group directory, which will list the

members' names, the dates and times of the meetings, and the telephone number of a designated contact person for groups open to visitors. Other than the city name, no addresses will be given so as to allow each study group control over, or notice of, who might be attending.

Another benefit of Fellowship membership will be periodic mailings containing the best available resource material for study groups, how-to articles by successful study group leaders, and any noteworthy news of concern to study groups.

## Why Is the Fellowship Being Formed?

Our movement needs to give far more attention to the necessity of meeting together. The Master warned of the dangers of isolation and strongly encouraged his apostles to stay together. Study groups have a balancing and corrective influence on our individual opinions and a nurturing and spiritually reinforcing effect on its members. Without the support of our fellows, we lose our enthusiasm. Some new readers imagine that they should know a great deal about the book before attending a study group. The truth is more nearly the exact opposite, since that early period is when a study group can help the new reader most! It is God's plan that we find him and grow spiritually not only by means of what he teaches us directly, but through close association with our fellows. Rodan spoke to the urgency of forming protective



habitual practices designed to conserve and augment spiritual energies, of which, next to worship itself, study group fellowship is our archetypal example.

Study groups approach their meetings in as many ways as there are study groups, but experience has established that the essential ingredient of a successful group is that a core of its members are faithful in their attendance. The less-regular members cease attending if they cannot be reasonably sure that someone will be there. With even a small committed core, however, the group can grow.

For an application form and more information, contact:

Harry McMullan  
Domestic Extension Committee  
P.O. Box 82009  
Oklahoma City, OK 73148 ●

*"Grouping" cont. from page 1.*

2. Organizing for Action: There is great power for good lying untapped in our movement. There are those who are beginning to tap this power through distributing books, death counseling, publishing newsletters, organizing conferences and workshops, etc. The book says that when individuals pool their efforts, the available power is far greater than the sum of the powers of the individuals. Certainly our unseen spiritual friends will guide our groups into creative and useful enterprises if we place the power of our groups at their disposal.

3. Networks and Building Blocks: No one can predict the future of our movement accurately, but the presence of hundreds of study groups suggests the potential for building something that will be greater than the sum of its parts. As the groups begin to cross-link and form a great network throughout the nation and world, the possibility of some sort of worldwide organization emerges. One possibility is that this will emerge under the umbrella of The URANTIA Brotherhood, but this is not the only possibility.

4. Identity Centers: As study groups proliferate, they become identity centers not only for those

within the movement, but also for those outside the movement. Many will rely on their impressions of these study groups for their impression of the book itself. It is obvious that we must manifest those ideals in our lives that we profess to believe. Then the world will know the superlative truths contained in this revelation and thereby be motivated to examine it.

## SPIRITUAL PURPOSES

1. Worship Forms: We come together to experience the book as an intellectual enlightenment, but we do not seem to inject much of a purely spiritual nature into our periodic gatherings. Perhaps we feel a bit unsure of ourselves, since we have left rite and ritual, prayer and worship to the organized church. The book teaches that we must one day evolve those symbols and rituals that are appropriate to a more enlightened spirituality. Is it not appropriate to begin that process in the confines of our study groups and societies? Can we not inject some elements of prayer and worship into our groups? All of life is

an experiment. Both successes and failures are learning experiences. The book tells us that true religion may not always act wisely, but it always acts. The inclusion of even a little of the spiritual cannot help but form a more meaningful and loving bond between the members of the group.

2. Actualization of the Supreme: We can be sure that the revelation is a part of the action and evolution of the Supreme in our little area of the local universe. As we put forth our best efforts to study, understand, teach and spread these teachings, we can be sure that we are making our contribution to the evolving Supreme.

It does not seem possible for a study group to be all things to all people unless it becomes large enough to have specialized divisions. A church can provide separate activities in the realms of the social, educational and spiritual. Present groups seem to serve mostly educational purposes, with the area of the social being second in importance. The spiritual element

*See "Grouping" on page 13.*

February 12, 1983

Dear Brothers and Sisters,

Here in Louisville, Kentucky, there are no study groups that I am aware of that have met regularly. My friend, Leo, and I had a group of two that lasted until he got married and moved away. I have shared the book with many, many friends on a trial basis. And I have bought books for a few. I am well aware of the lack of sense of spiritual community here. Your publication has given me a sense of community on a national level—world level for that matter.

Jesus told us to go out into the world in groups. His wisdom must prevail for us now as we go out experiencing and witnessing his love in our lives. Study groups, in my estimation, need to become local brotherhoods to address the total need of the members. As these "small families" become more interrelated, the ability for the strengths among us to be put to use will grow. *The Circles* is a prime example of the interrelationship of our families working. It is just beginning to take off. Whether a study group exists or not, we can be connected.

Thanks, many times to all you highly motivated brothers and sisters.

Love to you all,  
George F. Van Arsdale  
Louisville, Kentucky



# Spiritual Union



Several readers in San Francisco have become interested in forming a full-fledged religious group "confined to the furtherance of religious causes." (1087) They have nine people who have been writing and re-writing a constitution for this new group, now provisionally called "Spiritual Union." The following two articles were written in preparation for the formation of that organization.

## A Jesusonian Brotherhood\*

By Stephen Finlan  
Fairfax, California

Wishing to do the will of God in our personal lives, and mindful of Jesus' command to love one another as he loves us, we aspire to do the will of God on the group level also:

To work on perfecting our personal relationships through making a mutual commitment to work together for Jesusonian ideals.

Each of us wishing to become like God, to cultivate spiritual habits and overcome animal inertia, we assist one another in the ascent Godward.

Wishing to foster the brotherhood of man, we work together to foster the attractions of supreme values, to live out and proclaim the gospel of spiritual sonship and brotherhood.

And believing that spiritual unity and love are our greatest demonstrations of the gospel, we welcome cooperation with all other groups and individuals who strive to do the will of God, and so we humbly but fervently declare ourselves to be

### A JESUSONIAN BROTHERHOOD

This might be just the name for a religious group that we could form. It announces the nature of our ideal-

ism (Jesusonian) while dramatically repudiating any exclusivity—not claiming to be THE Jesusonian Brotherhood. If this is a little bit like a gimmick, at least it's the right gimmick, and would be an effective conversation-starter. When asked why we call ourselves "A" instead of "THE," we may expound our unity and tolerance ideals.

And when questions are asked about "Jesusonian," we can explain that we strive to live out the fundamental teachings of Jesus: sonship, brotherhood, love, doing the will of God. "Doing God's will" is not only the essence of personal religious motivation, but also of spiritual unity (1592). It can dominate both our "inreach"—doing good to, supporting and loving each member of the group—and our "outreach"—our common ground with other religionists. Jesus promised that such a decisive and persistent love would conquer the world.

In some ways, such love is amazingly simple: "Inasmuch as you give a cup of water to one of my children, you have done it for me." But our ability to love one another can be greatly strengthened by "having something to belong to"—a "network of spiritual marriages"—a commitment to each other as well as to God.

Among the "fruits of the divine spirit" are "unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty...confiding trust, merciful ministry." (2054) We can bear these fruits as believers who only study together, but we can bear them *most* fruitfully if we have a fellowship to be loyal to and fair *within*, if we have joined together with friends whom we can confide in and minister to. Jesus said, "...I wish that you would love and trust one another... confide in one another." (2055)

What we actually *do* is an open question. If anything, there is an excess of conceivable projects for religious groups—even a small one. But the conscious pledging of our loyalty to each other and to God seems to be the first step. Does this sound difficult? Is it less important than meeting for religious study? Is such a thing impossible without a single, domineering leader? I don't think so. Even "two or three" can do it.

Forming an affectionate "support group" based upon "unity of ideals" (1091) is also the way to combat our tendency to repel some people. Our present attitudes have much more of an "incrowd" aspect than would "a Jesusonian Brotherhood" which

See "Jesusonian" on page 11.



## On Study Groups, Religion Groups, and the

### Brotherhood of Man<sup>\*</sup>

By Charles Lamar  
San Francisco, California

*As faith-enlightened and spirit-liberated sons of the kingdom of heaven, you face a double responsibility of duty to man and duty to God while you voluntarily assume a third and sacred obligation: service to the brotherhood of God-knowing believers.* Jesus, pg.1930

When I first read *The URANTIA Book*, the phrase "the fatherhood of God and the brotherhood of man" (2069) was the driest, most abstract phrase in the whole book. Now I know that one cannot comprehend the gospel apart from the experience of specific personal relationships. Merely expressed as a formula, the gospel is dead. But when accompanied with personal love, it is brought to life.

I have used the word, but when it comes to love, I find people are not easily fooled (unless they want to be). I also find that love is not easy. In most cases it's more like being married than like being in love. And of course, students of *The URANTIA Book* are no different than anyone else in this regard. But we can be sure the solution to the problem of bringing the gospel to life, this matter of love, lies in the teachings of Jesus embraced in their wholeness; "as he presented them" (1670): As we find them in *The URANTIA Book*."

If the greatest pronouncement that Jesus ever made was that the Kingdom of Heaven is within you, then, regardless of others, the truth

and the spirit are accessible to me from inside; wholly isolated from believers I can still find and do the will of God. But the very first thing I find out from the spirit within me is that the spirit is anti-isolation; I desire to be coordinated with the attainments of other beings. I find that "Few are the duties...for the lone servant." (312) I pray with Jesus that "Your Kingdom come; your will be done on earth as it is in heaven" (1620), and I know that, "The spheres of perfection are manned by those who have mastered this art of working with other beings." (312) I realize that two people working together are worth four rather than just two. (494)

The perspective of need for a social context immediately comes into play when I even so much as think about turning someone on to the concept that he or she is a son of God. If I went out and told people that they were sons of God and that he was to be found within them, perhaps it would be better than nothing. But how would love ever be expressed? People will know that I am from Jesus only if my love is effectively expressed in all aspects of the human situation, not just in the teaching of spiritual truth. Jesus said that his followers would be recognized both by the outgoing love they have for people and by the mutual love they have for each other. "Remember, as you love one another, all men will know that you are my disciples." (2042)

All this implies a "new and amazing" social phenomenon (2044), one which does not stop at the sharing of spiritual truth or even at the sharing of prayer and worship. If we are to befriend the people we meet in the entire physical, sexual, social, emotional, intellectual, economic,

and spiritual context in which they live; and if we are to befriend each other in a way that expresses the brotherhood of man, we will need to help each other, and do so in very methodic ways. All by himself, Jesus, a finished Creator Son, may have been a profound demonstration of both the fatherhood of God and the brotherhood of man (2091); but I know that, all alone, I, an unfinished mortal creature, will never be able to exemplify the gospel very effectively without a helping social context, consistent with the gospel, to help me out.

How can this helping social context be produced? Study of *The URANTIA Book* won't do it; but the practical application of its teachings will.

Because *The URANTIA Book* is new and undigested, and because no one is very well prepared for it, the social circles of people involved in the study of the book have only somewhat begun to demonstrate spiritual results exemplary of the gospel. Not that folks aren't well-intentioned. But an important factor is missing. Study groups alone are not enough.

The study of *The URANTIA Book* in and of itself does not immediately yield effective spiritual brotherhood for at least four reasons.

1. Studying the book is not the same as living out the truth to be found in it.
2. *The URANTIA Book* is not an exclusively spiritual or religious document; it combines scientific, political, philosophical, and spiritual teachings.
3. Revelation itself starts no religious groups or group religions. (1138)

See "Study Groups" on page 14.



## The Genesis Mystery

### A Book Review

By John William Nugent  
Seattle, Washington

*The Genesis Mystery* by Jeffrey Goodman, Ph.D, Times Books 1983.

In his book *The Genesis Mystery* anthropologist and archaeologist Jeffrey Goodman has written a clear, concise analysis of the scientific quest for the development and evolution of the species known as Homo Sapiens. Dr. Goodman's conclusions from these explorations are sure to create controversy within scientific circles while exciting those of us who hold an alternative view of human evolution than that espoused by Charles Darwin.

Dr. Goodman reveals his theory in the foreword to his book stating, "In this book I want to present the early thinkers, the discoveries, the mistakes, the hoaxes, the genuine data, the anomalies, the newest theories, and the gamemanship of academia. I want to show that modern man, instead of coming on stage a mere 35,000 years ago in Europe, appeared in a number of places on the earth hundreds of thousands of

years ago." Within the book Dr. Goodman explores all of the significant archaeological discoveries and concludes on page 149 that based on the evidence of these finds the great developments in evolution do not proceed gradually or steadily but are caused by occasional rapid explosions or morphological changes which lead to the establishment of a new species.

This theory of sudden and rapid

changes in the evolutionary cycle leads Dr. Goodman to believe that there is a plan and theory behind the development of our species that could be caused only through outside intervention.

While Dr. Goodman continues to search for answers about the source of this outside intervention, this book becomes an important supportive work for papers 61-64 of *The URANTIA Book*. ●



## Letters to the Editors



July 1, 1983

Dear Staff,

I have enjoyed all the *Circles* very much, though the last one, Winter 1982, was a little different. I did not write you about this particular subject, but the thought just came to me to ask you if any other readers have commented unfavorably to it in any way. My only gripe would be its seeming sway to a mystical nature. Though this may not bother us confirmed believers and readers, it seems as though it could possibly lower the standards and truths *The URANTIA Book* portrays. Please forgive me for my frankness and do not take offense, for I wish to continue to read your good magazine.

Sincerely,  
Ronald S. Coveyou  
Petoskey Michigan

July 1, 1983

Dear Circles,

Thank you for letting us know about Helena Sprague's song, "Heights of Satania" and in such an effective way. I like this song very much and am going to see that it ministers to lots of people in this area at conferences and other get-togethers. It's a wonderful song and she's a wonderful lady for writing it. Your magazine has a real place in serving *URANTIA Book* readers.

