

THE ARENA

ANZURA

Volume 11 No 3

The Australian and New Zealand
URANTIA Association

Winter 2004

THE MIND ARENA OF CHOICE

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

From Eden to Edentia, and Beyond

As mortals, our ascension career involves being shifted a number of times into larger and more complex universe frames. These changes are part of Michael's technique to evolve us from mortal to finaliter.

An extreme example of this shifting and expansion of frame, was endured by Michael in his last few years as Jesus. While remaining a dependable, pleasant man of the realm, his own frame of reference changed from bright Galilean, to soul dweller, to ruler of a local universe.

Imagine his perspective from this last vantage point. By the time of his death, when he looked upon his associates and the crowds of crude mortals among which he lived, he would have seen not mere fragile humans, but the embryonic finaliters entrusted to his care by the Paradise Father. He would have seen once again that vast and exhilarating responsibility—to make Nebadon a reliable bridge across which his Father's personalised fragments might stride beyond finite shallows, to the adventurous depths of Paradise, and of eternity.

Do you not comprehend that God dwells within you, that he has become what you are that he may make you what he is!" (page 1664)

As he spoke these words, Jesus may have known it was **his** job to ensure the success of God's plan to make a divine thing of Man. This scheme involved stabilizing constellations of systems of inhabited worlds, to serve as long ladders up which we billions of ascenders might attempt that "climb from chaos to glory".

His constellations were secure; the presence of the Faithfuls of Days made available the Paradise perspective to shed light upon all matters of debate.

However the systems, having no supreme Trinity observer, are less stable. Their brilliant Lanonandek rulers, natives of Nebadon, are saddled with **local** perspective and limited experience. While the Lanonandeks are able to organise the affairs of a thousand inhabited worlds, being native to Nebadon, they must take **on faith** the supposed missions of their father Michaels.

The team of Jerusemites who accompanied Caligastia and set up Dalamatia were likewise bound by finite perspective and narrow experience. The example they

In this issue...

IUA News

| | |
|---|---|
| <i>News from Urantia Foundation</i> | 2 |
| <i>National Study Day</i> | 3 |

Contributions

| | |
|--|----|
| <i>Canberra Conference, 2004:</i> | |
| - <i>Mind, and the making of finaliters</i> | 4 |
| - <i>Echoes of Eden</i> | 6 |
| - <i>Eden, and the Adamic Perspective</i> | 8 |
| <i>Study Groups in Australia & New Zealand</i> | 10 |
| <i>Personality, and cosmic response</i> | 10 |

set and the systems they instigated were constrained by their understanding of their mission. Eventually, Caligastia's entire administration became coloured by the motivations and aspirations of Lucifer.

While Dalamatia and Eden may have given our world a sublime and beautiful culture, even a transplanted variation of life in Jerusem, the frame of reference they wove for the mortals of our evolving world would have been inched, age by age, towards that which the Urantia Papers provide in a single dose.

Despite our world's loss of social structure and biologic uplift, the sacred context of family, of parent and child, endures. This smallest unit of Persons remains potentially immune from the transient "weather" of society—a unique place where Adjusters weave formidable foundations.

Despite having no defining Dalmatia as social backdrop, and having only an echo of a myth of Eden as motivation, one Nazareth household showed how sincere mortals can provide sufficient framework to enable the drama of Adjuster and person to unfold: unhindered response to adjutant motivation, the whole-hearted willingness of the young Jesus, and the efficient weaving of morontia stuff by an experienced Adjuster.

Given that our world missed its opportunity to be illuminated by a million violet giants, a question must arise on Jerusem: what might be achieved by a million Urantian soul-dwellers?

**Impressions and reflections of
ANZURA's National Study Day
29th May, 2004**

During the weekend of May 29, many Australian readers came together to study **The Lucifer Rebellion**, as portrayed in Papers 53 and 54, pages 601 to 620. Examining those events and choices that so tilted our world made for a very interesting day. Here are brief notes from some of the groups that gathered around the country.

South Australia — Stephen Carthew

In South Australia, Study Day host Stephen Carthew did some calling around prior to the event and found a number of closet readers. Among the small group that gathered at his house were long time readers, some that go way back to the 60's, when they got first introduced to the Urantia Book by Fred Robinson. Some readers might remember Fred Knoblock, a reader from that time. His widow Edith together with sister-in-law Jutah attended following Stephens invitation.

The major topic that crystallized out of the study was to find out, how these papers portrayed and discussed how to tell the difference between true and false liberty—a valuable skill in a world that is still in the thrall of unbridled license.

Stephen is currently doing research for an Honours Thesis on Fred Robinson, who was largely responsible for introducing the Urantia Book to Australians. Stephen is wanting to get in touch with readers who knew Fred, and are prepared to share any biographical details about him; share anecdotes and/or have newspaper articles about him; or newsletters he circulated (in the 50's and 60's in particular). If you can assist him or know of someone who can, please be in touch with Stephen on:

08 8370 8648 or via email on
stephencarthew@optusnet.com.au
or by post: 11 Valleyside Drive, Crafrers SA 5152

Melbourne (VIC) — Gerhard Neuwiller

The study day of our Melbourne group meeting in Wheelers Hill and Boronia was held in Boronia and was attended by seven members. We read the suggested papers and some lively discussions ensued. A very thought provoking subject.

