

7 November 2023

## Religion & Social Reconstruction

### The Urantia Book

Pascas is about co-operation on the basis of individuality of ideals and purposes. Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must and does have her / his own and personal interpretation of the realisation of their and any spiritual experience.

99:4.3 (1089.11) True religion is a meaningful way of living dynamically face to face with the commonplace realities of everyday life. But if religion is to stimulate individual development of character and augment integration of personality, it must not be standardised. If it is to stimulate evaluation of experience and serve as a value-lure, it must not be stereotyped. If religion is to promote supreme loyalties, it must not be formalised.

99:4.4 (1089.12) No matter what upheavals may attend the social and economic growth of civilisation, religion is genuine and worthwhile if it fosters in the individual an experience in which the sovereignty of truth, beauty and goodness prevails, for such is the true spiritual concept of supreme reality. And through love and worship this becomes meaningful as fellowship with man and (daughter and) sonship with God.

**Firstly, consider discovering the truth of your emotional pain through Feeling Healing.  
Secondly, consider longing for our Heavenly Parents' Love as you progress with your healing.  
Primary and most important readings are the writings of James Moncrief.  
Then consider the Padgett Messages, and then The Urantia Book.**

**Pascas** does not have a membership. It does not have any controlling mechanisms, no hierarchy of control. Pascas does not have or adhere to any dogmas, creeds, special book, cannon laws, sacraments, spiritual practices, special clothing or any formal dress attire, nor have any rituals. However, Pascas does have a Library consisting of more than 60,000 pages being of more than 20,000,000 words! There is nothing formalised nor is intended that Pascas is to formalise anything about that which it is able to provide awareness about. Consequently, in regards to these aspects, Pascas is not a religion.

**Pascas** is introducing a meaningful way of living that is dynamically face to face with the commonplace realities of everyday life. It is recognised that every individual is unique, that every life experience is structured within a complex diversity of personalities further adding to one's journey through life. It is not standardised or stereotyped. It stimulates evaluation of experience and serves as a value-lure.

**Pascas** is evolutionary as well as revelatory. Aspects of what Pascas is freely sharing are the consequences of insights provided through revelations that have added to developments to be considered as adjuncts and realisations of platforms that have previously been growing and expanding along lines beneficial for humanity. One could say that the ten ducks are now more inline than previously and therefore are now constructively more helpful and revealing than previously.

**Pascas** is revelatory in that it has been able to draw together revelations that have progressively been introduced and documented, this commencing on 31 May 1914 and is still unfolding. This incredible time in history for all of humanity as an all-encompassing growth in understandings and guidance that has never previously been provided throughout humanity's history of 993,500 years!

Consequently, with regard to these informal aspects, **Pascas** may be considered and regarded to be, amongst other things, a religion.

## **This time, in the history of humanity, is the most exciting time ever experienced.**

**Pascas** through now understanding its position and appropriateness in what it's to share throughout all of humanity will be able to meaningfully contribute and assist in the evolutionary growth of society that is to unfold during the coming 1,000 year age of The New Way. These understandings will enable **Pascas** to participate in any forum and community that is aspiring for human perfection – and that is what we are each longing for. The following Melchizedek writings confirm that **Pascas** has embraced the strengths and avoided the negatives to be able to rightfully support and drive the worldwide social reconstruction and great u-turn that humanity is now to universally embrace.

Aspiring to Living Feelings First

*Brain Iverach, Faizel Hassan, Graham Golding, Helen Adam, Ian Dowling,  
Jim Baker, John Doel, Lachlan Riddell, Lillian Nielson and Peter Wildin*

Pascas Foundation (Aust) Limited

**Note:** The writings of the Padgett Messages (1914 – 1923) preceded The Urantia Book (TUB) (1925 – 1935). Both were constrained by the Universal Contract governing the Rebellion and Default. Consequently the suppression of women is adhered to in the way both sets of writings refer to God as Father when God is soul and consequently we have both a Mother and Father as our Heavenly Parents, being God. Also both these sets of writing refer to man when both sets are referring to woman and man throughout. The James Moncrief writings having commenced in 2002 bridged this impost and the feminine is expressed equally with the masculine.

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# The Urantia Book

## Paper 99



# The Social Problems of Religion

99:0.1 (1086.1) [Presented by a Melchizedek of Nebadon.] RELIGION achieves its highest social ministry when it has least connection with the secular institutions of society (not connected with religious or spiritual matters). In past ages, since social reforms were largely confined to the moral realms, religion did not have to adjust its attitude to extensive changes in economic and political systems. The chief problem of religion was the endeavor to replace evil with good within the existing social order of political and economic culture. Religion has thus indirectly tended to perpetuate the established order of society, to foster the maintenance of the existent type of civilisation.

99:0.2 (1086.2) But religion should not be directly concerned either with the creation of new social orders or with the preservation of old ones. True religion does oppose violence as a technique of social evolution, but it does not oppose the intelligent efforts of society to adapt its usages and adjust its institutions to new economic conditions and cultural requirements.

99:0.3 (1086.3) Religion did approve the occasional social reforms of past centuries, but in the twentieth century (1 January 1901 – 31 December 2000) it is of necessity called upon to face adjustment to extensive and continuing social reconstruction. Conditions of living alter so rapidly that institutional modifications must be greatly accelerated, and religion must accordingly quicken its adaptation to this new and ever-changing social order.

## 1. Religion and Social Reconstruction

99:1.1 (1086.4) Mechanical inventions and the dissemination of knowledge are modifying civilisation; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium (a period of a thousand years). The human race must become reconciled to a procession of changes, adjustments and readjustments. Mankind is on the march toward a new and unrevealed planetary destiny.

99:1.2 (1086.5) Religion must become a forceful influence for moral stability and spiritual progression functioning dynamically in the midst of these ever-changing conditions and never-ending economic adjustments.

99:1.3 (1086.6) Urantia (Earth) society can never hope to settle down as in past ages. The social ship has steamed out of the sheltered bays of established tradition and has begun its cruise upon the high seas of evolutionary destiny; and the soul of man, as never before in the world's history, needs carefully to scrutinise its charts of morality and painstakingly to observe the compass of religious guidance. The paramount mission of religion as a social influence is to stabilise the ideals of mankind during these dangerous times of transition from one phase of civilisation to another, from one level of culture to another.

99:1.4 (1087.1) Religion has no new duties to perform, but it is urgently called upon to function as a wise guide and experienced counselor in all of these new and rapidly changing human situations. Society is becoming more mechanical, more compact, more complex and more critically interdependent. Religion must function to prevent these new and intimate inter-associations from becoming mutually retrogressive or even destructive. Religion must act as the cosmic salt which prevents the ferments of progression from destroying the cultural savor of civilisation. These new social relations and economic upheavals can result in lasting brotherhood only by the ministry of religion.

99:1.5 (1087.2) A godless humanitarianism is, humanly speaking, a noble gesture, but true religion is the only power which can lastingly increase the responsiveness of one social group to the needs and sufferings of other groups. In the past, institutional religion could remain passive while the upper strata of society turned a deaf ear to the sufferings and oppression of the helpless lower strata, but in modern times these lower social orders are no longer so abjectly ignorant nor so politically helpless.

99:1.6 (1087.3) Religion must not become organically involved in the secular work of social reconstruction and economic re-organisation. But it must actively keep pace with all these advances in civilisation by making clear-cut and vigorous restatements of its moral mandates and spiritual precepts, its progressive philosophy of human living and transcendent survival. The spirit of religion is eternal, but the form of its expression must be restated every time the dictionary of human language is revised.

## **2. Weakness of Institutional Religion**

99:2.1 (1087.4) Institutional religion cannot afford inspiration and provide leadership in this impending world-wide social reconstruction and economic re-organisation because it has unfortunately become more or less of an organic part of the social order and the economic system which is destined to undergo reconstruction. Only the real religion of personal spiritual experience can function helpfully and creatively in the present crisis of civilisation.

99:2.2 (1087.5) Institutional religion is now caught in the stalemate of a vicious circle. It cannot reconstruct society without first reconstructing itself; and being so much an integral part of the established order, it cannot reconstruct itself until society has been radically reconstructed.

99:2.3 (1087.6) Religionists must function in society, in industry and in politics as individuals, not as groups, parties, or institutions. A religious group which presumes to function as such, apart from religious activities, immediately becomes a political party, an economic organisation, or a social institution. Religious collectivism must confine its efforts to the furtherance of religious causes.

99:2.4 (1087.7) Religionists are of no more value in the tasks of social reconstruction than non-religionists except in so far as their religion has conferred upon them enhanced cosmic foresight and endowed them with that superior social wisdom which is born of the sincere desire to love God supremely and to love every man as a brother in the heavenly kingdom. An ideal social order is that in which every man loves his neighbour as he loves himself.

99:2.5 (1087.8) The institutionalised church may have appeared to serve society in the past by glorifying the established political and economic orders, but it must speedily cease such action if it is to survive. Its only proper attitude consists in the teaching of nonviolence, the doctrine of peaceful evolution in the place of violent revolution—peace on earth and good will among all men.

99:2.6 (1088.1) Modern religion finds it difficult to adjust its attitude toward the rapidly shifting social changes only because it has permitted itself to become so thoroughly traditionalised, dogmatised and institutionalised. The religion of living experience finds no difficulty in keeping ahead of all these social developments and economic upheavals, amid which it ever functions as a moral stabiliser, social guide and spiritual pilot. True religion carries over from one age to another the worth-while culture and that wisdom which is born of the experience of knowing God and striving to be like him.

### **3. Religion and the Religionist**

99:3.1 (1088.2) Early Christianity was entirely free from all civil entanglements, social commitments and economic alliances. Only did later institutionalised Christianity become an organic part of the political and social structure of Occidental (western world) civilisation.

99:3.2 (1088.3) The kingdom of heaven is neither a social nor economic order; it is an exclusively spiritual brotherhood of God-knowing individuals. True, such a brotherhood is in itself a new and amazing social phenomenon attended by astounding political and economic repercussions.

99:3.3 (1088.4) The religionist is not unsympathetic with social suffering, not unmindful of civil injustice, not insulated from economic thinking, neither insensible to political tyranny. Religion influences social reconstruction directly because it spiritualises and idealises the individual citizen. Indirectly, cultural civilisation is influenced by the attitude of these individual religionists as they become active and influential members of various social, moral, economic and political groups.

99:3.4 (1088.5) The attainment of a high cultural civilisation demands, first, the ideal type of citizen and, then, ideal and adequate social mechanisms wherewith such a citizenry may control the economic and political institutions of such an advanced human society.

99:3.5 (1088.6) The church, because of overmuch false sentiment, has long ministered to the underprivileged and the unfortunate, and this has all been well, but this same sentiment has led to the unwise perpetuation of racially degenerate stocks which have tremendously retarded the progress of civilisation.

99:3.6 (1088.7) Many individual social re-constructionists, while vehemently repudiating institutionalised religion, are, after all, zealously religious in the propagation of their social reforms. And so it is that religious motivation, personal and more or less unrecognised, is playing a great part in the present-day program of social reconstruction.

99:3.7 (1088.8) The great weakness of all this unrecognised and unconscious type of religious activity is that it is unable to profit from open religious criticism and thereby attain to profitable levels of self-correction. It is a fact that religion does not grow unless it is disciplined by constructive criticism, amplified by philosophy, purified by science, and nourished by loyal fellowship.

99:3.8 (1088.9) There is always the great danger that religion will become distorted and perverted into the pursuit of false goals, as when in times of war each contending nation prostitutes its religion into military propaganda. Loveless zeal is always harmful to religion, while persecution diverts the activities of religion into the achievement of some sociologic or theologic drive.

99:3.9 (1089.1) Religion can be kept free from unholy secular alliances only by:

99:3.10 (1089.2) 1. A critically corrective philosophy.

99:3.11 (1089.3) 2. Freedom from all social, economic and political alliances.

99:3.12 (1089.4) 3. Creative, comforting, and love-expanding fellowships.

99:3.13 (1089.5) 4. Progressive enhancement of spiritual insight and the appreciation of cosmic values.

99:3.14 (1089.6) 5. Prevention of fanaticism by the compensations of the scientific mental attitude.

99:3.15 (1089.7) Religionists, as a group, must never concern themselves with anything but *religion*, albeit any one such religionist, as an individual citizen, may become the outstanding leader of some social, economic, or political reconstruction movement.

99:3.16 (1089.8) It is the business of religion to create, sustain, and inspire such a cosmic loyalty in the individual citizen as will direct him to the achievement of success in the advancement of all these difficult but desirable social services.

## 4. Transition Difficulties

99:4.1 (1089.9) Genuine religion renders the religionist socially fragrant and creates insights into human fellowship. But the formalisation of religious groups many times destroys the very values for the promotion of which the group was organised. Human friendship and divine religion are mutually helpful and significantly illuminating if the growth in each is equalised and harmonised. Religion puts new meaning into all group associations—families, schools and clubs. It imparts new values to play and exalts all true humour.

99:4.2 (1089.10) Social leadership is transformed by spiritual insight; religion prevents all collective movements from losing sight of their true objectives. Together with children, religion is the great unifier of family life, provided it is a living and growing faith. Family life cannot be had without children; it can be lived without religion, but such a handicap enormously multiplies the difficulties of this intimate human association. During the early decades of the twentieth century, family life, next to personal religious experience, suffers most from the decadence consequent upon the transition from old religious loyalties to the emerging new meanings and values.

99:4.3 (1089.11) True religion is a meaningful way of living dynamically face to face with the commonplace realities of everyday life. But if religion is to stimulate individual development of character and augment integration of personality, it must not be standardised. If it is to stimulate evaluation of experience and serve as a value-lure, it must not be stereotyped. If religion is to promote supreme loyalties, it must not be formalised.

99:4.4 (1089.12) No matter what upheavals may attend the social and economic growth of civilization, religion is genuine and worthwhile if it fosters in the individual an experience in which the sovereignty of truth, beauty and goodness prevails, for such is the true spiritual concept of supreme reality. And through love and worship this becomes meaningful as fellowship with man and (daughter and) sonship with God.

99:4.5 (1090.1) After all, it is what one believes rather than what one knows that determines conduct and dominates personal performances. Purely factual knowledge exerts very little influence upon the average man unless it becomes emotionally activated. But the activation of religion is super-emotional, unifying the entire human

experience on transcendent levels through contact with, and release of, spiritual energies in the mortal life.

99:4.6 (1090.2) During the psychologically unsettled times of the twentieth century, amid the economic upheavals, the moral crosscurrents, and the sociologic rip tides of the cyclonic transitions of a scientific era, thousands upon thousands of men and women have become humanly dislocated; they are anxious, restless, fearful, uncertain and unsettled; as never before in the world's history they need the consolation and stabilisation of sound religion. In the face of unprecedented scientific achievement and mechanical development there is spiritual stagnation and philosophic chaos.

99:4.7 (1090.3) There is no danger in religion's becoming more and more of a private matter—a personal experience—provided it does not lose its motivation for unselfish and loving social service. Religion has suffered from many secondary influences: sudden mixing of cultures, intermingling of creeds, diminution of ecclesiastical authority, changing of family life, together with urbanisation and mechanisation.

99:4.8 (1090.4) Man's greatest spiritual jeopardy consists in partial progress, the predicament of unfinished growth: forsaking the evolutionary religions of fear without immediately grasping the revelatory religion of love. Modern science, particularly psychology, has weakened only those religions which are so largely dependent upon fear, superstition and emotion.

99:4.9 (1090.5) Transition is always accompanied by confusion, and there will be little tranquility in the religious world until the great struggle between the three contending philosophies of religion is ended:

99:4.10 (1090.6) 1. The spiritistic belief (in a providential Deity) of many religions.

99:4.11 (1090.7) 2. The humanistic and idealistic belief of many philosophies.

99:4.12 (1090.8) 3. The mechanistic and naturalistic conceptions of many sciences.

99:4.13 (1090.9) And these three partial approaches to the reality of the cosmos must eventually become harmonised by the revelatory presentation of religion, philosophy and cosmology which portrays the triune existence of spirit, mind and energy proceeding from the Trinity of Paradise and attaining time-space unification within the Deity of the Supreme.

## **5. Social Aspects of Religion**

99:5.1 (1090.10) While religion is exclusively a personal spiritual experience—knowing God as a (Mother and) Father—the corollary of this experience—knowing man as a (sister and) brother—entails the adjustment of the self to other selves, and that involves the social or group aspect of religious life. Religion is first an inner or personal adjustment, and then it becomes a matter of social service or group adjustment. The fact of man's gregariousness perforce determines that religious

groups will come into existence. What happens to these religious groups depends very much on intelligent leadership. In primitive society the religious group is not always very different from economic or political groups. Religion has always been a conservator of morals and a stabiliser of society. And this is still true, notwithstanding the contrary teaching of many modern socialists and humanists.

99:5.2 (1091.1) Always keep in mind: True religion is to know God as your (Mother and) Father and man as your (sister and) brother. Religion is not a slavish belief in threats of punishment or magical promises of future mystical rewards.

99:5.3 (1091.2) The religion of Jesus is the most dynamic influence ever to activate the human race. Jesus shattered tradition, destroyed dogma, and called mankind to the achievement of its highest ideals in time and eternity—to be perfect, even as the Father in heaven is perfect.

99:5.4 (1091.3) Religion has little chance to function until the religious group becomes separated from all other groups—the social association of the spiritual membership of the kingdom of heaven.

99:5.5 (1091.4) The doctrine of the total depravity of man destroyed much of the potential of religion for effecting social repercussions of an uplifting nature and of inspirational value. Jesus sought to restore man's dignity when he declared that all men are the children of God.

99:5.6 (1091.5) Any religious belief which is effective in spiritualising the believer is certain to have powerful repercussions in the social life of such a religionist. Religious experience unfailingly yields the “fruits of the spirit” in the daily life of the spirit-led mortal.

99:5.7 (1091.6) Just as certainly as men share their religious beliefs, they create a religious group of some sort which eventually creates common goals. Someday religionists will get together and actually effect co-operation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. Goals rather than creeds should unify religionists. Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must have his own and personal interpretation of the realisation of that spiritual experience. Let the term “faith” stand for the individual's relation to God rather than for the credal formulation of what some group of mortals have been able to agree upon as a common religious attitude. “Have you faith? Then have it to yourself.”

99:5.8 (1091.7) That faith is concerned only with the grasp of ideal values is shown by the New Testament definition which declares that faith is the substance of things hoped for and the evidence of things not seen.

99:5.9 (1091.8) Primitive man made little effort to put his religious convictions into words. His religion was danced out rather than thought out. Modern men have thought out many creeds and created many tests of religious faith. Future religionists must live out their religion, dedicate themselves to the wholehearted service of the brotherhood of man. It is high time that man had a religious experience so personal and so sublime that it could be realised and expressed only by “feelings that lie too deep for words.”

99:5.10 (1091.9) Jesus did not require of his followers that they should periodically assemble and recite a form of words indicative of their common beliefs. He only ordained that they should gather together to actually *do something*—partake of the communal supper of the remembrance of his bestowal life on Urantia (Earth).

99:5.11 (1091.10) What a mistake for Christians to make when, in presenting Christ as the supreme ideal of spiritual leadership, they dare to require God-conscious men and women to reject the historic leadership of the God-knowing men who have contributed to their particular national or racial illumination during past ages.

## 6. Institutional Religion

99:6.1 (1092.1) Sectarianism (excessive attachment to a particular sect or party, especially in religion) is a disease of institutional religion and dogmatism is an enslavement of the spiritual nature. It is far better to have a religion without a church than a church without religion. The religious turmoil of the twentieth century does not, in and of itself, betoken spiritual decadence. Confusion goes before growth as well as before destruction.

