

The Inner Voice

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...There really is a true and genuine inner voice, that "true light which lights every man who comes into the world." [Paper 101:0.3, page 1104:3]

Introduction

THE INNER CHALLENGE IN OUR relationship with our divine Thought Adjuster:

*Finding the You that is True
Finding the me that is You*

...the Adjusters... are of God, and as far as we are able to discern, they are God. [Paper 107:1.2, page 177:3]

Subsequent to mortal fusion the Adjusters share your destiny and experience; they are you. [Paper 110:7.4, page 1212:5]

Do you fully appreciate what has been done for you? Do you comprehend the grandeur of the heights of eternal achievement which are spread out before you? [Paper 40:7.5, page 449:3]

How can I best attune my inner voice to the leadings of my Thought Adjuster?

Can you really realize the true significance of the Adjuster's indwelling? Do you really fathom what it means to have an absolute fragment of the absolute and infinite Deity, the Universal Father, indwelling and fusing with your finite mortal natures? [Paper 107:4.7, page 1181:3]

I expect that very few of us could honestly answer "yes" to these questions! Even so, the contemplation of such an unfathomable cosmic endowment leads naturally to questions like these:

How do we find the safest and most effective path to the fulfillment of these potentials? How can I best



Listening within, illustration

attune my inner voice to the leadings of my Thought Adjuster?

The great challenge to modern man is to achieve better communication with the divine Monitor that dwells within the human mind. Man's greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-consciousness... in a whole-hearted effort to reach the borderland of spirit consciousness. [Paper 196:3.34, page 2097:2]

We know that prayer, worship, and service, guided by the desire to do the Father's will, are essential for ▶

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Greetings fellow *Journal* readers,

OUR SECOND EDITION of the *Journal* for 2015 has three spiritually fragrant contributions that touch upon the personal psyche of our faith and our true being. The first article by Chuck Thurston, **The Inner Voice**, sublimely introduces us to our eternal self, to the will of God, and to the “absolute fragment of the absolute and infinite Deity,” within us, that is us. Chuck elucidates the fullness of the “Voice” echoing with simple clarity, *Talking to God is an act of will, which I can only accomplish through the exercise of my own inner voice. By implication, these passages are telling us that our human voice, as a result of talking to God, has the potential to become consecrated, expanded, glorified and perfected!*

Our second contribution from Marion Steward, **Celebrating God’s Gifts: An Exploration of Creative Living**, was originally presented at the New Zealand Conference in October 2014. Marion gives us a renewed understanding of the creative side of *the Adjuster, our Personality, the Spirit of Truth, the Holy Spirit and the myriad of spirit helpers that teem in our world. All these gifts so greatly enrich our lives and make it possible*

for us to embark, right now, on an exciting eternal adventure.

Our final article **What We Can Learn From the World’s Religions** by our own Verner Verass, the superior graphics guru responsible for the beautiful *Journals* you read, is an instructive reflection of the beliefs and actions of the multiple faiths and religions of the 21st Century. These religions will be represented at the World Parliament of Religions in Salt Lake City in October 2015. *In the spirit of this statement and the objectives of the World Parliament of Religions, let us look at what The Urantia Book says about the major religions of the world and glean from them pearls of wisdom that will lead to a better understanding of our fellow believers, for we all know that each is responding to the same spirit influence. As many of us have already discovered, understanding leads to love—true brotherhood.*

If you want to determine the outworking of your Inner Voice, the Thought Adjuster, and the receptivity of the Gifts of God in yourself and the religions of the world today, these three instructive essays, each poignant in their subject, will speak

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to the spirit of truth that is uniquely you, and possibly lead to new pathways of understanding each other. It is these pathways of brotherhood that shore up the foundation of the thoroughfare that culminates with the Fatherhood of God.

Happy and enlightened reading!!

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spiritual growth. But what exactly is the Father's will? And how are we able to *know the Father* well enough to know his will?

The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God... [Paper 111:5.1, page 1221:2]

This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man... [Paper 111:5.6, page 1221:7]

If sharing my inner life with the Father is the Father's will, I can see that this has at least two requirements:

- 1) An attitude of welcoming acceptance of God's presence in my inner life
- 2) Willingness to talk to God, openly and honestly, about all matters of concern

...such choosing raises the creature will... to that higher estate wherein the personality of the creature son communes with the personality of the spirit Father. [Paper 111:5.5, page 1221:6]

Such a creature choice is not a surrender of will. It is a consecration of will, an expansion of will, a glorification of will, a perfecting of will... [Paper 111:5.5, page 1221:6]

Talking to God is an act of will, which I can only accomplish through the exercise of my own inner voice. By implication, these passages are telling us that our human voice, as a result of talking to God, has the potential to become consecrated, expanded, glorified and perfected!

Reaching for our spirit Father with a whole heart enables our ability to find and begin to know him—even now. The sincere decision to approach God in the inner life also provides a unique opportunity to discover ourselves as well, and to know ourselves at our best, both in our self-presentation to the Father and in the aspirations that are inspired by the feeling of his presence. This is an active engagement, and it yields positive results in proportion to effort and sincerity.

Note: For the purposes of this presentation, the human inner "voice" is meant to include all forms of communication and creative expression, both verbal and non-verbal. We have many ways of expressing ourselves, including through music, art, movement, poetry, etc.

Originality and Initiative

Our approach to the inner possibility of human-divine engagement is conditioned by our beliefs and expectations about God's manner of *communication with us*, and his desires for our growth and development. The authors of *The Urantia Book* give us important new perspectives on these crucial questions.

For example, if the Father's desires for our personal development are reflected in the character of his universe plans and purposes, as described in *The Urantia Book*, what can we learn from these descriptions?

Here's a Big Clue: *The Urantia Book* tells us that the guiding priorities for this universe age are originality and individual initiative.

...during the present age of the unfinished evolution of the Supreme, the Ancients of Days provide the co-ordinated and perfect administrative overcontrol of the evolving universes of time and space. And the wisdom of originality and the initiative of individuality characterize all the decrees and rulings of the Ancients of Days. (Paper 18:3.9, page 210:3)

Industrialism... should be so carried on as to promote initiative... Society should in every way possible foster originality. [Paper 70:2.18, page 786:9]

Jesus wished to develop spiritual insight into eternal realities and to stimulate initiative in the originality of living... [Paper 140:8.31, page 1583:5]

He exhorted his hearers to strive for originality... [Paper 149:4.4, page 1672:4]

These priorities not only guide the progress of evolution on our planet and throughout our superuniverse, they also provide guidance for the evolution of our inner personal relationship with God. Our personality, which gives us the power of will, and our Adjuster, which gives us the potential for divinity, are both endowed with the original nature of the First Source and Center:

Personality is a unique endowment of original nature... [Paper 16:8.3, page 194:3]

...Thought Adjusters are of the essence of original Deity... [Paper 107:1.1, page 1177:2]

The exercise of our human will, with the intention of doing the Father's will, joins one with the other. *The Urantia Book* is offering us a new way of thinking about our partnership with God, especially as it pertains to sonship and the doing of the Father's will: If we supply the *personality initiative*, our Adjuster will reward our determination with the potential for *true originality*.

Our Evolving Approach to God

Our world has a history of epochal revelations that have lifted the human approach to God from fear to love. Machiventa Melchizedek taught faith in place of sacrifice. Jesus shows us that we are the sons and daughters of a loving universal Father whose character is perfectly revealed in Jesus' combined human-divine nature. *The Urantia Book* crowns these revelations with the concept of Adjuster attunement.

Prior to *The Urantia Book*, the human desire for communication with God, if God was believed to be personal, led naturally to the practice of listening for God's voice as a literal manifestation. *The Urantia Book*, however, warns us that this is "dangerous ground" [Paper 110:5.5-6, page 1208:4-5], and instead gives us the new idea that God's presence within our minds is *prepersonal*.

With the introduction of this concept of prepersonality, *The Urantia Book* offers a startling new way to think about the Father's presence within us. This concept is unique to *The Urantia Book*, as far as I know, and is essential to our understanding of how the Father chooses to present himself to us.

The prepersonal nature of Thought Adjusters suggests that we should be developing *our own* voices, with

Our personality, which gives us the power of will, and our Adjuster, which gives us the potential for divinity, are both endowed with the original nature of the First Source and Center

an understanding that our personality expression can be guided from within by God's prewill presence in our hearts and minds.

...This immortal spirit is prepersonal—not a personality, though destined to become a part of the personality of the surviving mortal creature. [Paper 0:5.9.3, page 8:9]

...The Adjuster as a prepersonal creature has premind and prewill. ...the Adjuster's prepersonal will attains to personality expression through your decision... [Paper 110:2.5, page 1205:3]

Inner Voice 1.0: Pre-Urantia Book approaches to God consciousness:

- Visions
- Dreams
- Inner Stillness
- Automatic writing
- Listening for messages
- Looking for guidance in signs and leadings

Inner Voice 2.0: Urantia Book approaches to God consciousness:

- Personal initiative
- Creative originality
- Purposeful thought
- Human-divine collaboration
- I find God by becoming more like him
- I am guided by my ability to feel God's presence

The prepersonal nature of Thought Adjusters suggests that we should be developing our own voices, with an understanding that our personality expression can be guided from within by God's prewill presence in our hearts and minds.

