

# THE ARENA

## ANZURA

Volume 2 No 4

The Australian and New Zealand  
URANTIA Association

December 1995

### THE MIND ARENA OF CHOICE

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

## Editor's Notebook

What does it mean for a thing to be complex?

Does epochal revelation involve more than we can understand? Is the manipulation of our planet's evolutionary potentials a complex operation?

This decade is witnessing the planet-wide upstepping of manual and mechanical control systems. Their replacements will be run by software crafted by programmers to whom *complex* has become a jargon term: a thing is complex when it is beyond the grasp of a single human mind.

For a process so vast as epochal revelation, where complexity is folded into complexity, where one intricate system or situation is wrapped up inside the complexified folds of another, our biochemical, adjutant-irritated minds can neither follow the details nor ascertain relationships.

So the unfoldings of uncountable unexpected scenarios must remain, for us, unpredictable. But something we can expect: the ramifications of divinely orchestrated arrangements will be surprising.

\* \* \*

Revelation to a postnatal world like Urantia involves adjusting the cultural *tension* and intellectual *placement* of the threads from which that world's web of truth is made. And it requires people to pick up those threads.

A single thread of truth, once found and embraced, is sufficient to ignite a person. It can light up and stir into action dozens of the subsystems of their psychobiochemistry. It can sustain a person's entire life with saintly or maniacal strength.

A single thread of truth, bound deeply into workings of the mind, can provide the soul some leverage for a tentative first flutter of its wings.

But what of the second thread of truth a person finds?

Are we mortals of Urantia much good at handling multiple, intersecting threads of truth? Our minds seem

### THE ARENA

PO Box 609, Narrabeen, NSW 2101, Australia

*The Arena is a quarterly publication dedicated to the promotion of goodwill and understanding among readers of The URANTIA Book and is supportive of URANTIA Foundation.*

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to work best when we have a single, comprehensible description or delusion to hold.

When our paths cross other threads, those with a child mind tend to either miss it (or pretend it's not there) or leap from their current path and cling with desperate excitement to their new discovery.

But those of us impinging upon our morontia careers

*( continued on page 7 )*

*"It is the plan of your superiors to advance you by augmented trusts just as fast as your character is sufficiently developed to gracefully bear these added responsibilities,"*

*The URANTIA Book, page 316*

# So They Say

## Finding Our Place in the Milky Way

*From The Times*

Two United States astronomers think they have finally worked out where we are. Their efforts have provided our solar system with the equivalent of a galactic postcode, recording just where it lies in the Milky Way.

Our galaxy is a vast rotating disc-shaped gathering of stars with a bulge in the middle. It is 100,000 light years from rim to rim, and about 1,000 light years thick.

But working out exactly where we are in it is rather like standing in the middle of a forest and trying to guess where its edges lie by counting the trees.

The solar system is believed to lie about halfway between the central bulge and rim of the disc, but there has been much less certainty about the distance to the galactic plane, an imaginary line bisecting the disc from the rim.

Dr Roberta Humphreys, of the University of Minnesota, and graduate student Jeffrey Larsen believe they have calculated this, by the simple technique of counting the number of stars you can see looking either "up" or "down" through the galactic disk.

A position precisely on the galactic plane would see an equal number of stars in both directions. In fact, they found that the solar system must lie about 68 light years above the galactic plane, close to the middle, but not right on it.

The result, as well as satisfying curiosity, will help astronomers making observations of the galaxy who often have to take the solar system's position into account.

(A team of Readers from all over the world has begun to formally track the convergence (or divergence) of scientific knowledge towards (away from) the "factual" data in The URANTIA Book. This effort is known as The Convergence Project. For further information send email to [urantial@uafsysb.uark.edu](mailto:urantial@uafsysb.uark.edu) Ed.)

## But a little further out...

In an article in Scientific American, vol. 273, 4 (Oct. 1995) page 13, Corey S. Powell writes...