Towamba (NSW) — William Wentworth

Susan and I met with Pam and Dave Bradford at their place. Dave has the Urantia Book on audio, so we listened to both papers while following along in our books. Quite an interesting way to study.

We were struck with how much of the papers are devoted to explaining why the rebellion was allowed to

proceed unhindered for so long. And we noted that although the Melchizedeks teach that there are thousands of benefits accruing from the rebellion, they tell us of only one or two.

There must be a lot about the rebellion beyond our comprehension.

Narrabeen/Sydney (NSW) — Rita Schaad

It was a balmy autumn day when ten of us readers, plus families, gathered for a shared lunch and a joyous social catch up. We started reading around 1.30 pm and persevered right through to 5pm. The study notes provided beforehand proved to be a valuable backup – especially after the reading of those two papers – it felt like one wanted to start the study all over again. Our two Peruvian friends read along side their copies of 'El libro de Urantia' and took part in the lively discussions, while our hosts Kathleen and Trevor made sure that there was plenty of tea, drinks and nibbles available in the short brakes we allowed ourselves.

One issue that bothered some of us was the uncertainty of *knowing* if we, in our lives, are acting in accordance with God's will – how do we really know right from wrong?

If high spirit personalities like Lucifer can become so rigid and uncompromising how can we, with our fragile human model of mind, which can so easily become confused and even dysfunctional, ever assume or be certain

THE ARENA

PO Box 609, Narrabeen, NSW 2101, Australia

Email : anzura@urantia.org.au
Web : www.urantia.org.au/anzura
Phone : + 61 2 9970 6200
Fax : + 61 2 9970 6201

The Arena is a quarterly publication dedicated to the promotion of goodwill and understanding among readers of The Urantia Book.

Editorial contributions are welcome.

Subscription rates:

Australia/New Zealand – \$A10 per year.
Other countries – \$A15 per year.

Please remit in Australian currency, cheques made payable to ANZURA.

Interpretations and opinions expressed are those of the authors and do not necessarily represent those of ANZURA, The Arena, or Urantia Foundation. All quotations, unless otherwise indicated, are from The Urantia Book © 1955 and used by permission.

about going forward in the right direction. But the defense forum launched by Gabriel (p. 606.3) gave us some comfort, because it brought to light what leverage our creator grants this high advocate, and even *our* unseen heavenly helpers, to present and discuss erroneous ways, consequences of wrong choices and also opportunities to see the 'better' way.

If we really want to do the Father's will, we trust, that our (thinking) steps *will* be guided and we will have all the help we can get, to eventually arrive at a 'right' choice and action.

Is faith—the supreme assertion of human thought—desirable? Then must the mind of man find itself in that troublesome predicament where it ever knows less than it can believe. (page 51)

The mercy time lag and the wisdom of delay were intriguing concepts to ponder. The wisdom of Michael's policy of noninterference comes to light when we discover how many benefits were gained from allowing the truth to unravel in its own time. By letting the rebellion go for as long as it did allowed for everyone in Satania to experience the truth that the way of sin and transgression carry the seeds for its own destruction.

And what do we make of this:

The Divine Minister of Salvington issued as her third independent proclamation a mandate directing that nothing be done to half cure, cowardly suppress, or otherwise hide the hideous visage of rebels and rebellion. The angelic hosts were directed to work for full disclosure and unlimited opportunity for sin-expression as the quickest technique of achieving the perfect and final cure of the plague of evil and sin. (page 617)

Canberra (ACT) — Vern Verass

The Canberra study group found the topic of 'The Lucifer Rebellion' a most informative study in the light of its relevance to the up-coming conference theme of 'echoes of Eden' for, if not for the Lucifer rebellion, Eden would still exist today.

We were reminded that even a divinely created personality of great intellectual brilliance can go astray. That such a thing can happen, shows us all that freedom of choice is a universe reality even if such choice is self destructive. The great difference between war in heaven and war on earth being, what is at stake is life eternal. The story of the rebellion holds one of my favourite stories, the action of Manotia, loyal seraphic commander second in charge of Satania headquarters seraphim who had the clarity of mind and inner resolve to assert that her superiors were in default. She was unharmed by the combined energy bombardment initiated by Lucifer to destroy her. Manotia is currently associate chief of seraphim on Urantia. then we are told of the courageous Ellanora who was able to convince a whole planet of mortals such as ourselves in defiance of their own planetary prince who had thrown in

4. The Solemnity of Trust. Trust is the crucial test of will creatures. Trustworthiness is the true measure of self-mastery, character. These seconaphim accomplish a double purpose in the economy of the superuniverses: They portray to all will creatures the sense of the obligation, sacredness, and solemnity of trust. At the same time they unerringly reflect to the governing authorities the exact trustworthiness of any candidate for confidence or trust. (Page 315)

his lot with Lucifer. Fortunately the Mechizedeks were able to provide guidance to Ellanora and her people. These loyal Panoptians are caretakers on the Father's sphere and its seven detention worlds, world number one being the prison sphere where Lucifer is interned.