1.0: God's voice is separate from my voice

2.0: God speaks through my voice

1.0: I listen for God to tell me what to do

2.0: I figure out what God wants me to do

1.0: Attitude of sacrifice: I look for God through self-negation and ego displacement

2.0: Attitude of faith: I find God through sonship, worship, and progressive self-realization

1.0: God's will replaces my will

2.0: The Father's will is the highest possible expression of *my will*

1.0: God speaks as a supernatural voice within the human mind

2.0: God speaks within the human heart, saying: *"this is the way"*

"...While the speech of God spoken from the whirlwind was a majestic concept for the day of its utterance, you have already learned that the Father does not thus reveal himself, but rather that he speaks within the human heart as a still, small voice, saying, 'This is the way; walk therein.' Do you not comprehend that God dwells within you..." [Paper 148:6.10, page 1664:2]

In this excerpt from his Discourse on Job, Jesus has taken the *"still, small voice"* phrase from [I Kings 19:12] and combined it with *"this is the way; walk therein"* from [Isaiah 30:21]. He then adds his own qualification to these older teachings by saying that God's voice speaks, not within the mind, but within the human heart. This is probably as

close as he could come to the concept of a prepersonal spirit presence, given the available teachings that could be found within Hebrew scripture.

In other words, I think Jesus is using the preexisting idea of a "still small voice" for its appealing poetic suggestion of God's quiet presence within our minds, but not as a literal description of a mental phenomenon.

When man hears God's spirit speak within the human heart, inherent in such an experience is the fact that God simultaneously hears that man's prayer. [Paper 146:2.4, page 1638:4]

...in every dark hour, at every crossroad in the forward struggle, the Spirit of Truth will always speak, saying, "This is the way." [Paper 34:7.8, page 383:2]

Two Kinds of Feeling

The idea that God's spirit speaks within the "human heart," saying "this is the way," suggests that this guidance is felt as an experience of value realization and inner conviction. Spirit feeling, in Urantia Book terms, is not the same as emotional feeling:

...The feeling of religious assurance is more than an emotional feeling. [Paper 101:0.3, page 1104:3]

Material feelings, human emotions, lead directly to material actions, selfish acts. [Paper 102:3.3, page 1121:5]

Spirit feeling refers to value sensing:

...quality—values—is felt. [Paper 111:3.6, page 1219:5]

You cannot perceive spiritual truth until you feelingly experience it... [Paper 48:7.18, page 557:2]

These differing definitions of "feeling" explain the apparent contradictions in statements like these:

The divine spirit makes contact with mortal man, not by feelings or emotions... [Paper 101:1.3, page 1104:6]

vs.

...it is the indwelling Thought Adjuster that attaches the feeling of reality to man's spiritual insight into the cosmos. [Paper 102:3.12, page 1122:8]

...It is your thoughts, not your feelings, that lead you Godward... [Paper 101:1.3, page 1104:6]

vs.

...The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. [Paper 155:6.9, page 1732:2]

Sensitivity to spirit feeling means that we are able to receive spirit guidance directly from within, without waiting for signs or messages, or a voice to speak that is not our own. This guidance is not a replacement for our own efforts to find our way. Instead, it enlightens our efforts with spiritual insight and a higher value perspective.

This helps me in at least two ways:

- 1) Finding the best choice from the options I have already identified
- 2) Inspiring my thinking in new creative directions that offer better choices

Our outreach for spirit guidance is met, in other words, not with dictated thoughts that replace our own, but with a downreach of increased spirit feeling into the inner arena of our own thoughts and decisions.

Jesus taught his followers that, when they had made their prayers to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul. [Paper 146:2.17, page 1641:1]

Here, Jesus is describing an experience that *The Urantia Book* otherwise refers to as Adjuster communion, which has the following characteristics:

The entire experience of Adjuster communion is one involving moral status, mental motivation, and spiritual experience...

[Paper 5:2.6, page 65:12]

If we combine this comment about Adjuster communion with Jesus' teachings, above, we can conclude that when the indwelling spirit "speaks" to the "listening soul," saying "this is the way," this sense of certainty and direction can be felt on three levels of soul development:

- 1) Moral certainty (moral status)
- 2) Desire for new understanding (mental motivation)
- 3) Increasing awareness of God's presence (spiritual experience)

Jesus's teaching about prayer is also telling us that our access to spirit guidance is largely determined by two factors:

- 1) Our willingness to pray (talk to God)
- 2) Allowing time for *silent spirit receptivity*

But what exactly does he mean by "spirit receptivity?"

In the same passage, Jesus goes on to say:

...The spirit of the Father speaks best to man when the human mind is in an attitude of true worship... Worship, taught Jesus, makes one increasingly like the being who is worshiped...

[Paper 146:2.17, page 1641:1]

From this, we can see that our greatest and most transforming experiences of spirit receptivity will occur during true worship. While worship does not involve telepathic communication of thoughts, open-hearted reception of the Father's presence does inspire *our own* thinking to function on a higher level that is more helpful, both to ourselves and to others.

Prayer... has been wrongly emphasized... much to the neglect of the more essential communion of worship. The reflective powers of the mind are deepened and broadened by worship. Prayer may enrich the life, but worship illuminates destiny.

[Paper 102:4.5, page 1123:5]

Worship is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. Prayer is spiritually sustaining, but worship is divinely creative. [Paper 143:7.5, page 1616:7]

Jesus never instructed his Apostles to listen in their minds for an inner voice of non-self origin. But he did say this:

"It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to feel the presence of God." [Paper 155:6.12, page 1732:5]

The midways make it clear that this priority was equally important for Jesus himself:

...The secret of his unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship—unbroken communion with God—and not by leadings, voices, visions, or extraordinary religious practices. [Paper 196:0.10, page 2088:5]

Human Mind: Who's in Control?

Human mind, with its unceasing proposals and suggestions, is a living gift that is designed to support the development of our inner voice. But it is up to us to *evaluate* and *control* this mental activity, and choose only those ideas that are consistent with our inner guidance.

This is why our ability to *feel the presence of God* is so important. Human mind is trustworthy only when it is directed by spirit-guided choices and decisions. This also explains the danger in Lucifer's seductive sophistry that "*mind is infallible*." [Paper 53:4.4, page 605:1]

In the evolutionary superuniverses energy-matter is dominant except in personality, where spirit through the mediation of mind is struggling for the mastery. [Paper 116:6.1, page 1275:1]

...with mortal man, only that mind which freely submits itself to the spirit direction can hope to survive the mortal time-space existence... [Paper 42:12.15, page 484:3]

And when such a life of spirit guidance is freely and intelligently accepted, there gradually develops within the human mind a positive consciousness of divine contact and assurance of spirit communion... [Paper 34:6.12, page 381:6]

Jesus fully demonstrated the human capacity for unbroken communion with God. Even so, he found solutions to his problems through *purposeful thought* and the *mastery* of his human mind, not by waiting or listening for God (or anyone else) to tell him what to do.

On this Mediterranean journey Jesus made great advances in his human task of mastering the material and mortal mind... [Paper 129:3.9, page 1424:4]

Jesus possessed the ability effectively to mobilize all his powers of mind, soul, and body on the task immediately in hand. He could concentrate his deep-thinking mind on the one problem which he wished to solve... [Paper 127:3.15, page 1400:7]

This year Jesus made great progress in the organization of his mind. ...and he accomplished all this organization of intellect by the force of his own decisions and with only the aid of his indwelling Monitor... [Paper 127:2.12, page 1398:4]

Even as Jesus approached the final day of his human life, as he prayed three times for guidance in the Garden of Gethsemane, the Father did not speak as a voice within his mind, but instead sent a "*mighty angel*" to speak to him, confirming the Father's desire that the impending events must take their natural course. [Paper 182:3.2 & 182:3.6, page 1968:3 & page 1969:1]

Sensitivity to spirit feeling means that we are able to receive spirit guidance directly from within, without waiting for signs or messages, or a voice to speak that is not our own.

When considering *The Urantia Book's* teachings about the inner life, we must remember that the definition of "meditation" has changed almost completely since the 1930's when The Urantia Papers were put into the English language. The older, original meaning, intended by the revelators, is deep, reflective, purposeful thinking.

Jesus fully demonstrated the human capacity for unbroken communion with God. Even so, he found solutions to his problems through purposeful thought and the mastery of his human mind...

Most people today associate "meditation" with Eastern religious practices that quiet the mind into non-thinking states of relaxed attention, thought observation, and altered states of consciousness. Awareness of the older meaning is essential to our understanding of the midwayers' descriptions of Jesus and his "many seasons of deep meditation."

One of the clearest examples of the 1930's meaning is found in this passage about Judas:

...Judas was becoming increasingly nervous as he meditated how the eleven loyal apostles would detest him, and he feared they would all seek to destroy him. [Paper 183:2.2, page 1972:3]

The same meaning is intended in passages like these:

That night Jesus did not sleep. Donning his evening wraps, he sat out on the lake shore thinking, thinking until the dawn of the next day. In the long hours of that night of meditation... [Paper 137:5.3, page 1532:1]

"...Let experience teach you the value of meditation [purposeful thought] and the power of intelligent reflection." [Paper 192:2.2, page 2047:6]

Divine Presence

The quality of our thoughtful meditations can be greatly uplifted by personal association with Jesus via the Spirit of Truth. In his ministry to others, Jesus demonstrated the transforming power of his presence as a divine listener. The Spirit of Truth gives us 24/7 access to his inspiring companionship if we are willing to open the door and confer with him.

...As a rule, to those he taught the most, he said the least. Those who derived most benefit from his personal ministry were overburdened, anxious, and dejected mortals who gained much relief because of the opportunity to unburden their souls to a sympathetic and understanding listener, and he was all that and more. [Paper 132:4.2, page 1460:6]

Jesus ...was a charming listener. He never engaged in the meddlesome probing of the souls of his associates. ...the recipients of his mercy did not so much feel that they were confessing to him as that they were conferring with him... [Paper 171:7.5, page 1874:8]

"Behold, I stand at the doors of men's hearts and knock, and if any man will open to me, I will come in and sup with him and will feed him with the bread of life; we shall be one in spirit and purpose, and so shall we ever be brethren in the long and fruitful service of the search for the Paradise Father." [Paper 166:3.7, page 1829:4]

We also have access to the spirit presence of the Mother Spirit of the Local Universe, the Holy Spirit:

...The Spirit of Truth works as one with the presence of the spirit of the Divine Minister. This dual spirit liaison hovers

over the worlds, seeking to teach truth and to spiritually enlighten the minds of men... [Paper 34:5.4, page 379:4]

...subsequent to the elevation of the Creator Son to the sovereign authority of a Master Son, the Creative Mother Spirit becomes so augmented in personal qualities as to be personally recognized by all contacting individuals. [Paper 34:2.1, page 375:4]

Along with the Mother Spirit and Michael's Spirit of Truth, the Father's personality circuit gives us direct access to the Father's personal attention. At any time that we wish to speak with him, he will hear us.