99:6.2 (1092.2) There is a real purpose in the socialisation of religion. It is the purpose of group religious activities to dramatise the loyalties of religion; to magnify the lures of truth, beauty and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of family life; to promote religious education; to provide wise counsel and spiritual guidance; and to encourage group worship. And all live religions encourage human friendship, conserve morality, promote neighbourhood welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation.

99:6.3 (1092.3) But as religion becomes institutionalised, its power for good is curtailed, while the possibilities for evil are greatly multiplied. The dangers of formalised religion are: fixation of beliefs and crystallisation of sentiments; accumulation of vested interests with increase of secularisation; tendency to standardise and fossilise truth; diversion of religion from the service of God to the service of the church; inclination of leaders to become administrators instead of ministers; tendency to form sects and competitive divisions; establishment of oppressive ecclesiastical authority; creation of the aristocratic “chosen-people” attitude; fostering of false and exaggerated

ideas of sacredness; the routinising of religion and the petrification of worship; tendency to venerate the past while ignoring present demands; failure to make up-to-date interpretations of religion; entanglement with functions of secular institutions; it creates the evil discrimination of religious castes; it becomes an intolerant judge of orthodoxy; it fails to hold the interest of adventurous youth and gradually loses the saving message of the gospel of eternal salvation.

99:6.4 (1092.4) Formal religion restrains men in their personal spiritual activities instead of releasing them for heightened service as kingdom builders.

## **7. Religion's Contribution**

99:7.1 (1092.5) Though churches and all other religious groups should stand aloof from all secular (not connected with religious or spiritual matters) activities, at the same time religion must do nothing to hinder or retard the social co-ordination of human institutions. Life must continue to grow in meaningfulness; man must go on with his reformation of philosophy and his clarification of religion.

99:7.2 (1092.6) Political science must effect the reconstruction of economics and industry by the techniques it learns from the social sciences and by the insights and motives supplied by religious living. In all social reconstruction religion provides a stabilising loyalty to a transcendent object, a steady goal beyond and above the immediate and temporal objective. In the midst of the confusions of a rapidly changing environment mortal man needs the sustenance of a far-flung cosmic perspective.

99:7.3 (1093.1) Religion inspires man to live courageously and joyfully on the face of the Earth; it joins patience with passion, insight to zeal, sympathy with power, and ideals with energy.

99:7.4 (1093.2) Man can never wisely decide temporal issues or transcend the selfishness of personal interests unless he meditates in the presence of the sovereignty of God and reckons with the realities of divine meanings and spiritual values.

99:7.5 (1093.3) Economic interdependence and social fraternity will ultimately conduce to brotherhood. Man is naturally a dreamer, but science is sobering him so that religion can presently activate him with far less danger of precipitating fanatical reactions. Economic necessities tie man up with reality, and personal religious experience brings this same man face to face with the eternal realities of an ever-expanding and progressing cosmic citizenship.

99:7.6 (1093.4) [Presented by a Melchizedek of Neadon.]

## INTRODUCTION to the Melchizedeks Daughters and Sons (The Urantia Book)

(223.10) 20:1.5 The remaining four orders of descending sonship are known as the *Local Universe (Daughters and) Sons of God*:

(223.11) 20:1.6 4. Melchizedek (Daughters and) Sons.

(223.12) 20:1.7 5. Vorondadek (Daughters and) Sons.

(223.13) 20:1.8 6. Lanonandek (Daughters and) Sons.

(223.14) 20:1.9 7. The Life Carriers.

(223.15) 20:1.10 Melchizedeks are the joint offspring of a local universe Creator Son, Creative Spirit, and Father Melchizedek. Both Vorondadeks and Lanonandeks are brought into being by a Creator Son and his Creative Spirit associate. Vorondadeks are best known as the Most Highs, the Constellation Fathers; Lanonandeks as System Sovereigns and as Planetary Princes. The threefold order of Life Carriers is brought into being by a Creator Son and Creative Spirit associated with one of the three Ancients of Days of the superuniverse of jurisdiction. But the natures and activities of these Local Universe Sons of God are more properly portrayed in those papers dealing with the affairs of the local creations.

(225.8) 20:2.9 In all their work for and on the inhabited worlds, the Magisterial (Daughters and) Sons are assisted by two orders of local universe creatures, the Melchizedeks and the archangels, while on bestowal missions they are also accompanied by the Brilliant Evening Stars, likewise of origin in the local creations. In every planetary effort the secondary Paradise Sons, the Avonals, are supported by the full power and authority of a primary Paradise Son, the Creator Son of their local universe of service. To all intents and purposes their work on the inhabited spheres is just as effective and acceptable as would have been the service of a Creator Son upon such worlds of mortal habitation.

(385.2) 35:1.3 The Melchizedeks of our universe were all created within one millennial period of standard time by the Creator (Daughter and) Son and the Creative Spirit in liaison with the Father Melchizedek. Being an order of sonship wherein one of their own number functioned as co-ordinate creator, Melchizedeks are in constitution partly of self-origin and therefore candidates for the realisation of a supernal type of self-government. They periodically elect their own administrative chief for a term of seven years of standard time and otherwise function as a self-regulating order, though the original Melchizedek does exercise certain inherent co-parental prerogatives. From time to time this Father Melchizedek designates certain individuals of his order to function as special Life Carriers to the midsonite worlds, a type of inhabited planet not heretofore revealed on Urantia (Earth).

# Journey of Earth's Humanity

Years ago:

- 993,500 **Andon and Fonta - aspire for human perfection.**
- 950,000 **Andonites reach Tasmania - southern Australia.**
- 500,000 *Caligastia - Lanonandek - appointed Planetary Prince  
Daligastia manifests on Earth with staff  
Sangik Family - Northern India - 6 colours*
- 200,000 *Lucifer - Lanonandek - rebels against Jesus & Mary  
Caligastia draws Earth into Rebellion*
- 38,000 **Adam and Eve manifest on Earth  
Adam and Eve default their mission**
- 1980 BCE **MACHIVENTA MELCHIZEDEK MANIFESTS  
Commences end of Rebellion & Default**
- 7 BCE **Jesus of Nazareth born**
- 2 BCE **Mary of Magdalene born  
Creator Daughter & Son Bestowal**
- 1914 - 1923 **Padgett Messages - second coming**
- 1925 - 1935 **The Urantia Book - history of humanity**
- 1944 CE **Bretton Woods Conference - funding**
- 2002 - 2022 **James Moncrief - Revelations  
Avonal Daughter & Son Bestowal  
Avonal Age of 1,000 years begins!**

# Paradise Trinity

Heavenly Mother  
and Father  
'Love'



Eternal Son of 'Truth'

Infinite Daughter of 'Mind'

**Jesus and Mary's soul are different in design than ours. They are a Creator Daughter and Son, or similarly referred to as Michael Daughter and Son soul, and within their soul is expressed only two of the Primary Aspects of Deity. They are of the Mother and Father, our Heavenly Parents and the Eternal Son.**

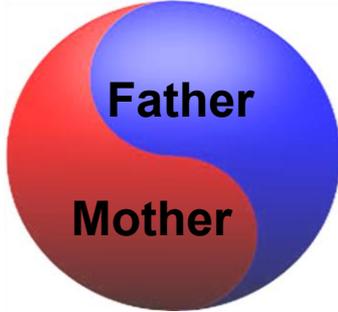
**Avonal Daughters and Sons are expressive of the Eternal Son and Infinite Daughter.**

**The core of humanity (us mortals of Earth) is of the Truth and Mind, and then with the addition of the Indwelling Spirit, we can then relate to the Love.**

**And with the Avonal pair now on our world (Earth), they too expressing the Son of Truth and Daughter of Mind, we actually are far better suited to relating to them than we are to Mary and Jesus.**

# Presently REJECTED!

**GOD**



**HEAVENLY PARENTS**



**JESUS & MARY**



**AVONALS**

**REJECTED**

**REJECTED**



**REJECTED**



**REJECTED**

**REJECTED**



**REJECTED**

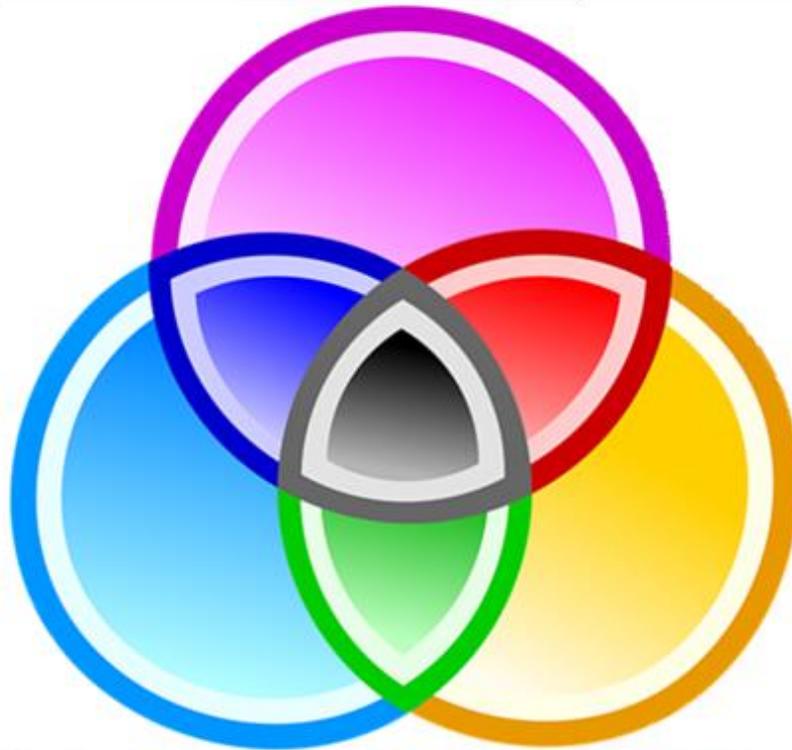
**REJECTED**

**Mind, control, power dominating!**

**Through our Feeling Healing,  
now we are to embrace them all!**



# Heavenly Mother & Father LOVE



TRUTH                      MIND  
Eternal Son      Infinite Daughter

Creator Daughter & Son are of Love and Truth .

Avonal Daughter & Son are of Truth and Mind .

Nature is of the Mind .

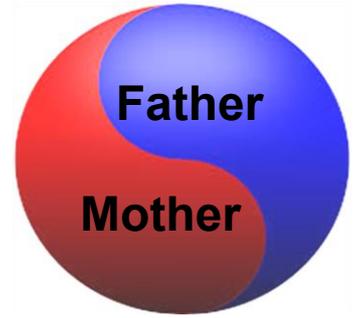
Humanity is of Truth and Mind then with Indwelling Spirit, also of Love .

Humanity is best suited to be assisted by the Avonals and then by Creator Daughter & Son .

Indwelling Spirit  LOVE

# MUM & DAD THIS WAY

## GOD



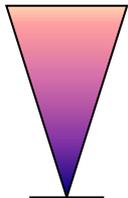
HEAVENLY PARENTS



JESUS & MARY



AVONALS



SPHERES of PARADISE being the home of our Heavenly Parents, Mother and Father, within the centre of the 7 super universes.



Unknown number of spheres to progress through to reach Paradise.



Ascending out of NEBADON is beyond the regency of the Creator Daughter and Son, Mary and Jesus.



INFINITE & UNIVERSAL SPHERES, unknown number to progress through within Nebadon.



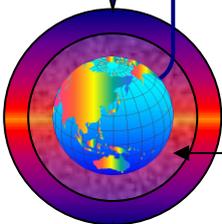
ETERNAL SPHERES 3 spheres unnumbered. Involvement with Earth finishes.



CELESTIAL HEAVENS are spheres 8, 9, 10.



Divine Love Spirit Healing Mansion Worlds are 3, 5, 7. We are healing our soul!



We all arrive in spirit into Mansion World 1.

Earth Planes 1 and 2 are of Disharmony – Hells.

Mind Spirit Mansion Worlds 2, 4, 6 are all taking us in the wrong direction and into a dead end!



AVONAL PAIR

MARY & JESUS

GOD

Throughout the Avonal Age of 1,000 years, their Spirits of Truth will assist us in embracing and engaging with our Feeling Healing and with Divine Love our Soul Healing. They will assist us to develop our soul well into Celestial Heaven status should we persevere with such a goal. The extent to which the Avonal Pair develop themselves while here in the physical on Earth is the level that their Spirits of Truth will be able to assist us. Then it will be Mary and Jesus' Spirits of Truth that will assist us up and out of Nebadon, where our Heavenly Parents will then assist us onto Paradise, Their home.

# The Urantia Book

## Paper 100

### Religion in Human Experience

100:0.1 (1094.1) [Presented by a Melchizedek of Nebadon.] THE experience of dynamic religious living transforms the mediocre individual into a personality of idealistic power. Religion ministers to the progress of all through fostering the progress of each individual, and the progress of each is augmented through the achievement of all.

100:0.2 (1094.2) Spiritual growth is mutually stimulated by intimate association with other religionists. Love supplies the soil for religious growth—an objective lure in the place of subjective gratification—yet it yields the supreme subjective satisfaction. And religion ennobles the commonplace drudgery of daily living.

#### 1. Religious Growth

100:1.1 (1094.3) While religion produces growth of meanings and enhancement of values, evil always results when purely personal evaluations are elevated to the levels of absolutes. A child evaluates experience in accordance with the content of pleasure; maturity is proportional to the substitution of higher meanings for personal pleasure, even loyalties to the highest concepts of diversified life situations and cosmic relations.

100:1.2 (1094.4) Some persons are too busy to grow and are therefore in grave danger of spiritual fixation. Provision must be made for growth of meanings at differing ages, in successive cultures, and in the passing stages of advancing civilisation. The chief inhibitors of growth are prejudice and ignorance.

100:1.3 (1094.5) Give every developing child a chance to grow his own religious experience; do not force a ready-made adult experience upon him. Remember, year-by-year progress through an established educational regime does not necessarily mean intellectual progress, much less spiritual growth. Enlargement of vocabulary does not signify development of character. Growth is not truly indicated by mere products but rather by progress. Real educational growth is indicated by enhancement of ideals, increased appreciation of values, new meanings of values, and augmented loyalty to supreme values.

100:1.4 (1094.6) Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential. Loyal persons are growing persons, and growth is an impressive and inspiring reality. Live loyally today—grow—and tomorrow will attend to itself. The quickest way for a tadpole to become a frog is to live loyally each moment as a tadpole.

100:1.5 (1094.7) The soil essential for religious growth presupposes a progressive life of self-realisation, the co-ordination of natural propensities, the exercise of curiosity and the enjoyment of reasonable adventure, the experiencing of feelings of satisfaction, the functioning of the fear stimulus of attention and awareness, the wonder-lure, and a normal consciousness of smallness, humility. Growth is also predicated on the discovery of selfhood accompanied by self-criticism—conscience, for conscience is really the criticism of oneself by one's own value-habits, personal ideals.

100:1.6 (1095.1) Religious experience is markedly influenced by physical health, inherited temperament and social environment. But these temporal conditions do not inhibit inner spiritual progress by a soul dedicated to the doing of the will of the (Mother and) Father in heaven. There are present in all normal mortals certain innate drives toward growth and self-realisation which function if they are not specifically inhibited. The certain technique of fostering this constitutive endowment of the potential of spiritual growth is to maintain an attitude of wholehearted devotion to supreme values.

100:1.7 (1095.2) Religion cannot be bestowed, received, loaned, learned, or lost. It is a personal experience which grows proportionally to the growing quest for final values. Cosmic growth thus attends on the accumulation of meanings and the ever-expanding elevation of values. But nobility itself is always an unconscious growth.

100:1.8 (1095.3) Religious habits of thinking and acting are contributory to the economy of spiritual growth. One can develop religious predispositions toward favourable reaction to spiritual stimuli, a sort of conditioned spiritual reflex. Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God. The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious.

100:1.9 (1095.4) The unconscious nature of religious growth does not, however, signify that it is an activity functioning in the supposed subconscious realms of human intellect; rather does it signify creative activities in the superconscious levels of mortal mind. The experience of the realisation of the reality of unconscious religious growth is the one positive proof of the functional existence of the super-consciousness.

## **2. Spiritual Growth**

100:2.1 (1095.5) Spiritual development depends, first, on the maintenance of a living spiritual connection with true spiritual forces and, second, on the continuous bearing of spiritual fruit: yielding the ministry to one's fellows of that which has been received from one's spiritual benefactors. Spiritual progress is predicated on

intellectual recognition of spiritual poverty coupled with the self-consciousness of **perfection-hunger, the desire to know God and be like him, the wholehearted purpose to do the will of the (Mother and) Father in heaven.**

100:2.2 (1095.6) Spiritual growth is first an awakening to needs, next a discernment of meanings, and then a discovery of values. The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity. And this entire experience constitutes the reality of religion as contrasted with mere theological beliefs.

100:2.3 (1095.7) Religion can progress to that level of experience whereon it becomes an enlightened and wise technique of spiritual reaction to the universe. Such a glorified religion can function on three levels of human personality: the intellectual, the morontial, and the spiritual; upon the mind, in the evolving soul, and with the indwelling spirit.

(9.2) 0:5.12 *Morontia* is a term designating a vast level intervening between the material and the spiritual. It may designate personal or impersonal realities, living or nonliving energies. The warp of morontia is spiritual; its woof is physical.

100:2.4 (1096.1) Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover beauty in things, recognise truth in meanings, and discover goodness in values. Spiritual development is determined by capacity therefor and is directly proportional to the elimination of the selfish qualities of love.

100:2.5 (1096.2) Actual spiritual status is the measure of Deity attainment, Adjuster attunement. The achievement of finality of spirituality is equivalent to the attainment of the maximum of reality, the maximum of Godlikeness. Eternal life is the endless quest for infinite values.

100:2.6 (1096.3) The goal of human self-realisation should be spiritual, not material. The only realities worth striving for are divine, spiritual and eternal. Mortal man is entitled to the enjoyment of physical pleasures and to the satisfaction of human affections; he is benefited by loyalty to human associations and temporal institutions; but these are not the eternal foundations upon which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection and finaliter service (which commence upon 'finally' enter Paradise, the home of our Heavenly Mother and Father).

100:2.7 (1096.4) Jesus portrayed the profound surety of the God-knowing mortal when he said: "To a God-knowing kingdom believer, what does it matter if all things earthly crash?" Temporal (worldly) securities are vulnerable, but spiritual sureties are

impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God.

100:2.8 (1096.5) After such spiritual attainment, whether secured by gradual growth or specific crisis, there occurs a new orientation of personality as well as the development of a new standard of values. Such spirit-born individuals are so re-motivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms which wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment.

### 3. Concepts of Supreme Value

100:3.1 (1096.6) Religion is not a technique for attaining a static and blissful peace of mind; it is an impulse for organising the soul for dynamic service. It is the enlistment of the totality of selfhood in the loyal service of loving God and serving man. Religion pays any price essential to the attainment of the supreme goal, the eternal prize. There is a consecrated completeness in religious loyalty which is superbly sublime. And these loyalties are socially effective and spiritually progressive.

100:3.2 (1096.7) To the religionist the word God becomes a symbol signifying the approach to supreme reality and the recognition of divine value. Human likes and dislikes do not determine good and evil; moral values do not grow out of wish fulfillment or emotional frustration.

100:3.3 (1096.8) In the contemplation of values you must distinguish between that which *is* value and that which *has* value. You must recognise the relation between pleasurable activities and their meaningful integration and enhanced realisation on ever progressively higher and higher levels of human experience.