"Psychologists are not the only one trying to figure out what's normal. In their efforts to understand the overall makeup of the universe, astronomers are trying to decipher a new image from the *Hubble Space Telescope*. The picture offers clinching evidence that bright, well-defined elliptical and spiral galaxies —

objects such as our own Milky Way — are actually in the cosmic minority. Instead irregularly shaped, blue objects seem to be predominate."

A team from Arizona State University led by Rogier Windhorst generated images of "the mysterious faint blue galaxies." It appears that, at distances of three to eight billion light years away (or years ago), many "galactic class" objects are (were) far more dynamic and unstructured than current theories might predict. In the same cosmic zone, there can be seen stable, well structured galactic systems "side by side" with these rampant, interacting young proto-galaxies. Powell asks "Is there more than one pace of galactic evolution?"

Or is the explanation related to the two-billion year expansion-contraction cycle which *The URANTIA Book* tells us underlies all the relative motions of Pervaded and Unpervaded Space.

If the age of the Master Universe is to be measured in *trillions* of Urantia years, as opposed to the billions predicted in current cosmological models, and if throughout this span Pervaded Space has been rhythmically expanding and contracting, should we not expect to find blue-shifted photons, originating from stars more distant than those with large red-shifts?

And if so, how will astronomers ever tease apart such blue-shifted photons (launched long ago from the fourth outer space level during the contraction phase of an ancient pulse) when they become co-mingled with the red-shifted photons from a galaxy say, in the second outer space level, emitted during a more recent expansive phase. (See Paper 11, § 6. Space Respiration on page 123)

Can mind and measurement ever untangle such data? Is this an unsolvable problem?

As taught on the Mansion Worlds, in Intro. Mota 101, and as Jeff Wattles hints in his article "The Spiritual Downs", benign neglect (wilful disinterest?) can be employed in a wide variety of situations to ease anxiety and allow us to get on with the more immediate concerns.

Astronomy may be in for interesting times.

***The Arena is published four times a year and editorial contributions are welcome.***

***Subscription rates: Australia - \$10 per year.  
Other countries - \$A15 per year.***

***Please remit in Australian currency,  
made out to ANZURA.***

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## Letters to the Editor

Thank you for sending me The Arena. After over 20 years of reading *The URANTIA Book*, it is refreshing to know there are other people in Australia that are interested in the book.

*Trevor Hughes, Kuranda, QLD*

### Call For Correspondence

I am currently a "Friend of URANTIA Foundation" in the USA. I would like to start correspondence with other "Friends of URANTIA" from Australia. I sincerely enjoy the study of *The URANTIA Book*. I would like to expand my horizons, and share ideas triggered by this study.

Also, I am fluent in writing and speaking Spanish.

**Luis R. Navarro,**

6 Dorm, #25,

15 Elizabeth Town Plaza,

Elizabeth, New Jersey, 07202, USA.

Coupled with this feeling of fellowship, most of us have also had to deal with the many would be gurus who vie for leadership of our grass roots movement of sincere readers. Some who wish to be canonised as saints and entice readers to follow them. Some wish to dilute the book with ramblings from so called channelers. Some wish to simply anoint themselves as leaders so that they can explain "the real meaning" to those that they deem to have fewer brain cells than themselves.

I see this as a critical time. We are just emerging from the era of religion as interpreted by the few. The concept of small local study groups is a step forward as our many cultures begin to embrace the idea of a personal and direct relationship with the Father.

Study groups are a simple concept which provide sometimes slow, but often profound, results. They offer:

*a forum for sharing our understanding and insights into the Fifth Epochal Revelation*

*an opportunity for fellowship with other readers*

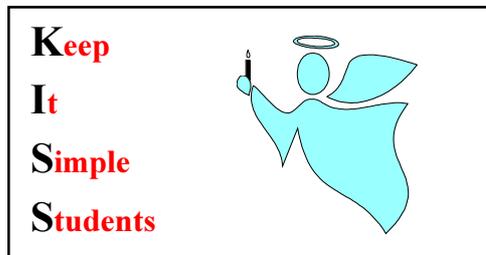
*a forum to freely debate issues regarding the continuing evolution of mankind*

*a study aid for a greater understanding of the book's more difficult concepts*

*a sounding board to interpret the book for our personal lives*

*training for us as teachers, for the time when readership reaches critical mass and the demand for URANTIA Book scholars is great.*

## Articles



*by Linda Agar, Auckland, New Zealand*

As an avid reader and student of *The Urantia Book* since 1979 I have been fortunate enough to participate in several different study groups, two local State Conferences and two international Urantia conferences. Most recently (October 1995) our study group in Auckland, New Zealand hosted its first South Pacific Urantia conference. Each study group and conference have had their own unique character and contributed considerably to my understanding and appreciation of the book.