The personality circuit of the universe of universes is centered in the person of the Universal Father, and the Paradise Father is personally conscious of, and in personal touch with, all personalities of all levels of self-conscious existence. [Paper 5:6.10, page 71:5]

All of these divine presence circuits are fully available to us, but our conscious awareness of God's presence is limited by three main factors:

- 1) Our receptive (worshipful) capacity for feeling the presence of God
- 2) Our willingness to share our inner life with God
- 3) Our willingness to be self-expressive in our personality (sonship) communion with the Father

In addition to the personal presence circuits of our divine Creators, our Thought Adjusters give us the opportunity to speak directly with a higher alter ego version of ourselves that is uplifted, transformed, and spiritualized by the Father's *prepersonal* presence within our minds.

...the idea of this alter ego has evolved from a mere fiction to the truth of God's indwelling mortal man in the factual presence of the Adjuster so that man can talk face to face, as it were, with a real and genuine and divine alter ego that indwells him and is the very presence and essence of the living God, the Universal Father. [Paper 91:3.7, page 997:5]

Cultivation of Spiritual Insight

Our engagement with divine presence, whether personal or prepersonal, grows and develops in accordance with the quality of our intentions and the persistence of our efforts.

"...If, then, persistence will win favors even from mortal man, how much more will your persistence in the spirit win the bread of life for you from the willing hands of the Father in heaven. Again I say to you: Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you..." (Paper 144:2.3, page 1619:1)

Even the worshipful openness to spirit receptivity that follows naturally after prayer is an active engagement:

...Worship is effortless attention... a form of restful spiritual exertion. [Paper 143:7.7, page 1616:9]

It is interesting to note, I think, that there is no mention of human listening in any of the Religion papers or the Thought Adjuster papers. **Insight**, on the other hand, appears dozens of times in these sections of *The Urantia Book*, and is mentioned more than 150 times within the book as a whole.

Insight is born from *initiative* and *originality* in the inner life. Spiritual insight is inspired by our ability to feel God's presence, especially during our prayer, worship, and service experiences. The Adjuster's prepersonal presence in our thoughts and decisions offers unlimited potential for the discovery of new spiritual insights, but it's up to us to increase our desire and capacity for the reception of these gifts.

...it is sad to record that so few persons on Urantia take delight in cultivating these qualities of courageous and independent cosmic thinking. [Paper 16:6.9, page 192:5]

...So few mortals are real thinkers; you do not spiritually develop and discipline your minds to the point of favorable liaison with the divine Adjusters. [Paper 110:7.6, page 1213:1]

Van utilized both mind and spirit in a magnificent and effective combination of intellectual determination and spiritual insight, thereby achieving an experiential level of personality realization of the highest attainable order. [Paper 67:3.9, page 757:2]

Regardless of our approach to the reception of spirit guidance, we demonstrate our possession of human experiential wisdom by our ability to speak in a God-knowing, human voice about our life experiences. When original insights follow from worshipful problem-solving and challenging service endeavors, these insights become true soul possessions as we act on them and share them with others.

...When man decides, and when he consummates this decision in action... the meanings and the values of this experience are forever a part of his eternal character on all levels, from the finite to the final. [Paper 117:5.13, page 1287:4]

...Cosmically moral and divinely spiritual character represents the creature's capital accumulation of personal decisions which have been illuminated by sincere worship, glorified by intelligent love, and consummated in brotherly service. [Paper 117:5.13, page 1287:4]

The Inner Voice and the Outer Voice

If we discover God in the inner life through the development of our inner voice, then it would make perfect sense to offer these spiritual discoveries in the outer world through the development of our outer voice. Here again, I am using the "voice" idea to refer to all forms of expression and initiative. When these efforts are inspired by the love ministry of the Father's indwelling spirit, we enter into the realm of kingdom service that *The Urantia Book* associates so clearly with worship.

...The highest levels of self-realization are attained by worship and service. [Paper 140:4.6, page 1572:6]

...a God-knowing person is inwardly illuminated by worship and outwardly devoted to the wholehearted service of the universal brotherhood of all personalities... [Paper 106:9.12, page 1175:1]

...The love of the Father appears in the mortal personality by the ministry of the indwelling Adjuster. [Paper 117:6.10, page 1289:3]

The development of our inner voice is not an end in itself, in other words. The true importance of a God-knowing inner life is discovered in the satisfactions of an outer life of loving service. Growth in one arena creates an increased desire and capacity for growth in the other.

Service... is productive of the highest satisfaction and is expressive of the divinest dignity. [Paper 28:6.17, page 316:4]

Service and love are very closely related. *The Urantia Book's* definition of love could just as easily be applied to service:

Love is the desire to do good to others. [Paper 56:10.21, page 648:4]

As with love, the urge to serve is likewise born from a desire to do good to others, which grows from the realization that the divine presence we have discovered with ourselves also lives within everyone else. By offering service to others, we are expressing our love, not only for our human brothers and sisters, but also for the Father.

...The essence of his teaching was love and service, the loving worship which a creature son voluntarily gives in recognition of, and response to, the loving ministry of God his Father; the freewill service which such creature sons bestow upon their brethren in the joyous realization that in this service they are likewise serving God the Father. [Paper 92:4.8.4, page 1008:1]

All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows... The Father's love can become real to mortal man only by passing through that man's personality as he in turn bestows this love upon his fellows. [Paper 117:6.10, page 1289:3]

Conclusion

Probably the most important aspect of the development of our inner voice is the growth of our ability to express our love for the Father, in the privacy of our inner personal relationship with him. Loving prayers of gratitude and thanksgiving open our hearts to the possibility of experiencing the uplifting inspiration of *his* love for us.

...It is literally true, "Human things must be known in order to be loved, but divine things must be loved in order to be known." [Paper 102:1.1, page 1118:4]

...man's nearest and dearest approach to God is by and through love, for God is love... [Paper 3:4.7, page 50:5]

God... is eternally motivated by the perfect idealism of divine love, and that tender nature finds its strongest expression and greatest satisfaction in loving and being loved. [Paper 4:4.6, page 59:2]

Loving God, and experiencing his love in return—in both the inner life and in service to others—is the gateway to feeling the transcendent pleasure of being in his presence. This whole-hearted experience of engagement with the Father's loving attention is the essence of worship, as best I understand it.

The Adjuster's prepersonal presence in our thoughts and decisions offers unlimited potential for the discovery of new spiritual insights, but it's up to us to increase our desire and capacity for the reception of these gifts.

Worship is the highest privilege and the first duty of all created intelligences. ...the act of worship becomes increasingly all-encompassing until it eventually attains the glory of the highest experiential delight and the most exquisite pleasure known to created beings. [Paper 27:7.1, page 303:5]

...the love of God leads to intelligent and freehearted worship. [Paper 149:6.4, page 1675:5]

...Worship is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit. [Paper 143:7.8, page 1616:10]

While we may feel love in our hearts, love also serves an important purpose in our minds:

...love is the true guide to real insight. [Paper 195:5.14, page 2076:5]

The true importance of a God-knowing inner life is discovered in the satisfactions of an outer life of loving service.

If love is the best guide to true insight, then all of our attempts to know the Father and to understand his will must be guided by our love for him. We know that the Father already loves us, personally, with a divine affection that we can only begin to imagine.

..It is eternally true, "the Father himself loves you." [Paper 114:7.17, page 1259:2]

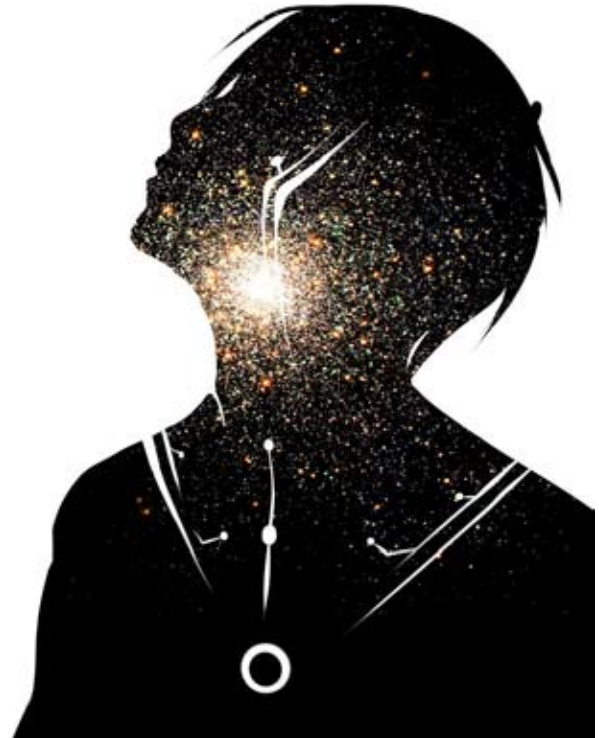
...love is the dominant characteristic of all God's personal dealings with his creatures. [Paper 2:5.12, page 40:4]

Because the Father loves us, he wants us to become more like him. It is his will that we become more Godlike. This is not only what's best for us, it is also our only way of really knowing him as a living reality. But he can't do this for us. He's given us our Thought Adjusters to show us the way, but our spiritual growth must be our own achievement, and a result of our own initiative.