100:3.4 (1097.1) Meaning is something which experience adds to value; it is the appreciative consciousness of values. An isolated and purely selfish pleasure may connote a virtual devaluation of meanings, a meaningless enjoyment bordering on relative evil. Values are experiential when realities are meaningful and mentally associated, when such relationships are recognised and appreciated by mind.

100:3.5 (1097.2) Values can never be static; reality signifies change, growth. Change without growth, expansion of meaning and exaltation of value, is valueless—is potential evil. The greater the quality of cosmic adaptation, the more of meaning any experience possesses. Values are not conceptual illusions; they are real, but always

they depend on the fact of relationships. Values are always both actual and potential—not what was, but what is and is to be.

100:3.6 (1097.3) The association of actuals and potentials equals growth, the experiential realisation of values. But growth is not mere progress. Progress is always meaningful, but it is relatively valueless without growth. The supreme value of human life consists in growth of values, progress in meanings, and realisation of the cosmic interrelatedness of both of these experiences. And such an experience is the equivalent of God-consciousness. Such a mortal, while not supernatural, is truly becoming superhuman; an immortal soul is evolving.

100:3.7 (1097.4) Man cannot cause growth, but he can supply favorable conditions. Growth is always unconscious, be it physical, intellectual, or spiritual. Love thus grows; it cannot be created, manufactured, or purchased; it must grow. Evolution is a cosmic technique of growth. Social growth cannot be secured by legislation, and moral growth is not had by improved administration. Man may manufacture a machine, but its real value must be derived from human culture and personal appreciation. Man's sole contribution to growth is the mobilisation of the total powers of his personality—living faith.

#### 4. Problems of Growth

100:4.1 (1097.5) Religious living is devoted living, and devoted living is creative living, original and spontaneous. New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns. New meanings only emerge amid conflict; and conflict persists only in the face of refusal to espouse the higher values connoted (implied) in superior meanings.

100:4.2 (1097.6) **Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation.** The organisation of a philosophic standard of living entails considerable commotion in the philosophic realms of the mind. Loyalties are not exercised in behalf of the great, the good, the true, and the noble without a struggle. Effort is attendant upon clarification of spiritual vision and enhancement of cosmic insight. And the human intellect protests against being weaned from subsisting upon the nonspiritual energies of temporal existence. The slothful animal mind rebels at the effort required to wrestle with cosmic problem solving.

100:4.3 (1097.7) But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. **Health, mental efficiency and happiness arise from the unification of physical systems, mind**

**systems and spirit systems.** Of health and sanity man understands much, but of happiness he has truly realised very little. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding.

100:4.4 (1098.1) In physical life the senses tell of the existence of things; mind discovers the reality of meanings; but the spiritual experience reveals to the individual the true values of life. These high levels of human living are attained in the supreme love of God and in the unselfish love of man. If you love your fellow men, you must have discovered their values. Jesus loved men so much because he placed such a high value upon them. You can best discover values in your associates by discovering their motivation. If someone irritates you, causes feelings of resentment, you should sympathetically seek to discern his viewpoint, his reasons for such objectionable conduct. If once you understand your neighbour, you will become tolerant, and this tolerance will grow into friendship and ripen into love.

100:4.5 (1098.2) In the mind's eye conjure up a picture of one of your primitive ancestors of cave-dwelling times—a short, misshapen, filthy, snarling hulk of a man standing, legs spread, club upraised, breathing hate and animosity as he looks fiercely just ahead. Such a picture hardly depicts the divine dignity of man. But allow us to enlarge the picture. In front of this animated human crouches a saber-toothed tiger. Behind him, a woman and two children. Immediately you recognise that such a picture stands for the beginnings of much that is fine and noble in the human race, but the man is the same in both pictures. Only, in the second sketch you are favoured with a widened horizon. You therein discern the motivation of this evolving mortal. His attitude becomes praiseworthy because you understand him. If you could only fathom the motives of your associates, how much better you would understand them. If you could only know your fellows, you would eventually fall in love with them.

100:4.6 (1098.3) You cannot truly love your fellows by a mere act of the will. Love is only born of thoroughgoing understanding of your neighbour's motives and sentiments. It is not so important to love all men today as it is that each day you learn to love one more human being. If each day or each week you achieve an understanding of one more of your fellows, and if this is the limit of your ability, then you are certainly socialising and truly spiritualising your personality. Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each mortal could only become a focus of dynamic affection, this benign virus of love would soon pervade the sentimental emotion-stream of humanity to such an extent that all civilisation would be encompassed by love, and that would be the realisation of the brotherhood of man.

## 5. Conversion and Mysticism

100:5.1 (1098.4) The world is filled with lost souls, not lost in the theologic sense but lost in the directional meaning, wandering about in confusion among the isms and cults of a frustrated philosophic era. Too few have learned how to install a philosophy of living in the place of religious authority. (The symbols of socialised religion are not to be despised as channels of growth, albeit the river bed is not the river.)

100:5.2 (1098.5) The progression of religious growth leads from stagnation through conflict to co-ordination, from insecurity to undoubting faith, from confusion of cosmic consciousness to unification of personality, from the temporal objective to the eternal, from the bondage of fear to the liberty of divine (daughter and) sonship.

100:5.3 (1099.1) It should be made clear that professions of loyalty to the supreme ideals—the psychic, emotional and spiritual awareness of God-consciousness—may be a natural and gradual growth or may sometimes be experienced at certain junctures, as in a crisis. The Apostle Paul experienced just such a sudden and spectacular conversion that eventful day on the Damascus road. Gautama Siddhartha had a similar experience the night he sat alone and sought to penetrate the mystery of final truth. Many others have had like experiences, and many true believers have progressed in the spirit without sudden conversion.

100:5.4 (1099.2) Most of the spectacular phenomena associated with so-called religious conversions are entirely psychologic in nature, but now and then there do occur experiences which are also spiritual in origin. When the mental mobilisation is absolutely total on any level of the psychic up-reach toward spirit attainment, when there exists perfection of the human motivation of loyalties to the divine idea, then there very often occurs a sudden down-grasp of the indwelling spirit to synchronise with the concentrated and consecrated purpose of the superconscious mind of the believing mortal. And it is such experiences of unified intellectual and spiritual phenomena that constitute the conversion which consists in factors over and above purely psychologic involvement.

100:5.5 (1099.3) But emotion alone is a false conversion; one must have faith as well as feeling. To the extent that such psychic mobilisation is partial, and in so far as such human-loyalty motivation is incomplete, to that extent will the experience of conversion be a blended intellectual, emotional and spiritual reality.

100:5.6 (1099.4) If one is disposed to recognise a theoretical subconscious mind as a practical working hypothesis in the otherwise unified intellectual life, then, to be consistent, one should postulate a similar and corresponding realm of ascending intellectual activity as the superconscious level, the zone of immediate contact with the indwelling spirit entity, the Thought Adjuster. The great danger in all these

psychic speculations is that visions and other so-called mystic experiences, along with extraordinary dreams, may be regarded as divine communications to the human mind. In times past, divine beings have revealed themselves to certain God-knowing persons, not because of their mystic trances or morbid visions, but in spite of all these phenomena.

100:5.7 (1099.5) In contrast with conversion-seeking, the better approach to the morontia zones of possible contact with the Thought Adjuster would be through living faith and sincere worship, wholehearted and unselfish prayer. Altogether too much of the uprush of the memories of the unconscious levels of the human mind has been mistaken for divine revelations and spirit leadings.

100:5.8 (1099.6) There is great danger associated with the habitual practice of religious daydreaming; mysticism may become a technique of reality avoidance, albeit it has sometimes been a means of genuine spiritual communion. Short seasons of retreat from the busy scenes of life may not be seriously dangerous, but prolonged isolation of personality is most undesirable. Under no circumstances should the trancelike state of visionary consciousness be cultivated as a religious experience.

100:5.9 (1099.7) The characteristics of the mystical state are diffusion of consciousness with vivid islands of focal attention operating on a comparatively passive intellect. All of this gravitates consciousness toward the subconscious rather than in the direction of the zone of spiritual contact, the superconscious. Many mystics have carried their mental dissociation to the level of abnormal mental manifestations.

100:5.10 (1100.1) The more healthful attitude of spiritual meditation is to be found in reflective worship and in the prayer of thanksgiving. The direct communion with one's Thought Adjuster, such as occurred in the later years of Jesus' life in the flesh, should not be confused with these so-called mystical experiences. The factors which contribute to the initiation of mystic communion are indicative of the danger of such psychic states. The mystic status is favored by such things as: physical fatigue, fasting, psychic dissociation, profound aesthetic experiences, vivid sex impulses, fear, anxiety, rage and wild dancing. Much of the material arising as a result of such preliminary preparation has its origin in the subconscious mind.

100:5.11 (1100.2) However favorable may have been the conditions for mystic phenomena, it should be clearly understood that Jesus of Nazareth never resorted to such methods for communion with the Paradise Father. Jesus had no subconscious delusions or superconscious illusions.

## 6. Marks of Religious Living

100:6.1 (1100.3) **Evolutionary religions and revelatory religions may differ markedly in method, but in motive there is great similarity.** Religion is not a specific

function of life; rather is it a **mode of living**. True religion is a wholehearted devotion to some reality which the religionist deems to be of supreme value to himself and for all mankind. And the outstanding characteristics of all religions are: unquestioning loyalty and wholehearted devotion to supreme values. This religious devotion to supreme values is shown in the relation of the supposedly irreligious mother to her child and in the fervent loyalty of non-religionists to an espoused cause.

100:6.2 (1100.4) The accepted supreme value of the religionist may be base or even false, but it is nevertheless religious. A religion is genuine to just the extent that the value which is held to be supreme is truly a cosmic reality of genuine spiritual worth.

100:6.3 (1100.5) The marks of human response to the religious impulse embrace the qualities of nobility and grandeur. The sincere religionist is conscious of universe citizenship and is aware of making contact with sources of superhuman power. He is thrilled and energized with the assurance of belonging to a superior and ennobled fellowship of the (daughter and) sons of God. The consciousness of self-worth has become augmented by the stimulus of the quest for the highest universe objectives—supreme goals.

100:6.4 (1100.6) The self has surrendered to the intriguing drive of an all-encompassing motivation which imposes heightened self-discipline, lessens emotional conflict, and makes mortal life truly worth living. The morbid recognition of human limitations is changed to the natural consciousness of mortal shortcomings, associated with moral determination and spiritual aspiration to attain the highest universe and superuniverse goals. And this intense striving for the attainment of super-mortal ideals is always characterised by increasing patience, forbearance, fortitude and tolerance.

100:6.5 (1100.7) **But true religion is a living love, a life of service.** The religionist's detachment from much that is purely temporal and trivial never leads to social isolation, and it should not destroy the sense of humour. **Genuine religion takes nothing away from human existence, but it does add new meanings to all of life;** it generates new types of enthusiasm, zeal and courage. It may even engender the spirit of the crusader, which is more than dangerous if not controlled by spiritual insight and loyal devotion to the commonplace social obligations of human loyalties.

100:6.6 (1101.1) **One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding,** that cosmic poise which betokens the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment. Such religionists are like the Apostle Paul, who said: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else shall be able to separate us from the love of God."

100:6.7 (1101.2) There is a sense of security, associated with the realisation of triumphing glory, resident in the consciousness of the religionist who has grasped the reality of the Supreme, and who pursues the goal of the Ultimate.

100:6.8 (1101.3) Even evolutionary religion is all of this in loyalty and grandeur because it is a genuine experience. **But revelatory religion is excellent as well as genuine.** The new loyalties of enlarged spiritual vision create new levels of love and devotion, of service and fellowship; and all this enhanced social outlook produces an enlarged consciousness of the Fatherhood of God and the brotherhood of man.

100:6.9 (1101.4) The characteristic difference between evolved and revealed religion is a new quality of divine wisdom which is added to purely experiential human wisdom. **But it is experience in and with the human religions that develops the capacity for subsequent reception of increased bestowals of divine wisdom and cosmic insight.**

## 7. The Acme of Religious Living

100:7.1 (1101.5) Although the average mortal of Urantia (Earth) cannot hope to attain the high perfection of character which Jesus of Nazareth acquired while sojourning in the flesh, it is altogether possible for every mortal believer to develop a strong and unified personality along the perfected lines of the Jesus personality. The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification. The most effective presentation of Jesus consists in following the example of the one who said, as he gestured toward the Master standing before his accusers, "Behold the man!"

100:7.2 (1101.6) The unflinching kindness of Jesus touched the hearts of men, but his stalwart strength of character amazed his followers. He was truly sincere; there was nothing of the hypocrite in him. He was free from affectation; he was always so refreshingly genuine. He never stooped to pretense, and he never resorted to shamming. He lived the truth, even as he taught it. He was the truth. He was constrained to proclaim saving truth to his generation, even though such sincerity sometimes caused pain. He was unquestioningly loyal to all truth.

100:7.3 (1101.7) But the Master was so reasonable, so approachable. He was so practical in all his ministry, while all his plans were characterised by such sanctified common sense. He was so free from all freakish, erratic and eccentric tendencies. He was never capricious, whimsical, or hysterical. In all his teaching and in everything he did there was always an exquisite discrimination associated with an extraordinary sense of propriety.

100:7.4 (1102.1) The Son of Man was always a well-poised personality. Even his enemies maintained a wholesome respect for him; they even feared his presence. Jesus was unafraid. He was surcharged with divine enthusiasm, but he never became fanatical.

He was emotionally active but never flighty. He was imaginative but always practical. He frankly faced the realities of life, but he was never dull or prosaic. He was courageous but never reckless; prudent but never cowardly. He was sympathetic but not sentimental; unique but not eccentric. He was pious but not sanctimonious. And he was so well-poised because he was so perfectly unified.

100:7.5 (1102.2) Jesus' originality was unstifled. He was not bound by tradition or handicapped by enslavement to narrow conventionality. He spoke with undoubted confidence and taught with absolute authority. But his superb originality did not cause him to overlook the gems of truth in the teachings of his predecessors and contemporaries. And the most original of his teachings was the emphasis of love and mercy in the place of fear and sacrifice.

100:7.6 (1102.3) Jesus was very broad in his outlook. He exhorted his followers to preach the gospel to all peoples. He was free from all narrow-mindedness. His sympathetic heart embraced all mankind, even a universe. Always his invitation was, "Whosoever will, let him come."

100:7.7 (1102.4) Of Jesus it was truly said, "He trusted God." As a man among men he most sublimely trusted the Father in heaven. He trusted his Father as a little child trusts his earthly parent. His faith was perfect but never presumptuous. No matter how cruel nature might appear to be or how indifferent to man's welfare on Earth, Jesus never faltered in his faith. He was immune to disappointment and impervious to persecution. He was untouched by apparent failure.

100:7.8 (1102.5) He loved men as brothers, at the same time recognising how they differed in innate endowments and acquired qualities. "He went about doing good."

100:7.9 (1102.6) Jesus was an unusually cheerful person, but he was not a blind and unreasoning optimist. His constant word of exhortation was, "Be of good cheer." He could maintain this confident attitude because of his unswerving trust in God and his unshakable confidence in man. He was always touchingly considerate of all men because he loved them and believed in them. Still he was always true to his convictions and magnificently firm in his devotion to the doing of his Father's will.

100:7.10 (1102.7) The Master was always generous. He never grew weary of saying, "It is more blessed to give than to receive." Said he, "Freely you have received, freely give." And yet, with all of his unbounded generosity, he was never wasteful or extravagant. He taught that you must believe to receive salvation. "For every one who seeks shall receive."

100:7.11 (1102.8) He was candid, but always kind. Said he, "If it were not so, I would have told you." He was frank, but always friendly. He was outspoken in his love for the sinner and in his hatred for sin. But throughout all this amazing frankness he was unerringly *fair*.

100:7.12 (1102.9) Jesus was consistently cheerful, notwithstanding he sometimes drank deeply of the cup of human sorrow. He fearlessly faced the realities of existence, yet was he filled with enthusiasm for the gospel of the kingdom. But he controlled his enthusiasm; it never controlled him. He was unreservedly dedicated to “the Father’s business.” This divine enthusiasm led his unspiritual brethren to think he was beside himself, but the onlooking universe appraised him as the model of sanity and the pattern of supreme mortal devotion to the high standards of spiritual living. And his controlled enthusiasm was contagious; his associates were constrained to share his divine optimism.

100:7.13 (1103.1) This man of Galilee was not a man of sorrows; he was a soul of gladness. Always was he saying, “Rejoice and be exceedingly glad.” But when duty required, he was willing to walk courageously through the “valley of the shadow of death.” He was gladsome but at the same time humble.

100:7.14 (1103.2) His courage was equaled only by his patience. When pressed to act prematurely, he would only reply, “My hour has not yet come.” He was never in a hurry; his composure was sublime. But he was often indignant at evil, intolerant of sin. He was often mightily moved to resist that which was inimical to the welfare of his children on earth. But his indignation against sin never led to anger at the sinner.

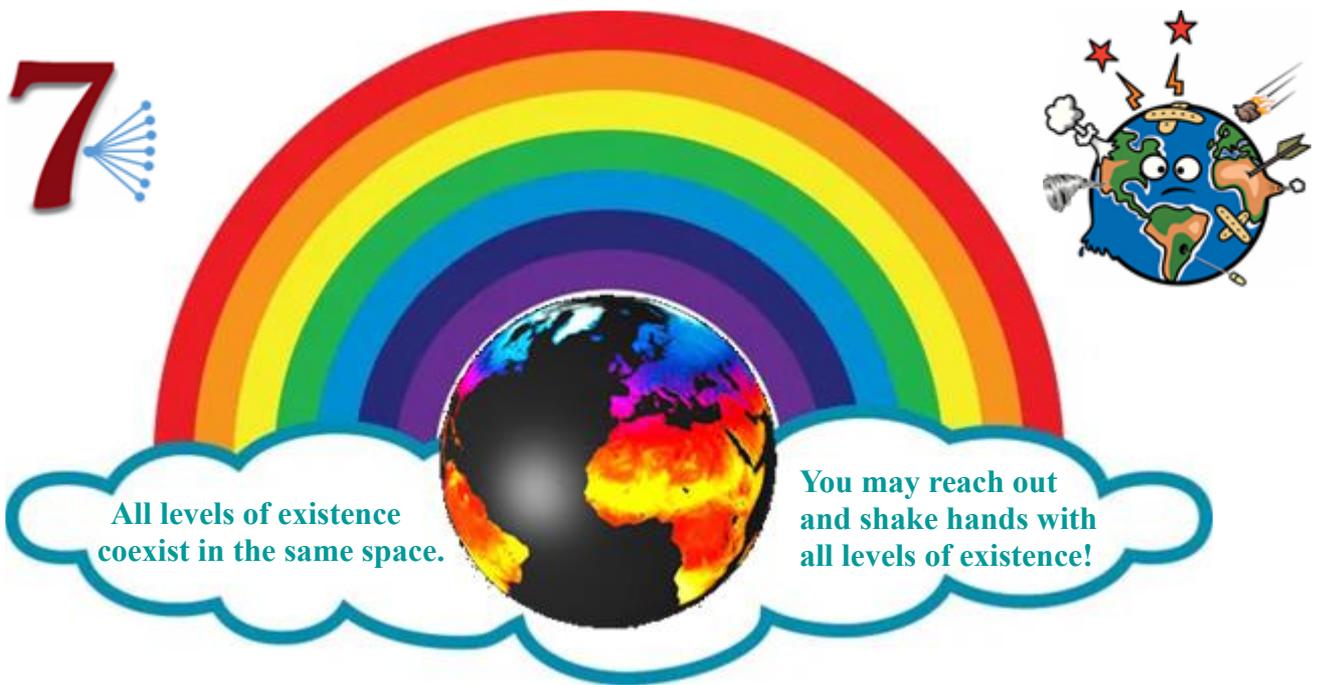
100:7.15 (1103.3) His courage was magnificent, but he was never foolhardy. His watchword was, “Fear not.” His bravery was lofty and his courage often heroic. But his courage was linked with discretion and controlled by reason. It was courage born of faith, not the recklessness of blind presumption. He was truly brave but never audacious.