We all know that Lucifer was taken into custody upon the fulfilment of Michael's seventh bestowal on our world. We also know that the trial of Lucifer has begun, the first hearing occurring about 70 years ago. We know that the last vestiges of sympathy for him was snuffed as the assembled local universe personalities witnessed his attempts to corrupt Michael in seeming vulnerability as a mere mortal.

The story of Lucifer looks at all those age old questions of good vs evil and why does God permit evil in the first place. The main reason such questions perplex us is our circumscribed point of view. The whole question of what constitutes liberty is put into clear focus. We, at our immature stage of development fail to distinguish between true and false liberty. Liberty is the ever-increasing conquest of self; unbridled self-will is a figment of egoistic mortal imagination.

This paper resonates with one of the most eloquent statements in the book, "*How dare the self-willed creature encroach upon the rights of his fellows in the name of personal liberty when the Supreme Rulers of the universe stand back in merciful respect for these prerogatives of will and the potentials of personality!*" Righteous indignation if ever I heard it.

Sharing is the watchword of the universe. Lucifer attempted to short-circuit time in an experiential universe, to attempt to do the non-doable—rob ascending personalities of the right to share their lives with their creator. No one in all the universe has the rightful liberty to deprive another of right to love and be loved.

The philosophers among us can ponder the many reasons why Lucifer was permitted to carry out his rebellion for as long as he did, with points of law and attitudes of mercy, but in the end the triumph of love prevails and from the fires of adversity our eyes can discern many truths.

Our very agondonter status is a beneficent consequence of the Lucifer rebellion, to believe without seeing, to live by faith alone.

Canberra Conference 2004

The big picture shows that even when local administrators and uplifters fail, the business of raising adjuster-indwelt mortals towards their finaliter destiny continues. On Urantia, the rebellions in Dalamatia and Eden have made our road harder than usual, but as it turns out, harder may be better. If the main purpose of the inhabited worlds is to provide birth places for finaliters, then “variation” in the social evolution of such worlds may be valued by the Master Architects. The following three articles touch upon such themes, which we hope to explore more deeply at this year's conference.

Mind, and the making of Finaliters

Nigel Nunn, Australia

With eternity and energy available, and Havona in place, the Universal Father revealed the idea of **finaliters**, beings that would start with nothing, earn everything, then help shape the landscape of eternity. The Eternal Son said, “Let it be!”; the Infinite Spirit said, “Watch this!”

What happened next depends upon one's point of view: the Eternal Son felt his spirit substance manifest in trillions of new ways; the Father greeted his assembled ranks of finalized personalized fragments, tuned for subinfinite penetration of the absolute; the Infinite Spirit, satisfied, took a deep breath, a step back, and surveyed what he had done. The Trinity proclaimed “Perfect!”.

But the finaliters themselves have very different stories to tell. They can speak first hand about how the 3rd Source and Center evoked from absolute potentials a foundation for absonite and eternal activities. The first 31 Papers of the Urantia Book introduce, in a way suitable for our 21st century minds, some of the mechanisms and ministers He employed. In great detail, they describe how He caused these miraculous beings to pour forth from their time-bound nest, to stand at the very heart of eternity—how He motivated embryonic finaliters to ascend from their spacetime birth-place to their destined arena of action. These Papers provide, for the first time since Adam, public descriptions of our finite origins and finaliter destiny.

All such finite, evolutionary manipulations relate to things **Supreme**, things pertaining to that corner of reality bound up by time and space and sequence. While making a finite arena suitable for evolving the projected potentials of ascending adjuster-indwelt mortals, the 3rd Source had to remain consistent with the patterns and purposes of the Ultimate. Enter the **Secrets of Supremacy**, transcendental linkers with whom he collaborated to weave a finite tuned to allow evolutionary creatures to “personalize the experiential value meanings of the cosmos”.

The **Supreme Being** was one of the surprising repercussions of this work in the finite domain. While those administrators and ascenders who take origin in the finite may weave their experience and achievements into their perfecting selves, the epitome of such results is

woven into the very fabric of an evolutionary deity. Simultaneous with the appearance of the finaliters, an Almighty Supreme ruler is born from the surprising potentials of this realm.

The mechanisms and motivations that allow the finite to give birth to both finaliters and the Almighty Supreme, all hinge upon the creative potentials of the Michael Sons, in liaison with the 3rd Person's donation of mind to the finite arena. This outpouring of mind, from high “supreme spirit personalities” to the adjutant motivations, forms a net cast over the finite to draw back to Paradise the finaliters called forth by the Father. With the Trinity, He established the Seven Master Spirits, the Supreme Executives, and the Reflective Spirits to form a foundation for the mind systems for the Grand Universe. The Reflective Image Aids and the Spirits of the Circuits help bridge Havona with the superuniverses, forming conduits through which mind may pour out to the local universe Creative Spirits. The lowest down-stepping of this supreme donation of mind is described as **adjutant mind**, internal spirit-circuits of our Divine Minister able to animate us, and motivate our ascent.