...The secret of survival is wrapped up in the supreme human desire to be Godlike and in the associated willingness to do and be any and all things which are essential to the final attainment of that overmastering desire. [Paper 110:3.2, page 1205:6]

Becoming Godlike requires a wholehearted and uncompromising dedication of our human will and selfhood. If this is truly our highest goal in life, the Father would never ask us to surrender our inner identity, even temporarily, to seek an inner voice that is not our own. When we seek our Adjuster's voice within ourselves, we find not only a perfect guide and teacher, we also find our truest self and our true inner voice.

God is always with us, and within us. He is always listening and inviting us to find him by talking to him. He has given us an ever-present and potentially eternal opportunity to discover his infinite original nature within ourselves as we evolve and perfect the expression of our inner voice. It is from this never-ending achievement of inner self-mastery that we are inspired to offer the overflow of divine love in our hearts as service mastery to others.



Inner spirit attainment, illustration.

...Always will the Adjuster be revealing to the mortal personality the wonder of God, and never can this supernal revelation come to an end, for the Adjuster is of God and as God to mortal man. [Paper 107:4.7, page 1181:3]

"...Do you not comprehend that God dwells within you, that he has become what you are that he may make you what he is!" [Paper 148:6.10, page 1664:2] ■

Celebrating God's Gifts: An Exploration of Creative Living

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A CONSIDERATION OF THE THEME OF THIS year's Australia and New Zealand Urantia Association (ANZURA) Conference, led to two key questions that I will explore in detail in this article:

- What are God's Gifts?
- What does it mean to be creative?

God's Gifts

Gift #1: The Thought Adjuster

Just before our sixth birthday, perhaps sooner, perhaps later, we all made our first moral decision—the choice to do something or not to do something based on our concept of right and wrong—and this decision served as an invitation and a signal that we were ready to receive the greatest gift God bestows—a part of himself. The seventh mind adjutant of wisdom registered this decision through our Creative Spirit, then over the universal mind-gravity spirit of the Infinite Spirit in the presence of the superuniverse Master Spirit who sent this information to Divinington, where Adjusters wait for their assignments. Detailed information about our fledgling souls was sent through by the seraphim—our genetic inheritance and possible paths in life, including intellectual ability and spiritual capacity (p. 1186). This may even have included a prediction of us finding *The Urantia Book* as part of our spiritual journey. A working model of our minds was then formed, to give the Adjuster some guidance in how best to work with us, and then, after spending most of 117 hours, 42 minutes and 7 seconds registering on Uversa, our Adjuster appeared in our minds! (A somewhat worrying indication of red tape being a universal phenomenon).

This gift is a wondrous thing, an actual fragment of our heavenly Father, that *true light which lights* everyone who comes into the world [Paper 101:0.3, page 1104:3]. Thought Adjusters have a spiritual luminosity which indicates their presence, but it cannot actually be seen by other spirit



The giving hand, photo

beings. They are described, in a creative burst of alliteration by a Solitary Messengers as heavenly helpers, tireless toilers, watchful workers, loving leaders and careful custodians.

Our Thought Adjuster is our ticket to Paradise. With this gift we are assured of reaching the ultimate destination, the abiding place of God our Father, if we choose to do so. The main mission of the Adjusters is to work in our minds to construct, by adjusting and spiritualizing, a new soul for the new worlds [Paper 108:5.1, page 1191:2]. As it says in the book, he is the power, privilege and possibility of survival [Paper 108:6.4, page 1193:3]. Every higher thought we have is recreated in our evolving morontial soul, and preserved by our Adjuster.

Gift #2: Personality

The personality is the unique bestowal which the Universal Father makes upon the living and associated energies of matter, mind and spirit, and which survives with the survival of the morontial soul. [Foreword V:11, page 9:1]

Personality is the one changeless reality in an otherwise ever-changing creature experience; and it unifies all other associated factors of individuality. It is designed to function in all phases of our spiritual existence, from finite human on Urantia to Finaliter on Paradise.

The gift of personality lifts us up beyond the animal level of existence. Only a personality can know what it is doing before it does it; only personalities possess insight in advance of experience.

A personality can look before it leaps and can therefore learn from looking as well as from leaping. A nonpersonal animal ordinarily learns only by leaping. [Paper 16:7.3, page 193:2]

We are capable of becoming moral beings because we have this gift.

Personality is unique. It is bestowed before the Adjuster, and is independent from it, but the Adjuster does augment the qualitative manifestation of personality [Paper 16:8.3, page 194:3]. It is diverse, original and exclusive, and further qualified by the material, mindal and spiritual energies of the person.

Our Thought Adjuster is our ticket to Paradise. With this gift we are assured of reaching the ultimate destination, the abiding place of God our Father, if we choose to do so.

Personality represents the **fundamental attributes of human selfhood**, which are described as relative creative consciousness and freewill control thereof [Paper 5:6.4, page 70:5]. It is further defined as consisting of **identity, self-consciousness, self-will, and possibility for self-revelation**

[Paper 1:7.6, p. 31:6]. Relative free will, gives us the freedom to choose to make moral decisions, spiritual choices, exercise unselfish love, and purposeful co-operation, seek cosmic insight and dedicate ourselves to living a life consistent with God's will.

We are truly blessed with gifts of great value and assistance in the sespirit influences.

Bestowal of personality confers the **dignity of cosmic citizenship** [Paper 16:8.15, page 195:2]. It enables us to react to the three basic mind realities of the cosmos:

- **Mathematical or logical recognition of the uniformity of physical causation, which seems to refer to the laws of physics**
- **The reasoned recognition of the obligation of moral conduct**
- **The faith grasp of the fellowship worship of Deity, associated with the loving service of humanity.**

or, to put it another way, the act, the law and the love of God.

Gift #3: The Spirit of Truth

Those of you who attended last year's conference in Canberra will hopefully recall our exploration of the Spirit of Truth. As we all know, this is the bestowal spirit of the Creator Son, poured out upon a world after a bestowal. It provides guidance, and comfort, and will lead us to all truth, should we choose to accept its guidance. We are told that it works as one with the Holy Spirit of the Divine Minister.

Gift #4: The Holy Spirit

This is a further gift to us all, the spirit of our Local Universe Mother Spirit, that ministers to all minds in the local universe. Unlike the Spirit of Truth, whose effectiveness depends almost entirely on the level of receptiveness of each individual to its influence, the **Holy Spirit is partly independent of human attitude and partially conditioned by the decisions and co-operation of the will of man.** [Paper 34:5.5, page 379:5]

The Spirit of Truth and the Holy Spirit work together as a dual spirit liaison, hovering over the worlds, teaching truth, spiritually enlightening our minds, inspiring our souls, and leading us to the Paradise goal. We are truly blessed with gifts of great value and assistance in these spirit influences.

The presence of the Holy Spirit of the Universe Daughters of the Infinite Spirit, of the Spirit of Truth of the Universe son of the Eternal Son, and of the Adjuster Spirit of the Paradise Father in or with an evolutionary mortal, denotes symmetry of spiritual endowment and ministry, and qualifies such a mortal consciously to realise the faith-fact of sonship with God. [Paper 34:5.7, p. 380:1]

In addition to the spiritual powerhouses just described, there are numerous spirit helpers who teem the universe, providing their assistance in different ways to us struggling mortals.

Gift # 5: Other Spirit Helpers

They are too numerous to name them all, but the main ones in our local universe, all daughter spirits of our Mother Spirit, are:

Seraphic Guardians of Destiny, otherwise called our guardian angels. Their allocation depends on each person's position on the cosmic circles of progression. We all begin on the **seventh circle**, where a Guardian Angel has oversight of 1000 mortals. Those who have attained the **fourth circle** are in groups of 10 per Guardian Angel, and once a mortal reaches the **third circle**, they have a pair of seraphim allocated to them personally. The main role of these spirit helpers is to coordinate all the other impersonal spirit influences, and of course to guard and guide us in our mortal lives. They work through the social, ethical and moral environment of human beings, but are also able to influence the physical environment through liaising with the Master Physical Controllers.

All seraphim are assisted by cherubim and sanobim, the routine spirit workers, who are particularly useful doing the "borderland" work in the physical, morontial and spiritual domains. Although few details are given about their actual duties, I surmise that they are able to operate in both physical and morontial forms, and so carry out activities that the seraphim deem to be necessary for their work.

And finally there are the midway creatures. We are all familiar with these wonderful beings. The primary midwayers were brought into existence in the days of Dalamatia, and the secondary midwayers in the times of Adam. This latter group is just outside the range of mortal vision, and function as essential contact personalities. Indeed, they were responsible for bringing us *The Urantia Book*, as we are told on page 865:

It was the work of this secondary group, ably seconded by certain of the primary corps, that brought about the co-ordination of personalities and circumstances on Urantia, which finally induced the planetary celestial supervisors to initiate those petitions that resulted in the granting of the mandates making possible the series of revelations of which this presentation is a part. [Paper 77:8.13, page 865:6]

So these are the gifts that the Father has given us—not all of them, but these are the primary ones that influence us in our daily spiritual lives. It's like Christmas and all our birthdays rolled into one! With all this richness of spiritual giving, our eternal life should be assured! We have no excuse for not being enlightened, spiritually nourished, leading the best spiritual life we can lead, and well on our way towards Light and Life!



The Gifts You Cannot See

However, I'm sure I don't only speak for myself when I say that unfortunately, I am not aware of these gifts on a daily basis, or even at all. They are like virtual gifts, to use a modern term. I know they are there, but I can't see them, or feel them, or hear them, or identify their presence much at all. What can be done to bridge the gap between my awareness and these gifts, to enable me to make use of them as the Father intended?



Here is the link to the sub-theme of our gathering—we need to use our creative imagination (also a gift)!