Best wishes,  
Troy R. Bishop  
Silver Spring, Maryland

Dear Readers,

*The Circles* has changed its address. Please send mail to:

*The Circles*  
P.O. Box 1203  
Arlington, Texas 76004-1203

### — STAFF —

Sarah Andriani	Kayo Cooper
Mike Appleby	Diane Dalrymple
Tommie Clendenning	Gene Joyce
Bill Cooper	Edith Pennartz
John Thomas Lipinski	

SUBSCRIPTIONS: *The Circles* is published quarterly and distributed on a donation basis. Send your name and address (and a donation if you can) to:

*The Circles*,  
P.O. Box 1203  
Arlington, Texas 76004-1203



"Bogota" cont. from page 2.

managed to function so well for so many years, considering the vast amount of really hard work necessary for the people to read *The URANTIA Book* in English. More than a few persons who have purchased the book freely admit that only section IV is readily understood by them, notwithstanding the fact that they can speak and write English. There is every reason to believe that when the Spanish edition of *The URANTIA Book* is available we will see a vast increase in the number of serious students reading it in Spanish-speaking countries. ●



Each man can interpret another's experience only by his own.

— THOREAU



"Jesusonian" cont. from page 8.

craves to find an outlet for love. We can better serve each other, and attract others, through such a relationship.

There is great power in a heartfelt pledge of mutual loyalty. While the apostles were doubting and fearing, the faithful messengers, "in fulfillment of their oath to David Zebedee and to one another... go forth to proclaim the risen Savior..." Not the argumentative experts, but "these laymen (represent) the first attempt at the socialization of the Master's gospel..." (2031)

Let faith reveal your light to the world... You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them... they will follow after the Spirit of Truth which they see in your lives... As the Father sent me into this world, even so now send I you. You are all called to carry the good news to those who sit in darkness. (2043-4)

But first we must discover how the good news can positively effect our own relationships. ●



# Songs



June 7, 1983

Dear Circles Friends,

Every time we get together at a *URANTIA Book* function, sooner or later a group gets to harmonizing and eventually we ALWAYS sing "I've Been Working On the Railroad" because everybody knows it. That song is sung with more gusto than any other song. This led me to write some more meaningful words to be sung to the melody. Perhaps you might want to use them.

## We've Been Working On Our Circles

(melody: I've Been Working On the Railroad)

We've been working on our circles

All the live-long day.

We've been working on our circles

Learning to live God's way.

Can't you see our souls a-growing?

Ascending up to God above;

Can't you see our souls a-growing?

Learning to live and love.

Someone's in God's world ascending circles

Someone's in God's world, I know.

Someone's in God's world ascending circles

Helping their souls to grow!

God, Man, Heavenly Host.

God, Man, Heavenly Host.

God, Man, Heavenly Host.

Livin' in the world with love.

chorus:

Come on won't you grow?

Come on won't you grow?

Come on won't you grow with us?

(sing twice)

Another song about our *Thought Adjuster* is sung to the melody of "Side By Side." The words were developed by several members of the Toledo *URANTIA Book Study Group* on the way to a conference one time. We had a lot of fun doing it!

TA

(melody: Side By Side)

Oh, we may be Agondonters  
We may be ragged and funny;  
But we're traveling along  
Sharin' our lives, side by side.

Through all kinds of trials.  
Our TA will never fail.  
Just as long as we're together  
We're gonna conquer them all.

Yes, we may be isolated  
We may be quarantined  
But we're 'volving along  
Growing our souls  
God and man.

Love and Blessings,  
MaryAnn Krell  
Toledo, Ohio

## If I Were a Mortal This is What I Would Do To Improve My Life!

*I would accept my lot in life.*

*I would make the most of my life.*

*I would entirely wipe away fear and dread.*

*I would endure my hardships as a challenge and make them into lemonade.*

*I would see the sunset in every person and never think of changing that sunset.*

*I would control my life and change what was possible to change in my own environment.*

*I would invest in spiritual happiness.*

*I would strive to believe in honor and have the courage to show others my honesty and my courage.*

*I would develop my thinking to expand myself and others to a higher way of life.*

*I would investigate a worldly endeavor or worthwhile duty that I choose to appoint myself the custodian.*

*I would intelligently pursue the work.*

*I would live in such a way that others could see that I am a child of God.*

*I would choose many extra chores to do that would include growth for me and others.*

*I would encourage others to seek out a purpose in life that they could follow and enjoy at the same time.*

*I would certainly remember the less fortunate and those that try.*

*I would tell others about the good that they do.*

*I would make a point of including all of my friends when I had a religious experience to share.*

*I would like my fellows and seek out many of them to love by understanding human nature.*

*I would endeavor to be creative and dare myself and others to lead an interesting and exciting life.*

*I would develop a sense of humor that would help move me through growth quickly.*

*I would include others in my work on the more inclusive line of brotherhood and Fatherhood.*

This is not written by me because I am a mortal. But one day in October 1981, I sat down to listen and this is what I heard in my mind—like a whisper from the universe.

Jeannie George  
Dallas, Texas

"Brotherhood" cont. from page 3.

work out our differences. Such loving relationships are the very medium of problem resolution. Without them the problem resolution process grinds to a halt. Then we cannot effectively deal with new problems as they come up.

There is a striking quote on page 1625 where the apostles of Jesus and John are described as having "learned to differ, to debate, to contend, to pray, and to compromise, and throughout it all to remain sympathetic with the other person's viewpoint and to maintain at least some degree of tolerance for his honest opinions."\* We need to learn to do the same.

We must learn the technique of synthesizing our differences. The book tells us that the best racial stocks are hybrids, bringing together the superior qualities of different genetic lines. We must hybridize our different points of view. We must selectively combine the best ideas from the far corners of our readership. Rather than seeking to suppress the differences between us, we must come to regard them as a tremendously rich reservoir from which we can selectively combine the very best of our wisdom. That is the only sure way to keep our movement growing, creative and strong.

An interesting fact to consider is that since the start of civilization, an epochal revelation has occurred on this planet on the average of only once in 100,000 years. A once-in-100,000-years occurrence, and we happen to be part of it. What does the future hold for this revelation? Our movement is growing, differentiating. Different political and social groups are evolving. We are spreading into various nations and cultures. And the natural stresses of growth are beginning to appear. Will we differ and divide? Or will we harmonize and remain unified?

Four previous epochal revelations have either failed or been seriously diverted. The fifth epochal revelation must not fail. We must safely and effectively shepherd the URANTIA revelation to its planetary culmination. If our movement splinters under



the pressures of political and national and cultural differences, the mission of the URANTIA revelation will be seriously damaged.

We must remain united. We must resolve our differences. We must hybridize our strengths and eliminate our weaknesses. As we face the inevitable struggles of evolutionary development, we will fail if we attempt to conquer one another. We must, each and every one of us, surrender to love as the ultimate conqueror. The Father's love is the only truly dependable method for resolving our human differences.

Let's pray for the success of the mission of the revelation and for our mutual love and support and cooperation in furthering that mission.

*"Grouping" cont. from page 7.*

seems to be the least evident one.

Even in the realm of the educational, many varieties of study groups will be needed that are not in evidence now. New students of the book have needs that are different from those of long-time students of the book. In areas where there are enough students to support two groups, it would seem appropriate to have two separate groups: one for advanced study and one oriented to the needs of the newcomers.

Two other groups that have special needs are the children and teenagers. Perhaps the whole question of whether or not we should undertake to teach our children about the book should be considered. Many of us have sent our children to Sunday school at churches and we believe this exposure is very desirable. If we have in our possession the Fifth Epochal Revelation, then we should feel it just as desirable to teach the precepts from this book as it is to teach

The  
Outreach  
Section



will return.

## about angels

BY GENE JOYCE  
RICHARDSON, TEXAS

*The angels "love human beings, and only good can result from your efforts to understand and love them."*

### What mortals have said about angels:

"When I was a small child I had such a specific belief in a guardian angel that I used to sleep carefully on one side of my bed to leave room for her."

Mary Daly, a reader of *The URANTIA Book*

### What angels have said about mortals:

For mortals the keys to the kingdom of heaven are sincerity, ever more sincerity, and again sincerity—and they make spiritual progress by oft re-repeated decisions.

those from the Christian scriptures. They are, after all, the ones most likely to become teachers of the next generation and to become the custodians of the revelation. Unfortunately, many areas exist where there are not yet enough students of the book to make a group effort feasible. In this case, it falls upon parents to creatively impart the teachings of the book to their children.

It seems to me that before study groups can become beacons of spiritual enlightenment and positive forces for good in their communities, the individual members must have a real dedication to the revelation, a sense of community and purpose within the group, and a willingness to risk some exposure of their involvement with the book and the movement. Without these elements, the movement is liable to remain an enclave of intellectual study with little impact on the religious life of the world. We would be like the servant who buried his

## SPECULATION

Some years ago a protracted illness and the resultant hospital stay had played hob with my finances. Upon recovery I had a strong desire to make a trip to Florida, but there was no money for the trip and my car needed four new tires. Cutting it to a bare minimum I figured it would take \$300 cash and the tires. I decided to "manifest" these necessities. The first day I tried, nothing happened. A second day still brought no answer. On the third day a former client of mine called to ask if I could set up a partnership for him and his sons, as they wanted to start a new business venture. The client asked for a price.

After telling him I had not been practicing law for some time, I assured him that I could handle his request and quoted him an approximate \$700 fee. The client agreed to this figure even though he had only \$300 in cash and asked if he could postpone paying the remainder.

"Sure," I said, "That will be alright. By the way, what sort of business are you starting?"

"Tires," he answered.

"Hmmm," I thought. Guess who got to make a trip to Florida.

Don Deam

talent, who was afraid to take some risks to increase what his master entrusted to him.

We should not act rashly, prematurely, or unwisely, but rather we should be open to the leading of the indwelling Adjuster who will surely lead us wisely in the pathways of serving and enlightening our fellows. ●

### CHANGES OF ADDRESS

We appreciate your sending us notice of any address changes. If we aren't notified, three things happen: (1) we have to pay for each change of address the Post Office sends us; (2) the person who has moved doesn't get that copy of *The Circles*; and (3) people who leave no forwarding address no longer receive *The Circles*. Thanks for your help in this detail.

4. Jesus himself did not start a specific religious group, an identifiable human movement for us to join. He always affirmed the sacredness of the individual over the group. (1862) He is the representative of the Father to the individual, not to the group. (1624)

Therefore, as students of *The URANTIA Book* actually set out to respond to what the book says, they will have to:

1. Live out the truth.
2. Philosophically disentangle the combination of scientific, political, philosophic and religious teachings in the revelation in order to be able to put them to use in life.
3. Socialize their individual religious lives of personal spiritual experience.
4. Start exemplary religious groups consistent with Jesus' gospel and with personal spiritual freedom: provide human cult structures — something to belong to — to demonstrate the gospel and "dramatize the loyalties of religion." (965; 1092)

So far, religious cult structure, "something to belong to," is still missing from what we call the Urantia 'movement.' The URANTIA Brotherhood has many disqualifying entanglements.

Notwithstanding the transcendent, invisible nature of the real spiritual brotherhood of man, notwithstanding that the Kingdom of Heaven is not here or there, but within you (1569), notwithstanding the fact that Jesus himself never started an organized religious cult, the positive system of religious ethics (1329) which he left behind can be fully applied only in and with a purely religious organized group, and not in an informal circle of acquaintances. Together, three different passages from *The URANTIA Book* make this clear.

- On page 1091, the Melchizedek says that, "Religion has little chance to function until the religious group becomes

separated from all other groups..."

- On page 1747, Jesus himself puts the "social and economic features of this association of men and women as fellows of the kingdom" into human hands.
- On page 1763, in the three-step method of dealing with sin, he refers to a "congregation."

That the congregation he refers to is definitely a *discrete membership organization* is inescapably apparent in view of the fact that he set up there the procedure for "kicking someone out." Out of what, if not out of a *definite membership group*? A Jesusonian "brotherhood" is not an amorphous

### Things To Share Evolution Chart

A detailed chart of the evolution of life on earth is available. The chart which is based on information in *The URANTIA Book* traces the development of life from the original implantations through the animal and plant kingdoms and culminates in the various colored races and their mixtures.

A reference chart printed on "see-through" paper indicates the page numbers in the book from which the information was taken for each entry. This excellent study aid is available for the price of printing and mailing: \$1.00. Contact:

Saskia Raevouri  
53 Conejo School Rd. #20  
Thousand Oaks, CA. 91362  
(213) 406-3960

entity into and out of which people can casually drift.

Since the world is waiting for "spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings" (2082), not just some of his teachings, of course, but all, it would be well to examine the implications of the passage on page 1763 very carefully.

Three implications which I see, are:

1. You value the relation with each person in your group enough to

work on it very hard. It can take a lot of guts to go to someone alone and "with tact and patience show him his fault." (1762)

2. You have friends who know what "sin" is, and what it is not, who know what the goals, both personal and social, of religion are, and are not, and who are growing in spiritual experience.
3. You and your friends who are followers of Jesus, together have formed a clear-cut union of people who are all definitely attempting to put the religious teachings of *The URANTIA Book* into practice. (The alternative is to participate in established religious groups, and work to transform them from within.)

Outside the context of a recognized discipleship group, an attempt to use Jesus' three step method can only result in some kind of personal or factional struggle, because the *power* to decide issues is not vested where it should be—in the whole circle of believers. Outside the context of a recognized discipleship group, people who don't like something that is going on in a study group or in a circle of people, must fight it out, withdraw, or ignore their difficulty, none of which are good or effective options. Otherwise people can only sulk, gripe and gossip, or play other lovely games so familiar to us from the contemporary garden of earthly delights. And I, too, know whereof I speak. But the three-step method would result in none of this, and, for that matter, in very few instances of kicking people out—the stakes for both the group and the individual would be quite high—but rather in great improvement in the overall quality of relationships in the religious fellowship circle.

The three-step method is a practical method for the cultivation of love. After all, two or even three of the steps should have to do with finding creative ways to solve problems rather than with ending relationships. However, it does remain necessary, if the plan is to work out, for there to be a background of definite social recognition of who *is*, and who *is not*, involved in the collaborative attempt to put Jesus' teachings into practice.

It is by the ethical cultivation of re-



relationships that a "congregation," that is, a functioning religious membership-circle, would bring the gospel to life, would demonstrate the brotherhood of man with energy derived from the fatherhood of God. But it should be clear that the network of relationships required to demonstrate the gospel would be more like a chain of devoted spiritual marriages than like a series of easy affairs. "And there must be the demand for devotion, the response of loyalty." (966) In view of the love of God you just don't give up on someone in the face of difficulties, unless the entire group of your co-religionists find that the person has become impossible to deal with.