Here we find the origins of our **mind arena of choice**. Michael and his Consort know what is required of ascenders before they can be launched towards Paradise. Before approaching the Universal Father, we need first to approach the lesser glory of His Michael Sons. But to be comfortable even on Salvington, we must have aligned our intentions with the purposes of Nebadon; our performances of mind must be reliable, our characters robust. Such achievement might be won with elegance and speed, or hammered out amidst anguish. Either way, by the time we reach Salvington, the following has happened: we have become tuned to the great cosmic intuitions; our love for our fellows matches our love of the Father and of self; curiosity and knowledge amplify each other, arousing a passion for discovery sufficient to fuel the long drive from the borders of Nebadon to the shores of Paradise; we possess nobility of motivation and courage to withstand all disappointment and confusion; we have some understanding of our destiny and the work of our benefactors; our techniques of worship provide deep refreshment and satisfaction; and our increasing abilities and capacities are matched by our increasing wisdom to unify and stabilize our selves.

Having forged such character and intentions, we are ready to stand before Michael in his Halls on Salvington. We have come to understand the implications of the Paradise adventure, and we glimpse the cosmic role of our Finaliter selves.

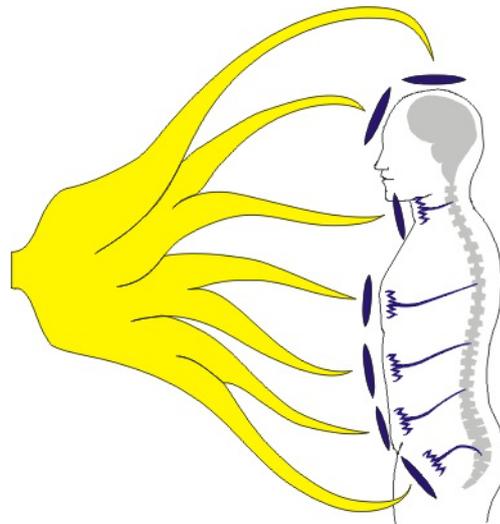
So the key problem in the business of raising mortals from flesh to such nobility becomes initiating in them the necessary performances of mind. This is solved by the collaboration of the Life Carriers with the local universe Divine Minister. The Consort of Michael is able to reduce key features of the cosmic mind to 7 circuits of gentle motivation. The task of the Life Carriers is to assemble creatures able to respond to all 7 differential urges.

Their success implies humans have appeared—creatures responsive to all 7 subconscious motivations. With appropriate ministry and social context, this subtle adjutant motivation is sufficient to rouse in the creatures of flesh performances of mind necessary for their continued existence. In the most direct way possible, the adjutant circuits represent the mind of the 3rd Person, reaching deep into his creation to touch each baby finaliter, urging “this is the way to be”. He himself is encouraging us to intuit the features of our world; to help and enjoy our fellows; to be curious, to hunger to understand how things work; to learn to make a stand whenever courage is required; to understand relationships and the value of parts in a whole; to be able to soar on the circuits of worship for refreshment and satisfaction; and to develop the wisdom to steer our extraordinary self, as its capacities so rapidly extend. On page 51, a Divine Counselor explains:

The seven adjutant mind-spirits are called by names which are the equivalents of the following designations: intuition, understanding, courage, knowledge, counsel, worship, and wisdom. These mind-spirits send forth their influence into all the inhabited worlds as a differential urge, each seeking receptivity capacity for manifestation quite apart from the degree to which its fellows may find reception and opportunity for function. (page 401)

1. Is courage—strength of character—desirable? Then must man be reared in an environment which necessitates grappling with hardships and reacting to disappointments.
2. Is altruism—service of one's fellows—desirable? Then must life experience provide for encountering situations of social inequality.
3. Is hope—the grandeur of trust—desirable? Then human existence must constantly be confronted with insecurities and recurrent uncertainties.
4. Is faith—the supreme assertion of human thought—desirable? Then must the mind of man find itself in that troublesome predicament where it ever knows less than it can believe.
5. Is the love of truth and the willingness to go wherever it leads, desirable? Then must man grow up in a world where error is present and falsehood always possible.
6. Is idealism—the approaching concept of the divine—desirable? Then must man struggle in an environment of relative goodness and beauty, surroundings stimulative of the irrepressible reach for better things.
7. Is loyalty—devotion to highest duty—desirable? Then must man carry on amid the possibilities of betrayal and desertion. The valor of devotion to duty consists in the implied danger of default.
8. Is unselfishness—the spirit of self-forgetfulness—desirable? Then must mortal man live face to face with the incessant clamoring of an inescapable self for recognition and honor. Man could not dynamically choose the divine life if there were no self-life to forsake. Man could never lay saving hold on righteousness if there were no potential evil to exalt and differentiate the good by contrast.
9. Is pleasure—the satisfaction of happiness—desirable? Then must man live in a world where the alternative of pain and the likelihood of suffering are ever-present experiential possibilities.

Planetary Princes and Adamic uplifters can raise up societies tuned to foster rapid development of such qualities and character in their mortal citizens. But on Urantia, we are discovering how much can be achieved merely by Adjusters and the sincerity of ascenders.



What a scheme—orchestrating in ourselves all that adjutant arousal, tuning our motivations, relocating into a morontia context for deeper experience—a torrent of experience designed to gain us entry to education on Edentia and the universities of Nebadon. And this entire scheme, established by Michael simply to make us strong enough to endure being launched, as spirits, from Nebadon to Paradise. Helpless, yet full-strength persons climbing choice by choice into attunement with the purposes of their Father. Starting with nothing but adjutant motivation and whispered adjustment, we young adventurers must learn to stand, find the direction home then strike out upon the journey. And Michael—he is our guarantee of success!