With each study group or conference I mostly gained a feeling of fellowship with those of us who have won the spiritual lottery (six billion people on Urantia with approximately 290,000 books in print) and who find themselves in possession of this incredible revelation.

As descendants of Eve, it may be in our genetic make-up to want to rush the slow but purposeful evolutionary process and find a short cut to bring about the next step of our inevitable journey. However, I believe that there is ample information to support the slow but sure path to a personal relationship with God, and one to one fellowship will be the way to bring this planet to the brink of Light and Life.

Every so often there seems to be someone offering a new way to promote *The URANTIA Book* in the hope that they will see worldwide knowledge and acceptance in a single lifetime. Yet, in my own experience, real progress is made slowly with one to one contact and small local study groups.

I don't believe this is a new message, however, it is one I felt the need to share. Let each of us pray to do the Father's will and then KEEP IT SIMPLE, STUDENTS!

## The Spiritual Downs

by Jeff Wattles, Stow, Ohio, USA

In all the Scriptures there is no commandment that thrills me and challenges me and provokes my meditations so much as the words of Moses from Leviticus and Deuteronomy, repeated in the presence of Jesus by the Jewish lawyer, and confirmed by the Master as the way to eternal life. "You shall love the Lord your God with all your heart and soul and mind and strength; and you shall love your neighbour as yourself." There is no experience in mortal living or beyond it, I would hazard, that surpasses the joy of really loving God - wholeheartedly, with a complete, coordinated personality, and genuinely loving our fellow beings. Whenever we touch that life we know it to be true and good and beautiful, and we know that its source and destiny is God.

Most of us, however, have gone through times when we feel not only absent from the exuberance of divine living, but we feel definitely in a slump. We feel that, for the present we cannot love wholeheartedly. We cannot just flip a switch between our ribs and turn on the energies of real love. This condition I call the spiritual downs. The symptoms vary somewhat from one case to another, but they include: loss of confidence, withdrawing socially - especially from the company of those strong in faith -, weakening in faith, blaming others for problems, doubting our standing with God, and being generally unhappy.

When we diagnose the spiritual downs, we can usually offer a very optimistic prognosis: the prospects are excellent; the patient can expect to live forever. Anyone with faith enough to worry about their spiritual health may be a little foolish, but such a one can use that same faith energy to take salvation for granted.

Remember, only a living organism can catch a cold. There are some spiritual problems that are in fact signs of life. Remember the rich young ruler who came to Jesus desiring to enter the kingdom. When asked to sell all that he had, he went away in sadness. In that sadness was the germ of faith. He did not merely say, "Give up my wealth? Are you crazy or something?" He felt a genuine conflict there. Of course it takes decisions to ripen the germs of faith, but the gospel that had begun to attract him and whose power had brought him to the Master for that interview would become the dominant influence in his life.

Sometimes a case with the symptoms of the spiritual downs is in fact more serious. In such cases, the individual has not really made a decision for the Father and may stand at the parting of the ways. "Choose this day whom you will serve!" thundered Joshua; and our hypothetical patient may be facing such a moment.

Now a person might ask, "How can I know whether

my case is critical or not, whether my soul stands at the parting of the ways or whether this is just another one of those little times that most of us go through occasionally?" The essence of the spiritual downs is to confuse these two cases. The more hypocritical types underestimate the importance of the crisis; the more sincere individuals often take matters much too seriously. During the experience of symptoms the patient is liable to misjudge the situation. Therefore it is important to have a treatment procedure which be of benefit without requiring judgment.