Creative Living

So what does it mean to be creative? There are two fairly distinct definitions of creativity:

1. The ability to bring something into being, something unique that would not naturally evolve, and
2. The ability to think of new ideas; to put things together in new ways that produce interesting and unusual results.

Only the Gods have the ability to bring things into being just by thinking about them, an attribute that can be referred to as primal creativity. Or, to put it in more traditional terms—God said, “Let there be Light! And there was light.” In the beginning (as we finite beings need to perceive it) there was the First Source and Centre, who thought the Eternal Son into existence. Together they thought the Infinite Spirit and at the same time the one billion perfect worlds of Havona. This creativity is self-evidently of extreme importance in the grand universe. **The creatorship nature of Deity takes precedence over all other natures, activities and attributes** [Paper 3:0.3, page 44:3]. And further: **...the Father Absolute is the creator of the central and perfect universe and the Father of all other Creators...** [Paper 4:4.4, page 58:9].

God the Father can give this creative potential to his Creator Sons, the Michaels of the Local Universes, who can create independently, but also co-creates with the Local Universe Mother Spirits in order to bring their local universes into being. In a very small way, it's also possible to view our ability to create more children an act of co-creativity, if you discount the fact that the Father must add personality and the Infinite Spirit must add mind.

So let us turn now to the second definition of creativity, putting things together in new ways, which could be termed associative creativity. In other words, if we humans want to say “Let there be Light,” first we must build a generator. This type of creativity is demonstrated vividly in the way that the brain functions, as the synapses zap between the neurons making associations between ideas. There are somewhere around a trillion neurons and a quadrillion synapses, so there is a multiplicity of new ideas waiting to be connected in everyone's brain!



Neurons in the brain, photo

The source of the inspiration that high-end creative people refer to is a subject of much debate. Interestingly, *The Urantia Book* has a somewhat less than spiritual take on the question.

Certain abrupt presentations of thoughts, conclusions and other pictures of mind are sometimes the direct or indirect work of the Adjuster; but far more often they are the sudden emergence into consciousness of ideas which have been grouping themselves together in the submerged mental levels, natural and everyday occurrences of normal and ordinary psychic function inherent in the circuits of the evolving animal mind. [Paper 110:4.3, page 1207:3]

They are like virtual gifts, to use a modern term. I know they are there, but I can't see them, or feel them, or hear them, or identify their presence much at all.

Research into genes and their role in human behaviour is continuing, and there is still a lot to be learned, but one thing that seems fairly clear is that different traits develop through an interplay between genes and the environment. Genes influence our motivations and preferences and lead us to seek particular environments or contexts that will lead to the development of particular traits and talents.

Science is of course mute on whether there is any spiritual influence on this development but *The Urantia Book* is not.

- **There are three possible sources of special human ability: At the bottom always there exists the natural or inherent aptitude. Special ability is never an arbitrary gift of the Gods; there is always an ancestral foundation for every outstanding talent.**
- **The Thought Adjuster, perhaps with previous experience, can promote the talent**
- **The spirit artisans may be delegated to act as harmonizers of those talents.** [Paper 44:8.2, page. 507:7]

And so is this just a favoured few or do we all have some talent? In fact, current views are that creativity lies on a spectrum. We cannot all be Picassos, or Einsteins, or Shakespeares, but we can be creative in our daily lives in any number of ways.

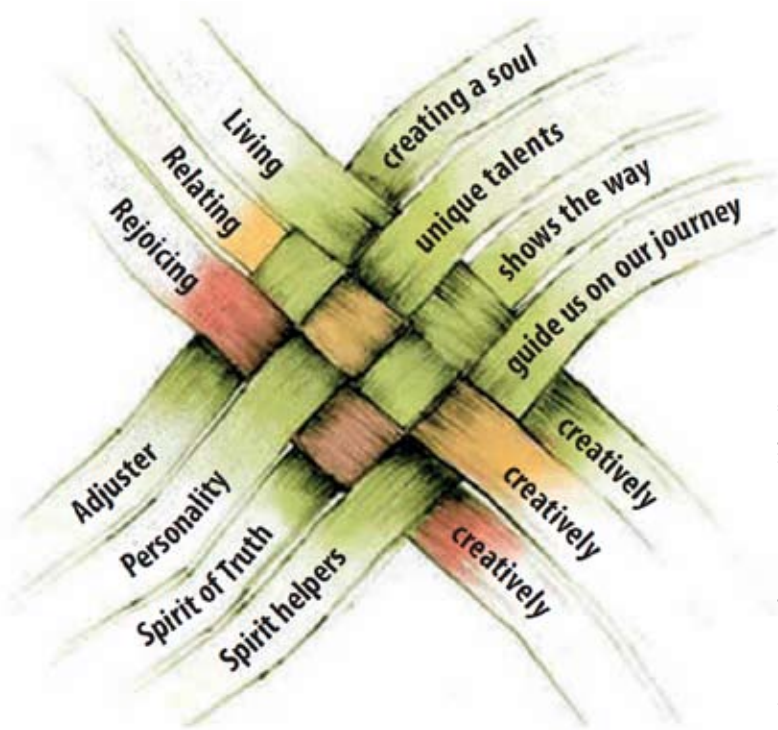


Researchers in this field have proposed **four** levels of creativity, **three** of which anyone can aspire to.

1. **Mini-C**—this is the individual creativity that takes place when a person learns something new.
2. **Little-C**—this is everyday creativity, such as baking a cake, doing craft work, art projects and so on.

3. **Pro-C**—this is a high level of creativity in a particular field of endeavour. It takes passion and lots of practice, but can be entered into at any stage of life.
4. **Big-C**—this is genius level creativity, which only favours the lucky few.

So we come to the final weaving together of the two themes of God's gifts and the art of creative living.



The tapestry of a creative spiritual life, illustration

Above all, we have choices. Our choices can help us to use these gifts in the best way we can, and thereby live our lives in the way that our Father intends.

We have the gifts of God—the Adjuster, our Personality, the Spirit of Truth, the Holy Spirit and the myriad of spirit helpers that teem in our world. All these gifts so greatly enrich our lives and make it possible for us to embark, right now, on an exciting eternal adventure. And we have talents and attributes, inherited from our parents and grandparents, influenced negatively and positively by our environment, and supported by our Thought Adjusters and possibly other spirit influences. Above all, we have choices. Our choices can help us to use these gifts in the best way we can, and thereby live our lives in the way that our Father intends. This truly is cause for celebration! ■

What Can We Learn From The World's Religions?

VERNER VERASS
Australia

THIS YEAR THE WORLD PARLIAMENT OF Religions will bring the world's largest and most historic interfaith gathering to Salt Lake City in October 2015, marking its return to the United States for the first time in 22 years. Bringing together 10,000 attendees from 80 countries and 50 religious and spiritual traditions. Accordingly, the Urantia readership will attend also, as they have done previously. It was my pleasure to be at the 2009 World Parliament of Religions in Melbourne, Australia. As on that occasion, there will be a Urantia Book booth showcasing its teachings. This will be a co-operative undertaking between the Foundation, the Fellowship and the Association, a testimony of ongoing teamwork between these fledgling representative bodies of this religious revelation of epochal significance "...the most recent presentation of truth to the mortals of Urantia..."

[Paper92:4.9, page 1008:2]

"The Parliament is the largest summit of interfaith activists around the globe which provides listening, learning and sharing opportunities," says Imam Malik Mujahid, Chair of the Parliament Board of Trustees.

Dr. Arun Gandhi, Grandson of Mohandas Gandhi and Parliament Trustee recalling the vision of his grandfather said, "A friendly study, Gandhi believed, of all the scriptures is the sacred duty of every individual.' He made the friendly study and found that none of the religions of the world had the whole Truth. The Truth can only be realized when one has an open mind and a willingness to learn from all different religions the bits of Truth they have. This essentially is what the Parliament is encouraging on a mass scale."

Such a statement encouraging "a friendly study" of scripture is endorsed by the teachings of *The Urantia Book* as expressed in the following excerpt.

It is a fallacy for any group of religionists to conceive of their creed as The Truth; such attitudes bespeak more of theological arrogance than of certainty of faith. There is



Unity in religious diversity, illustration

no religion on the world today that could not profitably study and assimilate the best of the truths contained in every other faith, for all contain truth. Religionists would do better to borrow the best in their neighbors' living spiritual faith rather than to denounce the worst in their lingering superstitions and outworn rituals. [Paper 92:7.3, page 1012:4]

In the spirit of this statement and the objectives of the World Parliament of Religions, let us look at what *The Urantia Book* says about the major religions of the world and glean from them pearls of wisdom that will lead to a better understanding of our fellow believers, for we all know that each is responding to the same spirit influence. As many of us have already discovered, understanding leads to love—true brotherhood.

The Truth can only be realized when one has an open mind and a willingness to learn from all different religions the bits of Truth they have.

If once you understand your neighbor, you will become tolerant, and this tolerance will grow into friendship and ripen into love. [Paper 100:4.4, page 1098:1]

With open minds and a willingness to learn, we venture onward in response to the question; What can we learn from the World's Religions?

Judaism

This mighty monotheistic religion has much to offer a spiritually hungry world as can be seen by the following inspired passages:

The Lord, he is God; there is none beside him in heaven above or upon the earth beneath. Therefore shall you love the Lord your God with all your heart and with all your soul and with all your might. The earth shall be full of the knowledge of the Lord as the waters cover the sea. The heavens declare the glory of God, and the firmament shows his handiwork. Day after day utters speech; night after night shows knowledge. There is no speech or language where their voice is not heard. The Lord's work is great, and in wisdom has he made all things; the greatness of the Lord

is unsearchable. He knows the number of the stars; he calls them all by their names.