100:7.16 (1103.4) The Master was a pattern of reverence. The prayer of even his youth began, “Our Father who is in heaven, hallowed be your name.” He was even respectful of the faulty worship of his fellows. But this did not deter him from making attacks on religious traditions or assaulting errors of human belief. He was reverential of true holiness, and yet he could justly appeal to his fellows, saying, “Who among you convicts me of sin?”

100:7.17 (1103.5) Jesus was great because he was good, and yet he fraternised with the little children. He was gentle and unassuming in his personal life, and yet he was the perfected man of a universe. His associates called him Master unbidden.

100:7.18 (1103.6) Jesus was the perfectly unified human personality. And today, as in Galilee, he continues to unify mortal experience and to co-ordinate human endeavors. He unifies life, ennobles character, and simplifies experience. He enters the human mind to elevate, transform and transfigure it. It is literally true: “If any man has Christ Jesus within him, he is a new creature; old things are passing away; behold, all things are becoming new.”

100:7.19 (1103.7) [Presented by a Melchizedek of Nebadon.]



**INDWELLING SPIRIT, THOUGHT ADJUSTER,  
MYSTERY MONITOR (all being the same):**

The external elements, instruments of the Father, do not form attributes of our own soul upon its initial creation by our Heavenly Parents, these are the Spirit of Truth, the Indwelling Spirit, and Divine Love.

The Holy Spirit, conveys Divine Love to your soul should you earnestly and lovingly ask for it. This is the only function of the Holy Spirit – Acting Spirit.

The Indwelling Spirit becomes present when we are around the age of six. This means that the unseen helper of the Father and Mother – the Indwelling Spirit – can always interact with the mortal soul and to be of service so that eventually the leadings from the Spirit may be the catalyst for that soul to seek our Parents.

The Indwelling Spirit reveals intrinsic workings of Father and Mother to your soul.

The Indwelling Spirit functions in much the same way as the Holy Spirit, ask and it will provide support and guidance.



The Indwelling Spirit / Thought Adjuster only works with us on the mind, feeling and psychic levels directly with our personality on conscious and unconscious levels of reality. It is the Divine Minister with hands-on help from our attending angels that do the actual adjusting of our mind circuits – of all our circuits, even the physical if need be.



Spirit of Truth becomes active more so when you connect to our Heavenly Parents and receive Their Divine Love.

You are a spirit person having a physical experience. Your physical body is encased within your spirit body.

The spirit body only exists because our soul wants it to. In the fullness of love, even all our encrustments and wrongness is not actually bad, they are just the nether side of love.

So evil is literally a state of mind, and once you heal it you even feel love for your wrongness and even no longer hate it – that being full self-acceptance. But you can't contrive these feelings or level of awareness, it has to come of itself and will through the higher levels of your Healing.

# The Urantia Book

## Paper 101

### The Real Nature of Religion

101:0.1 (1104.1) [Presented by a Melchizedek of Nebadon.] RELIGION, as a human experience, ranges from the primitive fear slavery of the evolving savage up to the sublime and magnificent faith liberty of those civilised mortals who are superbly conscious of sonship with the eternal God.

101:0.2 (1104.2) Religion is the ancestor of the advanced ethics and morals of progressive social evolution. But religion, as such, is not merely a moral movement, albeit the outward and social manifestations of religion are mightily influenced by the ethical and moral momentum of human society. Always is religion the inspiration of man's evolving nature, but it is not the secret of that evolution.

101:0.3 (1104.3) Religion, the conviction-faith of the personality, can always triumph over the superficially contradictory logic of despair born in the unbelieving material mind. There really is a true and genuine inner voice, that "true light which lights every man who comes into the world." And this spirit leading is distinct from the ethical prompting of human conscience. The feeling of religious assurance is more than an emotional feeling. The assurance of religion transcends the reason of the mind, even the logic of philosophy. **Religion is faith, trust and assurance.**

#### 1. True Religion

101:1.1 (1104.4) True religion is not a system of philosophic belief which can be reasoned out and substantiated by natural proofs, neither is it a fantastic and mystic experience of indescribable feelings of ecstasy which can be enjoyed only by the romantic devotees of mysticism. Religion is not the product of reason, but viewed from within, it is altogether reasonable. Religion is not derived from the logic of human philosophy, but as a mortal experience it is altogether logical. Religion is the experiencing of divinity in the consciousness of a moral being of evolutionary origin; it represents true experience with eternal realities in time, the realisation of spiritual satisfactions while yet in the flesh.

101:1.2 (1104.5) The Thought Adjuster has no special mechanism through which to gain self-expression; there is no mystic religious faculty for the reception or expression of religious emotions. These experiences are made available through the naturally ordained mechanism of mortal mind. And therein lies one explanation of the Adjuster's difficulty in engaging in direct communication with the material mind of its constant indwelling.

101:1.3 (1104.6) The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest and most spiritualised thinking. It is your *thoughts*, not your feelings, that lead you Godward. The divine nature may be perceived only with the eyes of the mind. But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. “Without holiness no man may see the Lord.” All such inner and spiritual communion is termed spiritual insight. Such religious experiences result from the impress made upon the mind of man by the combined operations of the Adjuster and the Spirit of Truth as they function amid and upon the ideas, ideals, insights and spirit strivings of the evolving sons of God.

101:1.4 (1105.1) Religion lives and prospers, then, not by sight and feeling, but rather by faith and insight. It consists not in the discovery of new facts or in the finding of a unique experience, but rather in the discovery of new and spiritual *meanings* in facts already well known to mankind. The highest religious experience is not dependent on prior acts of belief, tradition and authority; neither is religion the offspring of sublime feelings and purely mystical emotions. It is, rather, a profoundly deep and actual experience of spiritual communion with the spirit influences resident within the human mind, and as far as such an experience is definable in terms of psychology, it is simply the experience of experiencing the reality of believing in God as the reality of such a purely personal experience.

101:1.5 (1105.2) While religion is not the product of the rationalistic speculations of a material cosmology, it is, nonetheless, the creation of a wholly rational insight which originates in man’s mind-experience. Religion is born neither of mystic meditations nor of isolated contemplations, albeit it is ever more or less mysterious and always indefinable and inexplicable in terms of purely intellectual reason and philosophic logic. The germs of true religion originate in the domain of man’s moral consciousness, and they are revealed in the growth of man’s spiritual insight, that faculty of human personality which accrues as a consequence of the presence of the God-revealing Thought Adjuster in the God-hungry mortal mind.

101:1.6 (1105.3) Faith unites moral insight with conscientious discriminations of values, and the pre-existent evolutionary sense of duty completes the ancestry of true religion. The experience of religion eventually results in the certain consciousness of God and in the undoubted assurance of the survival of the believing personality.

101:1.7 (1105.4) Thus it may be seen that religious longings and spiritual urges are not of such a nature as would merely lead (women and) men to *want* to believe in God, but rather are they of such nature and power that (women and) men are profoundly impressed with the conviction that they *ought* to believe in God. The sense of evolutionary duty and the obligations consequent upon the illumination of revelation make such a profound impression upon man’s moral nature that he finally reaches that

position of mind and that attitude of soul where he concludes that he *has no right not to believe in God*. The higher and super-philosophic wisdom of such enlightened and disciplined individuals ultimately instructs them that to doubt God or distrust his goodness would be to prove untrue to the *reallest* and *deepest* thing within the human mind and soul—the divine Adjuster.

## **2. The Fact of Religion**

101:2.1 (1105.5) The fact of religion consists wholly in the religious experience of rational and average human beings. And this is the only sense in which religion can ever be regarded as scientific or even psychological. The proof that revelation is revelation is this same fact of human experience: the fact that revelation does synthesize the apparently divergent sciences of nature and the theology of religion into a consistent and logical universe philosophy, a coordinated and unbroken explanation of both science and religion, thus creating a harmony of mind and satisfaction of spirit which answers in human experience those questionings of the mortal mind which craves to know *how* the Infinite works out his will and plans in matter, with minds, and on spirit.

101:2.2 (1106.1) Reason is the method of science; faith is the method of religion; logic is the attempted technique of philosophy. Revelation compensates for the absence of the morontia viewpoint by providing a technique for achieving unity in the comprehension of the reality and relationships of matter and spirit by the mediation of mind. And true revelation never renders science unnatural, religion unreasonable, or philosophy illogical.

101:2.3 (1106.2) Reason, through the study of science, may lead back through nature to a First Cause, but it requires religious faith to transform the First Cause of science into a God of salvation; and revelation is further required for the validation of such a faith, such spiritual insight.

101:2.4 (1106.3) There are two basic reasons for believing in a God who fosters human survival:

101:2.5 (1106.4) 1. Human experience, personal assurance, the somehow registered hope and trust initiated by the indwelling Thought Adjuster.

101:2.6 (1106.5) 2. The revelation of truth, whether by direct personal ministry of the Spirit of Truth, by the world bestowal of divine (Daughter and) Sons, or through the revelations of the written word.

101:2.7 (1106.6) Science ends its reason-search in the hypothesis of a First Cause. Religion does not stop in its flight of faith until it is sure of a God of salvation. The discriminating study of science logically suggests the reality and existence of an Absolute. Religion believes unreservedly in the existence and reality of a God who

fosters personality survival. What metaphysics fails utterly in doing, and what even philosophy fails partially in doing, revelation does; that is, affirms that this First Cause of science and religion's God of salvation are *one and the same Deity*.

101:2.8 (1106.7) Reason is the proof of science, faith the proof of religion, logic the proof of philosophy, but revelation is validated only by human *experience*. **Science yields knowledge; religion yields happiness; philosophy yields unity; revelation confirms the experiential harmony of this triune approach to universal reality.**

101:2.9 (1106.8) The contemplation of nature can only reveal a God of nature, a God of motion. Nature exhibits only matter, motion and animation—life. Matter plus energy, under certain conditions, is manifested in living forms, but while natural life is thus relatively continuous as a phenomenon, it is wholly transient as to individualities. Nature does not afford ground for logical belief in human-personality survival. The religious man who finds God in nature has already and first found this same personal God in his own soul.

101:2.10 (1106.9) Faith reveals God in the soul. Revelation, the substitute for morontia insight on an evolutionary world, enables man to see the same God in nature that faith exhibits in his soul. Thus does revelation successfully bridge the gulf between the material and the spiritual, even between the creature and the Creator, between man and God.

101:2.11 (1107.1) The contemplation of nature does logically point in the direction of intelligent guidance, even living supervision, but it does not in any satisfactory manner reveal a personal God. On the other hand, nature discloses nothing which would preclude the universe from being looked upon as the handiwork of the God of religion. God cannot be found through nature alone, but man having otherwise found him, the study of nature becomes wholly consistent with a higher and more spiritual interpretation of the universe.

101:2.12 (1107.2) Revelation as an epochal phenomenon is periodic; as a personal human experience it is continuous. Divinity functions in mortal personality as the Adjuster gift of the Father, as the Spirit of Truth of the (Daughter and) Son, and as the Holy Spirit of the Universe Spirit, while these three supermortal endowments are unified in human experiential evolution as the ministry of the Supreme.

101:2.13 (1107.3) True religion is an insight into reality, the faith-child of the moral consciousness, and not a mere intellectual assent to anybody of dogmatic doctrines. True religion consists in the experience that “the Spirit itself bears witness with our spirit that we are the children of God.” Religion consists not in theologic propositions but in spiritual insight and the sublimity of the soul's trust.

101:2.14 (1107.4) Your deepest nature—the divine Adjuster—creates within you a hunger and thirst for righteousness, a certain craving for divine perfection. Religion is the

faith act of the recognition of this inner urge to divine attainment; and thus is brought about that soul trust and assurance of which you become conscious as the way of salvation, the technique of the survival of personality and all those values which you have come to look upon as being true and good.

101:2.15 (1107.5) The realisation of religion never has been, and never will be, dependent on great learning or clever logic. It is spiritual insight, and that is just the reason why some of the world's greatest religious teachers, even the prophets, have sometimes possessed so little of the wisdom of the world. Religious faith is available alike to the learned and the unlearned.

101:2.16 (1107.6) Religion must ever be its own critic and judge; it can never be observed, much less understood, from the outside. Your only assurance of a personal God consists in your own insight as to your belief in, and experience with, things spiritual. To all of your fellows who have had a similar experience, no argument about the personality or reality of God is necessary, while to all other men who are not thus sure of God no possible argument could ever be truly convincing.

101:2.17 (1107.7) Psychology may indeed attempt to study the phenomena of religious reactions to the social environment, but never can it hope to penetrate to the real and inner motives and workings of religion. Only theology, the province of faith and the technique of revelation, can afford any sort of intelligent account of the nature and content of religious experience.

### **3. The Characteristics of Religion**

101:3.1 (1107.8) Religion is so vital that it persists in the absence of learning. It lives in spite of its contamination with erroneous cosmologies and false philosophies; it survives even the confusion of metaphysics. In and through all the historic vicissitudes of religion there ever persists that which is indispensable to human progress and survival: the ethical conscience and the moral consciousness.

101:3.2 (1108.1) Faith-insight, or spiritual intuition, is the endowment of the cosmic mind in association with the Thought Adjuster, which is the Father's gift to man. Spiritual reason, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to man. Spiritual philosophy, the wisdom of spirit realities, is the endowment of the Spirit of Truth, the combined gift of the bestowal (Daughter and) Sons to the children of men. And the co-ordination and inter-association of these spirit endowments constitute man a spirit personality in potential destiny.

101:3.3 (1108.2) It is this same spirit personality, in primitive and embryonic form, the Adjuster possession of which survives the natural death in the flesh. This composite entity of spirit origin in association with human experience is enabled, by means of the living way provided by the divine Sons, to survive (in Adjuster custody) the

dissolution of the material self of mind and matter when such a transient partnership of the material and the spiritual is divorced by the cessation of vital motion.

101:3.4 (1108.3) Through religious faith the soul of man reveals itself and demonstrates the potential divinity of its emerging nature by the characteristic manner in which it induces the mortal personality to react to certain trying intellectual and testing social situations. Genuine spiritual faith (true moral consciousness) is revealed in that it:

101:3.5 (1108.4) 1. Causes ethics and morals to progress despite inherent and adverse animalistic tendencies.

101:3.6 (1108.5) 2. Produces a sublime trust in the goodness of God even in the face of bitter disappointment and crushing defeat.

101:3.7 (1108.6) 3. Generates profound courage and confidence despite natural adversity and physical calamity.

101:3.8 (1108.7) 4. Exhibits inexplicable poise and sustaining tranquility notwithstanding baffling diseases and even acute physical suffering.

101:3.9 (1108.8) 5. Maintains a mysterious poise and composure of personality in the face of maltreatment and the rankest injustice.

101:3.10 (1108.9) 6. Maintains a divine trust in ultimate victory in spite of the cruelties of seemingly blind fate and the apparent utter indifference of natural forces to human welfare.

101:3.11 (1108.10) 7. Persists in the unswerving belief in God despite all contrary demonstrations of logic and successfully withstands all other intellectual sophistries.

101:3.12 (1108.11) 8. Continues to exhibit undaunted faith in the soul's survival regardless of the deceptive teachings of false science and the persuasive delusions of unsound philosophy.

101:3.13 (1108.12) 9. Lives and triumphs irrespective of the crushing overload of the complex and partial civilisations of modern times.

101:3.14 (1108.13) 10. Contributes to the continued survival of altruism in spite of human selfishness, social antagonisms, industrial greeds, and political maladjustments.

101:3.15 (1108.14) 11. Steadfastly adheres to a sublime belief in universe unity and divine guidance regardless of the perplexing presence of evil and sin.

101:3.16 (1108.15) 12. Goes right on worshiping God in spite of anything and everything. Dares to declare, "Even though he slay me, yet will I serve him."

101:3.17 (1108.16) We know, then, by three phenomena, that man has a divine spirit or spirits dwelling within him: first, by personal experience—religious faith; second, by revelation—personal and racial; and third, by the amazing exhibition of such extraordinary and unnatural reactions to his material environment as are illustrated by the foregoing recital of twelve spirit-like performances in the presence of the actual and trying situations of real human existence. And there are still others.

101:3.18 (1109.1) And it is just such a vital and vigorous performance of faith in the domain of religion that entitles mortal man to affirm the personal possession and spiritual reality of that crowning endowment of human nature, religious experience.

#### 4. The Limitations of Revelation

101:4.1 (1109.2) Because your world is generally ignorant of origins, even of physical origins, it has appeared to be wise from time to time to provide instruction in cosmology. And always has this made trouble for the future. The laws of revelation hamper us greatly by their proscription of the impartation of unearned or premature knowledge. Any cosmology presented as a part of revealed religion is destined to be outgrown in a very short time. Accordingly, future students of such a revelation are tempted to discard any element of genuine religious truth it may contain because they discover errors on the face of the associated cosmologies therein presented.

101:4.2 (1109.3) Mankind should understand that we who participate in the revelation of truth are very rigorously limited by the instructions of our superiors. We are not at liberty to anticipate the scientific discoveries of a thousand years. Revelators must act in accordance with the instructions which form a part of the revelation mandate. We see no way of overcoming this difficulty, either now or at any future time. We full well know that, while the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come, within a few short years many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries. These new developments we even now foresee, but we are forbidden to include such humanly undiscovered facts in the revelatory records. Let it be made clear that revelations are not necessarily inspired. The cosmology of these revelations is *not inspired*. It is limited by our permission for the co-ordination and sorting of present-day knowledge. While divine or spiritual insight is a gift, *human wisdom must evolve*.

101:4.3 (1109.4) Truth is always a revelation: auto-revelation when it emerges as a result of the work of the indwelling Adjuster; epochal revelation when it is presented by the function of some other celestial agency, group, or personality.

101:4.4 (1109.5) In the last analysis, religion is to be judged by its fruits, according to the manner and the extent to which it exhibits its own inherent and divine excellence.

101:4.5 (1109.6) Truth may be but relatively inspired, even though revelation is invariably a spiritual phenomenon. While statements with reference to cosmology are never inspired, such revelations are of immense value in that they at least transiently clarify knowledge by:

101:4.6 (1109.7) 1. The reduction of confusion by the authoritative elimination of error.

101:4.7 (1109.8) 2. The co-ordination of known or about-to-be-known facts and observations.

101:4.8 (1110.1) 3. The restoration of important bits of lost knowledge concerning epochal transactions in the distant past.

101:4.9 (1110.2) 4. The supplying of information which will fill in vital missing gaps in otherwise earned knowledge.

101:4.10 (1110.3) 5. Presenting cosmic data in such a manner as to illuminate the spiritual teachings contained in the accompanying revelation.

## **5. Religion Expanded by Revelation**

101:5.1 (1110.4) Revelation is a technique whereby ages upon ages of time are saved in the necessary work of sorting and sifting the errors of evolution from the truths of spirit acquirement.

101:5.2 (1110.5) Science deals with *facts*; religion is concerned only with *values*. Through enlightened philosophy the mind endeavors to unite the meanings of both facts and values, thereby arriving at a concept of complete *reality*. Remember that science is the domain of knowledge, philosophy the realm of wisdom, and religion the sphere of the faith experience. But religion, nonetheless, presents two phases of manifestation:

101:5.3 (1110.6) 1. Evolutionary religion. The experience of primitive worship, the religion which is a mind derivative.