Echoes of Eden

Verner Verass, Australia

Adam was confronted and mightily challenged by the 'Urantia Problem', in short, the races though biologically fit, have never been purged of their retarded and defective strains. To this day we are a blend of mixed races the violet race has spread from Mesopotamia to Asia, Africa, Europe and North America. The language barrier, which hindered cultural intermingling in Europe, has been removed in North America, for example, providing the best opportunity since the days of Adam for elevating the cultural level of its citizens. The influence of the violet race, though in numbers smaller than planned, has produced an advance in civilization which, since the days of Adam, has far exceeded the progress of mankind throughout its entire previous existence of almost a million years. *p900* Think on this, had we the benefit of a continuous Edenic culture we would enjoy a more harmonious world than we see today, we would enjoy the benefit of bodies resistant to disease, an upstepped intellectual capacity, and experience a spiritual quickening evidenced in a planetary people reaping the benefits of a world-wide education system communicating in the tongue of the violet people. We know the way to universal peace and cooperation is via the path of a common language.

It would be a great comfort to have a world cultural centre of great antiquity, populated by highly evolved, wise, noble, God loving citizens. A culture that shone like a beacon, that was an inspiration to the world. By its example, a vindication of the evolutionary plan, soul growth and material progress in a friendly universe. The very presence in our midst of immortal sons and daughters, presenting the indispensable link connecting God with man, bridging the almost infinite gulf between the eternal Creator and the lowest finite personalities of time. The passing of centuries of amalgamation with the races of men resulting in the acceptance of Adam and Eve as common ancestors of mankind, the common parents of the now blended descendants of the evolutionary races. So it would be easy to appreciate Adam as one of the seven fathers we ultimately come to know and love on our paradise journey. The Bible retains a glimmer of the story of Eden but a secular modern world has relegated this to the realm of fairy tales. The truth of the Material Son and Daughter is gaining acceptance in our time within the Urantia Book readership.

How can we be confident that the Most Highs rule in the affairs of mankind? On our quarantined planet we have no Edenic cultural centre because of the Lucifer rebellion. As a result of double planetary default we are handicapped, a full dispensation behind a normal evolutionary world, but there is compensation. Of the many valuable repercussions of the Lucifer rebellion is our status as agondonters providing the potential of advanced universe careers in roles where unquestioned faith and sublime confidence are essential to achievement. This ability to

withstand the sophistries of sin place such mortals in line to become future Mighty Messengers.

It would be easy to bemoan the plight of the world, see the veneer of fear and criticism emanating from our fellows who live life so much in the realm of the senses. Our Adamic heritage allows us to lay claim to divine parentage, reason admonishes us to look to the benefits. Ours is the bestowal world of our Creator parent, Michael of Neadon. Reflect on this. In addition to the spiritual realities which sustained us beforehand we are now encircuited with that universal comforter, the Spirit of Truth. This response to truth hunger represents the last spirit endowment designed to aid in the ascending search for God. (p. 2,062) As a result each one of us is endowed with the capacity to forgive personal injuries, to keep sweet in the midst of the gravest injustice, to remain unmoved in the face of appalling danger, and challenge the evils of hate and anger by the fearless acts of love and forbearance. The secret of a better civilization is bound up in the master's teachings of the brotherhood of man, the good will of love and mutual trust. (p. 2,064)

Our yearning for divine contact has been answered, our inner life is richly enhanced allowing truth to resonate within, additionally, we are materially complemented with a source of divine wisdom for ready reference in book form. Once I described the Urantia Book this way, "it's as if the celestial inhabitants of the universe at large came to visit me in my living room to have a nice little chat about life, the Universe and everything." Our celestial family continues to enlighten us using every means possible this side of breaking quarantine, such as, arriving in our midst in a space ship. The fact that we have such an obvious message from the universe community at large cannot be overstated. In the absence of an ancient cultural centre we have the story of what happened, why it happened and what's going to happen to put things right. Being privy to such information carries with it the responsibility that comes with the dawning awareness of universe citizenship. Enhanced knowledge and enlarged meanings require practise of the Art of Living. There's even a paper with that topic for reference, whose author is the philosopher Rodan of Alexandria, who surely had a significant violet inheritance. His emphasis is on the importance of communication between people as a social civilizer and cultural enhancer. Remember, "Knowledge is possessed only by sharing; it is safeguarded by wisdom and socialized by love".

He states that the most effective social grouping is the family from which spring associations of friendship and mutual affection. The family life of Adam and Eve was the wellspring of social evolution. Such associations are socializing and ennobling because they facilitate the essential factors of the higher levels of the art of living:

Mutual self expression and self understanding. Every one has a unique story to tell. Some degree of recognition and a certain amount of appreciation are essential to the development of human character. We've all come up with

our own theories and ideas from time to time, it's the legacy of having a creative mind. Only when we communicate these notions to our friends and associates can we get an appreciation of their value, whether we're spouting hot air or profound wisdom. In the reciprocity of interpersonal communication is to be found the reality of any proposition.