The Lord is near all who call upon him in sincerity and in truth. Weeping may endure for a night, but joy comes in the morning. A merry heart does good like a medicine. No good thing will God withhold from those who walk uprightly. Fear God and keep his commandments, for this is the whole duty of man. Thus says the Lord who created the heavens and who formed the earth: *There is no God beside me, a just God and a savior. Look to me and be saved, all the ends of the earth. If you seek me, you shall find me if you search for me with all your heart.* The meek shall inherit the earth and shall delight themselves in the abundance of peace. Whoever sows iniquity shall reap calamity; they who sow the wind shall reap the whirlwind.

Love your neighbor as yourself; bear a grudge against no man. Whatsoever you hate do to no man. Love your brother, for the Lord has said: *I will love my children freely.*

A merry heart does good like a medicine.

No leader ever undertook to reform and uplift a more forlorn, downcast, dejected, and ignorant group of human beings.

The path of the just is as a shining light which shines more and more until the perfect day. They who are wise shall shine as the brightness of the firmament and they who turn many to righteousness as the stars forever and ever. Let the wicked forsake his evil way and the unrighteous man his rebellious thoughts. Says the Lord: *Let them return to me, and I will have mercy on them; I will abundantly pardon.*

Social evolution of Judaism

In conceiving of Deity, man first includes all gods, then subordinates all foreign gods to his tribal deity, and finally excludes all but the one God of final and supreme value. The Jews synthesized all gods into the Lord God of Israel (Jehovah in recent times).

From time to time numerous terms were applied to their concepts of God, defined as they pertain to the evolution of Jewish theology:

1. **Yahweh** was the god of the southern Palestinian tribes, who associated this concept of deity with Mount Horeb, the Sinai volcano. Yahweh was merely one of the hundreds and thousands of nature gods which held the attention and claimed the worship of the Semitic tribes and peoples.
2. **El Elyon.** For centuries after Abraham this Deity persisted in various versions but was generally connoted by the term El Elyon, the Most High God of heaven. Many Semites, including the immediate descendants of Abraham, at various times worshiped both Yahweh and El Elyon.
3. **El Shaddai.** This idea of God was a composite derived from the teachings of Amenemope's *Book of Wisdom* modified by Ikhnaton's doctrine of Aton and further influenced by teachings embodied in the concept of El Elyon. But as the concept of El Shaddai permeated the Hebrew mind, it became thoroughly colored with the Yahweh beliefs of the desert.

A dominant idea of the religion of this era was the Egyptian concept of divine Providence, the teaching that material prosperity was a reward for serving El Shaddai.

4. **El.** Amid all this confusion of terminology and haziness of concept, many devout believers sincerely endeavored to worship all of these evolving ideas of divinity, and there grew up the practice of referring to this composite Deity as El.

5. **Elohim.** In Kish and Ur there persisted Sumerian-Chaldean groups who taught a three-in-one God concept founded on the traditions of the days of Adam and Melchizedek. This doctrine was carried to Egypt, where this Trinity was worshiped under the name of Elohim, or in the singular as Eloah. The philosophic circles of Egypt and later Alexandrian teachers of Hebraic extraction taught this unity of pluralistic Gods, and many of Moses' advisers at the time of the exodus believed in this Trinity. But the concept of the trinitarian Elohim never became a real part of Hebrew theology until after they had come under the political influence of the Babylonians.

6. **Sundry names.** The Semites disliked to speak the name of their Deity, and they therefore resorted to numerous appellations from time to time, such as: The Spirit of God, The Lord, The Angel of the Lord, The Almighty, The Holy One, The Most High, Adonai, The Ancient of Days, The Lord God of Israel, The Creator of Heaven and Earth, Kyrios, Jah, The Lord of Hosts, and The Father in Heaven.

Moses' influence on Judaism

The beginning of the evolution of the Hebraic concepts and ideals of a Supreme Creator dates from the departure of the Semites from Egypt under that great leader, teacher, and organizer, Moses. His mother was of the royal family of Egypt; his father was a Semitic liaison officer between the government and the Bedouin captives. Moses thus possessed qualities derived from superior racial sources; his ancestry was so highly blended that it is impossible to classify him in any one racial group. Had he not been of this mixed type, he would never have displayed that unusual versatility and adaptability which enabled him to manage the diversified horde which eventually became associated with those Bedouin Semites who fled from Egypt to the Arabian Desert under his leadership.

Despite the enticements of the culture of the Nile kingdom, Moses elected to cast his lot with the people of his father. At the time this great organizer was formulating his plans for the eventual freeing of his father's people, the Bedouin captives hardly had a religion worthy of the name; they were virtually without a true concept of God and without hope in the world.

No leader ever undertook to reform and uplift a more forlorn, downcast, dejected, and ignorant group of human beings. But these slaves carried latent possibilities of development in their hereditary strains, and there were a sufficient number of educated leaders who had been coached by Moses in preparation for the day of revolt and the strike for liberty to constitute a corps of efficient organizers. These superior men had been employed as native overseers of their people; they had received some education because of Moses' influence with the Egyptian rulers.

Moses endeavored to negotiate diplomatically for the freedom of his fellow Semites. He and his brother entered into a compact with the king of Egypt whereby they were granted permission peaceably to leave the valley of the Nile for the Arabian Desert. They were to receive a modest payment of money and goods in token of their long service in Egypt. The Hebrews for their part entered into an agreement to maintain friendly relations with the Pharaohs and not to join in any alliance against Egypt. But the king later saw fit to repudiate this treaty, giving as his reason the excuse that his spies had discovered disloyalty among the Bedouin slaves. He claimed they sought freedom for the purpose of going into the desert to organize the nomads against Egypt.

But Moses was not discouraged; he bided his time, and in less than a year, when the Egyptian military forces were fully occupied in resisting the simultaneous onslaughts of a strong Libyan thrust from the south and a Greek naval invasion from the north, this intrepid organizer led his compatriots out of Egypt in a spectacular night flight. This dash for liberty was carefully planned and skillfully executed. And they were successful, notwithstanding that they were hotly pursued by Pharaoh and a small body of Egyptians, who all fell before the fugitives' defense, yielding much booty, all of which was augmented by the loot of the advancing host of escaping slaves as they marched on toward their ancestral desert home.

The "chosen people" idea within Judaism

Their leaders had taught the Israelites that they were a chosen people, not for special indulgence and monopoly of divine favor, but for the special service of carrying the truth of the one God over all to every nation. And they had promised the Jews that, if they would fulfill this destiny, they would become the spiritual leaders of all peoples, and that the coming Messiah would reign over them and all the world as the Prince of Peace.

When the Jews had been freed by the Persians, they returned to Palestine only to fall into bondage to their own priest-ridden code of laws, sacrifices, and rituals. And as the Hebrew clans rejected the wonderful story of God presented in the farewell oration of Moses for the rituals of sacrifice and penance, so did these remnants of the Hebrew nation reject the magnificent concept of the second Isaiah for the rules, regulations, and rituals of their growing priesthood.

National egotism, false faith in a misconceived promised Messiah, and the increasing bondage and tyranny of the priesthood forever silenced the voices of the spiritual leaders (excepting Daniel, Ezekiel, Haggai, and Malachi); and from that day to the time of John the Baptist all Israel experienced an increasing spiritual retrogression. But the Jews never lost the concept of the Universal Father; even to the twentieth century after Christ they have continued to follow this Deity conception. From Moses to John the Baptist there extended an unbroken line of faithful teachers who passed the monotheistic torch of light from one generation to another while they unceasingly rebuked unscrupulous rulers, denounced commercializing priests, and ever exhorted the people to adhere to the worship of the supreme Yahweh, the Lord God of Israel.

As a nation the Jews eventually lost their political identity, but the Hebrew religion of sincere belief in the one and universal God continues to live in the hearts of the scattered exiles. And this religion survives because it has effectively functioned to conserve the highest values of its followers. The Jewish religion did preserve the ideals of a people, but it failed to foster progress and encourage philosophic creative discovery in the realms of truth. The Jewish religion had many faults—it was deficient in philosophy and almost devoid of aesthetic qualities—but it did conserve moral values; therefore it persisted. The supreme Yahweh, as compared with other concepts of Deity, was clear-cut, vivid, personal, and moral. The Jews loved justice, wisdom, truth, and righteousness as have few peoples, but they contributed least of all peoples to the intellectual comprehension and to the spiritual understanding of these divine qualities. Though Hebrew theology refused to expand, it played an important

part in the development of two other world religions, Christianity and Mohammedanism.

The Jewish religion persisted also because of its institutions. It is difficult for religion to survive as the private practice of isolated individuals. This has ever been the error of the religious leaders: Seeing the evils of institutionalized religion, they seek to destroy the technique of group functioning. In place of destroying all ritual, they would do better to reform it. In this respect Ezekiel was wiser than his contemporaries; though he joined with them in insisting on personal moral responsibility, he also set about to establish the faithful observance of a superior and purified ritual.

Islam

The strength of Islam has been its clear-cut and well-defined presentation of Allah as the one and only Deity; its weakness, the association of military force with its promulgation, together with its degradation of woman. But it has steadfastly held to its presentation of the One Universal Deity of all, *who knows the invisible and the visible. He is the merciful and the compassionate. A magnanimous friend Truly God is plenteous in goodness to all men. A comforter, And when I am sick, it is he who heals me. A companion to all For whenever as many as three speak together, God is present as a fourth, for is he not the first and the last, also the seen and the hidden?*

Islam is the religio-cultural connective of North Africa, the Levant, and southeastern Asia. It was Jewish theology in connection with the later Christian teachings that made Islam monotheistic. The followers of Mohammed stumbled at the advanced teachings of the Trinity; they could not comprehend the doctrine of three divine personalities and one Deity. It is always difficult to induce evolutionary minds suddenly to accept advanced revealed truth. Man is an evolutionary creature and in the main must get his religion by evolutionary techniques.