101:5.4 (1110.7) 2. Revealed religion. The universe attitude which is a spirit derivative; the assurance of, and belief in, the conservation of eternal realities, the survival of personality, and the eventual attainment of the cosmic Deity, whose purpose has made all this possible. It is a part of the plan of the universe that, sooner or later, evolutionary religion is destined to receive the spiritual expansion of revelation.

101:5.5 (1110.8) Both science and religion start out with the assumption of certain generally accepted bases for logical deductions. So, also, must philosophy start its career upon the assumption of the reality of three things:

101:5.6 (1110.9) 1. The material body.

101:5.7 (1110.10) 2. The super-material phase of the human being, the soul or even the indwelling spirit.

101:5.8 (1110.11) 3. The human mind, the mechanism for intercommunication and inter-association between spirit and matter, between the material and the spiritual.

101:5.9 (1110.12) Scientists assemble facts, philosophers co-ordinate ideas, while prophets exalt ideals. Feeling and emotion are invariable concomitants of religion, but they are not religion. Religion may be the feeling of experience, but it is hardly the experience of feeling. Neither logic (rationalisation) nor emotion (feeling) is essentially a part of

religious experience, although both may variously be associated with the exercise of faith in the furtherance of spiritual insight into reality, all according to the status and temperamental tendency of the individual mind.

101:5.10 (1110.13) Evolutionary religion is the outworking of the endowment of the local universe mind adjutant charged with the creation and fostering of the worship trait in evolving man. Such primitive religions are directly concerned with ethics and morals, the sense of human *duty*. Such religions are predicated on the assurance of conscience and result in the stabilisation of relatively ethical civilisations.

101:5.11 (1111.1) Personally revealed religions are sponsored by the bestowal spirits representing the three persons of the Paradise Trinity and are especially concerned with the expansion of *truth*. Evolutionary religion drives home to the individual the idea of personal duty; revealed religion lays increasing emphasis on loving, the golden rule.

101:5.12 (1111.2) Evolved religion rests wholly on faith. Revelation has the additional assurance of its expanded presentation of the truths of divinity and reality and the still more valuable testimony of the actual experience which accumulates in consequence of the practical working union of the faith of evolution and the truth of revelation. Such a working union of human faith and divine truth constitutes the possession of a character well on the road to the actual acquirement of a morontial personality.

101:5.13 (1111.3) Evolutionary religion provides only the assurance of faith and the confirmation of conscience; revelatory religion provides the assurance of faith plus the truth of a living experience in the realities of revelation. The third step in religion, or the third phase of the experience of religion, has to do with the morontia state, the firmer grasp of *mota*. Increasingly in the morontia progression the truths of revealed religion are expanded; more and more you will know the truth of supreme values, divine goodnesses, universal relationships, eternal realities, and ultimate destinies.

101:5.14 (1111.4) Increasingly throughout the morontia progression the assurance of truth replaces the assurance of faith. When you are finally mustered into the actual spirit world, then will the assurances of pure spirit insight operate in the place of faith and truth or, rather, in conjunction with, and superimposed upon, these former techniques of personality assurance.

## **6. Progressive Religious Experience**

101:6.1 (1111.5) The morontia phase of revealed religion has to do with the *experience of survival*, and its great urge is the attainment of spirit perfection. There also is present the higher urge of worship, associated with an impelling call to increased ethical service. Morontia insight entails an ever-expanding consciousness of the Sevenfold, the Supreme, and even the Ultimate.

101:6.2 (1111.6) Throughout all religious experience, from its earliest inception on the material level up to the time of the attainment of full spirit status, the Adjuster is the secret of the personal realisation of the reality of the existence of the Supreme; and this same Adjuster also holds the secrets of your faith in the transcendental attainment of the Ultimate. The experiential personality of evolving man, united to the Adjuster essence of the existential God, constitutes the potential completion of supreme existence and is inherently the basis for the super-finite eventuation of transcendental personality.

101:6.3 (1111.7) Moral will embraces decisions based on reasoned knowledge, augmented by wisdom, and sanctioned by religious faith. Such choices are acts of moral nature and evidence the existence of moral personality, the forerunner of morontia personality and eventually of true spirit status.

101:6.4 (1111.8) The evolutionary type of knowledge is but the accumulation of protoplasmic (transparent liquid inside all living cells) memory material; this is the most primitive form of creature consciousness. Wisdom embraces the ideas formulated from protoplasmic memory in process of association and recombination, and such phenomena differentiate human mind from mere animal mind. Animals have knowledge, but only man possesses wisdom capacity. **Truth is made accessible to the wisdom-endowed individual by the bestowal on such a mind of the spirits of the Father and the Sons, the Thought Adjuster and the Spirit of Truth.**

101:6.5 (1112.1) **Christ Michael, when bestowed on Urantia (Earth), lived under the reign of evolutionary religion up to the time of his baptism. From that moment up to and including the event of his crucifixion he carried forward his work by the combined guidance of evolutionary and revealed religion.** From the morning of his resurrection until his ascension he traversed the manifold phases of the morontia life of mortal transition from the world of matter to that of spirit. After his ascension Michael became master of the experience of Supremacy, the realisation of the Supreme; and being the one person in Nebadon possessed of unlimited capacity to experience the reality of the Supreme, he forthwith attained to the status of the sovereignty of supremacy in and to his local universe.

101:6.6 (1112.2) With man, the eventual fusion and resultant oneness with the indwelling Adjuster—the personality synthesis of man and the essence of God—constitute him, in potential, a living part of the Supreme and insure for such a onetime mortal being the eternal birthright of the endless pursuit of finality of universe service for and with the Supreme.

101:6.7 (1112.3) Revelation teaches mortal man that, to start such a magnificent and intriguing adventure through space by means of the progression of time, he should begin by the organisation of knowledge into idea-decisions; next, mandate wisdom to

labour unremittingly at its noble task of transforming self-possessed ideas into increasingly practical but nonetheless supernal (heavenly, divine, celestial) ideals, even those concepts which are so reasonable as ideas and so logical as ideals that the Adjuster dares so to combine and spiritise them as to render them available for such association in the finite mind as will constitute them the actual human complement thus made ready for the action of the Truth Spirit of the (Daughter and) Sons, the time-space manifestations of Paradise truth—universal truth. The co-ordination of idea-decisions, logical ideals, and divine truth constitutes the possession of a righteous character, the prerequisite for mortal admission to the ever-expanding and increasingly spiritual realities of the morontia worlds.

101:6.8 (1112.4) The teachings of Jesus constituted the first Urantian (Earth) religion which so fully embraced a harmonious co-ordination of knowledge, wisdom, faith, truth and love as 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 pointed the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provided for:

101:6.9 (1112.5) 1. Salvation from material fetters in the personal realisation of sonship with God, who is spirit.

101:6.10 (1112.6) 2. Salvation from intellectual bondage: man shall know the truth, and the truth shall set him free.

101:6.11 (1112.7) 3. Salvation from spiritual blindness, the human realisation of the fraternity of mortal beings and the morontian awareness of the brotherhood of all universe creatures; the service-discovery of spiritual reality and the ministry-revelation of the goodness of spirit values.

101:6.12 (1113.1) 4. Salvation from incompleteness of self through the attainment of the spirit levels of the universe and through the eventual realisation of the harmony of Havona and the perfection of Paradise.

101:6.13 (1113.2) 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.

101:6.14 (1113.3) 6. Salvation from time, the achievement of an eternal life of unending progression in God-recognition and God-service.

101:6.15 (1113.4) 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 on the post-finaliter levels of the absonite.

101:6.16 (1113.5) Such a sevenfold salvation is the equivalent of the completeness and perfection of the realisation of the ultimate experience of the Universal Father. And

all this, in potential, is contained within the reality of the faith of the human experience of religion. And it can be so contained since the faith of Jesus was nourished by, and was revelatory of, even realities beyond 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.

101:6.17 (1113.6) Through the appropriation of the faith of Jesus, mortal man can foretaste in time the realities of eternity. Jesus made the discovery, in human experience, of the Final Father, and his brothers in the flesh of mortal life can follow him along this same experience of (Mother and) Father discovery. They can even attain, as they are, the same satisfaction in this experience with the (Mother and) Father as did Jesus as he was. New potentials were actualised in the universe of Nebadon consequent upon the terminal bestowal of Michael, and one of these was the new illumination of the path of eternity that leads to the (Mother and) Father of all, and which can be traversed even by the mortals of material flesh and blood in the initial life on the planets of space. Jesus (with his soul partner Mary of Magdalene) was and is the new and living way whereby man can come into the divine inheritance which the (Mother and) Father has decreed shall be his for but the asking. In Jesus there is abundantly demonstrated both the beginnings and endings of the faith experience of humanity, even of divine humanity.

# Illness need not occur!

If you want to experience illness then ignore Childhood Suppression!

If you prefer to experience mental illness, cancer or any of the more than 10,000 illnesses, diseases, pains and discomforts, then continue with suppressing your emotional injuries and erroneous beliefs. That is, continue with suppressing your feelings and living mind-centric – just like how our parents and carers taught us to live.

The elephant in the room is our Childhood Suppression! Suppression of our true personality begins at the moment of our conception and relentlessly continues through to age of six years.

From conception we are being infused with our parents and carers emotional injuries and errors of belief. It is through the pattern of these emotional errors that we then go on and live our lives whilst manifesting our illnesses through these distortions to our soul light that circulates from and through our soul, spirit body and physical body and back.

We are to change the way we live. We are to aspire to living Feelings First. Then we are to embrace our Feeling Healing. We are to express our Feelings, both good and bad, to a companion, whilst all the time longing to know the truth behind those feelings and also then express them – layer after layer. The truth that comes up in us from our feelings allows us to perceive, so ‘see’ deeper into ourselves and each other.

We are to replace in some way all the gunk (withheld emotions and erroneous beliefs) that are clogging up our mind. One feeling leads to another, like a cascade of feelings with us falling deeper and deeper into ourself. We will always come to understand a little more with each feeling being expressed.

When we are completely healed of our Childhood Suppression we have no further need to experience illness, diseases, pain, discomfort or mental illness. This we can achieve while living in the physical!

We created our illnesses and social issues by being in Rebellion against ourselves, our soul and our Heavenly Mother and Father. Now we can step away from this hellish way of living!



# Childhood Suppression

The soul does it all. The soul is a duplex, two personalities being manifested into the physical by our soul.

Soul light continually flows from the soul through our spirit body levels and into our physical.

Return light being the experiences of our physical existence.

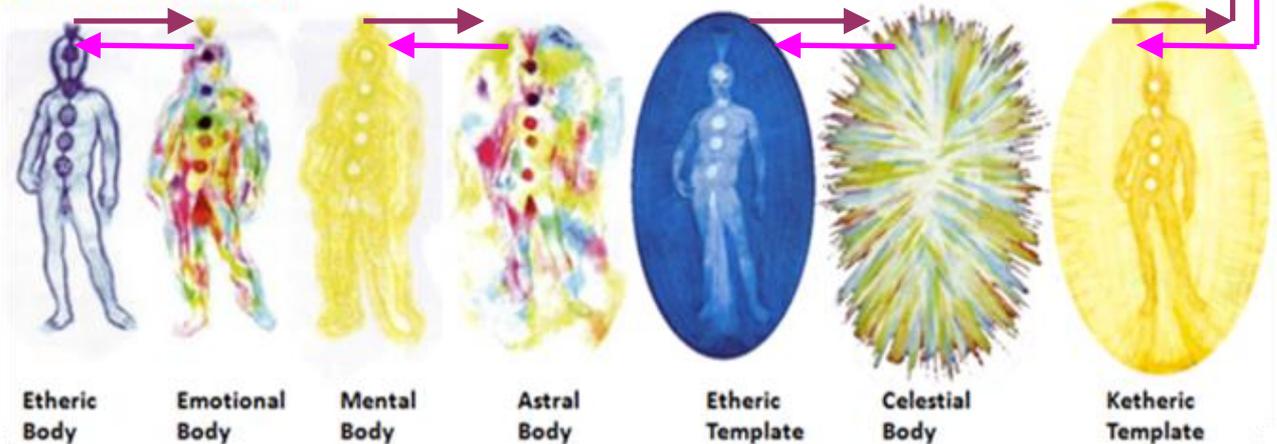
## SOUL



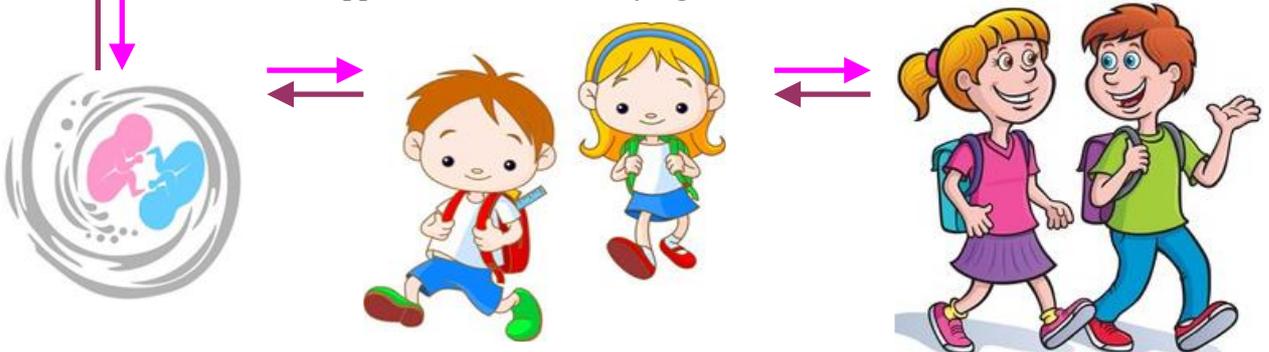
Childhood suppression imposed upon us by our parents and carers causes retarded light to return to our soul bringing about imbalance, reflecting emotional injuries and errors of belief. This imbalance is the cause of all our difficulties throughout our adult life and also all of our health issues.

## SPIRIT BODY

Brennan Model of the 7 Levels of the Human Energy Field

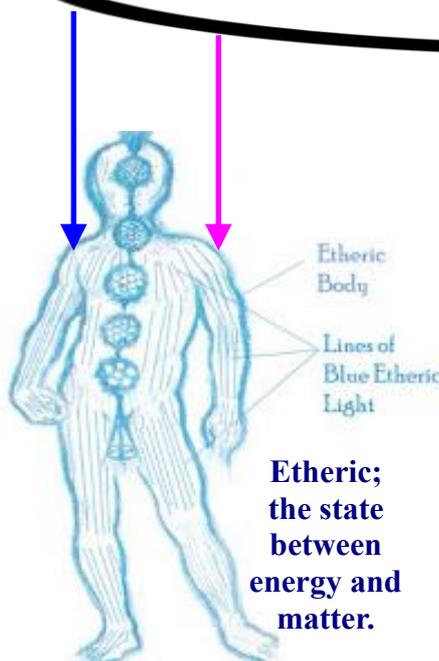
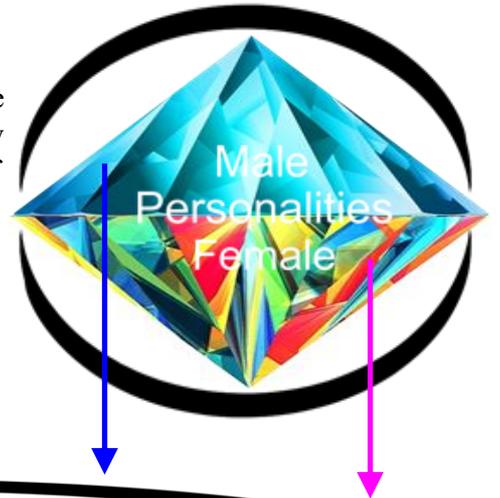


Every experience is recorded through the light returning through our spirit body and back to our soul. What emotional injuries we experience, commencing from conception, has to be expressed emotionally to heal the imbalance in soul light so that harmony and health can be achieved in our spirit and physical bodies. Childhood Suppression is the underlying cause of disease, illness, etc.

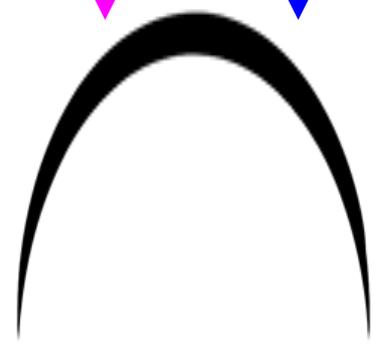




Childhood Suppression – from conception to age six years – harmfully encrusts the soul, thus impeding light flow throughout all seven layers of the spirit body, damaging the genes within the spirit body which in turn damages the genes in the physical body, as well as setting the pattern for all of our physical health issues throughout our lives.



The spirit etheric body is the template for our physical body, however, no health care system or science considers that the underlying cause of any health issues are formed through our Childhood Repression and that no physical healing occurs without expressing our childhood suppressions, being feelings both good and bad and then longing for the truth behind these injuries. Medicine may suppress the pain – it does not and cannot cure – vaccines are extreme physical suppressions!

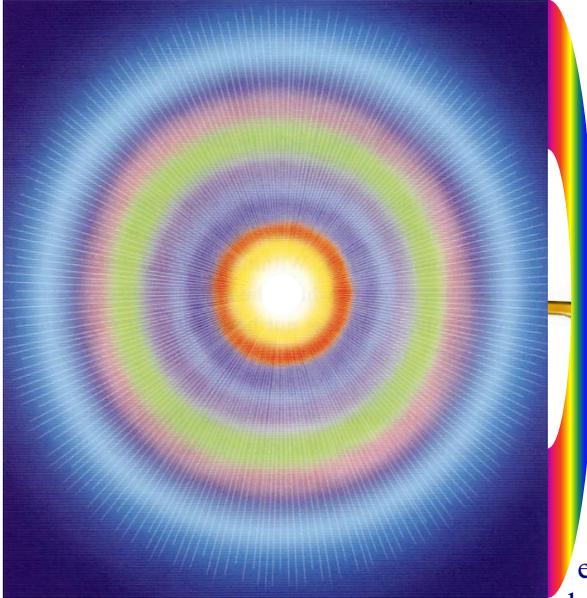


**The pain from ANY illness will not exceed the pain experienced during our Childhood Suppression!**

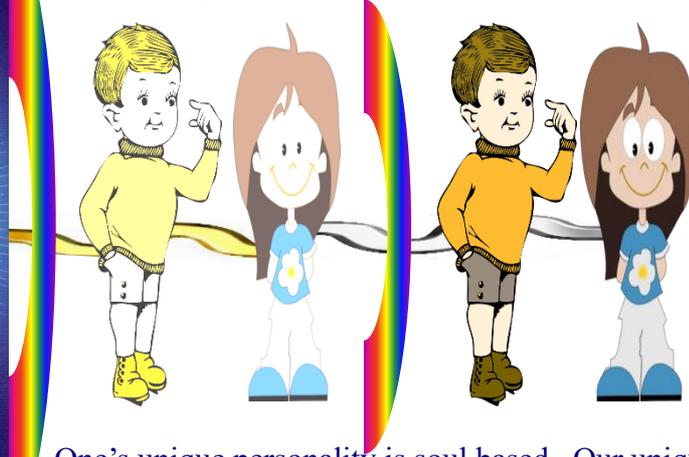
## DIMENSIONS of ONE'S EXISTENCE:

Our SOUL IS NOT ENSOULLED IN OUR SPIRIT BODY. Our soul exists existentially in a whole different level or plane or place or dimension of being – 'soul land'. It doesn't exist in Creation, it's not experiential like Creation is. The soul, all souls, help create their part of Creation by expressing their personalities into Creation, and then by having their personalities do things (further create) in Creation.