The ideal of any religious group is the inculcation of divine love in the human context. The logical goal of students of *The URANTIA Book* is, of course, to put the teachings into practice. *The URANTIA Book* goes into great detail about what an ideal "church" or religious group should be. (965-6; 1087-92; 1115; 1591-2; 1762-3; 1862-6; 1929-30; 1949-51; 2041-2) An ideal religious group would be an exclusively religious group, but it could never have a collective of group religion, or make any kind of exclusive claim to the pathway of salvation. Since the religion of Jesus is the religion of personal spiritual experience, it follows that everyone must necessarily have his or her own. Nevertheless the followers of Jesus will not be very fruitful until they function together as such. We must solve the particular problems of our religious socialization, but Jesus did outline the ethical techniques for us to use.

First and second generation students of *The URANTIA Book* will have many questions about such a group of followers or disciples. So far readers have been so impressed by the way *The URANTIA Book* validates all religious paths, and by the way it portrays the invisible spiritual brotherhood as transcendent of all social organization, that they will have a hard time grasping the fact that the *teachings* of Jesus, taken as a whole, inevitably require a social organization to form whenever the *religion* of Jesus is shared. There is so much emphasis in *The URANTIA Book* on how the

real spiritual brotherhood of man is not an organization, on the evils of institutional religion, on how believers can do the will of God in all circumstances regardless of the social context, how can it be that the "system of *positive religious ethics*" (1329), that Jesus left behind can be fully applied only with a religious organization of definite membership?

The answer is to be found in the statement, "Our kingdom is a realm of order..." (1959) If our kingdom is a realm of order, it follows that participation cannot be in the least bit haphazard. Students will recall the passage: "Religion must continually labor under a paradoxical necessity: the necessity of making effective use of thought while at the same time discounting the spiritual serviceableness of all thinking." (1121) It is the same with organization as with thought. We can never organize the Kingdom of Heaven, just as we can never think out the will of God. But neither can we take effective steps toward helping the kingdom unless we are organized together. Though all human institutions are due to be eventually superseded, no human progress can be made without the "technique of group functioning." (1076) The lone religionist begins a fellowship with those he helps and that fellowship, if consistent with the teachings of Jesus, must sooner or later become a definite organized fellowship. We pray that "your will be done on earth as it is in heaven" (1620), and heaven is organized. There simply is no vagueness to celestial technique. Discipleship is a def-

inite step.

We already have theoretical religious unity. To express it in the material world we need a social religious union. For students of *The URANTIA Book* there is no question about what the recognized goal of such a religious union would be, and that is to put the teachings of *The URANTIA Book* into practice. To do this we still need to discern more exactly the potential nature of our religious association so that we may segregate it from the other forms of our association in order to cultivate its function. Our potential, intrinsically religious union has not yet been effectively separated from such competing interests as the study and the advancement of the book itself, or from the desire to enjoy a high level of intellectual discourse, philosophic agreement, moral compatibility and social culture with a congenial group of people. And although these things are good, they are not the essential interests of true religion.

What I propose is that each study group organize itself along lines such as:

1. It shall be the personal purpose of the members of this religious group to do the will of God;
2. It shall be the group purpose of this religious fellowship to follow the teachings of *The URANTIA Book* that pertain to the ideal religious group.

A network of study groups formed into actual religious membership organizations would be a good basis for the SPIRITUAL UNIFICATION OF THE ENTIRE URANTIA MOVEMENT. ●

## *Self-Sufficiency Is . . .*

*A child's impracticability,  
An adolescent ideal,  
An engineer's visionary delight,  
A woman's goal,  
A secular man's dream,  
And, a religious man's impossibility.*

*by Ronald S. Goodyear  
Petoskey, Michigan*



# FAITH

We invite you to share your insights, thoughts, experiences, speculations, and feelings on this essential element in our religious experience.

We encourage you to participate in this issue in a new way. We have recently discovered a very effective technique which we use to begin some group discussions. First, someone poses a question or questions. We all silently ask our Father's assistance in responding to the questions. Then each of us spends five to fifteen minutes writing an individual response to the question. Afterward we discuss our responses.

Writing individual responses to the questions preserves our individual ideas so that they may be shared with the group without being forgotten in the midst of discussing other people's ideas. This leaves each of us free to listen attentively rather than trying to remember what we are going to say when we have our opportunity. The procedure also involves a technique for requesting and then listening receptively for insights from our higher mind or from the spirit within. It is a useful individual and group discipline for fostering communion. The effort is small but the rewards can be phenomenal. Our experience is that the technique works very well.

What we suggest is that you might like to write your responses to any or all of the questions on faith. Your responses may be simply for your own enjoyment or they might serve as inspiration for an article for this issue. You may want to use the questions in a group and follow with discussion as described above. Whatever you choose, we'd be interested in hearing what you think of the technique.

Here are the questions:

What have been the consequences in my life of having faith?

What is faith to me?

Who or what should we have faith in?

What is a faith step? How does it feel to make a faith step?

What does it mean to have faith as a mustardseed?

How do I feel when someone has faith in me?

Please send articles for this issue by January 15, 1984 to:

The Circles

P.O. Box 1203

Arlington, Texas 76004-1203

**The Dallas Fellowship, Inc.  
P.O. Box 1203  
Arlington, Texas 76004-1203**

**Address Correction  
Requested**

POLLY FRIEDMAN  
5845 GREENVIEW RD.  
CALABASAS, CA.

91302

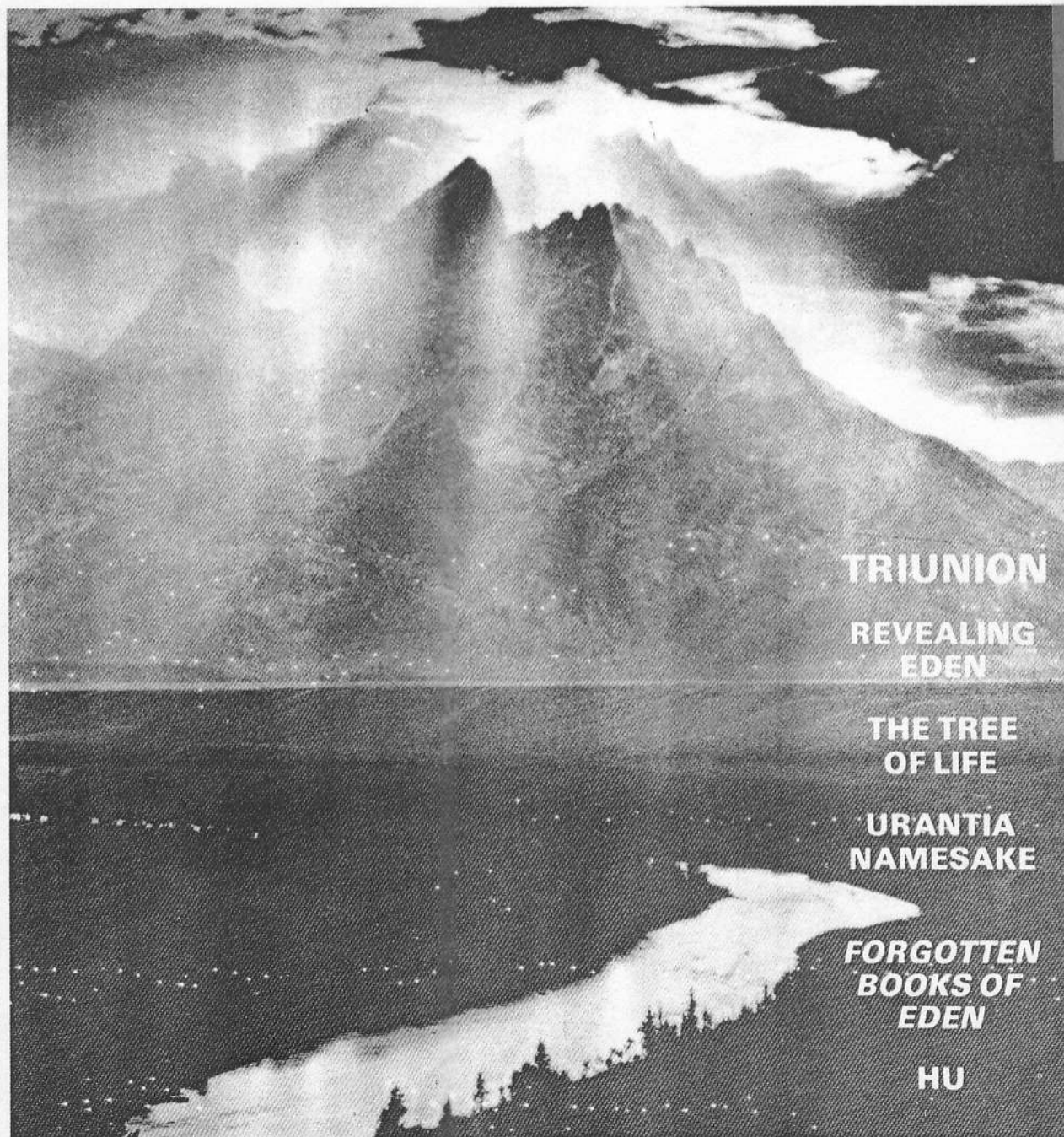
NONPROFIT ORG.  
U.S. POSTAGE  
PAID  
ARLINGTON, TEXAS  
PERMIT NO. 308



# ASCENDER<sup>TM</sup>

Vol. 2, No. 1

Fall/Winter 1983



**TRIUNION  
REVEALING  
EDEN**

**THE TREE  
OF LIFE**

**URANTIA  
NAMESAKE**

**FORGOTTEN  
BOOKS OF  
EDEN**

**HU**

# *The Finaliters' Song*

*by Dr. Robert J. Carlyle*

1

*Oh beautiful, in space and time,  
For all eternity;  
From Mansonia to Salvington,  
This is our destiny.  
Oh Nebadon! Oh Nebadon!  
God shed his grace on thee;  
And crowned thy good  
With brotherhood  
For all of us to see.*

2

*Oh beautiful, in space and time,  
For all eternity;  
From Uminor to Uversa,  
This is our destiny.  
Oh Orvonton! Oh Orvonton!  
God shed his grace on thee;  
And crowned thy good  
With brotherhood  
For each of you and me.*

3

*Oh beautiful, past space and time,  
For all eternity;  
From Havona to Paradise,  
This is our destiny.  
Oh Father! Our Father!  
Finaliters we'll be;  
You've crowned our good  
With brotherhood  
As we all worship thee.*

4

*Oh beautiful, through space and time,  
For all eternity;  
From Paradise to Orvonton,  
This is our destiny.  
Oh Father! Our Father!  
How happy we will be;  
We've reached our dream  
As we now serve  
The Almighty Supreme.*

5

*Oh beautiful, through space and time,  
For all eternity;  
From life finite to absonite,  
This is our destiny.  
Supreme Being! Supreme Being!  
We pledge ourselves to you;  
The goal is now the Ultimate,  
Our loyalty stays true.*

6

*Oh beautiful, past space and time,  
For all eternity;  
From Level One to Level Four,  
This is our destiny.  
Oh Ultimate! God Ultimate!  
Your actuality  
Is what we strive to bring about,  
For everyone's glory.*

7

*Oh beautiful, past space and time,  
For all eternity;  
From absonite to infinite,  
This is our destiny.  
Oh Absolute! God Absolute!  
Our quest is to find you;  
Although our search may never end,  
Our love's forever true.*

8

*Oh beautiful, through space and time,  
For all eternity;  
From Urantia through Paradise,  
This is our destiny.  
Oh Father! Our Father!  
We love and worship thee;  
You've given us the greatest gift,  
To live eternally.*

*The Finaliters' Song* can be sung to the tune of *America the Beautiful*.





Volume 2, Number 1

Fall/Winter 1983

## CONTENTS

The Finaliters' Song by Dr. Robert J. Carlyle .....	2
Triunion by Troy R. Bishop .....	4
Revealing Eden by Larry Tyler .....	6
Typographical Corner by Merritt Horn .....	8
The Tree of Life by Larry Tyler .....	9
Urantia Namesake by Troy R. Bishop .....	12
Classifieds .....	14
Letters to the Editor .....	15
<i>The URANTIA Book</i> and <i>The Forgotten Books of Eden</i> by Larry Tyler .....	16
Hu by Troy R. Bishop .....	19
Cartoon .....	20

Quotations and other material from *The URANTIA Book* (© 1955 URANTIA Foundation, all rights reserved) are used by permission. Interpretations and opinions expressed are those of the authors and do not necessarily represent those of URANTIA Foundation.

*The URANTIA Book* reveals that ascendant mortals find ultimate destiny in a seven-dimensional universe of actual and potential things, meanings, and values. Agents of the Absolutes, children of the I AM, beholders of Existential Deity and parts and partners of Experiential Deity, destiny realizers ultimately marshal and unity in their personalities the utmost in spiritual motivation, intellectual astuteness, and material ability. *The URANTIA Book* exalts the concept of *excellence* to undreamed new heights. Faithfulness, accuracy, and effectiveness toward these teachings in the actualization process of living and the potentialization process of teaching is a task worthy of all excellence. To this end, *ASCENDER* is dedicated.

Troy R. Bishop  
Publisher and Editor

*ASCENDER* is published twice yearly by Ascender Inc., P.O. Box 7188, Silver Spring, MD 20907. Troy R. Bishop, publisher and editor. SUBSCRIPTIONS: Subscription is \$8.00 per year in the U.S. and Possessions and \$10.00 per year in Canada and other countries. Only U.S. funds are accepted. SUBMISSION OF MANUSCRIPTS AND ART: Authors and artists are encouraged to submit queries or material. Unsolicited material is not returned unless accompanied by a self-addressed, stamped envelope. When submitting unsolicited material, do not send originals: *ASCENDER* will not be responsible for material it has not solicited. Copyright © 1983 by Ascender Inc.



# TRIUNION

by Troy R. Bishop

Arms entwined, the couple walked beneath the trees. He was the sky in which her soul had learned to soar, and she was the constellation in which his being had come to navigate. In an age of alienating sexual competition, which disrupted lives to the point where social views presumed to dictate spiritual teachings about the nature and gender of God himself, these two were serenely one.