There is one more reason for choosing a method of dealing with the spiritual downs that applies equally to the person who has made the decision for the Father and to the person who has not. The reason is that none of us has perfectly achieved the decision for the Father. Who of us can say that we have reached such self-mastery that we have decided forever and finally to be loyal to the Father's will? The character of freedom, especially for us mortals, is that even our best and strongest decisions need to be upheld by ever new decisions.

We have now characterised the spiritual downs as a temporary felt inability to love. We have listed some symptoms and considered that the symptoms might indicate something fairly trivial or something as important as a crisis of finding and deciding for God by someone who has been only a half hearted believer until now.

Let us now formulate some attitudes to lead us in discerning the path of healing for the spiritual downs.

Can we not discern in these times a tremendous opportunity? Does our soul merely wander into such depths for nothing? Is it not a blessing that we are reminded again of our need to cry forth again for the saving hand of our God, the Universal Father? Can we love the Father with a whole heart if we have not verified his sovereignty and love in our anguish and ennui, in our moments of despair or stretches of monotony?

When once we understand our suffering we are the more prepared in mind to discern the Father's fellowship in whatever afflictions we may bear. Some suffering comes because of misused free will, some because of the inherent liabilities of this organism which is our mortal house. Who would sacrifice the priceless gift of freedom to be kept unharmed by the results of evil and sin? Who would purchase freedom from injury and disease at the cost of giving up this initial life in the flesh?

When I consider the great number of complainers about life, and how relatively few people take their own lives, I realise what an overwhelming vote of confidence the human race actually gives to the Creator, by living practically, day by day, by *choosing life*. *Life is good*, and we all know it on a level more deep than our conversation or philosophy may acknowledge.

Now we have a background for considering the treatment of the downs. The first phase of the treatment is to *ignore the symptoms*. This is a very surprising

recommendation, but when you recall how many of our troubles are just made up in our minds, the idea will make more sense. How many doctors have said, "Go take a vacation"? Jesus came right out with it: Be not anxious. Be of good cheer. Continue about whatever you are doing, working to do your best at whatever you undertake. Often the complaints cease with a few days of this application, and love of the Father and his family is once again restored. Lots of problems are so superficial as to respond well to benign neglect.

The wisdom of the first suggestion is that it avoids spiritual hypochondria. Some people go around taking their spiritual pulse - compulsively. My Dad used to shock many students who came in for counselling to his office at Rockford College with the question, "What have you done for *others* lately?" Jesus' religion was not one of self examination, but one of love and service. Perhaps if we do not feel loving some morning, it is merely some changing reaction to our material environment; it may be no problem worth our concern.

The second phase of treatment, surprisingly, can be taken at the same time as the first. It is: to *persist* in prayer, take a second hour for *worship* during the day, meditate in the presence of the God of heaven. Persistence, I was told as a salesman, is everything. Jesus told about the judge in a certain town who respected neither God nor man. A widow kept coming to him asking for justice in a claim against her enemy. For a long time he refused, but at last he said to himself, "Maybe I have neither fear of God nor respect for man, but since she keeps pestering me I must give this woman her just rights, or she will persist in coming and worry me to death." (Luke 18) Jesus told this parable to encourage persistence, and he promises: "Ask and you will receive, seek and you will find, knock and it shall be opened to you."

Persistence is valuable because it may uncover some moral or attitudinal block that is keeping us from better communion with the Father's indwelling spirit. Once the block is identified, new decisions for the better way reopen the path to progress. *We don't need to dynamite the roadblock; we just get on the Jesus freeway.* The beauty of the whole process is that we do not have to *feel* good in order to make the saving *decisions* that bring us closer to the Father.

Now we come to the last part of the treatment. it is practically simple and theoretically complex, so naturally I'll save desert for last. Here comes the theory.

Two centuries ago the influential German philosopher Immanuel Kant taught that the moral life means acting out of respect for the moral law and that we can never have an obligation to do the impossible. Kant spoke "of those passages of Scripture which command us to love our neighbour and even our enemy", and he said, "Love as an inclination (feeling) cannot be commanded. But beneficence (doing good) from duty, when no inclination impels it and even when it is opposed by a natural and unconquerable aversion, is practical love, not pathological

love; it resides in the will and not in the propensities of feeling, in principles of action and not in tender sympathy; and it alone can be commanded." (pp 18-19, R.P. Wolff, ed.)