It is a fallacy for any group of religionists to conceive of their creed as *The Truth*; such attitudes bespeak more of theological arrogance than of certainty of faith. There is no religion on the world today that could not profitably study and assimilate the best of the truths contained in every other faith, for all contain truth. Religionists would do better to borrow the best in their neighbors' living spiritual faith rather than to denounce the worst in their lingering superstitions and outworn rituals.

Islam, like all religions has arisen as a result of man's variable intellectual response to his identical spiritual leading. Religions can never hope to attain a uniformity of creeds, dogmas, and rituals—these are intellectual; but they can, and some day will, realize a unity in true worship of the Father of all, for this is spiritual, and it is forever true, in the spirit all men/women are equal.

Brahmanism

Having started out to discover final reality, the Indian mind did not stop until it had speculated about almost every phase of theology excepting the essential dual concept of religion: the existence of the Universal Father of all universe creatures and the fact of the ascending experience in the universe of these very creatures as they seek to attain the eternal

Islam, like all religions has arisen as a result of man's variable intellectual response to his identical spiritual leading.

Father, who has commanded them to be perfect, even as he is perfect.

Brahman-Narayana was conceived as the Absolute, the infinite IT IS, the primordial creative potency of the potential cosmos, the Universal Self existing static and potential throughout all eternity. Had the philosophers of those days been able to make the next advance in deity conception, had they been able to conceive of the Brahman as associative and creative, as a personality approachable by created and evolving beings, then might such a teaching have become the most advanced portraiture of Deity on earth since it would have encompassed the first five levels of total deity function and might possibly have envisioned the remaining two.

In certain phases the concept of the One Universal Oversoul as the totality of the summation of all creature existence led the Indian philosophers very close to the truth of the Supreme Being, but this truth availed them naught because they failed to evolve any reasonable or rational personal approach to the attainment of their theoretic monotheistic goal of Brahman-Narayana.

**The great truth of
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The karma principle of causality continuity is, again, very close to the truth of the repercussional synthesis of all time-space actions in the Deity presence of the Supreme; but this postulate never provided for the coordinate personal attainment of Deity by the individual religionist, only for the ultimate engulfment of all personality by the Universal Oversoul.

The philosophy of Brahmanism also came very near to the realization of the indwelling of the Divine Monitor, only to become perverted through the misconception of truth. The teaching that the soul is the indwelling of the Brahman would have paved the way for an advanced religion had not this concept been completely vitiated by the belief that there is no human individuality apart from this indwelling of the Universal One.

Hinduism

This, the oldest and most cosmopolitan of the world's religions, has undergone further changes in response to Buddhism and Jainism and to the later appearing influences of Mohammedanism and Christianity. But by the time the teachings of Jesus arrived, they had already become so Occidentalized as to be a "white man's religion," hence strange and foreign to the Hindu mind.

Hindu theology, at present, depicts four descending levels of deity and divinity:

1. **The Brahman**, the Absolute, the Infinite One, the IT IS.
2. **The Trimurti**, the supreme trinity of Hinduism. In this association Brahma, the first member, is conceived as being self-created out of the Brahman—infinity. Were it not for close identification with the pantheistic Infinite One, Brahma could constitute the foundation for a concept of the Universal Father. Brahma is also identified with fate. The worship of the second and third members, Siva and Vishnu, arose in the first millennium after Christ. Siva is lord of life and death, god of fertility, and master of destruction. Vishnu is extremely popular due to the belief that he periodically incarnates in human form. In this way, Vishnu

becomes real and living in the imaginations of the Indians. Siva and Vishnu are each regarded by some as supreme over all.

3. **Vedic and post-Vedic deities.** Many of the ancient gods of the Aryans, such as Agni, Indra, Soma, have persisted as secondary to the three members of the Trimurti. Numerous additional gods have arisen since the early days of Vedic India, and these have also been incorporated into the Hindu pantheon.
4. **The demigods:** supermen, semigods, heroes, demons, ghosts, evil spirits, sprites, monsters, goblins, and saints of the later-day cults.

While Hinduism has long failed to vivify the Indian people, at the same time it has usually been a tolerant religion. Its great strength lies in the fact that it has proved to be the most adaptive, amorphic religion to appear on the planet. It is capable of almost unlimited change.

Buddhism

Gautama Siddhartha the great teacher of truth and originator of the philosophy of Buddhism, was born in the sixth century before Christ in the north Indian province of Nepal.

Amid the confusion and extreme cult practices of India, the saner and more moderate teachings of Gautama came as a refreshing relief. He denounced gods, priests, and their sacrifices, but he too failed to perceive the personality of the One Universal. Not believing in the existence of individual human souls, Gautama, of course, made a valiant fight against the time-honored belief in transmigration of the soul. He made a noble effort to deliver men from fear, to make them feel at ease and at home in the great universe, but he failed to show them the pathway to that real and supernal home of ascending mortals—Paradise—and to the expanding service of eternal existence.

While Siddhartha did not have a very clear concept of the Universal Father, he took an advanced stand on salvation through faith—simple belief. He so declared himself before his followers and began sending his students out in groups of sixty to proclaim to the people of India the *glad tidings of free salvation; that all men, high and low, can attain bliss by faith in righteousness and justice.*

The great truth of Siddhartha's teaching was his proclamation of a universe of absolute justice. He taught the best godless philosophy ever invented by mortal man; it was the ideal humanism and most effectively removed all grounds for superstition, magical rituals, and fear of ghosts or demons.

According to the original teachings of Gautama, salvation is achieved by human effort, apart from divine help; there is no place for saving faith or prayers to superhuman powers.

When proclaimed at its best, Gautama's gospel of universal salvation, free from sacrifice, torture, ritual, and priests, was a revolutionary and amazing doctrine for its time. It brought succor to millions of despairing souls, and notwithstanding its grotesque perversion during later centuries, it still persists as the hope of millions of human beings.

Philosophy of Buddhism

To become a Buddhist, one merely made public profession of the faith by reciting the Refuge: *I take my refuge in the Buddha; I take my refuge in the Doctrine; I take my refuge in the Brotherhood.*

Buddhism took origin in a historic person, not in a myth. Gautama's followers called him Sasta, meaning master or teacher. While he made no superhuman claims for either himself or his teachings, his disciples early began to call him the enlightened one, the Buddha; later on, Sakyamuni Buddha.

The original gospel of Gautama was based on the four noble truths:

1. The noble truths of suffering.
2. The origins of suffering.
3. The destruction of suffering.
4. The way to the destruction of suffering.

Closely linked to the doctrine of suffering and the escape therefrom was the philosophy of the Eightfold Path: right views, aspirations, speech, conduct, livelihood, effort, mindfulness, and contemplation. It was not Gautama's intention to attempt to destroy all effort, desire, and affection in the escape from suffering; rather was his teaching designed to picture to mortal man the futility of pinning all hope and aspirations entirely on temporal goals and material objectives. It was not so much that love of one's fellows should be shunned as that the true believer should also look beyond the associations of this material world to the realities of the eternal future.

The moral commandments of Gautama's preachment were five in number:

1. You shall not kill.
2. You shall not steal.
3. You shall not be unchaste.
4. You shall not lie.
5. You shall not drink intoxicating liquors.

There were several additional or secondary commandments, whose observance was optional with believers.

Taoism

In China, spiritual progress was advanced by the great religious, moral, and philosophic teacher Lao-tse the founder of Taoism. He declared Tao to be the One First Cause of all creation. Lao was a man of great spiritual vision. He taught that *man's eternal destiny was everlasting union with Tao, Supreme God and Universal King*. His comprehension of ultimate causation was most discerning, for he wrote: *Unity arises out of the Absolute Tao, and from Unity there appears cosmic Duality, and from such Duality, Trinity springs forth into existence, and Trinity is the primal source of all reality*. His spiritual insight conceived that *All reality is ever in balance between the potentials and the actuals of the cosmos, and these are eternally harmonized by the spirit of divinity*.

Lao-tse also made one of the earliest presentations of the doctrine of returning good for evil: *Goodness begets goodness, but to the one who is truly good, evil also begets goodness*.

He taught the return of the creature to the Creator and pictured life as the emergence of a personality from the cosmic potentials, while death was like the returning home of this creature personality. His concept of true faith was unusual, and he too likened it to the *attitude of a little child*.

His understanding of the eternal purpose of God was clear, for he said: *The Absolute Deity does not strive but is always victorious; he does not coerce mankind but always stands*

ready to respond to their true desires; the will of God is eternal in patience and eternal in the inevitability of its expression. And of the true religionist he said, in expressing the truth that it is more blessed to give than to receive: *The good man seeks not to retain truth for himself but rather attempts to bestow these riches upon his fellows, for that is the realization of truth. The will of the Absolute God always benefits, never destroys; the purpose of the true believer is always to act but never to coerce*.

Truth as he perceived it, was: That faith in the Absolute God is the source of that divine energy which will remake the world, and by which man ascends to spiritual union with Tao, the Eternal Deity and Creator Absolute of the universes.

Confucianism

Confucius (Kung Fu-tze) was a younger contemporary of Lao in sixth century China. Confucius based his doctrines upon the better moral traditions of the long history of the yellow race. His chief work consisted in the compilation of the wise sayings of ancient philosophers.

The Confucian preachment of morality was predicated on the theory that the earthly way is the distorted shadow of the heavenly way; that the true pattern of temporal civilization is the mirror reflection of the eternal order of heaven. The potential God concept in Confucianism was almost completely subordinated to the emphasis placed upon the Way of Heaven, the pattern of the cosmos.

Confucian precepts, while perpetuating the best of the past, were somewhat inimical to the very Chinese spirit of investigation that had produced those achievements which were so venerated. The influence of these doctrines was unsuccessfully combated both by the imperial efforts of Ch'in Shih Huang Ti and by the teachings of Mo Ti, who proclaimed a brotherhood founded not on ethical duty but on the love of God.