Union of souls—the mobilization of wisdom. Wisdom is superknowledge. In the union of wisdom, the social group, small or large, mutually shares all knowledge. So too with we UB readers: we happen to have acquired a commonly agreed conceptual framework reconciling the events of this world with a certain vision of the next, thereby fostering soul growth in this pooling of respective spiritual possessions. This also happens to avoid the ever-present tendency to fall victim to distortion of vision, prejudice of viewpoint and narrowness of judgement. Fear, envy and conceit can be prevented only by intimate contact with other minds.

The enthusiasm for living. Experience has taught me that isolation exhausts the energy of the soul. Association with one's fellows is essential to the renewal of the zest for life and is indispensable to the maintenance of the courage to fight those battles consequent upon the ascent to the higher levels of human living. One of the crowning glories of human friendship is this power and possibility of the mutual stimulation of the imagination. Great spiritual power is inherent in the consciousness of wholehearted devotion to a common cause. If we are able to quicken and enlarge the appreciative capacities of our friends, through wise counsel sincerely offered, we may indeed hasten the inevitable spiritual revival.

The enhanced defence against all evil. Personality association and mutual affection is an efficient insurance against evil. There is positive strength in the knowledge that you live for the welfare of others, and that these others likewise live for your welfare and advancement. As I have said already, we languish when in isolation. Difficulties, sorrow, disappointment and defeat are more painful when borne alone. A sympathetic friend surely lessens the sting of such arrows of misfortune.

Rodan emphasises the need for us to socialise our inner life by sharing what we have discovered through artful and wise discourse with our fellows. Ever mindful of the privileged information we've had the good fortune to discover, only by sharing can we qualify as possessing any knowledge worth having.

Self control we are told, is the true measure of universe citizenship. Self mastery is the key to universe destiny, and we are beckoned by this *lure of maturity* to improve ourselves. The 'Echo of Eden' is amplified in the knowledge we now have, of origins integrated with the certitude of the divine, that our destiny is brim full of adventure and reward. This knowledge enables each one of us to seek beyond the short-term material pleasure and strive for the greater eternal prize. Just as the child learns patience in place of instant gratification and thereby grows

strength of character, we too, as adults, are learning to transfer our seat of identity from the material to the divine.

One of the most significant statements of Jesus remains, "verily, verily, I say to you, he who rules his own self is greater than he who captures a city. Self-mastery is the measure of man's moral nature and the indicator of his spiritual development."

There is to be experienced along the path of moral character growth true satisfaction of goal attainment—a breathing spell during which universe horizons stand still, creature status is stationary and the personality tastes the sweetness of goal fulfilment.

Self-mastery, the measure of moral character is indispensable to experiencing opportunities for service which are the rewards of self-mastery, a high universe privilege. The privilege of service immediately follows the discovery of trustworthiness. Nothing can stand between you and the opportunity for increased service except your own untrustworthiness, your lack of capacity for appreciation of the solemnity of trust. Solemnity of trust—that crucial test we will creatures must pass if we are to be deemed trustworthy.

Just as there is a relationship between self-mastery and trustworthiness, another unerring measure of human trustworthiness is faithfulness. He who is faithful in little things is also likely to exhibit faithfulness in everything consistent with his endowments: "seek the lesser and the greater will be found therein."

There is a direct connection between liberty and self-mastery as both an individual experience and a cultural manifestation. Enduring liberty—true liberty—is the quest of the ages and the reward of evolutionary progress. Enduring liberty is predicated on the reality of justice, intelligence, fraternity and equity. To enjoy such liberty in society is a demonstration of political wisdom. Political wisdom requires emotional maturity and only emotional maturity will ensure substitution of international techniques of civilised adjudication for the barbarous arbitrament of war.

The true badge of social maturity is the willingness of a people to surrender the right to live peaceably and contentedly under the ease-promoting standards of the lure of established beliefs and conventional ideas, for the disquieting and energy-requiring lure of the pursuit of the unexplored possibilities of the attainment of undiscovered goals of idealistic spiritual realities.

When men and women dare to forsake a life of natural cravings for one of adventurous art and uncertain logic, they must expect to suffer the consequent hazards of emotional casualties—conflicts, unhappiness and uncertainties—at least until a time of their attainment of some degree of intellectual and emotional maturity. Discouragement, worry and indolence are positive evidence of moral immaturity. Human society is confronted with two problems: *Attainment of the maturity of the individual and attainment of the maturity of the race.* The mature individual soon begins to look upon all other

mortals with feelings of tenderness and with emotions of tolerance. Mature men and women view immature folks with the love and consideration that parents bear their children.

Requirement for the attainment of maturity is the co-operative adjustment of social groups to an ever-changing environment. The immature individual arouses antagonisms of his fellows; the mature man or woman wins the hearty co-operation of his or her associates, thereby many times multiplying the fruits of his or her life efforts.

We are familiar with the term, 'lead by example', our fellows will naturally seek us out when our outer lives mirror the divine values within.

In the absence of a visible divine planetary resident on this world populated by peoples of divers cultures, races and tongues there is a great task ahead to achieve brotherhood. The fact of Michael's bestowal 2,000 years ago and the consequent pouring out of the Spirit of Truth has provided all mankind a common spiritual foundation for great achievements in the development of the human race. We are well prepared for realization of a planetary government with its laws, mechanisms, symbols, conventions, and language—all which contribute to establishment of world-wide peace under law and could lead to the dawning of a real age of spiritual striving—threshold to Light and Life.