I would put Kant's point of view this way. *Love has two phases - an activity and a passivity.* The activity is what we *do* for the beloved, the passivity what we *feel* for the beloved. The activity is chosen and can be commanded; the feeling merely happens to us and cannot be commanded. One definition of love brings both these aspects together: "Love is the *desire to do good* to others."

Kant draws a clear distinction which is helpful in solving our problem, but I would add two qualifications.

First, notice that our feelings are usually a mixture of attitudes that we implicitly choose and stimuli beyond our control. To the extent that our feelings are a result of things beyond our control, pertaining, say, to this body, the electrochemical mechanism that we walk around with - to that extent we are not responsible for our feelings. But to the extent that our feelings are a result of attitude choices, it makes sense to command: Be not anxious. Be of good cheer.

Second, notice how we can indirectly bring about the feelings of love that we all like to experience and express.

A friend of mine at school named Sam told me about an episode in his relationship with his girlfriend. For a while, things weren't going too well, and he had a chance to start up with another woman. At that moment, his feelings about his girlfriend were dull, and his feelings about the other woman were lively. But even though he wasn't *feeling* loyal, he made *decisions* of loyalty. And the result was that he harvested a new level of feeling of love to accompany his strengthened commitment.

If we take the human steps, the Father will complement and complete our efforts at loving.

As Hosea said (Ch. 10), "Sow righteousness and reap a harvest of kindness, break up your fallow (uncultivated) ground: it is time to go seeking God until he comes to rain salvation on you."

Truly the most genuine love we can ever feel for another is the love which the Father gives us to give. I can remember being in church as a boy with my Dad; I didn't have any money, but when the collection plate came around, he would give me a coin to put in. When we feel wholehearted love it is as much a gift from God as it is our own personality mobilisation - or perhaps we can see these as two descriptions for the same act.

If we deal with our problems without anxiety, if we persist in seeking the Father's will and way, and if we choose the paths of righteousness, even when we don't quite feel completely motivated to do so, we will surely come to live in that fresh new way Jesus lived for us, wholehearted love for our Father and our brothers and sisters. The spiritual downs can be like the bending of a diving board, the prelude to more solid attainment and grace and entry into the water of life

## The Family

*By William Wentworth,  
Towamba, NSW Australia*

It has become a cliché to point out that Western Civilisation is changing more rapidly as the years go by, and that the pace of change confuses and worries us. Many of the changes do not appear to be improvements. We are accelerating sideways, and *The URANTIA Book* predicts on page 2082 that “This secularistic human society, notwithstanding its unparalleled materialistic achievement, is slowly disintegrating.” It certainly feels like it.

We are also informed that the foundations of civilisation are spiritual, and the only way to rehabilitate it is by renewed dedication of its citizens to live by true spiritual values. “The pursuit of mere knowledge, without the attendant interpretation of wisdom and the spiritual insight of religious experience, eventually leads to pessimism and human despair.” (p 2082) “No social system or political regime which denies the reality of God can contribute in any constructive and lasting manner to the advancement of human civilisation.” (p 2084) “Intelligence may control the mechanism of civilisation, wisdom may direct it, but spiritual idealism is the energy which really uplifts and advances human culture from one level of attainment to another.” (p 910)

This point is emphasised by many of the authors of *The URANTIA Book*. Our problem may be material, but its solution is spiritual. Our civilisation is stagnant and regressing. To revitalise it, to lift it to a higher plane, spiritual progress is necessary.

However, although social progress is collective, the spiritual idealism which generates it is individual and personal. Our civilisation advances in accordance with the spiritual experience of its people. But only a citizenry accustomed to sacrificing immediate gratification for more worthy goals will be interested in trying. Only people who have learned something of unselfishness will be motivated to pursue the self-forgetfulness of friendship with God. Only people who have experienced the thrill of altruism will be likely to seek a life of service.