SOUL exists existentially



Our Physical Body and our Spirit Body are of Creation, being linked together by cords of light as are the two spirit bodies, male and female, to the one Soul.



One's unique personality is soul based. Our unique soul expresses its unique personality through the two spirit bodies and physical bodies expressing both the male and female aspects.

## PERSONALITY



**Our soul is the centre of our personality.  
We are children of our Heavenly Parents.  
Our soul manifests a male and female personality - it is a duplex!**

## The Descending Daughters and Sons of God

The Urantia Book TUB):

(223.6) 20:1.1 All descending Sons of God have high and divine origins. They are dedicated to the descending ministry of service on the worlds and systems of time and space, there to facilitate the progress in the Paradise climb of the lowly creatures of evolutionary origin — the ascending sons of God. Of the numerous orders of descending Sons, seven will be depicted in these narratives. Those Sons who come forth from the Deities on the central Isle of Light and Life are called the *Paradise Sons of God* and embrace the following three orders:

(223.7) 20:1.2 1. Creator Sons — the Michaels. (have Spirits of Truth that they can release)

(223.8) 20:1.3 2. Magisterial Sons — the Avonals. (have Spirits of Truth that they can release)

Only Michaels and Avonals may incarnate and have Spirits of Truth to release!

(223.9) 20:1.4 3. Trinity Teacher Sons — the Daynals.

(223.10) 20:1.5 The remaining four orders of descending sonship are known as the *Local Universe Sons of God*:

(223.11) 20:1.6 4. Melchizedek Sons.

(223.12) 20:1.7 5. Vorondadek Sons.

(223.13) 20:1.8 6. Lanonandek Sons.

(223.14) 20:1.9 7. The Life Carriers.



**We of humanity are ascending** sons and daughters of our Heavenly Mother and Father:

(119.1) 11:1.4 The Father is always to be found at this central location. Did he move, universal pandemonium would be precipitated, for there converge in him at this residential centre the universal lines of gravity from the ends of creation. Whether we trace the personality circuit back through the universes or follow the ascending personalities as they journey inward to the Father; whether we trace the lines of material gravity to nether Paradise or follow the insurging cycles of cosmic force; whether we trace the lines of spiritual gravity to the Eternal Son or follow the inward processional of the Paradise Sons of God; whether we trace out the mind circuits or follow the trillions upon trillions of celestial beings who spring from the Infinite Spirit — by any of these observations or by all of them we are led directly back to the Father's presence, to his central abode. Here is God personally, literally and actually present. And from his infinite being there flow the flood-streams of life, energy, and personality to all universes.

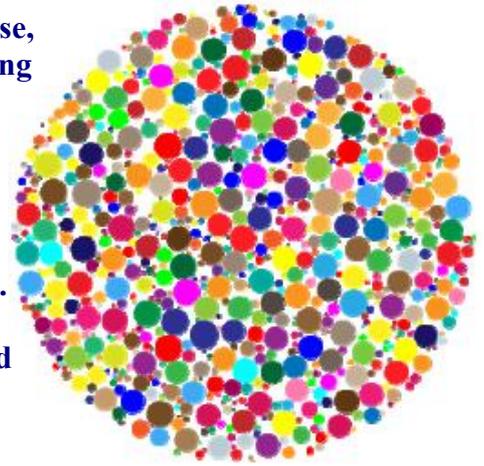
Note: Under the rules of the Rebellion and Default, The Urantia Book was written in the masculine. Reference to Father is to be taken as Mother and Father, as Son is to be taken as Daughter and Son, etc. It is to be considered that it is the soul partner pair that is being referred to.

**There are 100,000 MICHAEL soulmate pairs as REGENTS throughout our SUPER-UNIVERSE:**



One of these 100,000 dots represents Nebadon, our local universe, consisting of 100 constellations with each constellation containing 100 systems which in turn have 1,000 worlds. The system in which Earth is within is called Satania.

Nebadon has some 10,000,000 physical planets, of which 3,840,101 are inhabited. The regents of Nebadon are the soulmate pair being the Paradise Creator pair, Mary and Jesus.



This structure is repeated throughout our super-universe, called Orvoton, 100,000 times. There are some 100,000 Regent pairs, equivalent to Mary and Jesus, throughout our super-universe.

There are 7 super-universes that rotate around the Isle of Paradise which is the home of our Heavenly Parents, our Mother and Father. Thus, there are some 700,000 Regent pairs equivalent to Mary and Jesus.

When we progress beyond the spirit Mansion Worlds, we enter the first of the three Celestial spheres, the home city being Jerusem, this is also the home city for all 1,000 physical worlds in Satania. From there we will progress to Salvington being the head quarters for Nebadon and the home of Mary and Jesus. Then we progress to Paradise.



**Earth**



## NEBADON, our LOCAL UNIVERSE:

*A Local Universe – Nebadon.* One hundred constellations (about 10,000,000 inhabitable planets) constitute a local universe. Nebadon contains 3,840,101 inhabited planets.

*A Constellation.* One hundred systems (about 100,000 inhabitable planets) make up a constellation.

*A System.* The basic unit of the super-government consists of about one thousand inhabited or inhabitable worlds.

Earth is #606 in the system of Satania and is the latest to have human life. *Jerusem* is the headquarters of our local system of Satania. Thus *Jerusem* is the city to which we arrive when we fuse with our indwelling spirit having sufficient Divine Love following our Healing and enter the first of three Celestial Heavens, all being for the 1,000 physical worlds within Satania.

*Salvington*, in the centre of Nebadon, is the headquarters and home of our Creator Daughter and Son, the Michaels, namely Mary Magdalene and Jesus.

All descending Daughters and Sons of God have high and divine origins. They are dedicated to the descending ministry of service on the worlds and systems of time and space, there to facilitate the progress in the Paradise climb of the lowly creatures of evolutionary origin — the ascending daughters and sons of God (humanity – us). Those Daughters and Sons who come forth from the Deities on the central Isle of Light and Life are called the *Paradise Daughters and Sons of God* and embrace the following three orders: Creator Daughters and Sons – the Michaels, Magisterial Daughters and Sons – the Avonals, the Trinity Teacher Daughters and Sons – the Daynals. All three groups have Spirits of Truth, no others do, however only the Michaels and Avonals may release their Spirits of Truth.

The remaining four orders of descending daughter and sonship are known as the *Local Universe Daughters and Sons of God* do not have Spirits of Truth: Melchizedek Daughters and Sons, Vorondadek Daughters and Sons, Lanonandek Daughters and Sons and Life Carriers.

The chief executive of a local system (such as Satania which includes Earth) of inhabited worlds is a primary Lanonandek Daughter and Son (was the Lucifers), the System Sovereign. The Lucifer Rebellion in the system of Satania was the most recent and the most widespread of all. Thirty seven (37) inhabited worlds were seduced into rebelling by following the Lucifers and their deputies, the Satans. Earth then went on to Default at the time of Eve and Adam. Later on, we crucified the Creator Son, Jesus, and ignored Mary Magdalene. Now we have the physical presence of an Avonal Pair. Only the Avonal Pair can take on all of our wrongness and heal themselves. It is their Spirits of Truth that we are to long for so that we, humanity – all of us – can then heal the Rebellion and Default that we have all embraced.



Partly drawn from The Urantia Book (TUB) 7 July 2018

## HIERARCHY of our SPIRITUAL GUIDANCE:

Our Heavenly Mother and Father permanently reside within Paradise, an island stationary world surrounded by Havona, in the centre of seven Super Universes.

Our Heavenly Mother and Father, being one soul manifesting two personalities, bring about the creation of:

Creator daughters and sons – Michaels

Magisterial daughters and sons – Avonals

Trinity Teacher daughter and sons – Daynals – and others.

The Michaels and Avonals have Spirits of Truth to be released to assist the humanities on their assigned inhabited worlds.

Each Super Universe consists of 100,000 Local Universes.

Each Local Universe is overseen by a Creator daughter and son. Our local universe is called Nebadon and Jesus and Mary Magdalene are the Michael pair and regents.

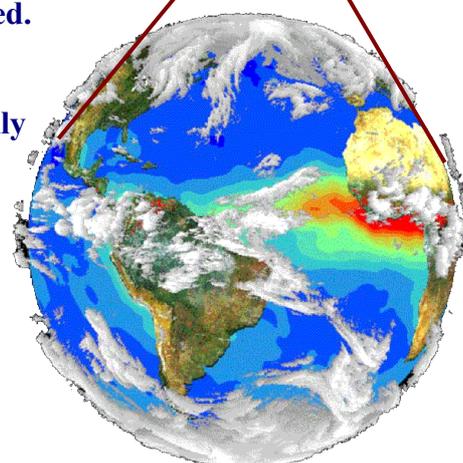
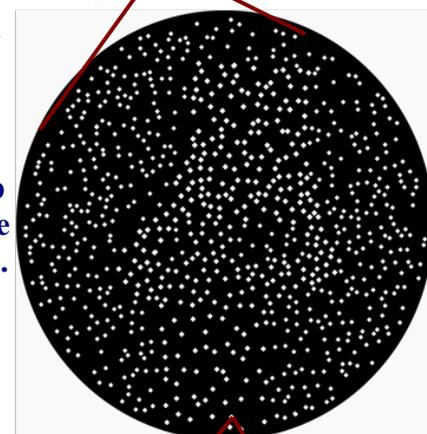
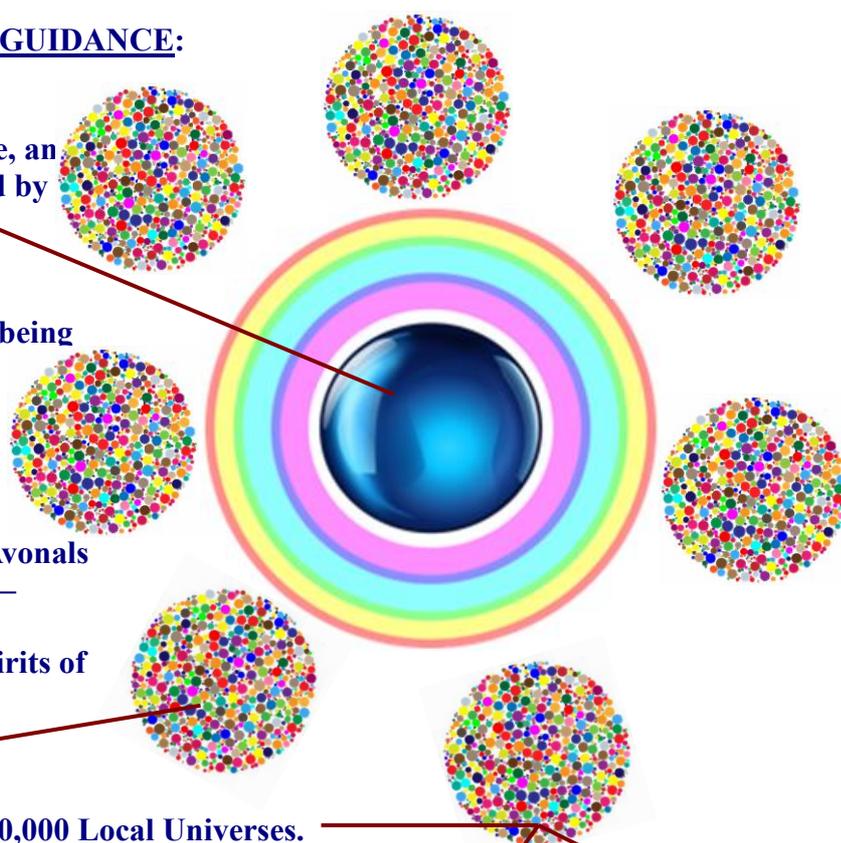
A local universe consists of 10,000,000 inhabitable worlds of which 3,840,101 are inhabited within local universe Nebadon.

A local universe consists of 100 constellations which is made up of 100 systems. Each system has 1,000 inhabitable worlds. The system that Earth is in is Satania and 619 worlds are inhabited.

Emanating from within the Local Universes are Melchizedek, Vorondadek, Lanonandek, Material and Life-Carrier pairs. None have spirits of truth – they are not from Paradise.

From within the Lanonandeks, assigned to oversee the system Satania, which includes Earth (Urantia) were the Lucifer, Satan, Caligastia and Daligastia soulmate pairs, who rebelled. Further, Adam and Eve, the Material son and daughter, defaulted because of the Rebellion. All failed in their assignments, causing us (humanity on Earth) to be spiritually misled for 200,000 years – that is why we are all ‘insane’!

Earth has had five higher spirit physical bestowals:  
 Daligastia soul partner pair being Lanonandeks  
 Adam and Eve soul partners – Material son and daughter  
 Machiventa Melchizedek soul partner pair  
 Creator daughter and son – Jesus and Mary Magdalene  
 Avonal daughter and son who are yet to commence their public work.





**SPHERES of PARADISE**

**INFINITE and UNIVERSAL SPHERES**

**ETERNAL SPHERES**

**CELESTIAL HEAVENS**

**Soul spheres  
are not  
numbered.**

**The New Birth = Become at one with God: sphere 8**

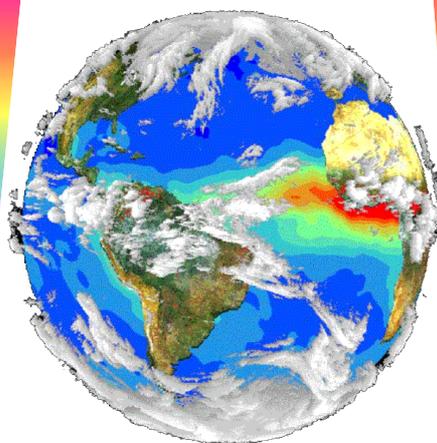
**Soul spheres  
are to:**



**Spirit body  
worlds are  
1 - 7**

**Peak world =**

**NATURAL  
LOVE  
WORLDS**



**7**

**5**

**3**

**DIVINE  
LOVE  
WORLDS**

**Earth world is for  
the physical body.**

## 7. A Personal Philosophy of Religion

101:7.1 (1113.7) An idea is only a theoretical plan for action, while a positive decision is a validated plan of action. A stereotype is a plan of action accepted without validation. The materials out of which to build a personal philosophy of religion are derived from both the inner and the environmental experience of the individual. The social status, economic conditions, educational opportunities, moral trends, institutional influences, political developments, racial tendencies, and the religious teachings of one's time and place all become factors in the formulation of a personal philosophy of religion. Even the inherent temperament and intellectual bent markedly determine the pattern of religious philosophy. Vocation, marriage and kindred all influence the evolution of one's personal standards of life.

101:7.2 (1113.8) A philosophy of religion evolves out of a basic growth of ideas plus experimental living as both are modified by the tendency to imitate associates. The soundness of philosophic conclusions depends on keen, honest and discriminating thinking in connection with sensitivity to meanings and accuracy of evaluation. Moral cowards never achieve high planes of philosophic thinking; it requires courage to invade new levels of experience and to attempt the exploration of unknown realms of intellectual living.

101:7.3 (1114.1) Presently new systems of values come into existence; new formulations of principles and standards are achieved; habits and ideals are reshaped; some idea of a personal God is attained, followed by enlarging concepts of relationship thereto.

101:7.4 (1114.2) The great difference between a religious and a nonreligious philosophy of living consists in the nature and level of recognised values and in the object of loyalties. There are four phases in the evolution of religious philosophy: Such an experience may become merely con-formative, resigned to submission to tradition and authority.

Or it may be satisfied with slight attainments, just enough to stabilise the daily living, and therefore becomes early arrested on such an adventitious level. Such mortals believe in letting well enough alone.

A third group progress to the level of logical intellectuality but there stagnate in consequence of cultural slavery. It is indeed pitiful to behold giant intellects held so securely within the cruel grasp of cultural bondage. It is equally pathetic to observe those who trade their cultural bondage for the materialistic fetters of a science, falsely so called.

The fourth level of philosophy attains freedom from all conventional and traditional handicaps and dares to think, act and live honestly, loyally, fearlessly and truthfully.

101:7.5 (1114.3) The acid test for any religious philosophy consists in whether or not it distinguishes between the realities of the material and the spiritual worlds while at the same moment recognising their unification in intellectual striving and in social serving. A sound religious philosophy does not confound the things of God with the things of Caesar. Neither does it recognise the aesthetic cult of pure wonder as a substitute for religion.

101:7.6 (1114.4) Philosophy transforms that primitive religion which was largely a fairy tale of conscience into a living experience in the ascending values of cosmic reality.

## 8. Faith and Belief

101:8.1 (1114.5) Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. Faith is a living attribute of genuine personal religious experience. One believes truth, admires beauty and reverences goodness, but does not worship them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more.

101:8.2 (1114.6) Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates. But living religious faith is more than the association of noble beliefs; it is more than an exalted system of philosophy; it is a living experience concerned with spiritual meanings, divine ideals and supreme values; it is God-knowing and man-serving. Beliefs may become group possessions, but **faith must be personal. Theologic beliefs can be suggested to a group, but faith can rise up only in the heart of the individual religionist.**

101:8.3 (1114.7) Faith has falsified its trust when it presumes to deny realities and to confer upon its devotees assumed knowledge. Faith is a traitor when it fosters betrayal of intellectual integrity and belittles loyalty to supreme values and divine ideals. Faith never shuns the problem-solving duty of mortal living. Living faith does not foster bigotry, persecution, or intolerance.

101:8.4 (1115.1) Faith does not shackle the creative imagination, neither does it maintain an unreasoning prejudice toward the discoveries of scientific investigation. Faith vitalises religion and constrains the religionist heroically to live the golden rule. The zeal of faith is according to knowledge, and its strivings are the preludes to sublime peace.

## 9. Religion and Morality

101:9.1 (1115.2) No professed revelation of religion could be regarded as authentic if it failed to recognise the duty demands of ethical obligation which had been created and

fostered by preceding evolutionary religion. Revelation unfailingly enlarges the ethical horizon of evolved religion while it simultaneously and unfailingly expands the moral obligations of all prior revelations.

101:9.2 (1115.3) When you presume to sit in critical judgment on the primitive religion of man (or on the religion of primitive man), you should remember to judge such savages and to evaluate their religious experience in accordance with their enlightenment and status of conscience. Do not make the mistake of judging another's religion by your own standards of knowledge and truth.

101:9.3 (1115.4) True religion is that sublime and profound conviction within the soul which compellingly admonishes man that it would be wrong for him not to believe in those morontial realities which constitute his highest ethical and moral concepts, his highest interpretation of life's greatest values and the universe's deepest realities. And such a religion is simply the experience of yielding intellectual loyalty to the highest dictates of spiritual consciousness.

101:9.4 (1115.5) The search for beauty is a part of religion only in so far as it is ethical and to the extent that it enriches the concept of the moral. Art is only religious when it becomes diffused with purpose which has been derived from high spiritual motivation.

101:9.5 (1115.6) The enlightened spiritual consciousness of civilised man is not concerned so much with some specific intellectual belief or with any one particular mode of living as with discovering the truth of living, the good and right technique of reacting to the ever-recurring situations of mortal existence. Moral consciousness is just a name applied to the human recognition and awareness of those ethical and emerging morontial values which duty demands that man shall abide by in the day-by-day control and guidance of conduct.

101:9.6 (1115.7) Through recognising that religion is imperfect, there are at least two practical manifestations of its nature and function:

101:9.7 (1115.8) 1. The spiritual urge and philosophic pressure of religion tend to cause man to project his estimation of moral values directly outward into the affairs of his fellows—the ethical reaction of religion.

101:9.8 (1115.9) 2. Religion creates for the human mind a spiritualised consciousness of divine reality based on, and by faith derived from, antecedent concepts of moral values and coordinated with superimposed concepts of spiritual values. Religion thereby becomes a censor of mortal affairs, a form of glorified moral trust and confidence in reality, the enhanced realities of time and the more enduring realities of eternity.