Eden, and the Adamic Perspective

William Wentworth, Australia

Though it's obviously difficult to guess just what was taught in Eden 37,000 years ago, the children of Adam and Eve must have been told something of the nature and structure of Nebadon and its component constellations and systems, and particularly of their own future after their sojourn on Urantia was finished.

They would more or less comprehend that the apparent dichotomy between life in the flesh, and the subsequent morontia and spirit lives, is not entirely real. In our era we are accustomed to thinking of "life after death", but readers of the Urantia Book are coming to understand the situation more from the Edenic perspective—that life begins, and passes through various stages. Instead of living, dying, and experiencing "life after death", we are beginning to see life as a continuum where we are born into a life which extends into the future, a life we share with others in many different forms and phases, and in which we are already participating. Physical death is just a stage along the way.

This allows us to cultivate a vision of our place in the scheme of things where we are collaborating with that vast host of other beings described in the book, some like us, some not, in the great work of evolving an entire universe from an unfinished state to a state of perfection. And the

work has already begun. We are not waiting for "life after death" to begin our participation in it.

Though not widely shared at the moment, there is absolutely nothing difficult or secret about this vision. Certainly no-one wants to hide it. Anyone who shares it longs to introduce it to others. But we live in an era when there is a general lack of interest in anything non-material. There are actually logical reasons for this, reasons which have to do with the history and behaviour of religionists, as well as the remarkable success of technological progress, but our civilization will collapse if the lack persists.

Many years ago, before I found the Urantia Book, I remember reading a science fantasy—I think by Kurt Vonnegut Junior, or someone like that—which described how a group of people finished their work in the world, took off their bodies, folded them up neatly and discarded them, and moved into the next stage of existence. It was rather a silly image, but I thought it an interesting way of thinking about "life after death", as I then conceived it, and I now see that he was trying to make the same point that I am trying to make now, namely that we are already living the life that is the "life after death". The adventure has already begun. Death is just one transition stage, albeit a big one, in a long chain of experience and transition, an Echo of Eden which reverberates in the Urantia Book.

The Adamites would also have been educated into a reality suitable for the ready acceptance of the population they were intended to upstep. Whatever the level of culture at the time—and we don't really know a lot about it—the knowledge of higher things embodied in the culture of Eden would have been expressed in symbols comprehensible to the people of the time, symbols designed to inspire them to progressive effort.

We, in our own time, encounter an analogous situation with the Urantia Book. The most influential cultures of today seem to be losing their way. The vision which stimulated such stunning progress in recent centuries seems to have lost the power to inspire. People who know something of physics, astronomy, evolution and so forth are just not inspired by the bible, the Koran, the Rig Veda or the Tao te Ching. Such expositions of reality seem irrelevant in a world of scientific rationalism. The Christian, Muslim, Hindu and Buddhist traditions, even though they produced great civilizations in the past, seem to be inspiring fewer and fewer in each generation, and the traditions are being abandoned in favour of scientific rationalism.

The restatement of the underlying truths in these inspiring traditions in symbols suited to an age of scientific reason is found in the Urantia Book. The best and most profound of these truths are not all that much different in essence—a few corrections here and there, some fine tuning of theological concepts, and the discarding of some of the worst errors—but the tone has changed from one of sacredness and mystery to one of information and education. The cosmology, though somewhat out of date

now, as scientist-readers keep reminding us, is distinctly in the modern language of science and reason rather than in the traditional metaphor and superstition. We are left in no doubt that whatever scientific errors the Urantia Book may contain, Science and Reason are the appropriate means to attempt to comprehend material reality. Magic, miracles and divine intervention are not normal parts of material cause and effect, and even though material reality is ultimately under God's personal control, the agents of that control work mostly, at least in the finite realm, through causes and effects best studied by the scientific method.

The Adamites may well have been introduced to some quite advanced ideas. Like us, they must have wondered what God is up to. Why has he downstepped absoluteness to absonity, and then finity, thus bringing the universe into existence? Why has he set up the ascension scheme to elevate the lowest will creatures in that universe to the point where they can consort directly with him? Isn't it truly extraordinary that a perfect and complete being should bother to be anything other than perfect, complete, self-contained and self-sufficient? To be crudely succinct, what is in it for him?

Well, of course, I haven't got the slightest clue what conclusions the Adamites might have come to, even though I bet they wondered, just as we do. But I suspect that God is creating associates, beings with whom he can interact personally, and who, on the absolute level are personal, individual, and evolved enough to be interesting to him in ways which are not purely infantile. It is almost as if he has separated off bits of himself, given those bits genuine individuality and free will, and allowed those who respond to his loving influence freely and of their own volition to evolve the capacity to interact directly with him. It's as if the entire cosmos has been brought into existence so that divine love, alone and unassisted, can attract freewill creatures back to the source of personality. And these unique personalities have accumulated experience which he finds interesting. He participates in these experiences through the experiential deities, and (possibly?) finds those experiences more interesting as they occur on higher levels, and are harder-won. (Here I be sticking my neck out!)