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*“society’s veritable foundation”*

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In other words, the spiritual idealism which alone can motivate a people to true and lasting progress depends on a moral foundation. For a person to be inspired by true spiritual idealism, he must practise duty, loyalty, unselfishness and so forth to a certain degree. “Morality is the essential pre-existent soil of personal God-consciousness ...” (p 2096) And the institution which inculcates morality is the HOME.

Now although the authors of *The URANTIA Book* are somewhat unflattering about many aspects of our civilisation., they are all unfailingly positive about the institution of the home.

There are so many references to it that they leave us in no doubt about its importance. The home is “the basic institution of human progress”, an “exquisite enterprise”, “civilisation’s only hope of survival”, “the crowning glory of ... the evolutionary struggle”, “man’s supreme evolutionary aquirement”, “society’s veritable foundation” and so on, and on, and on. For the revelators, the home is mankind’s most significant achievement – not building the pyramids, or going to the moon, or painting the Mona Lisa or writing “War and Peace”. The home is IT, because it is the home which transmits culture from one generation to another, which civilises children, and inculcates basic ethics through the experience of everyday life. It is in the home (defined incidentally, as husband, wife and children) that such virtues as unselfishness, altruism and sacrifice are learned, and it is upon this foundation that civilised life is constructed.

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*“any attempt to shift parental  
responsibility to state or church will  
prove suicidal to the welfare and  
advancement of civilisation”*

---

Although some homes are better than others, on the average the home constitutes the only sure way of transmitting basic ethics. And we are warned that “any attempt to shift parental responsibility to state or church will prove suicidal to the welfare and advancement of civilisation”. (p 941)

It is in the home, the family, that morality begins. “Family life is the progenitor of true morality, the ancestor of consciousness of loyalty to deity”. (p 942)

So, to recapitulate, civilisation requires spiritual progress, and spiritual progress requires morality. The source of morality is the institution of the home, or what we are accustomed to call “the nuclear family”. In order, then, to rehabilitate our civilisation we should possibly be looking at the home and family life, with the view of supporting morality to enhance spiritual receptivity and invigorate spiritual idealism towards true social progress.

As things stand, family life is derided by popular ideology as less important than paid work and undermined by policies which reflect that opinion. Women are urged to put their children into care in order to follow careers. Training for marriage and parenting is almost non-existent. The divorce rate is high and rising. Deviant sexual preferences are being afforded the same status as marriage before the law. Tax and welfare policy discourages family life. You could develop your own list; it’s a long one.

( *The Family, continued from page 6* )

All of these things are social policies growing out of political activism by misguided supporters. They are all things which could be changed if public opinion could be persuaded. Nearly all surveys show that over 80% of the Australian adult population of both sexes see a happy family life as being very important to their own personal happiness.

And yet we have allowed activists to force upon us a set of policies which is destroying family life.

\* \* \*

*The URANTIA Book* by and large steers clear of specific policies, concentrating instead on explaining the principles which should guide policy. So we cannot go to the book for support for, or opposition to, any particular policy.

But that said, the authors of the book do seem to be implying that the step up in spiritual idealism which civilisation urgently requires can be built only upon a foundation of moral enlightenment, and further, that such enlightenment can be derived only from improvement in family life.

If this is so, then I urge those readers who understand and agree, not only to give their own family life the highest priority, but to support the small but growing number of voices who are speaking out against current fashions. There are groups and thinkers who are publicly supporting the traditional family against the deluded sophisticates who have the ear of the politicians and the media at the moment. They are widely ridiculed by the intellectuals. But there is deep support for the family among ordinary people, and if that support can be brought out into the open, then the politicians will be unable to ignore it.



( *continued from page 1* )

have the benefit of an extra depth of vision and a wider perspective. We begin to recognise the pattern, to become familiar with the periodic perception of more of truth.

When the perspective becomes broad enough, we may start to sense an entire web of threads of truth. We might even begin, in awe, to ponder the complexity rating of the *Web of Truth* on Urantia.