101:9.9 (1116.1) Faith becomes the connection between moral consciousness and the spiritual concept of enduring reality. Religion becomes the avenue of man's escape

from the material limitations of the temporal and natural world to the supernal realities of the eternal and spiritual world by and through the technique of salvation, the progressive morontia transformation.

## **10. Religion as Man's Liberator**

101:10.1 (1116.2) Intelligent man knows that he is a child of nature, a part of the material universe; he likewise discerns no survival of individual personality in the motions and tensions of the mathematical level of the energy universe. Nor can man ever discern spiritual reality through the examination of physical causes and effects.

101:10.2 (1116.3) A human being is also aware that he is a part of the ideational cosmos, but though concept may endure beyond a mortal life span, there is nothing inherent in concept which indicates the personal survival of the conceiving personality. Nor will the exhaustion of the possibilities of logic and reason ever reveal to the logician or to the reasoner the eternal truth of the survival of personality.

101:10.3 (1116.4) The material level of law provides for causality continuity, the unending response of effect to antecedent action; the mind level suggests the perpetuation of ideational continuity, the unceasing flow of conceptual potentiality from pre-existent conceptions. But neither of these levels of the universe discloses to the inquiring mortal an avenue of escape from partiality of status and from the intolerable suspense of being a transient reality in the universe, a temporal personality doomed to be extinguished upon the exhaustion of the limited life energies.

101:10.4 (1116.5) It is only through the morontial avenue leading to spiritual insight that man can ever break the fetters inherent in his mortal status in the universe. Energy and mind do lead back to Paradise and Deity, but neither the energy endowment nor the mind endowment of man proceeds directly from such Paradise Deity. Only in the spiritual sense is man a child of God. And this is true because it is only in the spiritual sense that man is at present endowed and indwelt by the Paradise (Mother and) Father. Mankind can never discover divinity except through the avenue of religious experience and by the exercise of true faith. The faith acceptance of the truth of God enables man to escape from the circumscribed confines of material limitations and affords him a rational hope of achieving safe conduct from the material realm, whereon is death, to the spiritual realm, wherein is life eternal.

101:10.5 (1116.6) The purpose of religion is not to satisfy curiosity about God but rather to afford intellectual constancy and philosophic security, to stabilise and enrich human living by blending the mortal with the divine, the partial with the perfect, man and God. It is through religious experience that man's concepts of ideality are endowed with reality.

101:10.6 (1116.7) Never can there be either scientific or logical proofs of divinity. Reason alone can never validate the values and goodnesses of religious experience. But it will always remain true: Whosoever wills to do the will of God shall comprehend the validity of spiritual values. This is the nearest approach that can be made on the mortal level to offering proofs of the reality of religious experience. Such faith affords the only escape from the mechanical clutch of the material world and from the error distortion of the incompleteness of the intellectual world; it is the only discovered solution to the impasse in mortal thinking regarding the continuing survival of the individual personality. It is the only passport to completion of reality and to eternity of life in a universal creation of love, law, unity and progressive Deity attainment.

101:10.7 (1117.1) Religion effectually cures man's sense of idealistic isolation or spiritual loneliness; it enfranchises the believer as a (daughter or) son of God, a citizen of a new and meaningful universe. Religion assures man that, in following the gleam of righteousness discernible in his soul, he is thereby identifying himself with the plan of the Infinite and the purpose of the Eternal. Such a liberated soul immediately begins to feel at home in this new universe, his universe.

101:10.8 (1117.2) When you experience such a transformation of faith, you are no longer a slavish part of the mathematical cosmos but rather a liberated volitional (daughter or) son of the Universal (Mother and) Father. No longer is such a liberated son fighting alone against the inexorable doom of the termination of temporal existence; no longer does he combat all nature, with the odds hopelessly against him; no longer is he staggered by the paralysing fear that, perchance, he has put his trust in a hopeless phantasm or pinned his faith to a fanciful error.

101:10.9 (1117.3) Now, rather, are the sons of God enlisted together in fighting the battle of reality's triumph over the partial shadows of existence. At last all creatures become conscious of the fact that God and all the divine hosts of a well-nigh limitless universe are on their side in the supernal struggle to attain eternity of life and divinity of status. Such faith-liberated sons have certainly enlisted in the struggles of time on the side of the supreme forces and divine personalities of eternity; even the stars in their courses are now doing battle for them; at last they gaze upon the universe from within, from God's viewpoint, and all is transformed from the uncertainties of material isolation to the sureties of eternal spiritual progression. Even time itself becomes but the shadow of eternity cast by Paradise realities upon the moving panoply (an extensive or impressive collection) of space.

101:10.10 (1117.4) [Presented by a Melchizedek of Neadon.]

# Pathway Forward

To liberate one's real self, one's will, driven by one's soul, moves one to embrace Feeling Healing, so as to clear emotional injuries and errors. With the Divine Love, then one is also Soul Healing. We are to feel our feelings, identify what they are, accept and fully acknowledge that we're feeling them, express them fully, all whilst longing for the truth they are to show us.

**God's Divine Love: Pray for it, ask for it, and receive it.**

**The Golden rule is: Never interfere with another's will.**

**Our Heavenly Parents simply desires for us to ask for Their Love.**

**Golden Rule: that one must always honour another's will as one honours one's own.**

**We are to express our feelings, both good and bad, at all times, and to long for the truth of them.**

**By living true to ourselves true to our feelings, we are living true to God. It's that simple.**

**New Feelings Way: learning how to live true to ourselves by living true to our feelings.**

# Avonal Revelation

- We are to live Feelings First.
- We've been made to use our mind to live against many of our feelings.
- Our mind control commences at conception and is developed through our childhood.
- All the bad feelings we didn't express as we were growing up are still repressed inside us.
- And all such hidden, buried and unwanted feelings have to come out.
- And whilst they remain repressed within us, they will continue to make us feel bad and unloved.
- We get sick, depressed, suffer, have bad things happen to us because of our repressed childhood feelings.
- Humanity was brought into this state of living against itself by higher rebellious spirits.
- These Evil Ones caused the Rebellion and Default.
- We are made to rebel by default – as we have no idea we're doing it through our parenting in wrongness.
- We are all parented unlovingly – against ourselves, against our will.
- Some parenting in the wrongness is done with more love, yet it's all still wrong.
- To heal this unloving state within ourselves we have to do our Healing.
- Our Healing is our Feeling-Healing or Soul-Healing with the Divine Love.
- We can long to God for Their Divine Love, and this will help us with our Healing.
- God is our Heavenly Mother and Father, the Feminine Aspects of God having been kept hidden from us by the Evil Spirits.
- All humanity's religions and spiritual systems are designed to keep the wrongness going, to keep us away from God.
- Only by living Feelings First Spirituality, The New Way, can you become right, and truly find God.
- Long for the Divine Love.
- Long for the Truth of your Feelings.
- Accepting all you feel is accepting all of yourself, it's your greatest act of self-love.
- And wanting to know the truth of your feelings, is your next greatest act of self-love.
- Love yourself through your feeling-acceptance, and the Truth will set you Free!

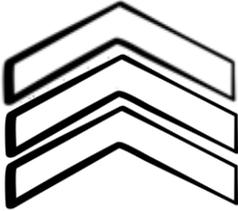
31 May 1914 and ongoing

## The CHOICE is OURS to MAKE:

Celestial Truth:

Truly all-loving;  
Living true to oneself;  
Mind supporting Feelings;  
Living with the Divine Love;

Fully Healed of the Rebellion and Default.

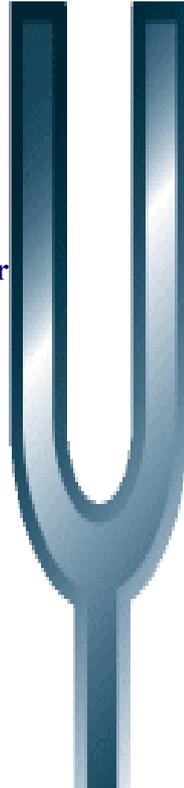


### THE FEELING WAY

Feeling – Ascendance

Unlimited progression

- Living true to your untruth;
- Honouring all your bad feelings;
- Expressing feelings to uncover their truth;
- Healing the Rebellion and Default within yourself;
- Feeling unloved; being unloving;
- Feeling as bad as you can feel;
- Feeling like you are no one special;
- Longing for the Divine Love.



### THE MIND WAY

Mind – Transcendence

Limited progression

- Enlightenment, Nirvana, feeling all-loving;
- All false, mind-contrived. Anti-truth, anti-love;
- Still evolving the Rebellion and Default within yourself;
- Feeling and believing you are the Superior One;
- Living with your mind in control of your feelings;
- Living rejecting all your bad feelings;
- Living with your mind contriving you feel loved;
- Rejecting the Divine Love.



All religions, New Age, agnostic,  
atheists, no spiritual interest,  
Living the Rebellion and Default.

Hell:  
Exploiting the Rebellion and Default.

The Feelings are the doer; the Mind the teller. So we are to go with our feelings, which we can't be told to do with our mind. So the longing for the Divine Love, doing our Healing by expressing our feelings and longing for their truth, are all feelings and doing it with longing. Whereas the mind just wants to tell us what to do and how to be, no feelings in it, all how our parents have treated us.

# MIND vs FEELINGS

Mind vs Feelings – Your Choice.

And now is an appropriate Time To Make this Choice!

Everyone is to choose: The Mind Way;

or The New Feelings Way.

Which way of living do you choose: Mind Way?

or the Feelings Way of living?

Do you continue in your Mind Way?

or do you embrace The New Feelings Way?

Do you choose the Dead End Mind Way?

or the Eternal Happiness Feelings Way?

Times up for the Mind Way;

the Feelings Way is taking over.

False Spirituality – The Mind Way;

True Spirituality – The Feeling Way.

The End Times and Final Judgement; or Paradise – the choice is yours to make:

Continue in your soul-destroying feeling  
and truth denying Mind Way;

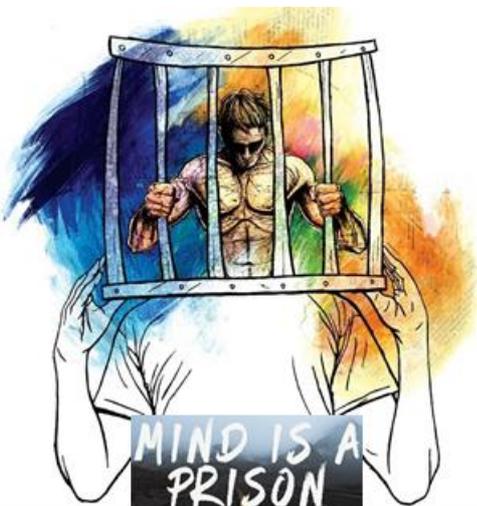
or embracing The New Feelings Way  
by doing your Spiritual Healing;

Maintaining the mind's imposed façade of a robotic,  
retarded individual, in a stupor, perpetrating the  
errors of generations gone by;

or The Feeling Way which is the discovery pathway  
to releasing your true, vibrant personality

The Mind Way – rejecting the truth of yourself  
by denying feelings, restricted forever to the  
mind Mansion Worlds;

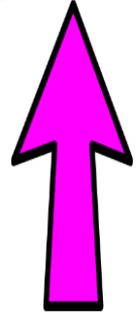
or The Feeling Way – uncovering the truth of  
your feelings and ascending to Paradise.



# Ascension of Truth to Paradise

## ASCENSION of TRUTH to PARADISE

**DIVINE LOVE – Feelings in control – FEELINGS WAY**  
 DIVINE CELESTIAL HEAVENS – CELESTIAL SPHERES  
 UNITING with SOULMATE / SOUL PARTNER and SOULGROUP  
 BEING DIVINE, ETERNAL, IMMORTAL, FUSION with INDWELLING SPIRIT



### THE FEELINGS WAY \*\* LIVING A FEELING-LED LIFE \*\*

**Transformation** of soul from **Perfect** Natural Love to being **Divine** – being of **Divine Love**.  
**Transformation** of soul from **Imperfect** Natural Love to being **Divine** – being of **Divine Love**.

### Transition from Mind to Feeling way of living

**NATURAL LOVE – mind in control – MIND WAY**  
 SEVEN MANSION WORLDS

We have to do our: SPIRITUAL HEALING  
 (FEELING HEALING)  
 (SOUL HEALING)

**Uncovering the truth of feeling Unloved**

**IMPERFECT NATURAL LOVE**  
 REBELLIOUS  
 REBELLION AND DEFAULT

Against Truth and Love  
 Living Untrue; against ourselves  
 Denying many feelings  
 Become Truth to being untrue  
 Imperfect relationships  
 Feelings of love within an unloving state

**LIFE ON EARTH**  
**WHAT WE ARE LIVING**  
**AN UNLOVING LIFE**



**Self-Acceptance**

No Healing needs to be done  
 Being true and loving  
 All done with Natural love  
 Uncovering the truth of feeling loved

**PERFECT NATURAL LOVE**  
 NOT REBELLIOUS  
 NO REBELLION OR DEFAULT

Not Against Truth and Love  
 Living Truth; not against ourselves  
 Not denying any feelings  
 Become truth to being true  
 Perfect Relationships  
 Feelings of love in loving state

**LIFE ON A PERFECT WORLD**  
 What we wish we were living  
 A Loving life

### THE MIND WAY \*\* MIND-LED LIFE \*\*

We are to move from our mind way to a feeling way of life within our rebellious and untrue state. We are to live truth to our being untrue, knowing and being the truth of why we are untrue.

### GREAT U-TURN

# *Living True to Ourselves*

## **LIVING TRUE to OURSELVES**

We are to live truth to ourselves through ALL our feelings. We are untrue.  
We are to live truth to being untrue. We are to stop pretending we're true.  
We're to admit we're full of shit; and be as full of shit as we are.

God made us be rebellious and untrue, so we are to live being rebellious and untrue, not trying to not be as God made us. And we are to live true to being fucked, until God transforms us and changes us into being true and loving, ending our rebelliousness.

With all of us having been incarnated into a truth-denying rebellious world, we are to live true to how untrue, false and unloving we are. We are to stop using our mind to pretend we are true and loving when we're not.

We are to fully embrace, through our feelings, the truth of how wrong, bad and evil we are. And through our Spiritual Healing we are to fully accept how rebellious we are, living and being it. And knowing how being rebellious (being of and in Rebellion) makes us feel.

We are not to use our mind to pretend we are true; that we are loving, caring and sympathetic, as we're not those things.

Being of Natural Love we experience love through our mind. And so being in an imperfect state, some (if not all) of our mind love will be false and untrue.

When we have been transformed into our true Divine Love state having done our Spiritual Healing, then all the love we experience will be through our heart and soul with true feelings and no longer with our mind. With all love being true and based on the Truth.

# *We are to find the Truth of Love*

# The Urantia Book

## Paper 102

### The Foundations of Religious Faith

102:0.1 (1118.1) [Presented by a Melchizedek of Nebadon.] TO THE unbelieving materialist, man is simply an evolutionary accident. His hopes of survival are strung on a figment of mortal imagination; his fears, loves, longings and beliefs are but the reaction of the incidental juxtaposition of certain lifeless atoms of matter. No display of energy nor expression of trust can carry him beyond the grave. The devotional labours and inspirational genius of the best of men are doomed to be extinguished by death, the long and lonely night of eternal oblivion and soul extinction. Nameless despair is man's only reward for living and toiling under the temporal sun of mortal existence. Each day of life slowly and surely tightens the grasp of a pitiless doom which a hostile and relentless universe of matter has decreed shall be the crowning insult to everything in human desire which is beautiful, noble, lofty and good.

102:0.2 (1118.2) But such is not man's end and eternal destiny; such a vision is but the cry of despair uttered by some wandering soul who has become lost in spiritual darkness, and who bravely struggles on in the face of the mechanistic sophistries of a material philosophy, blinded by the confusion and distortion of a complex learning. And all this doom of darkness and all this destiny of despair are forever dispelled by one brave stretch of faith on the part of the most humble and unlearned of God's children on Earth.

102:0.3 (1118.3) This saving faith has its birth in the human heart when the moral consciousness of man realises that human values may be translated in mortal experience from the material to the spiritual, from the human to the divine, from time to eternity.

#### 1. Assurances of Faith

102:1.1 (1118.4) The work of the Thought Adjuster constitutes the explanation of the translation of man's primitive and evolutionary sense of duty into that higher and more certain faith in the eternal realities of revelation. **There must be perfection hunger in man's heart to insure capacity for comprehending the faith paths to supreme attainment.** If any man chooses to do the divine will, he shall know the way of truth. 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.” But honest doubts and sincere questionings are not sin; such attitudes merely spell delay in the progressive journey toward perfection attainment. Childlike trust secures man’s entrance into the kingdom of heavenly ascent, but progress is wholly dependent on the vigorous exercise of the robust and confident faith of the full-grown man.

102:1.2 (1119.1) The reason of science is based on the observable facts of time; the faith of religion argues from the spirit program of eternity. What knowledge and reason cannot do for us, true wisdom admonishes us to allow faith to accomplish through religious insight and spiritual transformation.

102:1.3 (1119.2) **Owing to the isolation of rebellion, the revelation of truth on Urantia (Earth) has all too often been mixed up with the statements of partial and transient cosmologies.** Truth remains unchanged from generation to generation, but the associated teachings about the physical world vary from day to day and from year to year. Eternal truth should not be slighted because it chances to be found in company with obsolete ideas regarding the material world. The more of science you know, the less sure you can be; the more of religion you *have*, the more certain you are.

102:1.4 (1119.3) The certainties of science proceed entirely from the intellect; the certitudes of religion spring from the very foundations of the *entire personality*. Science appeals to the understanding of the mind; religion appeals to the loyalty and devotion of the body, mind and spirit, even to the whole personality.

102:1.5 (1119.4) God is so all real and absolute that no material sign of proof or no demonstration of so-called miracle may be offered in testimony of his reality. Always will we know him because we trust him, and our belief in him is wholly based on our personal participation in the divine manifestations of his infinite reality.

102:1.6 (1119.5) **The indwelling Thought Adjuster unfailingly arouses in man’s soul a true and searching hunger for perfection together with a far-reaching curiosity which can be adequately satisfied only by communion with God, the divine source of that Adjuster.** The hungry soul of man refuses to be satisfied with anything less than the personal realisation of the living God. Whatever more God may be than a high and perfect moral personality, he cannot, in our hungry and finite concept, be anything less.

# Boundaries of HELL!

The gateway out of our isolation from all other humanities within our local system is opened to us upon the completion of our healing of all that represents the Rebellion and Default.

While we remain embraced within the Rebellion and Default, even though we are unknowingly doing so, all of the humanity of Earth is isolated from all of the other humanities throughout our local system of Satania, all 619 inhabited worlds, thus effectively we are in hell!

Further, we are also isolated from the Spirits of Truth that our spiritual parents can offer us, until we complete our healing and enter the first of the Celestial Heavens, and that is when we move through the gateway and progress beyond healing Mansion World number 7.

Life on Earth is living in hell in the physical. Many of us consider it to be wonderful – that is a fantasy. Our physical parents have remodelled our personality to reflect what they consider appropriate ... IT'S NOT! We are to freely express the personality that our Heavenly Mother and Father bestowed us with.