A peaceful glade beckoned. Seating themselves on the grass, they leaned together, sharing thoughts and feelings. Love and reverence mingled, lifting them in an ascending spiral to glad worship. Invisible light from the inner presence burst through the prism of their souls, and they were given a vision of the greater truths of their being.

They saw the One, everlastingly holding in existence One like Himself, The Second, who, with The First, continually upholds their jointness in the person of The Third (109-112). They

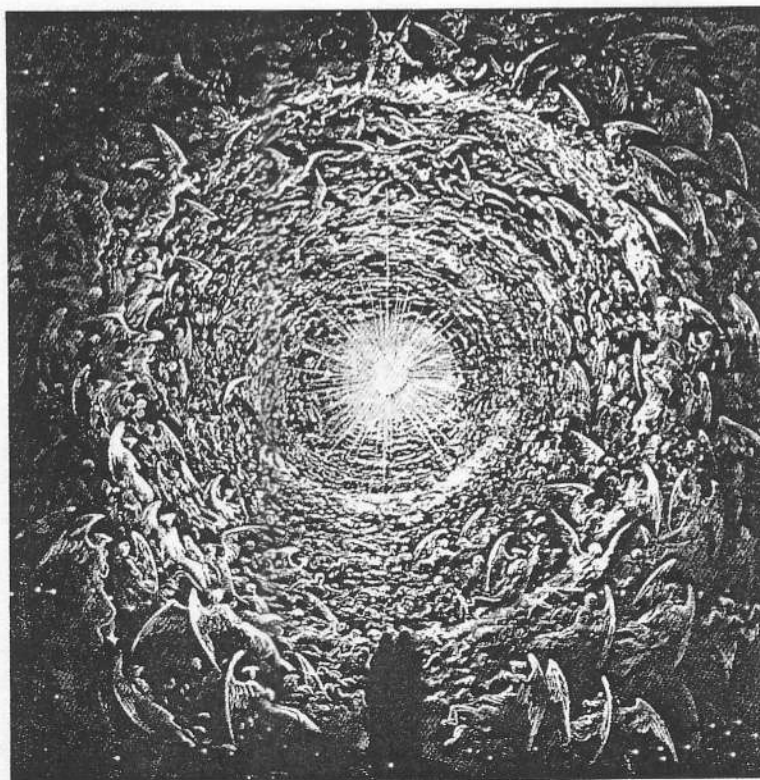
saw innumerable Creator Children coming forth, each a unique personalization of the Ideals conceived in an individual union of the First and Second Sources (234-235). They saw each First-Second Source Creator Offspring, accompanied by a child of the Third Source, setting out from the parental abode to establish their own inhabited universe (235-237).

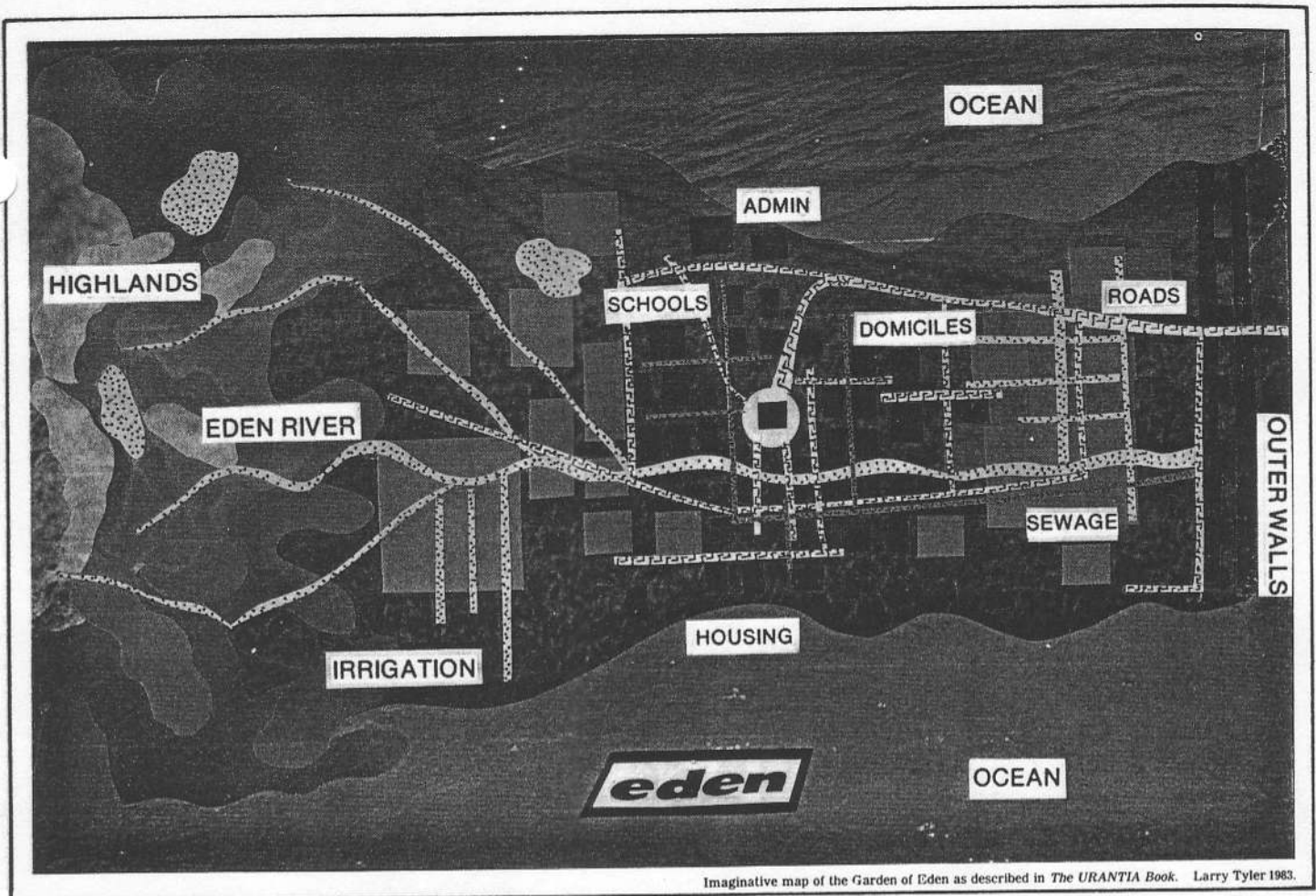
The two saw a Creator Offspring establish the universe in which they lived. On its heavenly headquarters, he created material creatures, of and by himself. Male and female he made, each sex illustrative of one of the Sources of his dual nature (415B). On the planets, he caused life to appear and evolve. Through such a process, man and woman finally came to stand on Earth—Urantia. In the councils on high, the male was named Andon, signifying the first First-Sourcelike creature to exhibit human perfection hunger; and the female was named Fonta, signifying the first Second-Sourcelike creature to exhibit human perfection hunger (711B).



This Creator Offspring was Michael, who for a while took on the life of a man, Jesus of Nazareth, teaching life-bringing truth. Of the indwelling of an individual spirit fragment of the First Source in every normal man and woman, he taught, in human concepts descriptive of the First Source's nature, perceivable as maleness, and relationship to men and women, perceivable as parenthood. This he summarized in the teaching: God is your Father. Of the Second Source, who is Mother and also Son, he taught that which is important to survival: that men and women share the Son aspect in that they are children of the Father and can aspire to become like him (through attunement with the Indwelling Father Fragment). This he summarized in the statement that men and women are sons of God. Of unending life through ultimate oneness with this spirit, he taught, in the statement that the truth of the Fatherhood of God and the Sonship of man, if believed with a whole heart, is eternal salvation (1593A).

The evening star shone like a beacon of eternity when the couple arose, but they had their beacons in each other. Years of selfless togetherness had taught their souls one more thing, not yet revealed to their minds: wonderful new realities come into being in the living partnership of man and woman. One day it would be revealed to them that the reason for this is that the nature of each of the three—not just two—perfectly coordinate Paradise Sources is reflected in a separate human gender. The third human sex on Urantia, reflecting the nature of the Third Source—the conjointness of the First and Second Sources—is man and woman united in true affection. The man, woman, man-woman triunion bears the image of the Paradise Trinity and is a demonstration of the fuller nature of the one who expressed himself in part in each human sex: the local Creator—the Son of God—who is the Father, the Son, and also the Father-Son (366).





Imaginative map of the Garden of Eden as described in *The URANTIA Book*. Larry Tyler 1983.

# Revealing Eden

## Locating the Original Edenic Peninsula from Seafloor Maps

By Larry Tyler

*The URANTIA Book* contains detailed information about the Garden of Eden that might point to the location of the sunken Edenic peninsula on a map of the Mediterranean seabottom. According to *The URANTIA Book* (page 823), the original Eden was located on a "long narrow peninsula—almost an island—projecting westward from the eastern shores of the Mediterranean Sea." This, the third choice of the committee on location, had a good climate and temperature due to the "encircling mountains and to the fact that this area was virtually an island in an inland sea." While it rained "copiously on the surrounding highlands, it seldom rained in Eden proper."

The coast line of this land mass "was considerably elevated," the neck connecting it with the mainland measuring a mere twenty-seven miles across at the narrowest point. Eden was watered by a great river that came down from the higher lands of the peninsula and "flowed east through the peninsular neck to the mainland and thence across the lowlands of Mesopotamia to the sea beyond." This river was fed by four tributaries of origin in the coastal hills of the Edenic peninsula.

In order to look for the long-lost Eden on seafloor maps, I made inquiries to a number of American cartographic departments and was eventually directed to the Defense Department. A request to

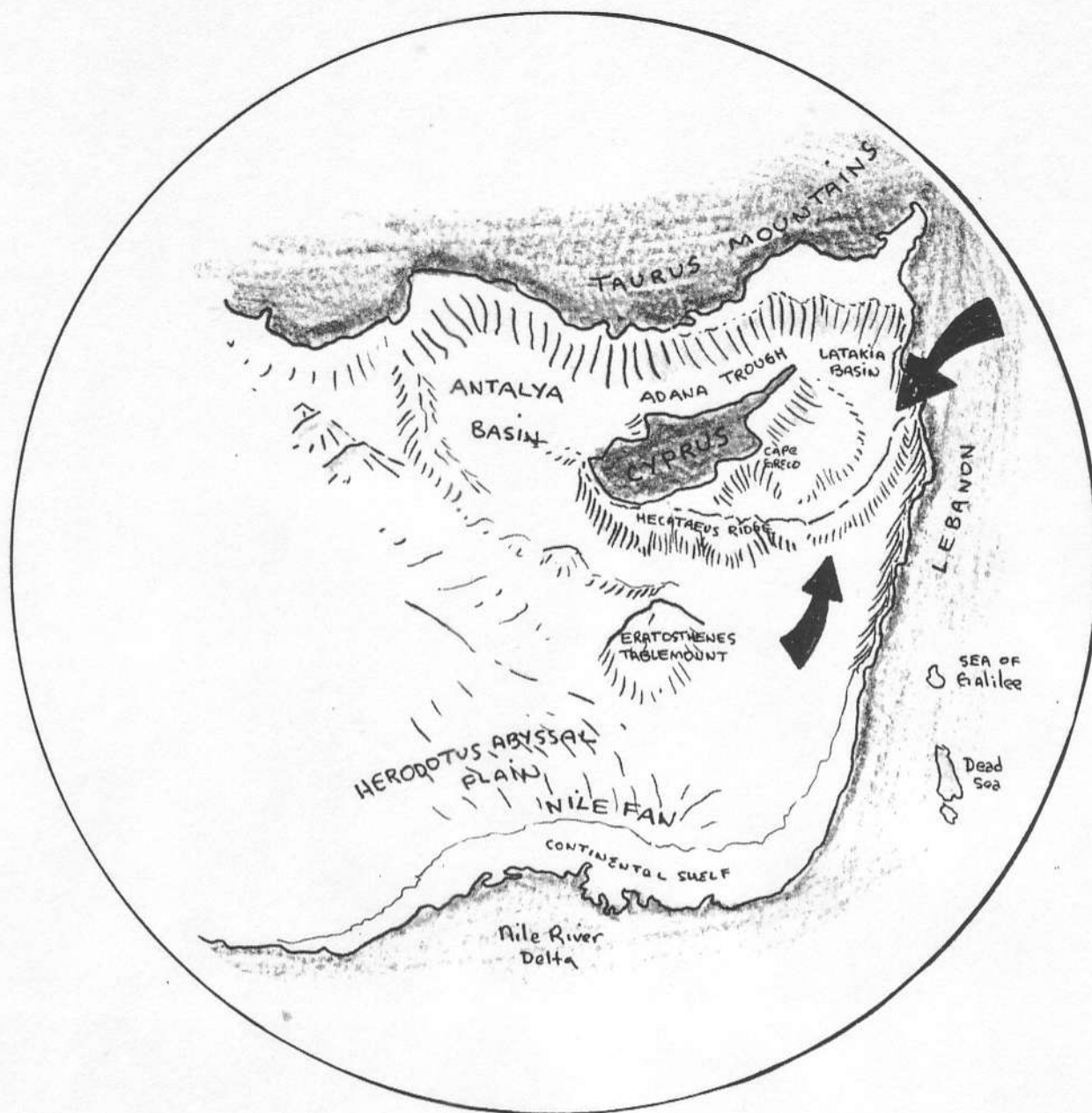
them for detailed maps of the floor of the eastern Mediterranean was turned down on the basis that such maps contained classified military information.

Some time after that, the National Geographic Society published their *WORLD OCEAN FLOOR* map and, later, *THE MEDITERRANEAN SEAFLOOR*. This latter map enabled me to examine the seafloor configuration for evidences of the ancient Edenic peninsula as described in *The URANTIA Book*.

In attempting to locate the original Edenic peninsula by the use of seafloor maps, one must remember that a number of geologic changes have taken place in the thirty-eight thousand years (page 828) since the times of the Garden. Four thousand years after Adam and Eve left the garden (page 826)—or about thirty-four thousand years ago—the "violent activity of the surrounding volcanoes" caused the "submergence of the Sicilian land bridge to Africa." The eastern floor of the Mediterranean Sea sank, carrying down beneath the waters the whole of the Edenic peninsula. At the same time, the coast line of the eastern Mediterranean was "greatly elevated."