Personalities ascend godward by learning to do what it is impossible for them to do by trying to do it anyway. The effort thus expended increases their ability, and this expansion of ability allows them to achieve what was previously impossible. The experience generated in the process is enjoyed by God through the Supreme and the Ultimate, and culminates, after the completion of the entire Master Universe, and the penetration of the Absolute begun by such personalities, in beings who can interact with the Universal Father himself in ways which he finds stimulating. Perhaps the analogy may be that the children have grown up, and can thus relate to their father in ways mature enough to intrigue him.

And so the old story is restated in terms appropriate to the modern era.

Eden echoes through it.

Mind Planners. These seraphim are devoted to the effective grouping of morontia beings and to organizing their teamwork on the mansion worlds. They are the psychologists of the first heaven. The majority of this particular division of seraphic ministers have had previous experience as guardian angels to the children of time, but their wards, for some reason, failed to personalize on the mansion worlds or else survived by the technique of Spirit fusion.

It is the task of the mind planners to study the nature, experience, and status of the Adjuster souls in transit through the mansion worlds and to facilitate their grouping for assignment and advancement. But these mind planners do not scheme, manipulate, or otherwise take advantage of the ignorance or other limitations of mansion world students. They are wholly fair and eminently just. They respect your newborn morontia will; they regard you as independent volitional beings, and they seek to encourage your speedy development and advancement. Here you are face to face with true friends and understanding counselors, angels who are really able to help you "to see yourself as others see you" and "to know yourself as angels know you."

Even on Urantia, these seraphim teach the everlasting truth: If your own mind does not serve you well, you can exchange it for the mind of Jesus of Nazareth, who always serves you well."

The Urantia Book, page 553

ANZURA Conference 2004

Canberra, October 8–11

Echoes of Eden

You are warmly invited to join us in Canberra for ANZURA's 2004 conference. We plan to fuel your curiosity, stretch your imagination, ignite your motivations, and mutually to deepen our understanding of the opportunities available to us, as readers of the Urantia Papers... all the while satisfying the taste buds with fine food, too!

If you missed the brochure that accompanied the March edition of THE ARENA, all details are on line.

Hoping you can join us this year!

Personality, and Cosmic Response

These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures. The experience of living never fails to develop these three cosmic intuitions; they are constitutive in the self-consciousness of reflective thinking. But it is sad to record that so few persons on Urantia take delight in cultivating these qualities of courageous and independent cosmic thinking.

In the local universe mind bestowals, these three insights of the cosmic mind constitute the a priori assumptions which make it possible for man to function as a rational and self-conscious personality in the realms of science, philosophy, and religion. Stated otherwise, the recognition of the reality of these three manifestations of the Infinite is by a cosmic technique of self-revelation. Matter-energy is recognized by the mathematical logic of the senses; mind-reason intuitively knows its moral duty; spirit-faith (worship) is the religion of the reality of spiritual experience. These three basic factors in reflective thinking may be unified and coordinated in personality development, or they may become disproportionate and virtually unrelated in their respective functions. But when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience. And it is these three cosmic intuitions that give objective validity, reality, to man's experience in and with things, meanings, and values.

It is the purpose of education to develop and sharpen these innate endowments of the human mind; of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them.

The Urantia Book, page 191

Contacts in Australia and New Zealand

If you would like your study group listed here, or if details have changed, please contact the Editor.

Joe Hausler
Stanthorp, QLD
07 4681 3872

Ken & Betty Glasziou
Maleny, QLD
07 5494 2503

Trevor Hughes
Kuranda
North QLD
07 4093 7105

Edward & Nora Kendrex
Sorrento
Perth, WA
09 9447 1666
kenrex@opera.iinet.net.au

Peter Webb
Kallaroo
Perth, WA
08 9403 3709

Vern Verass
Duffy
Canberra, ACT
02 6288 4043
vern@designnd.com.au

Nigel Nunn
Belconnen
Canberra, ACT
02 6214 1465
nunn@ausport.gov.au

Marion Steward
Manukau City,
Auckland, NZ
09 263 5800
joemarion@xtra.co.nz

Neville Twist
Epsom
Auckland, NZ
09 630 1415

Colin Hemmingsen
Wellington 5, NZ
04 476 4868
chem@xtra.co.nz

Elizabeth Brown
Central Otago
South Island, NZ
02 535 8232

Bob Reynolds
Wheelers Hill
Melbourne, VIC
03 9562 0111

Gerhard Neuwiller
Boronia, VIC
03 9729 2523

Georg Sepp
St Albans, VIC
03 9310 9771

Trevor & Kathleen Swadling
Narrabeen
Sydney, NSW
02 9970 6200
urantia@urantia.org.au

William Wentworth
Towamba
Southern NSW
02 6496 7139
wentwrth@acr.net.au

Rita Schaad
New Lambton
Newcastle, NSW
02 4956 2272
scharita@castle.net.au

Rex Merrett
Bateau Bay
Central Coast, NSW
02 4385 6596
rexmerrett@ozemail.com.au

Alex King
Narara
Central Coast, NSW
02 4323 6995
kings@myplace.net.au

Michael Symonds
Burnie, TAS
03 6432 2003
micksym68@hotmail.com

Paul & Gosia Jaworski
Pooraka
Adelaide, SA
08 8359 1369
pmjaworski@optusnet.com.au