And China, once at the head of human society because of an advanced religion, then fell behind because of temporary failure to progress in the true path of the development of that God-consciousness which is indispensable to the true progress, not only of the individual mortal, but also of the intricate and complex civilizations which characterize the advance of culture and society on an evolutionary planet of time and space.

Christianity

Built around the person of Jesus of Nazareth, Christianity was spread throughout the Levant and Occident by the followers of this Galilean, and their missionary zeal equaled that of their illustrious predecessors, the Sethites and Salemites, as well as that of their earnest Asiatic contemporaries, the Buddhist teachers.

The Christian religion, as a world system of belief, arose through the compounding of the following teachings, influences, beliefs, cults, and personal individual attitudes:

1. **The Melchizedek teachings**, which are a basic factor in all the religions of Occident and Orient that have arisen in the last four thousand years.
2. **The Hebraic system of morality**, ethics, theology, and belief in both Providence and the supreme Yahweh.

Lao-tse also made one of the earliest presentations of the doctrine of returning good for evil

**Built around the
person of Jesus of
Nazareth...**

3. **The Zoroastrian conception of the struggle between cosmic good and evil**, which had already left its imprint on both Judaism and Mithraism. Through prolonged contact attendant upon the struggles between Mithraism and Christianity, the doctrines of the Iranian prophet became a potent factor in determining the theologic and philosophic cast and structure of the dogmas, tenets, and cosmology of the Hellenized and Latinized versions of the teachings of Jesus.
4. **The mystery cults**, especially Mithraism but also the worship of the Great Mother in the Phrygian cult. Even the legends of the birth of Jesus became tainted with the Roman version of the miraculous birth of the Iranian savior-hero, Mithras, whose advent on earth was supposed to have been witnessed by only a handful of giftbearing shepherds who had been informed of this impending event by angels.
5. The historic fact of the human life of Joshua ben Joseph, the reality of Jesus of Nazareth as the glorified Christ, the Son of God.
6. The personal viewpoint of Paul of Tarsus. And it should be recorded that Mithraism was the dominant religion of Tarsus during his adolescence. Paul little dreamed that his well-intentioned letters to his converts would someday be regarded by still later Christians as the "word of God." Such well-meaning teachers must not be held accountable for the use made of their writings by later-day successors.
7. The philosophic thought of the Hellenistic peoples, from Alexandria and Antioch through Greece to Syracuse and Rome. The philosophy of the Greeks was more in harmony with Paul's version of Christianity than with any other current religious system and became an important factor in the success of Christianity in the Occident. Greek philosophy, coupled with Paul's theology, still forms the basis of European ethics.

Christianity contains enough of Jesus' teaching to immortalise it

The teachings of Jesus, even though greatly modified, survived the mystery cults of their birthtime, the ignorance and superstition of the dark ages, and are even now slowly triumphing over the materialism, mechanism, and secularism of the twentieth century. And such times of great testing and threatened defeat are always times of great revelation.

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spiritborn souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world.

The modern age will refuse to accept a religion which is inconsistent with facts and out of harmony with its highest conceptions of truth, beauty, and goodness. The hour is striking for a rediscovery of the true and original

foundations of present-day distorted and compromised Christianity—the real life and teachings of Jesus.

Future of Christianity

Many earnest persons who would gladly yield loyalty to the Christ of the gospel find it very difficult enthusiastically to support a church which exhibits so little of the spirit of his life and teachings, and which they have been erroneously taught he founded. Jesus did not found the so-called Christian church, but he has, in every manner consistent with his nature, fostered it as the best existent exponent of his lifework on earth.

If the Christian church would only dare to espouse the Master's program, thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way through with this great adventure.

Christianity is seriously confronted with the doom embodied in one of its own slogans: "A house divided against itself cannot stand." The non-Christian world will hardly capitulate to a sect-divided Christendom. The living Jesus is the only hope of a possible unification of Christianity. The true church—the Jesus brotherhood—is invisible, spiritual, and is characterized by *unity*, not necessarily by *uniformity*. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And this brotherhood is destined to become a living organism in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them.

But the Christianity of even the twentieth century must not be despised. It is the product of the combined moral genius of the God-knowing men of many races during many ages, and it has truly been one of the greatest powers for good on earth, and therefore no man should lightly regard it, notwithstanding its inherent and acquired defects. Christianity still contrives to move the minds of reflective men with mighty moral emotions.

Christianity is an extemporized religion, and therefore must it operate in low gear. High-gear spiritual performances must await the new revelation and the more general acceptance of the real religion of Jesus. But Christianity is a mighty religion, seeing that the commonplace disciples of a crucified carpenter set in motion those teachings which conquered the Roman world in three hundred years and then went on to triumph over the barbarians who overthrew Rome. This same Christianity conquered—absorbed and exalted—the whole stream of Hebrew theology and Greek philosophy. And then, when this Christian religion became comatose for more than a thousand years as a result of an overdose of mysteries and paganism, it resurrected itself and virtually reconquered the whole Western world. **Christianity contains enough of Jesus' teachings to immortalize it.** [Paper195:10.18, page 2086:4]

If Christianity could only grasp more of Jesus' teachings, it could do so much more in helping modern man to solve his new and increasingly complex problems.

Christianity suffers under a great handicap because it has become identified in the minds of all the world as a part of the social system, the industrial life, and the moral standards of Western civilization; and thus has Christianity unwittingly seemed to sponsor a society which staggers under the guilt of tolerating science without idealism, politics

without principles, wealth without work, pleasure without restraint, knowledge without character, power without conscience, and industry without morality.

The hope of modern Christianity is that it should cease to sponsor the social systems and industrial policies of Western civilization while it humbly bows itself before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth the greatest truths mortal man can ever hear—the living gospel of the **fatherhood of God and the brotherhood of man**.

Teachings of Jesus

The teachings of Jesus fully embrace a harmonious co-ordination of knowledge, wisdom, faith, truth, and love completely and simultaneously to provide temporal tranquility, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, God-consciousness, and the positive assurance of personal survival. The faith of Jesus points the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provides for:

1. **Salvation from material fetters** in the personal realization of sonship with God, who is spirit.
2. **Salvation from intellectual bondage:** man shall know the truth, and the truth shall set him free.
3. **Salvation from spiritual blindness**, the human realization of the fraternity of mortal beings and the awareness of the brotherhood of all universe creatures; the service-discovery of spiritual reality and the ministry-revelation of the goodness of spirit values.
4. **Salvation from incompleteness of self** through the attainment of the spirit levels of the universe and through the eventual realization of the harmony of and the perfection of Paradise.
5. **Salvation from self**, deliverance from the limitations of self-consciousness through the attainment of the cosmic levels of the Supreme mind and by co-ordination with the attainments of all other self-conscious beings.
6. **Salvation from time**, the achievement of an eternal life of unending progression in God-recognition and God-service.
7. **Salvation from the finite**, the perfected oneness with Deity in and through the Supreme by which the creature attempts the transcendental discovery of the Ultimate.

The faith of Jesus approached the status of a universe absolute in so far as such is possible of manifestation in the evolving cosmos of time and space. On practicalities of living his teaching does address:

1. **Doing the Father's will.** Jesus' teaching to trust in the overcare of the heavenly Father was not a blind and passive fatalism. His instruction embraces the ideal principles of living near God in all ages and on all worlds. *Seek first the kingdom of God and all else will be added to you.*
2. **Political attitude.** He was always careful to avoid the political snares of his enemies, ever making reply, *Render to Caesar the things which are Caesar's and to God the things which are God's.* He was concerned only

with the principles of man's inner and personal spiritual life.

3. **Social attitude.** Jesus came presenting the idea of active and spontaneous kindness, a love of one's fellow men so genuine that it expanded the neighborhood to include the whole world, thereby making all men one's neighbors. But with all this, Jesus was interested only in the individual, not the mass. *Judge not, that you be not judged.*
4. **Economic attitude.** He was not an economic reformer, although he did frequently call attention to the injustice of the unequal distribution of wealth. Declaring that, *a man's happiness consists not in the abundance of his material possessions.* He constantly reiterated, *What shall it profit a man if he gain the whole world and lose his own soul?* Jesus was the first to say, *it is more blessed to give than to receive.*
5. **Personal religion.** You, as did his apostles, should the better understand Jesus' teachings by his life. He placed great value upon sincerity—a pure heart. Courage was the very heart of his teachings, *Fear not* was his watchword, *I want to set men free so that they can start out afresh as little children upon the new and better life.*

These words which Jesus spoke to his apostles apply equally to believers today, his agents on earth, obligated to abide by those teachings and practices which are reflective of his ideals of mortal living on the worlds of space, and exemplified in his earth life of revealing the Father who is in heaven.

He sends you forth to proclaim liberty to the spiritual captives, joy to those in the bondage of fear, and to heal the sick in accordance with the will of our Father in heaven. When you find his children in distress, speak encouragingly to them, saying:

- *Happy are the poor in spirit, the humble, for theirs are the treasures of the kingdom of heaven.*
- *Happy are they who hunger and thirst for righteousness, for they shall be filled.*
- *Happy are the meek, for they shall inherit the earth.*
- *Happy are the pure in heart, for they shall see God.*
- *Happy are they who mourn, for they shall be comforted. Happy are they who weep, for they shall receive the spirit of rejoicing.*
- *Happy are the merciful, for they shall obtain mercy.*
- *Happy are the peacemakers, for they shall be called the sons of God.*
- *Happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Happy are you when men shall revile you and persecute you and shall say all manner of evil against you falsely. Rejoice and be exceedingly glad, for great is your reward in heaven.*

We are likewise sent forth, salt of the earth, salt with a saving savor. But if this salt has lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot of men.

Freely have we received, surely it cheers the Father to selflessly serve by sharing the fruits of the spirit with each brother and sister who shows **variable intellectual response to his identical spiritual leading**—invitation-call to perfection. ■

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