The floor of today's Mediterranean Sea lies at depths ranging from 821 feet below sea level, off the coast of Cyprus, to 1519 feet below sea level, off the coast of Israel. The island of Cyprus is the prominent geologic feature of the eastern Mediterranean, having





a maximum elevation of 1951 feet above sea level.

Stretching from the southwest corner of Cyprus to the coastal mainland at Lebanon is the *Hecataeus Ridge*, at a depth, apparently, of about eight hundred feet. Under close examination, this submerged ridge indeed shows up as a long and narrow "peninsula," with a narrowest point, nearest the mainland, about thirty miles wide.

No peninsular formations occur south of the Hecataeus Ridge, where the vast and level basin, fifteen hundred feet deep, spreads offshore from the *Beirut Escarpment*. This empty basin is bordered on the west by the *Eratosthenes Tablemount* and on the southwest by the *Nile Fan* and the *Continental Shelf*.

From the descriptions in *The URANTIA Book*, the Hecataeus Ridge seems to be the most probable site of the legendary Garden

of Eden—indeed, in view of existing geological features, the only possible site. The highlands that surrounded Eden might have been the elevated lands of present-day Cyprus, whose one-time joining to the coast near Lebanon is still evidenced by the submerged Hecataeus Ridge.

Some traces of the irrigation canals of Eden and of the walls built to seal off the peninsula from the mainland may still remain. The brick-covered conduit (page 825) may remain in part near the peninsular neck. Finally, although the temple which housed the Tree of Life was destroyed (page 826), "the stone wall" (surrounding the temple) "stood until the Garden was subsequently submerged." These, and a number of other archaeological traces, may exist today beneath the waters of the eastern Mediterranean Sea to identify the Hecataeus Ridge to future explorers as the long-forgotten location of the Garden of Eden.

# TYPOGRAPHICAL CORØNER

by Merritt Horn

Many readers of *The URANTIA Book* believe that while *The URANTIA Book* may not be inspired, its text is nonetheless free from human errors. Unfortunately, however, there are occasional errors in typography that are more significant than a misspelled word or a missing mark of punctuation. It is the purpose of this column to examine possible errors of this kind in public so that many readers of *The URANTIA Book* will have the opportunity to review questionable passages, to offer interpretations, and to contribute to the process of the reconstruction of the text if that step appears to be necessary. This column will not, as a rule, deal with broad philosophical issues except as they may shed light on particularly obscure passages, but will instead concentrate on clearing up some of the small but sometimes significant problems with the text of *The URANTIA Book*.

Readers who have been puzzling over the meaning of a particular phrase, sentence, or paragraph are encouraged to send their questions, even if they do not believe the problems to be due to typographical errors. We will try to shed some light on them.

Thankfully, the apparent errors in *The URANTIA Book* are very few. Those entrusted with the transcription, typesetting, and proofreading of the text did outstanding work. This is evidenced by the almost total lack of obvious typographical errors such as misspellings; some did, however, slip through. A simple but significant example is that found on page 883 in the first and second printings. The last line on that page (referring to the retreat of the red men from Asia to the Americas) reads: "... and when the land passage to the west, over the Bering isthmus, became passable, these tribes were not slow in forsaking the inhospitable shores of the Asiatic continent."

There is little question that the passage that opened was to the east of the red men and that it led eastward. For some reason, the text as originally printed read west. The wording of the text could be correct if the word west is being used here to refer to a place rather than to a direction, as in: "The west is largely capitalist, while the east is composed mainly of communist nations." There is no evidence in the context of the quote, however, that the revelators intended such a term to refer to the western hemisphere—particularly since the word is not capitalized. Even with capitalization, West would introduce a concept which was not defined or alluded to in the text. (This problem was brought to the attention of the URANTIA Foundation many years ago and was corrected in the third and subsequent printings.)

Merritt Horn is the Academic Officer of the Boulder School for Students of The URANTIA Book. Correspondence may be addressed to: Typographical Corner, ASCENDER, P.O. Box 7188, Silver Spring, MD 20907.

The "Bering" problem is not significant in its spiritual, moral, or even historical import. It is an error that many readers probably never even noticed because they knew what direction the red men had travelled and were not at all distressed or confused by the textual error. What is significant about this problem is that it illustrates very clearly the fact that the text of *The URANTIA Book* AS WE HAVE IT is NOT necessarily free from meaningful errors that must have had their origin at some point between the materialization of the papers and their appearance in print. This means that there was no final "List of Corrections" which the Midwayers passed on to the Forum after *The URANTIA Book* had been typeset which noted all of the accumulated errors which had crept into the text up to that time. For these reasons, I feel that it is appropriate to search *The URANTIA Book* for any obscure passages that may be the result of human error and to resolve the apparent inconsistencies in the most reasonable and responsible manner possible.

I am well aware of the dangerous ground that is tread during such an exercise; one must never be led to interpret difficulty as error or to substitute ease for diligence. But at some point, these issues must be raised—better now and by those who are committed to *The URANTIA Book* than later and by those whose interest might be to discredit the revelation because of surface inaccuracies or inconsistencies.

As this first column has already run on a bit too long, I will only examine one small typographical problem in this issue: On page 326 of *The URANTIA Book*, the second paragraph of section 3, it is stated that "The energy transformers are the conjoint creation of the Seven Supreme Power Directors and the Seven Central Supervisors." This sentence reads well—there is no obvious problem—unless one tries to ascertain who the "Seven Central Supervisors" are. There is no mention of such a group anywhere in *The URANTIA Book* (as far as I have observed), but there is mention of the seven Supreme Center Supervisors (see page 321, section 1 for description).

Are the Supreme Center Supervisors the beings referred to as *Seven Central Supervisors*? Should *Central* read *Center*?

Some considerations:

1. There are seven Supreme Center Supervisors.
2. On page 324:7, it is stated that "The Master Physical Controllers are the direct offspring of the Supreme Power Centers." The energy transformers are Master Physical Controllers, and the Supreme Center Supervisors are Supreme Power Centers. (Though the Seven Supreme Power Directors are not.)
3. *Central* could be just an adjective rather than a part of a proper name; but the *Center* in *Supreme Center Supervisors* does not so much refer to location as to type of being: a Power *Center*. It would thus be inappropriate to refer to such beings as *Central Supervisors*, even though they inhabit spheres very near the center of all things. Also, capitalizing *Central* would seem to indicate that it is part of a title and not an adjective.
4. *Seven Central Supervisors* could refer to an otherwise unrevealed order of beings, but such an order is not even listed in the personality registers of Paper 30 along with the other mentioned but unrevealed beings (pp. 333-4, 336-7).

After taking into account the above considerations, it is my belief that the sentence under consideration was intended to read either *the Seven Supreme Power Directors and the Seven Center Supervisors* or *the Seven Supreme Power Directors and the Supreme Center Supervisors*. Either of these readings could easily have been transmuted into *Seven Central Supervisors* by a momentarily inattentive typist or typesetter; and unfortunately, the sentence reads so well as it is printed in *The URANTIA Book* that it would have been very difficult for a proofreader to have caught the error.

Reader comments regarding the content and conclusions of this column are encouraged.





# The Tree of Life

by Larry Tyler

Possibly the best-known object in the world is the Tree of Life, which is depicted in the Bible, on antiquities of the Russian steppes, on capital pilasters at ancient Palestinian sites, on Babylonian seals, on Assyrian reliefs, even in the art and religion of the Sumerians, the world's "first" civilization.

**T**he *URANTIA* Book relates that the Tree of Life was originally brought from Edentia, the constellation capital, to Urantia—Earth—about one-half million years ago, in connection with the installation of the Planetary Prince and his staff. The Tree's first home was the central courtyard of the Father's temple at Dalamatia. It was regrown from the central core after the Planetary Rebellion, about 200,000 B.C., in a temporary camp, subsequently finding its second home at Van's highland camp in the hills of northwest India, where it remained for over 150,000 years. The third home of the Tree of Life was the central courtyard of the Father's temple in Eden, where it remained until it and the Father's temple were burned by the Nodites after the Adamic Default.

The Tree of Life is the world's most ancient and meaningful artifact. Not made by human hands, as would be strictly required to meet the definition of an artifact, it has yet been the one connective material THING linking together the most influential times and events of human development from the very beginning of human culture. The Tree of Life was there when Dalamatia, the first city of divinity, opened its doors to the world; it was there when the last city of divinity, the Garden of Eden, abandoned its doors to the world.

This "shrub of Edentia" grew on earth into the "Tree of Life." In its final days, about 36,000 B.C., it fed the disappointed Nodites "for years" (page 826) to no effect, save the taste. What had stood in the presence of the glory of Edentia, had been transported by Melchizedeks, had fed the Dalamatian gods, had served Van and Amadon, and had maintained Adam and Eve finally came to rest and decompose in an earthen grave on a sunken peninsula at the eastern end of the Mediterranean Sea. The spot is still marked today by the great stone foundations of the circular wall which surround it and the Father's temple in Eden.

The entire Edenic peninsula sank beneath the waves about four thousand years after the Default, or about thirty-four thousand years ago. Utter darkness enshrouds the Garden; the silt of three hundred and forty centuries blankets the stones of the temple wall, which still faithfully preserve the location and burned traces of the most significant artifact on the face of the earth.

Seafloor maps indicate that the undersea Hecataeus Ridge, lying eight hundred feet below the surface off the coast of Lebanon, is the sunken Edenic peninsula. This formation fits the *URANTIA* Book descriptions of the sunken garden peninsula, in terms of both location and configuration. From this, the site of the Tree itself can be predicted with some accuracy. The *URANTIA* Book gives a number of clues of identification and provides a picture of the Garden that helps pinpoint the probable location of the Edenic city and the Father's circular wall, *tomb of the roots of the Tree of Life*.

#### Temple site

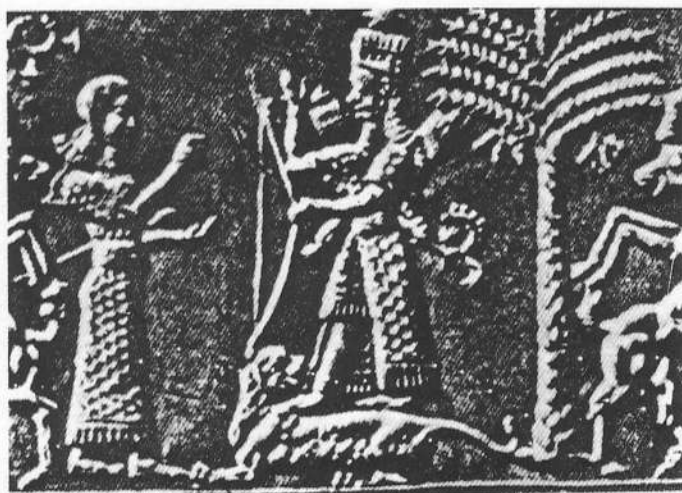
**T**he first act of preparation for the Garden, almost four hundred centuries ago, was the construction of the double wall at the neck of the peninsula. The area between the two walls was organized in twelve grand divisions, with walled paths leading between these groups to the twelve gates of the Garden (page 824). Adjacent to this flowed the River of Eden, flanked by pastures where the herds were tended. In the center of the peninsula was "the exquisite stone temple of the Universal Father" (page 824), the sacred shrine of the Garden. Today, that beautiful stone temple lies in ruins and is best marked by the circular stone wall surrounding it, which remained standing until the submergence of the Mediterranean seafloor. It is the foundations of this grand circular wall, located at the center of the Hecataeus Ridge, eight hundred feet below the waves, which even today points to the probably fossilized imprint and remnants of the roots and central core of the Tree of Life.

To the north of the Father's temple, the administrative headquarters was established—to the south, the homes for the workers and their families. The Edenic schools occupied the west, while in the "east of Eden" were the homes of Adam and Eve and their off-

spring. The peninsula had "thousands of miles of irrigation ditches and more than twelve thousand miles of paved paths and roads." There were over five thousand brick buildings, and seven was the largest number of houses comprising any one cluster. Through the precincts of Eden coursed the water conduit systems and the great covered brick sewage-disposal conduit system which ran beneath the walls and emptied into the River of Eden, about a mile outside the outermost wall at the neck of the peninsula.

The abundant botanic wonders of Eden—the trees, gardens and botanic landscape—would not leave many obvious traces after three hundred and forty centuries under the waves; but the many buildings, canals, walls and paved roads, all of permanent stone or hardened brick, should have survived the centuries intact, even if in ruins—especially if they were blanketed by the protective silt of the ages.

Such a circumstance could also be expected to preserve the Tree's central core imprint and fragments. Having been burned, the root core of the Tree of Life may well have been hardened by the fire, becoming resistant to bacterial decomposition, in the years prior to the submergence of Eden. This central stock may exist today as a fire-hardened, petrified core preserved beneath the ancient silt—and it may be much larger than commonly expected. This one-time shrub of Edentia grew on earth into the Tree of Life, sustaining two hundred people in the days of Dalamatia. The greater the size of the root system, the better the chance that a significant remnant of it remains, one day possibly to be found, excavated and preserved—the actual Tree of Heaven itself (or at least its fossilized remains).



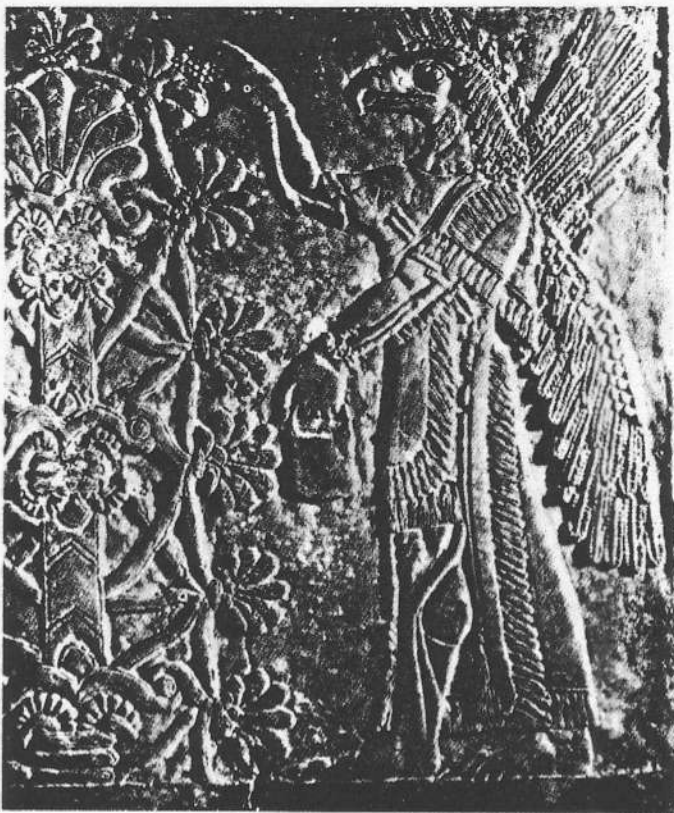
ISHTAR standing before the Tree of Life on a first-millennium B.C. Assyrian cylinder-seal.