\* \* \*

*Truth* implies knowing from all perspectives, through all time. With absonite insight or adjuster donation, we may be treated to some glimpse of large-scale truth. But out here in Nebadon of Orvonton, we each make our

progress along a unique sequence, our patchwork minds integrating a private package of half-glimpsed concepts. So when a group of Urantia mortals, say a dozen readers of *The URANTIA Book*, witness or consider an event, a dozen different reactions are triggered. A dozen responses unfold.

Just as a person holding a hammer tends to see everything as a nail, if one idea stays foremost in our mind, it tends to colour everything else we consider. If we have found a thread of truth, but see it from only one perspective, and from only the current moment, it may seem odd and irrelevant to someone else, who may be looking at the same thread, but from a different place and decade in the unfolding sequence.

( *continued on page 8* )

( continued from page 7 )

What if one's first great truth is of Balance, of actions requiring reactions? Of karmic completion? Of the justice and power of the rulers of the world? Consider the performance required of an adjutant-stimulated mind, already animated by such echos of truth, to accept the alien idea of sonship in the house of the Father.

Why do we respond to the fragile, intangible threads of truth laid like a web around our little world?

Or is it that these threads are made of more enduring stuff than we humans, and that by aligning with them, we can borrow a degree of reality.

Recall that in our early days as incarnate sprouts, we humans are known by the number of our Adjuster, not the other way around. Are Adjusters and Truth made of similar stuff?

\* \* \*

A quarter of a million URANTIA Books are now in circulation. In the *urantial* discussion group, conducted online over the internet, we have raised the question of "the other 200,000 readers". It turns out that frequently, when a new face appears at a study group, its owner describes how he or she has been studying *The URANTIA Book* for 10 or 15 years, never meeting a single other reader.

Ten years ago, a husband and wife team in Australia dreamed that one day *The URANTIA Book* might be handled by the mainstream book trade, that one day people might stroll down the streets of Sydney and see *The URANTIA Book* on sale in Angus & Robertson's (a large Australian bookseller). If such a development could unfold in their lifetimes, aided by their decades of work sponsoring its progress, they could die happy.

Their dream materialized not in a lifetime, but in a decade.

Considering the fragile and abused state of the cultures of our world during the early 1930's, the period in which the revelation occurred, those sponsoring its success may have allowed for all sorts of difficult and dramatic developments in the early life of *The URANTIA Book*. That it would be published, read, translated and admired for forty years might be more than they had expected.

Has the birth of Urantia's fifth epoch been smoother and more auspicious than the revelatory commission anticipated?

We ought not to speculate. But if it takes 10 to 20 years for a reader to ripen, to adjust to (be adjusted to) a "Fifth Epoch" state, perhaps the quiet and personal approach encouraged by IUA might be required to allow the next 500,000 readers to adjust to the Urantia Papers without the warping pressure of agitated peers.

We owe the Adjusters of our fellows the chance to acclimatise their wards to the wonders of this revelation in their own time.

## *Death Is But Life*

### *Spirit of life*

*Let us humbly be your witness  
how wondrous is the moment of each birth  
Lord, alight, when consciousness of spirit  
flashes brightly, and unites  
with matter of this earth.*

### *Spirit of beauty*

*fill our soul with aspiration  
that love and patience shine in our face  
Lord, work into my life  
a touch of beauty  
to build our life in unity and grace.*

### *Spirit of love*

*your light is understanding and forgiving  
our hate and prejudice just fade away  
Lord, your spirit is a well of living water  
springs freely now and everyday.*

### *Spirit of justice*

*reveals the inner resonance  
presence of peace and authenticity  
Lord, deal with me wisely  
that truth can freely flow  
from you to me.*

### *Spirit of truth*

*your living power is dynamic  
sweeps out the weakness  
in our human minds  
settles upon our hearts  
Your seal of wisdom  
which in codes and creeds we never find.*

### *Spirit of order*

*let us perceive in unity - complexity  
hold imminent and transient still in even strain  
Lord, liberate and free my human striving  
with nobler possibilities.*

*Mihana Rodin, Hamilton, New Zealand.*