The possible size of the Tree's core might distinguish it from other trees that may have sprung up within the Father's temple area in the time prior to the submergence of Eden. Also, being alien to our world, it may exhibit fossilized features unique amongst earth's flora. How large the Tree of Life was is not known, nor much of its botanical description; but either exceptional size or uniqueness might help make it recognizable to those future archaeologists who devise the means to search for it.

Another interesting fact about the Tree of Life that may make it recognizable is the fact that it has been cut back to its root core at least once or twice: first by Van, after the Dalamatian Rebellion, and possibly again, when the Tree was carried to Eden for implantation. The fossilized root stock could possibly reveal evidences of these surgeries.

Regardless of the state of preservation of the fossil root core of the Tree of Life, its location will, for even future ages, remain marked by the great circular wall surrounding the ruins of the temple of the Universal Father in the center of the Edenic peninsula. Once the archaeological bathysphere is employed to search the submerged peninsular ridge, discovery of the traces of this famous wall can be expected. Direct examination will then reveal





A WINGED GENIE waters the Tree of Life in a ninth-century B.C. Mesopotamian relief.

the distinctions of the formations excavated from beneath the silt.

Perhaps, as with intriguing underwater walls found in the Bahamas, the tides themselves will have done the work of removing silt beds to reveal the traces of Eden to the wondering gaze of the world.

#### Impact of discovery

**D**iscovery of the fossilized root core of the fabled Tree of Life would stand as perhaps the most important find possible. Even the discovery of thirty-eight-thousand-year-old Eden itself would revolutionize scientific historical chronology, with its evidence of fully civilized life far antedating the earliest known civilized culture. The Edenic irrigation canals, brick buildings, conduits and architecture would be identified as the original pattern from where Sumeria and the Indus Valley received their mysterious technologies. The cradle of civilization would be recognized as far older than ever suspected, and intense questions would arise about the origins of these remarkable people who possessed the superior cultural technology which served as the pattern for the inferior technologies of the later Sumerians and Indus Valley peoples. The scientists of human origins would have to admit that pronounced cultural devolution took place from the times of Eden to the times of "recorded history," around four thousand B.C. And they would be hard pressed to discover a precedent to the magnificent architectural achievements of the submerged peninsula, which was developed on the spot for an imported race of god-men from another world. Such a cultured race in existence in thirty-six thousand B.C. would lend powerful credence to Sumerian histories which preserve, even if in sometimes mythical terms, the legends of the godly race which imparted civilization to the native races of the earth.

All of this, as important as it is, pales alongside the implications of discovery of the Father's temple, and possibly the root core of the Tree of Life itself, which can add to the proofs of the spiritual drama which has unfolded on our world from Dalamatia to Eden as revealed in *The URANTIA Book*. Such a discovery could help free the concepts of divinity acting on our world from the hazy



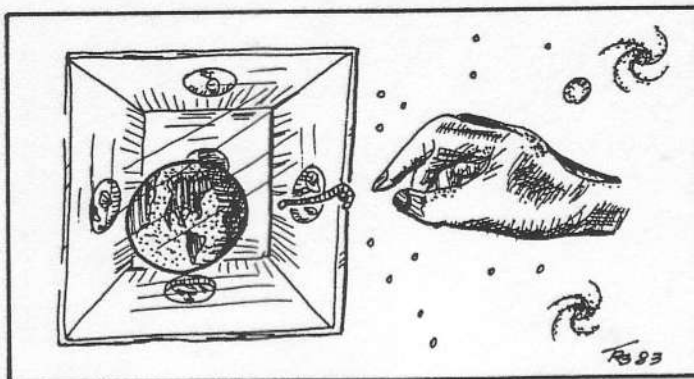
A PHOENICIAN INCENSE BURNER in the likeness of a temple surmounted by the Tree of Life.



A KUDURRU, a Mesopotamian boundary stone of the period of the Kassites, portrays the Tree of Life.

traditions of mythology, escorting them at last into the realm of the scientifically recognized—or at least scientifically respectable. It could also help demonstrate the veracity of *The URANTIA Book* which, if accepted by science, even in small degree, could provide a better-grounded scientific orientation for archaeology.

The rediscovery of Eden, long a seemingly impossible dream, now seems not only possible but also easier than the discovery of Dalamatia, the second Garden, and other interesting and potentially revealing sites. The Garden of Eden was located upon a clearly discernible geologic formation, a now-sunken peninsula which remains intact today, possibly still possessed of many features connected with its magnificent origins. Regarding perhaps no other site in the world are the descriptions so detailed, the evidences so readily discernible, and the impact of rediscovery so forceful as for this peninsula of the gods of Eden. As surely as the Hecataeus Ridge exists, the traces of Eden also linger in the eternal night beneath the waves, waiting for the probing light of scientific scrutiny. Within the prominent circular wall, the Tree of Life, too, waits for its day of discovery.



Most persons who read *The URANTIA Book* have probably wondered at some time or other about the meaning of the word *Urantia*. The question of the meaning of *Urantia* can be addressed in terms of Earth languages, which came after it, or the celestial language of which it is a part. The latter, if feasible, seems the most meaningful approach. One starting point in this direction is to look for patterns in celestial place-naming conventions in *The URANTIA Book*. At various universe levels, it is generally—but perhaps not always—the *lower* that names the *higher*; the higher does not generally reveal itself by name to the lower. This pattern begins with Paradise Deity, the First Source and Center (22:4). The lower often derive their *dwelling-place name* from the name of the *assistant ruler* at some level above them. There may be many reasons for this; for example, it is the *assistant*, not the *superior*, who deals with the level below.

Such a convention could explain the name of our system, *Satania* (182:5-6). Previous to the rebellion, Lucifer ruled as the system sovereign, assisted by his lieutenant, *Satan* (601:3-5; 602:4). Satan was the individual actually to contact with the individual worlds of the system (602:1; 604:4; 609:6; 611:3). To the system worlds, Satan was the immediate representative of system administration, until he and Lucifer were dethroned.

Place-naming for the second in command was also observed when the Planetary Prince, Caligastia, named the planetary headquarters city *Dalamatia*, in honor of his lieutenant, *Dalagastia* (724:3; 743:4). In a less pronounced but very important example, the sphere of the order of Melchizedeks is named *Melchizedek*, which is the name of the person who is a co-source of the order and, under Gabriel, Michael, and the Mother Spirit, their leader.

In an exciting and spectacular example of the celestial convention of place-naming for the second in command, our entire superuniverse, *Orvonton*, comprising one-seventh of the organized and inhabited creation of space and time, is named after the Infinite Spirit's seventh Paradise satellite (198:5), headquarters of Supreme Executive Number Seven—the *assistant* through whom Master Spirit Number Seven, ruler of Orvonton, administers his domain. As the sphere *Melchizedek* is named after the high being Melchizedek, the seventh executive world of the Infinite Spirit might be named after the high executive who administers the superuniverse from it. His name thus might be *Orvonton*; or it might be *Orvon*, the *ton* suffix constituting a *place designation*, as in *Washington* or *Salvington*. (Though these English suffixes might not be part of the higher languages of creation, they are used in the rendering of many higher words presented in *The URANTIA Book*.) One might tend to discount the terminal *ton* as just such a suffix, but such an ending appears in the name of at least one being at the Paradise level: *Majeston*, where it seems that the terminal syllable is actually part of the root name. It is true in this case, however, that the *t* in the ending is a part of the stem—not a suffix. In the case of the sphere *Melchizedek*, there is no suffix added to the name of the individual for whom the sphere is named. Being free to choose either *Orvon* or *Orvonton* as the name for the Seventh Supreme Executive, this discussion will choose *Orvon*, though the other choice would not change the essence of what follows.

*Urantia* and its historical derivatives are ancient and also ultimately foreign. In ancient *Ur* words—for example, *Urartu* and *Urmia*—*Ur* is pronounced *oor*. Similarly, the initial—and perhaps the terminal—*a* in *Urantia* would be pronounced with an *ah* sound, as the final *a* in *garage*. Thus, before modernization and Anglicanization—or rather Americanization, *Urantia* might properly be pronounced *oor - ahn - tee - ah*. If the initial *o* in *Orvonton* is pronounced with the same ancient and pre-English sound of *oo*, the comparative pronunciation of the two words is:

*Oor - ahn - tia* — *Urantia*

*Oor - vahn - ton* — *Orvonton*

One might suspect that the *v* in *Orvonton* has become silent over time to produce *Urantia*; but both *Orvonton* and *Urantia* are *revealed celestial words*, probably not subject—or *as* subject—in their celestial habitat to such evolution. The dropping of the *v* from *Orvonton* to *Urantia* might indicate a subtle difference in meaning: for example, a *diminutive form*. The suffixes in the two names can be considered to be equivalent, since they are *place suffixes*.

*Oron* as a celestially derived variant of *Orvon* is suggested in an intriguing and potentially spectacular example. On the eastern edge of the Mediterranean Sea, where the sunken Hecataeus Ridge, suspected as being the Edenic Peninsula, joins the coast, a river flows inland in a direct line that would include the ridge, were it not abruptly detoured by a sudden upthrust of mountains parallel to the coast line. (Upthrust in connection with the sinking of Eden? See 826:6) This river, flowing where the great river of Eden might have flowed, is called the *Oron* tes. Pronouncing the word aloud reveals its kinship to *Urantia*.

The possible metamorphosis of *Oor - vahn* to *Oor - ahn* can reveal great meaning in the name *Urantia* and in time-honored derivatives of *Ur* or *Oor*, as in *Urartu*, the civilization arising at Lake Van after the arrival there of the loyal staff of the rebellious Planetary Prince. This possibility of *Urantia*—least of *Satania*—as a namesake of the administrator of the entire superuniverse of *Orvonton* may be a linguistic instance, in a celestial setting, of the *least* truly being *greatest*.

## Urantia Namesake

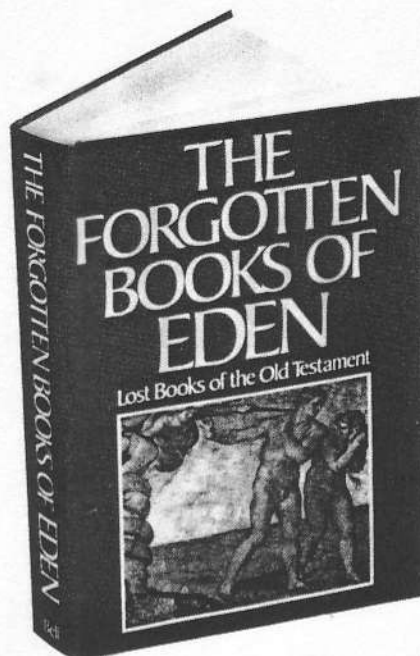
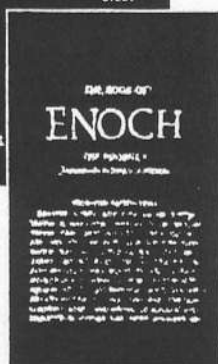
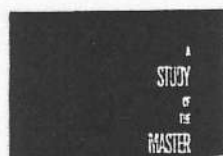
by Troy R. Bishop



# Ascender Light Goods™

P.O. Box 7188  
Silver Spring, MD 20907

## URANTIA Book-oriented books.



\$6.50

THE FORGOTTEN BOOKS OF EDEN, edited by Rutherford H. Platt, 1980. 269 pages.

Reprinted from a 1927 edition. A collection of ancient scriptural texts containing divergent views of biblical history. Contains the First and Second Books of Adam and Eve, by an unknown Egyptian author, describing Adam and Eve's luminous nature and its loss after the fall, and other URANTIA Book-type information about the Adamic couple.

## REACHING HIGH: The Psychology of Spiritual Living



## Tales of Joshua



A STUDY OF THE MASTER  
UNIVERSE, by William S.  
Sadler, Jr. 1968. 150 pages.

By the first president of URANTIA Brotherhood. A broad survey of the cosmology presented in The URANTIA Book. Some topics include: "An Exploration of Past Eternity"; "The Architects of the Master Universe"; "The Abscon-ite Story"; "Administration of the First Outer Space Level"; "The Spirit and the Supreme: Dual-Deity in Outer Space"; and "After the Ending of Endings."

\$13.95

APPENDICES TO A STUDY  
OF THE MASTER UNIVERSE,  
by William S. Sadler, Jr. 1975.  
372 pages.

By the first president of URANTIA Brotherhood. An in-depth analysis of the cosmology presented in The URANTIA Book. Some topics include: "Mechanisms of Experiential Growth"; "Creation, Trinitization, and Eventuation"; "Emerging Personalization and the Deity Embrace"; "What is the Supreme-Ultimate?"; "Repercussions to Supreme-Ultimate Trinitization"; and "A Concept Matrix for the Cosmos Infinite."

\$21.95

THE BOOK OF ENOCH THE  
PROPHET (Ethiopian version),  
translated by Richard  
Laurence. 1883. 187 pages.

The URANTIA Book relates that at age fifteen, Jesus discovered some aspects of his future earth mission—even his future title, Son of Man—in a volume entitled "The Book of Enoch." There are three known versions of this book: the Ethiopian, Slavonic, and Hebrew. This, the Ethiopian version, mentions, among other things: Michael, the Ancient of Days, and the "Son of Man"—a heavenly ruler, pre-dating creation, destined to judge and deliver the world.

\$9.00

REACHING HIGH: THE  
PSYCHOLOGY OF SPIRITUAL  
LIVING, by Marvin Gawryn.  
1980. 165 pages.

Quality paperback. By a family counselor active in the teachings of The URANTIA Book. Deals with advanced knowledge in terms acceptable in most environments. Some topics include: "The Inner Spirit and the Evolving Soul"; "The Inner Spirit: A Fragment of God"; "Will and the Emotions"; "The Personality in Death and the Afterlife"; "Faith: Entering the God-Man Relationship"; "Changing Self-Dislike to Self-Respect"; and "Building Spiritual Habits."

\$7.95

TALES OF JOSHUA, by Bob  
Slagle. 1980. 157 pages.

Paperback, 8 1/2 x 11 inch pages, large hand lettering, embellished and illustrated. A children's book of the URANTIA Book story of the childhood of Jesus, on a year-by-year basis. Some topics include: "Mary and Joseph"; "Baby Joshua and the Temple"; "Joshua has an Accident"; "Touching the Doorpost"; and "Going to Jerusalem." Contains URANTIA Book page references, questions to answer, and annotated bibliography. For ages five to ten.

\$9.95

## Ascender Light Goods™ ORDER FORM

1. Fill in ordering and shipping information.
2. Mail form with check or money order to:

Ascender Light Goods  
P.O. Box 7188  
Silver Spring, MD 20907

Shipping Information		
Name	Date	
Street Address		
City	State	Zip

Payment should accompany order. Do not send cash. Prices may be changed or items discontinued without notice.

Copies	Title	Amt (\$)
Total Copies	Subtotal	
	5% sales tax (MD residents only)	
	shipping	
	(\$1.50 for each book*)	
	TOTAL COST	

\* \$2.00 outside USA.

# ASCENDER™ Classifieds

## Announcements

### WE DID IT!

The 606  
URANTIA Book Study Group  
of Silver Spring, Maryland

Our first full reading of  
*The URANTIA Book*.

Begun — September 11, 1978  
Completed — June 13, 1983

## Publications

**THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN. YOU ARE A SON OR DAUGHTER OF GOD!** Big vinyl bumper sticker - send self-addressed, stamped envelope and \$1.00 to: Stephen Beam, 16540 E. Whittier Blvd. #73A, Whittier, CA 90603.

"When you have a Problem You Have 4 Choices," "How to Develop Your Intuition" and frameable "Be True to the Highest"—\$1 each. Free brochure on Writing Services for self-addressed, stamped envelope. The Point, P.O. Box 1289, Clayton, GA 30525.

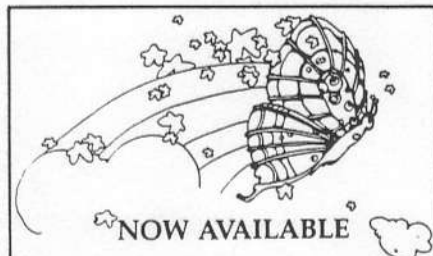
### Ascender Light Goods™

URANTIA Book-oriented  
books by mail:

- The Book of Enoch
- A Study of the Master Universe
- And Others

Write for free catalog

Ascender Light Goods  
P.O. Box 7188  
Silver Spring, MD 20907



### *Ardent Ascent*

Featuring carefully selected poems by twenty-five Urantian poets from around the country. Also includes original images by Urantian artists.

Poems are presented in four chapters:

- I. Gems of the Ascent
- II. Petition, Praise, and Celebration
- III. On Love and Friendship
- IV. Toward a New Epoch

Relish these works of our poets—the articulators of our experience and aspirations...

*Ardent Ascent* is now available from the editor:

Byron D. Belitsos  
Box 9926 · Berkeley, CA 94709

Please send \$5

## Advertising in ASCENDER

**Regular Ads:** \$5.00 for the first line and \$2.00 for every line thereafter (based on *character lines*, as *printed lines* are difficult to estimate). Allow 28 characters for the first line and 50 for every following line, counting a partial final line as a full line. Count each space and punctuation mark as a character. Please use abbreviations only in addresses. The first word or words are in **bold type** at no extra charge. Additional words in **bold type** are available at 25¢ each. Indicate words for **bold type** by circling them.

**Display Ads:** \$15.00 for one inch, \$24.00 for two inches, \$33.00 for three inches. Display Ad artwork should be enclosed by a line box exactly 2¼ inches wide and 1, 2, or 3 inches high.

**Copy Deadlines:** Orders for Ads in the Spring/Summer *ASCENDER* should be received no later than January 1 and for the Fall/Winter *ASCENDER* no later than July 1.

**Payment:** Payment should accompany orders (use U.S. funds only). Please make checks payable to: *ASCENDER*.

Write to: *ASCENDER Classifieds*, P.O. Box 7188, Silver Spring, MD 20907.

### THE YOU-BE

Published in San Francisco, with 400 readers world-wide, the YOU-BE is the only movement publication dedicated to exploring the secular/political issues of our day, and their impact on the Revelation.

Subscriptions are free, though reader donations are essential to keeping the forum alive. Send requests for inclusion on our mailing list to:

Matthew Rapaport  
127 14th Ave., S.F. CA 94118



## LETTERS TO THE EDITOR

### *Ur, as in Jerusalem*

Your magazine is great. Please use the extra money for a gift subscription for someone. A note about your article on the meaning of *Ur*: In the book *Daily Life in the Time of Jesus*, by Henri Daniel-Rops, the author talks about the history of Jerusalem and says on page 84: "This powerful town was known as far away as Mesopotamia, where it was mentioned in documents under the name of *Urusalim*, which has a curious likeness to the name of *Ur*, the Chaldean city from which Abraham began his divinely-inspired journey." Interesting.

If you are an armchair archaeologist, the Home Seminar Program of the International Institute of Mesopotamia Area Studies (P.O. Box 787, Malibu, CA 90265) may interest you. Enclosed is a form for information from them. Have you ever considered starting a fund to sponsor digs for places talked about in *The URANTIA Book*? Look forward to your next issue.

Deborah Foster  
Anchorage, Alaska

Thank you for the donation, and we're delighted at the *Ur - Jerusalem* reference. At the creation of *ASCENDER*, possible future sponsoring of digs was definitely planned. We have used *NATIONAL GEOGRAPHIC* as a model in several ways.

Speaking of *Ur* connections and the Chaldeans, did you know that the ancient Uartians, at Lake Van, worshipped the god Haldi, a variation of the root of the name of the Chaldeans? (Chaldeans = Haldians). Charles Burney and David Marshall Lang (*The Peoples of the Hills, Praeger, NY, 1972*), more explicitly, write about "Chaldians, the remnants of the Uartian population." The *Encyclopedia Britannica* (1970, Vol.5), under "Chaldean," states: "Xenophon's 'Chaldaeans' (*Anabasis*, vii 25) were the Haldeans or Uartians of Armenia." It's a small circle, and it gets smaller when examined.

### Eden and Atlantis

I really enjoy your *ASCENDER* and look forward to future issues. Please thank your staff (God bless you all).

I was wondering if you know anyone who has studied Edgar Cayce? If so, I have a question: Can there possibly be some way a person could get a copy of his writing on Atlantis without the writing being under the editorship of his brother, Hugh Lynn Cayce? From my studies of that book, I see many relations with *URANTIA Book* papers concerning Adam and Eve, especially with their departure from the Garden of Eden. Peace and Blessings.

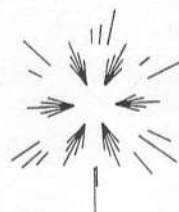
Ed Geisler  
Mount Center, CA

The Edgar Cayce Foundation, in Virginia Beach, VA, has the original readings—on microfilm, I believe—available for research. There is a cross-index. Atlantis can appear in various readings. Tracking it down can be a lot of work, which interested parties would have to do for themselves. The person at the Foundation with whom I spoke on the telephone said that there is only one book about the Cayce readings on Atlantis, and that is by Cayce's brother Edgar Evans Cayce. Either there's a mixup in the names, or this is a different book.

I've often wondered whether the flooding of the Mediterranean Basin, which The *URANTIA Book* describes as having occasioned the greatest loss of life by flood in the history of the earth, and the concomitant sinking of the Edenic peninsula might be the basis for some of the traditions of the sinking of Atlantis. Some research is definitely in order.

## From **ASCENDER**™ The Divine Spirit in Man — a pamphlet.

### The **Divine Spirit** in Man



by Troy R. Bishop

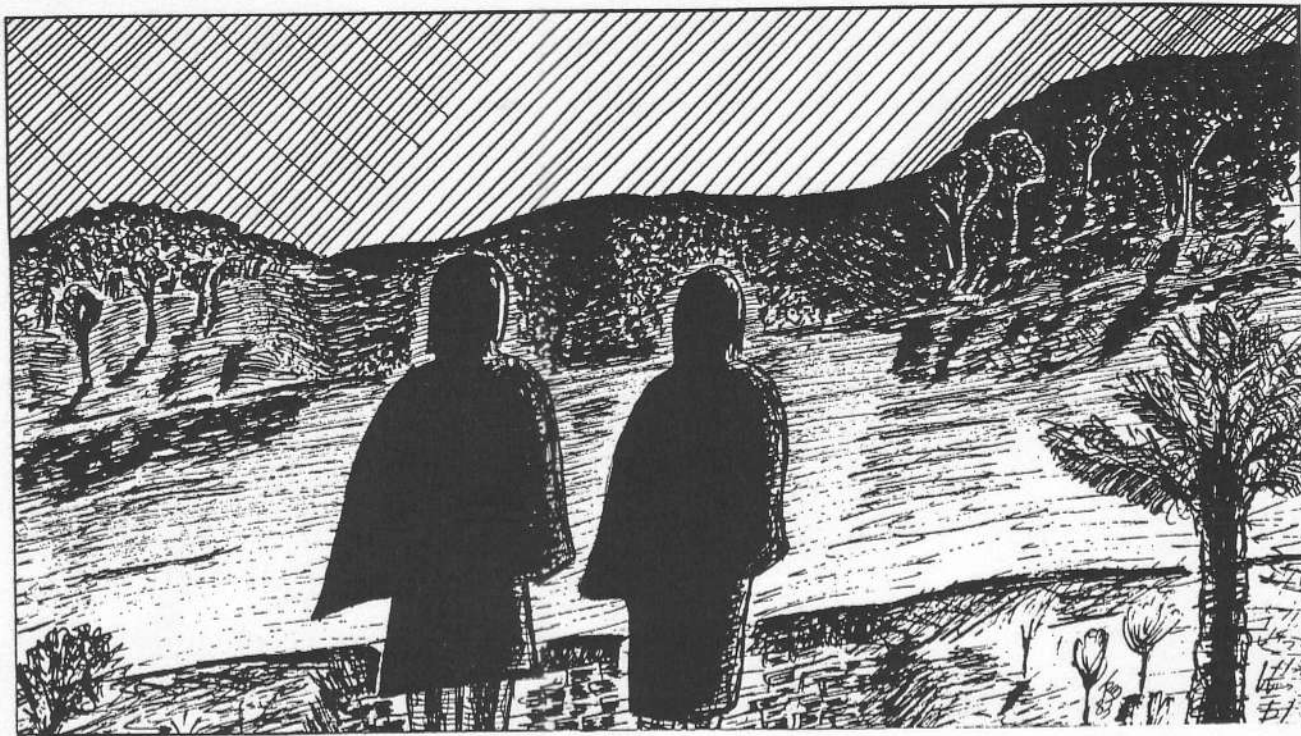
Published by

**ASCENDER**™

P.O. Box 7188  
Silver Spring, MD 20907

6 for \$2.50  
12 for \$4.00

**ASCENDER**  
P.O. Box 7188, Silver Spring, MD 20907



Drawings by Troy R. Bishop

## The URANTIA Book and The Forgotten Books of Eden

by Larry Tyler

*The Forgotten Books of Eden*\* is a book containing a collection of ancient works, including *The First Book of Adam and Eve* and *The Second Book of Adam and Eve*, undated Egyptian works of unknown origin. Since a number of books of Adam and Eve exist, these two companion works will be referred to by the name of this book in which they appear, *The Forgotten Books of Eden*. *The Forgotten Books of Eden* contains numerous references to actual events of Eden as revealed in *The URANTIA Book*, this fact indicating that the Egyptian scribe had records not available to later historians. Even so, *The Forgotten Books of Eden* is not free of error. Throughout this ancient work appear both new and traditional images of Eden—preserved facts admixed with inherited fancies.

In biblical times, God was generally viewed as a vengeful god, a humanlike deity sometimes afflicted with anger. This image of deity, pervading the Bible and other works, contaminates *The Forgotten Books of Eden*; however, *The Forgotten Books of Eden* also reveals the loving nature of God, a perspective not generally accepted until historically recent times. (*The Book of Job*, for example, was one of the earliest scriptures to hint that God both loves and forgives his erring children.) Regardless of the admixture with traditional biblical images of Deity and humanizing of the words and actions of the principal characters of the Eden story, *The Forgotten Books of Eden* transcends other religious works of its time in revealing an advanced concept of Deity.

In sifting through the traditional images and confused picturizations in *The Forgotten Books of Eden*, one sometimes glimpses the mysterious records that the Egyptian scribe must have used and wonders what was in them, who made them, how they came to the scribe, and what became of them.

The Adam and Eve narratives in *The Forgotten Books of Eden* begin with Adam's expulsion from the Garden, at a point where biblical records give no details. It immediately becomes plain that some kind of record was made in those days after the leaving of the first Garden—perhaps by the Adamites in their new home in Mesopotamia, to preserve the knowledge of that flight and the first Garden.

### Bright nature lost



The text of *The Forgotten Books of Eden* reveals the fallen estate of Adam and Eve and makes it clear that a significant biological change has come over them. (Passages from *The Forgotten Books of Eden* are identified by Book of Adam and Eve number, chapter number, and verse number):

I-IV-2 And, indeed, when Adam looked at his flesh, that was altered, he wept bitterly, he and Eve, over what they had done.

I-IV-8 And Adam said to Eve, "Look at thine eyes, and at mine, which afore beheld angels in heaven, praising; and they, too, without ceasing."

I-VI-9 "But now we do not see as we did: our eyes have become of flesh; they cannot see in like manner as they saw before."

I-IV-10 Adam said again to Eve, "What is our body to-day, compared to what it was in former days, when we dwelt in the Garden?"

I-VI-5 [God said to Adam and Eve:] "Of your own free will have you transgressed . . . so that I deprived you of the bright nature in which you then were, and I made you come out of the garden to this land, rough and full of trouble."

\**The Forgotten Books of Eden*, edited by Rutherford H. Platt, Jr., Bell Publishing, New York, 1980 (reprinted from the 1927 World Publishing edition, Cleveland, 1927).



I-VIII-1 [Adam said to God:] "O God, when we dwelt in the garden, and our hearts were lifted up, we saw the angels that sang praises in heaven, but now we do not see as we were used to do."

I-VIII-2 [God said to Adam:] "When thou wast under subjection to Me, thou hadst a bright nature within thee, and for that reason couldst thou see things afar off. But after thy transgression thy bright nature was withdrawn."

I-XII-9 [Adam said to God:] "For so long as we were in the garden, we neither saw nor even knew what darkness is. I was not hidden from Eve, neither was she hidden from me. . . . But she and I were both in one bright light."

I-XIII-2 [God said to Adam:] "O Adam, so long as the good angel was obedient to Me, a bright light rested on him and on his hosts."

I-XIII-3 "But when he transgressed My commandment, I deprived him of that bright nature, and he became dark."

I-XIII-6 "And on thee, O Adam, while in My garden and obedient to Me, did that bright light rest also."

I-XIII-7 "But when I heard of thy transgression, I deprived thee of that bright light."

I-XIII-14 "For I made thee of the light; and I willed to bring out children of light from thee and like unto thee."

The above passages describe Adam's and Eve's luminous nature in the first Garden (observed as halos), which they lost after the default. These passages also mention Adam's and Eve's ability to visualize angels, also lost after the default. Even more interesting is the final passage, which alludes to the Adamic mission itself. According to *The URANTIA Book*, Adam and Eve, frequently referred to as *the biological uplifters*, were to procreate, developing a strong reserve of the Adamic race (*children of light*) for the eventual purpose of upstepping the human races through interbreeding with them (*and like unto thee*).



#### Prophecy of the incarnation

*The Forgotten Books of Eden* contains the earliest prophecy of the coming of Christ. The fact that *The URANTIA Book* describes deity giving apparently this same prophecy to Adam and Eve indicates that this information was passed down through the ages in the mysterious records to which the Egyptian scribe had access:

I-XIV-4 [God said to Adam:] "When I shall come down from heaven, and shall become flesh of thy seed . . . and I shall be reckoned as one of the sons of men, in order to save thee."

Of particular note regarding this record of the prophecy of the coming of Christ is the prominence it is given in *The Forgotten Books of Eden*—an entire chapter heading for this message, consisting of the single, following sentence:

I-XV-1 Then Adam and Eve wept and sorrowed by reason of God's word to them, that they should not return to the garden until the fulfilment of the days decreed upon them; but mostly because God had told them that He should suffer for their salvation.

Two things are described in the last passage above: the chastisement of the Edenic pair for disobedience and the future suffering of the Creator because of their act. According to *The URANTIA*

*Book*, the chastisement for disobedience was not by God personally, but by Solonia, the seraphic "voice in the garden," who duly informed the Adamic couple that they had defaulted in the execution of their oaths of trust to the sovereign of the universe. But the prediction in *The Forgotten Books of Eden* of Christ's future visitation seems to be a version of Michael's message to Adam and Eve, as described in *The URANTIA Book* (page 852): "And you will be called from the embrace of mortal slumber when I come to Urantia if the subordinate Sons of my realm do not send for you before that time."

The fact that the Egyptian account in *The Forgotten Books of Eden* records even a distorted version of this historic message indicates that there was indeed a factual Adamic history written at some point in time after the Default, one version of which came into the hands of the Egyptian scribe in ancient times.

*The URANTIA Book* narrates that Adam, upon arriving in Eden, could call each of the beasts of the earth by name (page 831): "It greatly surprised those who accompanied Adam on this trip to observe how fully he understood the nature and function of the thousands upon thousands of animals shown him. . . . Adam could give names descriptive of the origin, nature, and function of all material creatures on sight." Is it any wonder, then, that *The Forgotten Books of Eden* contains the following quotation?

I-VII-3 Then Adam said unto God, "O Lord, Thou didst create us, and make us fit to be in the garden; and before I transgressed, Thou madest all beasts come to me, that I should name them."

*The URANTIA Book* relates that Adam and Eve were separated from each other for thirty days after the default. In the Egyptian narrative in *The Forgotten Books of Eden*, Adam says to Eve:

I-XXXII-5 "Come, go down into this place, and come not out of it until the end of thirty days, when I shall come to thee."

Like *The URANTIA Book*, the Egyptian narrative in *The Forgotten Books of Eden* places this occurrence at the time of greatest shame and suffering for the Edenic pair.

According to *The URANTIA Book*, the Adamic couple were denied access to the Tree of Life after the default and had to leave it behind. It was subsequently burned, along with the Father's temple. Previous to their default, every time the Adamic couple had partaken of the fruit of the tree of life, the archangel custodian of the Tree had warned them to refrain from yielding to Caligastia's suggestions to know evil along with the good (page 842): "In the day you commingle good and evil, you shall surely become as the mortals of the realm; you shall surely die."

In *The Forgotten Books of Eden*, as in other scriptures, these two factors have been combined in that the Adamic couple supposedly had been ordered *on pain of death* not to partake of the fruit of a particular tree in the garden: in the Bible, the tree of the knowledge of good and evil and in *The Forgotten Books of Eden*, simply "the tree" (contrasted with "the Tree of Life," referred to in other sections of the Egyptian narrative):

I-XXXIV-10 [Adam said to God:] "Thou didst create me, and didst command me concerning the tree, to which I was neither to draw near, nor to eat thereof; for Thou saidst to me in the garden, 'When thou eatest of it, of death thou shalt die.'"



#### From another world

The Egyptian accounts in *The Forgotten Books of Eden* are highly admixed with traditional images of Adam and Eve, as are the Bible and other scriptures. But a number of subtle differences mark the Egyptian narratives as rooted in historical records much closer to the facts. For example: in the Bible, Adam and Eve were



the first people on earth and were created on earth. The Egyptian accounts in *The Forgotten Books of Eden*, however, clearly indicate that this was not the case—that they were, in fact, super-mortal beings who, like the once-brilliant Lucifer, had come to this planet for a particular function, primary of which, as noted before, was to create offspring like unto themselves. That Adam and Eve actually were from another world can be gleaned from several passages in the *The Forgotten Books of Eden*; for example:

I-V-1 Then Adam and Eve entered the Cave, and stood praying, in their own tongue, unknown to us, but which they knew well.

Adam and Eve's native tongue would be the language of Jerusem, which would be unknown to the peoples of earth. That this tongue was different from that in which they conversed on earth is evidenced by the fact that elsewhere their speech was understood; it was only in this instance of their private prayers that the unknown language was used. The Egyptian scribe implies this distinction by making it a point clearly to state that they had a kind of language which was unknown on earth and also different from the speech they normally used.

Unlike the Bible, *The Forgotten Books of Eden* gives a clearer picture of the celestial realities of the garden. The biblical account would have it that the garden was empty save for Adam and Eve and the guardians of the Tree of Life. The Egyptian text, however, makes it plain that the garden was, in fact, a center of considerable angelic activity:

I-LVI-2 [God said to Adam:] "O Adam, look at that garden of joy and at this earth of toil, and behold the angels who are in the garden—that is full of them, and see thyself alone on this earth, with Satan whom thou didst obey."

At first glance, it would appear that the scribe refers to Jerusem itself, except that in the next verse he writes:

I-LVI-3 "Yet, if thou hadst submitted, and been obedient to Me, and hadst kept My Word, thou wouldst be with My angels in My garden. But when thou didst transgress . . . thou camest to this earth, that brings forth to thee thorns and thistles."

Clearly, then, it was from the earthly Garden that Adam was expelled into lands of thorns and thistles, so unlike the land of fruit trees the text describes as Eden. The confusion comes from the scribe's assumption that the Garden of Eden continued to run normally, still full of angelic life, even after Adam and Eve had departed. This was not the case. The garden was left open and vacant after the default.

The *URANTIA Book* teaches that Adam and Eve resorted to eating earthly food after their expulsion from the garden (page 850). In *The Forgotten Books of Eden*, likewise, this is related:

I-LXIV-4 Then they sat down to eat the figs; but they knew not how to eat them; for they were not accustomed to eat earthly food.

I-LXIV-6 [An angel sent by God said to them:] "Eat, therefore, and strengthen your bodies; for ye are now animal flesh, that cannot subsist without food and drink."

The *URANTIA Book* tells (849-850; 882) that Seth, son of Adam, began the priesthood whose members continued as the lineal cultural descendants of the garden of Eden. *The Forgotten Books of Eden*, likewise, pictures Seth and his offspring in this priestly role:

II-XI-6 But Seth and his children . . . gave themselves to heavenly things; for they had no other thought than praises, doxologies, and psalms unto God.

Finally, in the last chapter of *The Forgotten Books of Eden*, again is evidence that the Egyptian scribe used records which, at least at one time, had been more or less accurate; for it speaks of *mansions* and of *Paradise*:

II-XXII-8 When Enoch had ended his commandments to them, God transported him from that mountain to the land of life, to the mansions of the righteous and of the chosen, the abode of Paradise of joy.

The origins of the Egyptian Adam and Eve narratives in *The Forgotten Books of Eden* are a mystery. These accounts contain many biblical concepts and share much of the confusion and distortion of the Bible. Scholars tend to agree that the Egyptian Adam and Eve accounts in *The Forgotten Books of Eden* predate biblical accounts and may have served as their inspiration. If that is so, one is getting nearer the source by examining these ancient texts. To all appearances, the Egyptian text has its roots in a much more accurate account of the Edenic adventure, one that is no longer available.

Perhaps someday archaeologists will discover the original text from which the unknown author of the Egyptian accounts in *The Forgotten Books of Eden* obtained his facts. Perhaps Mesopotamia will one day give up its secret. The *URANTIA Book* teaches that the very bones of Adam and Eve now rest beneath the floor of their holy temple, somewhere in that faraway land. The traditions of Eden became hazy to the descendants of the Adamic couple; but from *The Forgotten Books of Eden*, one can perceive that someone who knew the real story committed to record the truth about one of the most amazing stories ever to unfold on our world.



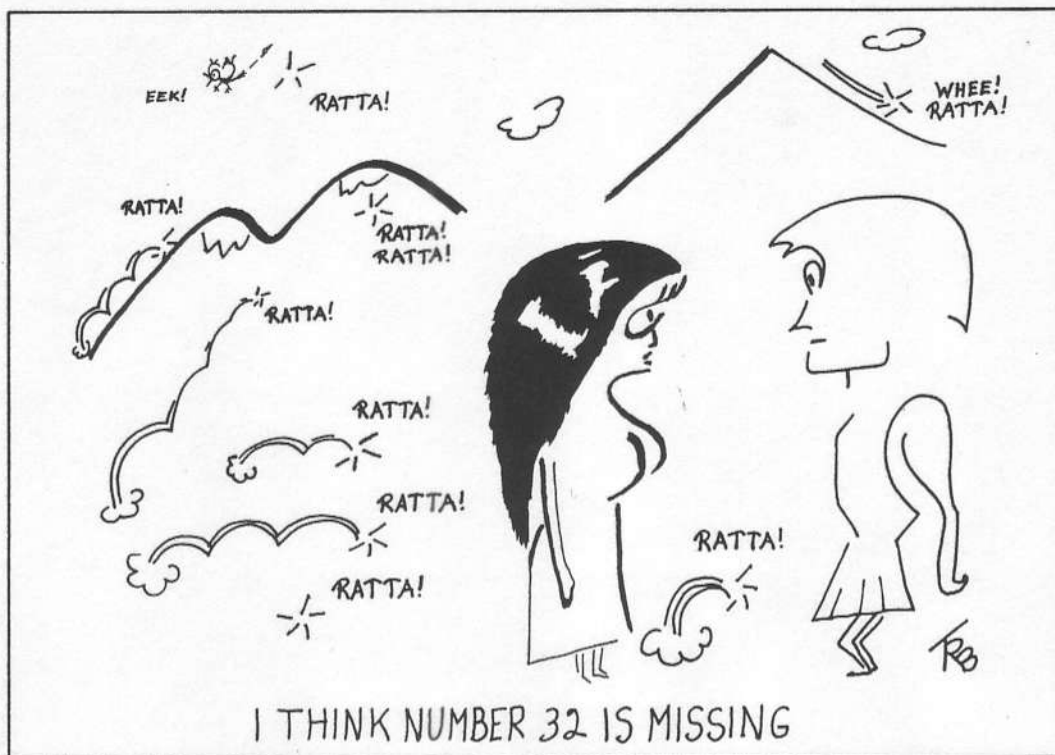
## **Hu**

*SOME SAY that at the dawn of time, finite creatures were isolated at various levels, with no possibility of higher direction or growth. Then the final Master Universe Architect eventuated, exhausting the potentials of absonity. With him came the universal quality Hu, subabsolute correlator of differential reality and enabler of finite growth. Then growth, of the Supreme and in the Supreme, began . . . .*

*Regardless of this story, Hu is recognized throughout the Grand Universe as God's gift to enable his children to overcome the evils inherent in partiality of viewpoint and isolation of purpose.*

*TO BE GUIDED by an understanding of the smallness of one's place and the segmentation of one's perspective in the cosmos is to live Hu. Hu thinking recognizes the relativity of viewpoints when different ideas arise. Hu vision sees the boundaries of one's legitimate concerns with the affairs of others. Hu action refrains from forcing one's viewpoint or undertaking on another. Hu planning allows for differences and avoids the quest for forcible consensus, control, or uniformity. Hu ethics strive to nurture the self development and free will choice of others in a non-intrusive manner. Hu teaching avoids arrogance and absolute claims to answers. Hu giving offers but does not force acceptance. Hu teamwork is voluntary, not obligatory. Hu noninterference allows others to be responsible for their own actions, encouraging others to do what they—not oneself— think is right. When Hu is imitated, it becomes a mere virtue, a meaningless form. Living Hu is nothing less than a recognition of universe reality.*

*—Troy R. Bishop*



P.O. Box 7188  
Silver Spring, MD 20907