Many of us fight so powerfully against our childhood suppression and repression that we go on and cause great harm to many others, all of which the Law of Compensation takes into account. The lower levels of the 1<sup>st</sup> mind Mansion World is a region for our compensation. We ALL enter the 1<sup>st</sup> mind Mansion World as spirits upon the death of our physical body. The pain we cause to another is the pain that we will endure in compensation. Those who try to continue to inflict harm on others, cannot do so and may find themselves within the 1<sup>st</sup> and 2<sup>nd</sup> planes of Earth. The 1<sup>st</sup> Earth plane being the worst of the hells, while the 2<sup>nd</sup> is bridging towards a return to the 1<sup>st</sup> mind Mansion World hell sectors. You can continue to live through your mind and perfect the mind but you will end up at a dead end in the 6<sup>th</sup> mind Mansion World. There are more than 200 billion spirits within the 1<sup>st</sup> and 2<sup>nd</sup> mind Mansion Worlds and the two Earth planes of compensation. These areas are packed to the rafters! Only by embracing our Feeling Healing and with our Heavenly Parents' Divine Love can we heal ourselves and progress through the three healing worlds before transitioning to the Celestial Heavens and out of the Hells. Within the Celestial Heavens are spirit personalities from all of the 619 worlds within our local system called Satania.

## 2. Religion and Reality

102:2.1 (1119.6) Observing minds and discriminating souls know religion when they find it in the lives of their fellows. Religion requires no definition; we all know its social, intellectual, moral and spiritual fruits. And this all grows out of the fact that religion is the property of the human race; it is not a child of culture. True, one's perception of religion is still human and therefore subject to the bondage of ignorance, the slavery of superstition, the deceptions of sophistication, and the delusions of false philosophy.

102:2.2 (1119.7) One of the characteristic peculiarities of genuine religious assurance is that, notwithstanding the absoluteness of its affirmations and the staunchness of its attitude, the spirit of its expression is so poised and tempered that it never conveys the slightest impression of self-assertion or egoistic exaltation. The wisdom of religious experience is something of a paradox in that it is both humanly original and Adjuster derivative. Religious force is not the product of the individual's personal prerogatives but rather the outworking of that sublime partnership of man and the everlasting source of all wisdom. Thus do the words and acts of true and undefiled religion become compellingly authoritative for all enlightened mortals.

102:2.3 (1119.8) It is difficult to identify and analyse the factors of a religious experience, but it is not difficult to observe that such religious practitioners live and carry on as if already in the presence of the Eternal. Believers react to this temporal life as if immortality already were within their grasp. In the lives of such mortals there is a valid originality and a spontaneity of expression that forever segregate them from those of their fellows who have imbibed only the wisdom of the world. Religionists seem to live in effective emancipation from harrying haste and the painful stress of the vicissitudes inherent in the temporal currents of time; they exhibit a stabilisation of personality and a tranquility of character not explained by the laws of physiology, psychology and sociology.

102:2.4 (1120.1) Time is an invariable element in the attainment of knowledge; religion makes its endowments immediately available, albeit there is the important factor of growth in grace, definite advancement in all phases of religious experience.

**Knowledge is an eternal quest; always are you learning**, but never are you able to arrive at the full knowledge of absolute truth. In knowledge alone there can never be absolute certainty, only increasing probability of approximation; but the religious soul of spiritual illumination *knows*, and knows *now*. And yet this profound and

positive certitude does not lead such a sound-minded religionist to take any less interest in the ups and downs of the progress of human wisdom, which is bound up on its material end with the developments of slow-moving science.

102:2.5 (1120.2) Even the discoveries of science are not truly *real* in the consciousness of human experience until they are unraveled and correlated, until their relevant facts actually become *meaning* through encircuitment (levels of learning) in the thought streams of mind. Mortal man views even his physical environment from the mind level, from the perspective of its psychological registry. It is not, therefore, strange that man should place a highly unified interpretation upon the universe and then seek to identify this energy unity of his science with the spirit unity of his religious experience. Mind is unity; mortal consciousness lives on the mind level and perceives the universal realities through the eyes of the mind endowment. The mind perspective will not yield the existential unity of the source of reality, the First Source and Centre, but it can and sometime will portray to man the experiential synthesis of energy, mind and spirit in and as the Supreme Being. But mind can never succeed in this unification of the diversity of reality unless such mind is firmly aware of material things, intellectual meanings, and spiritual values; only in the harmony of the triunity of functional reality is there unity, and only in unity is there the personality satisfaction of the realisation of cosmic constancy and consistency.

102:2.6 (1120.3) Unity is best found in human experience through philosophy. And while the body of philosophic thought must ever be founded on material facts, the soul and energy of true philosophic dynamics is mortal spiritual insight.

102:2.7 (1120.4) Evolutionary man does not naturally relish hard work. To keep pace in his life experience with the impelling demands and the compelling urges of a growing religious experience means incessant activity in spiritual growth, intellectual expansion, factual enlargement and social service. There is no real religion apart from a highly active personality. Therefore do the more indolent of men often seek to escape the rigours of truly religious activities by a species of ingenious self-deception through resorting to a retreat to the false shelter of stereotyped religious doctrines and dogmas. But true religion is alive. Intellectual crystallisation of religious concepts is the equivalent of spiritual death. You cannot conceive of religion without ideas, but when religion once becomes reduced only to an *idea*, it is no longer religion; it has become merely a species of human philosophy.

102:2.8 (1121.1) Again, there are other types of unstable and poorly disciplined souls who would use the sentimental ideas of religion as an avenue of escape from the irritating

demands of living. When certain vacillating and timid mortals attempt to escape from the incessant pressure of evolutionary life, religion, as they conceive it, seems to present the nearest refuge, the best avenue of escape. But it is the mission of religion to prepare man for bravely, even heroically, facing the vicissitudes of life. Religion is evolutionary man's supreme endowment, the one thing which enables him to carry on and "endure as seeing Him who is invisible." Mysticism, however, is often something of a retreat from life which is embraced by those humans who do not relish the more robust activities of living a religious life in the open arenas of human society and commerce. True religion must *act*. Conduct will be the result of religion when man actually has it, or rather when religion is permitted truly to possess the man. Never will religion be content with mere thinking or unacting feeling.

102:2.9 (1121.2) We are not blind to the fact that religion often acts unwisely, even irreligiously, but it *acts*. Aberrations of religious conviction have led to bloody persecutions, but always and ever religion does something; it is dynamic!

### 3. Knowledge, Wisdom and Insight

102:3.1 (1121.3) Intellectual deficiency or educational poverty unavoidably handicaps higher religious attainment because such an impoverished environment of the spiritual nature robs religion of its chief channel of philosophic contact with the world of scientific knowledge. The intellectual factors of religion are important, but their overdevelopment is likewise sometimes very handicapping and embarrassing. Religion must continually labour under a paradoxical necessity: the necessity of making effective use of thought while at the same time discounting the spiritual serviceableness of all thinking.

102:3.2 (1121.4) Religious speculation is inevitable but always detrimental; speculation invariably falsifies its object. Speculation tends to translate religion into something material or humanistic, and thus, while directly interfering with the clarity of logical thought, it indirectly causes religion to appear as a function of the temporal world (relating to worldly as opposed to spiritual affairs), the very world with which it should everlastingly stand in contrast. Therefore will religion always be characterised by paradoxes, the paradoxes resulting from the absence of the experiential connection between the material and the spiritual levels of the universe—*morontia mota*, the super-philosophic sensitivity for truth discernment and unity perception. (The lower planes of *morontia mota* join directly with the higher levels of human philosophy. On the first spirit Mansion World it is the practice to

teach the less advanced students by the parallel technique; that is, in one column are presented the more simple concepts of mota meanings, and in the opposite column citation is made of analogous statements of mortal philosophy.)

102:3.3 (1121.5) Material feelings, human emotions, lead directly to material actions, selfish acts. Religious insights, spiritual motivations, lead directly to religious actions, unselfish acts of social service and altruistic benevolence.

102:3.4 (1121.6) Religious desire is the hunger quest for divine reality. Religious experience is the realisation of the consciousness of having found God. And when a human being does find God, there is experienced within the soul of that being such an indescribable restlessness of triumph in discovery that he is impelled to seek loving service-contact with his less illuminated fellows, not to disclose that he has found God, but rather to allow the overflow of the welling-up of eternal goodness within his own soul to refresh and ennoble his fellows. Real religion leads to increased social service.

102:3.5 (1122.1) Science, knowledge, leads to *fact* consciousness; religion, experience, leads to *value* consciousness; philosophy, wisdom, leads to *co-ordinate* consciousness; revelation (the substitute for morontia mota) leads to the consciousness of *true reality*; while the co-ordination of the consciousness of fact, value and true reality constitutes awareness of personality reality, maximum of being, together with the belief in the possibility of the survival of that very personality.

102:3.6 (1122.2) Knowledge leads to placing men, to originating social strata and castes. Religion leads to serving men, thus creating ethics and altruism. Wisdom leads to the higher and better fellowship of both ideas and one's fellows. Revelation liberates men and starts them out on the eternal adventure.

102:3.7 (1122.3) Science sorts men; religion loves men, even as yourself; wisdom does justice to differing men; but revelation glorifies man and discloses his capacity for partnership with God.

102:3.8 (1122.4) Science vainly strives to create the brotherhood of culture; religion brings into being the brotherhood of the spirit. Philosophy strives for the brotherhood of wisdom; revelation portrays the eternal brotherhood, the Paradise Corps of the Finality.

102:3.9 (1122.5) Knowledge yields pride in the fact of personality; wisdom is the consciousness of the meaning of personality; religion is the experience of cognizance of the value of personality; revelation is the assurance of personality survival.

102:3.10 (1122.6) Science seeks to identify, analyse, and classify the segmented parts of the limitless cosmos. Religion grasps the idea-of-the-whole, the entire cosmos. Philosophy attempts the identification of the material segments of science with the spiritual-insight concept of the whole. Wherein philosophy fails in this attempt, revelation succeeds, affirming that the cosmic circle is universal, eternal, absolute and infinite. This cosmos of the Infinite I AM is therefore endless, limitless, and all-inclusive—timeless, spaceless and unqualified. And we bear testimony that the Infinite I AM is also the (Mother and) Father of Michael of Nebadon and the God of human salvation.

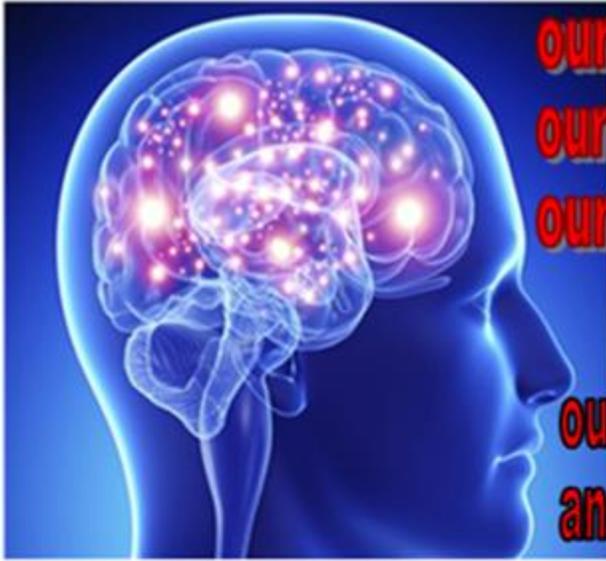
102:3.11 (1122.7) Science indicates Deity as a *fact*; philosophy presents the *idea* of an Absolute; religion envisions God as a loving *spiritual personality*. Revelation affirms the *unity* of the fact of Deity, the idea of the Absolute, and the spiritual personality of God and, further, presents this concept as our (Mother and) Father—the universal fact of existence, the eternal idea of mind, and the infinite spirit of life.

102:3.12 (1122.8) The pursuit of knowledge constitutes science; the search for wisdom is philosophy; the love for God is religion; the hunger for truth *is* a revelation. But it is the indwelling Thought Adjuster that attaches the feeling of reality to man's spiritual insight into the cosmos.

102:3.13 (1122.9) In science, the idea precedes the expression of its realisation; in religion, the experience of realisation precedes the expression of the idea. There is a vast difference between the evolutionary will-to-believe and the product of enlightened reason, religious insight and revelation—the *will that believes*.

102:3.14 (1122.10) In evolution, religion often leads to man's creating his concepts of God; revelation exhibits the phenomenon of God's evolving man himself, while in the Earth life of Christ Michael we behold the phenomenon of God's revealing himself to man (women and men). Evolution tends to make God manlike; revelation tends to make man Godlike.

102:3.15 (1122.11) Science is only satisfied with first causes, religion with supreme personality, and philosophy with unity. Revelation affirms that these three are one, and that all are good. The *eternal real* is the good of the universe and not the time illusions of space evil. In the spiritual experience of all personalities, always is it true that the real is the good and the good is the real.



**our MIND is a CONTROL ADDICT!  
our MIND is addicted to UNTRUTH!  
our MIND cannot discern TRUTH!**

**our MIND is within our SPIRIT BODY  
and orchestrates our physical BRAIN.**

**ASSUMPTIONS are the product of our MIND!**

**HEALING** ends  
**MIND-CONTROL!**



**our SOUL is our TRUTH!  
our FEELINGS are our TRUTH!  
FEELINGS FIRST, mind to follow!**

**all we need is WITHIN.  
our MIND suppresses FEELINGS.**

# **PSYCHIC BARRIERS to CHANGE!**

**To put it succinctly:**

**We have been driven, generation after generation, to embrace our minds to the point that we blindly worship our minds, due to the fact that high level spirit controllers considered we would fall to to their coercion.**

**Our minds are addicted to:**

**Control over others;**

**Control over our environment.**

**That males are now addicted to having females subservient to their control.**

**That our minds cannot differentiate Truth from Falsehood.**

**That our minds are addicted to untruth and that 'fake news' and propaganda will be believed by a gullible, subservient audience.**

**That consequently, the sheeple will march to war without questioning.**

**So, financial gain for the few hidden controllers is the trigger for never ending wars, if they cannot enslave nations through debt by other means!**

**We, here on Earth, live in a physical HELL!**

## 4. The Fact of Experience

102:4.1 (1123.1) Because of the presence in your minds of the Thought Adjuster, it is no more of a mystery for you to know the mind of God than for you to be sure of the consciousness of knowing any other mind, human or superhuman. Religion and social consciousness have this in common: They are predicated on the consciousness of other-mindness. The technique whereby you can accept another's idea as yours is the same whereby you may "let the mind which was in Christ be also in you."

102:4.2 (1123.2) What is human experience? It is simply any interplay between an active and questioning self and any other active and external reality. The mass of experience is determined by depth of concept plus totality of recognition of the reality of the external. The motion of experience equals the force of expectant imagination plus the keenness of the sensory discovery of the external qualities of contacted reality. The fact of experience is found in self-consciousness plus other-existences—other-thingness, other-mindness and other-spiritness.

102:4.3 (1123.3) Man very early becomes conscious that he is not alone in the world or the universe. There develops a natural spontaneous self-consciousness of other-mindness in the environment of selfhood. Faith translates this natural experience into religion, the recognition of God as the reality—source, nature and destiny—of *other-mindness*. But such a knowledge of God is ever and always a reality of personal experience. If God were not a personality, he could not become a living part of the real religious experience of a human personality.

102:4.4 (1123.4) The element of error present in human religious experience is directly proportional to the content of materialism which contaminates the spiritual concept of the Universal (Mother and) Father. Man's pre-spirit progression in the universe consists in the experience of divesting himself of these erroneous ideas of the nature of God and of the reality of pure and true spirit. Deity is more than spirit, but the spiritual approach is the only one possible to ascending man.

102:4.5 (1123.5) Prayer is indeed a part of religious experience, but it has been wrongly emphasised by modern religions, 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.

102:4.6 (1123.6) Revealed religion is the unifying element of human existence. Revelation unifies history, co-ordinates geology, astronomy, physics, chemistry, biology, sociology and psychology. Spiritual experience is the real soul of man's cosmos.

## **5. The Supremacy of Purposive Potential**

102:5.1 (1123.7) Although the establishment of the fact of belief is not equivalent to establishing the fact of that which is believed, nevertheless, the evolutionary progression of simple life to the status of personality does demonstrate the fact of the existence of the potential of personality to start with. And in the time universes, potential is always supreme over the actual. In the evolving cosmos the potential is what is to be, and what is to be is the unfolding of the purposive mandates of Deity.

102:5.2 (1124.1) This same purposive supremacy is shown in the evolution of mind ideation when primitive animal fear is transmuted into the constantly deepening reverence for God and into increasing awe of the universe. Primitive man had more religious fear than faith, and the supremacy of spirit potentials over mind actuals is demonstrated when this craven fear is translated into living faith in spiritual realities.

102:5.3 (1124.2) You can psychologise evolutionary religion but not the personal-experience religion of spiritual origin. Human morality may recognise values, but only religion can conserve, exalt and spiritualise such values. But notwithstanding such actions, religion is something more than emotionalised morality. Religion is to morality as love is to duty, as (daughtership and) sonship is to servitude, as essence is to substance. Morality discloses an almighty Controller, a Deity to be served; religion discloses an all-loving (Mother and) Father, a God to be worshiped and loved. And again this is because the spiritual potentiality of religion is dominant over the duty actuality of the morality of evolution.

## **6. The Certainty of Religious Faith**

102:6.1 (1124.3) The philosophic elimination of religious fear and the steady progress of science add greatly to the mortality of false gods; and even though these casualties of man-made deities may momentarily befog the spiritual vision, they eventually destroy that ignorance and superstition which so long obscured the living God of eternal love. The relation between the creature and the Creator is a living experience, a dynamic religious faith, which is not subject to precise definition. To isolate part of life and call it religion is to disintegrate life and to distort religion. And this is just why the God of worship claims all allegiance or none.

102:6.2 (1124.4) The gods of primitive men may have been no more than shadows of themselves; the living God is the divine light whose interruptions constitute the creation shadows of all space.

102:6.3 (1124.5) The religionist of philosophic attainment has faith in a personal God of personal salvation, something more than a reality, a value, a level of achievement, an exalted process, a transmutation, the ultimate of time-space, an idealisation, the personalisation of energy, the entity of gravity, a human projection, the idealisation of self, nature's up-thrust, the inclination to goodness, the forward impulse of evolution, or a sublime hypothesis. The religionist has faith in a God of love. Love is the essence of religion and the wellspring of superior civilisation.

102:6.4 (1124.6) Faith transforms the philosophic God of probability into the saving God of certainty in the personal religious experience. Skepticism may challenge the theories of theology, but confidence in the dependability of personal experience affirms the truth of that belief which has grown into faith.

102:6.5 (1124.7) Convictions about God may be arrived at through wise reasoning, but the individual becomes God-knowing only by faith, through personal experience. In much that pertains to life, probability must be reckoned with, but when contacting with cosmic reality, certainty may be experienced when such meanings and values are approached by living faith. The God-knowing soul dares to say, "I know," even when this knowledge of God is questioned by the unbeliever who denies such certitude because it is not wholly supported by intellectual logic. To every such doubter the believer only replies, "How do you know that I do not know?"

102:6.6 (1125.1) Though reason can always question faith, faith can always supplement both reason and logic. Reason creates the probability which faith can transform into a moral certainty, even a spiritual experience. God is the first truth and the last fact; therefore does all truth take origin in him, while all facts exist relative to him. God is absolute truth. As truth one may know God, but to understand—to explain—God, one must explore the fact of the universe of universes. The vast gulf between the experience of the truth of God and ignorance as to the fact of God can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact.

102:6.7 (1125.2) Belief may not be able to resist doubt and withstand fear, but faith is always triumphant over doubting, for faith is both positive and living. The positive always has the advantage over the negative, truth over error, experience over theory, spiritual realities over the isolated facts of time and space. The convincing evidence of this spiritual certainty consists in the social fruits of the spirit which such believers, fathers, yield as a result of this genuine spiritual experience. Said Jesus:

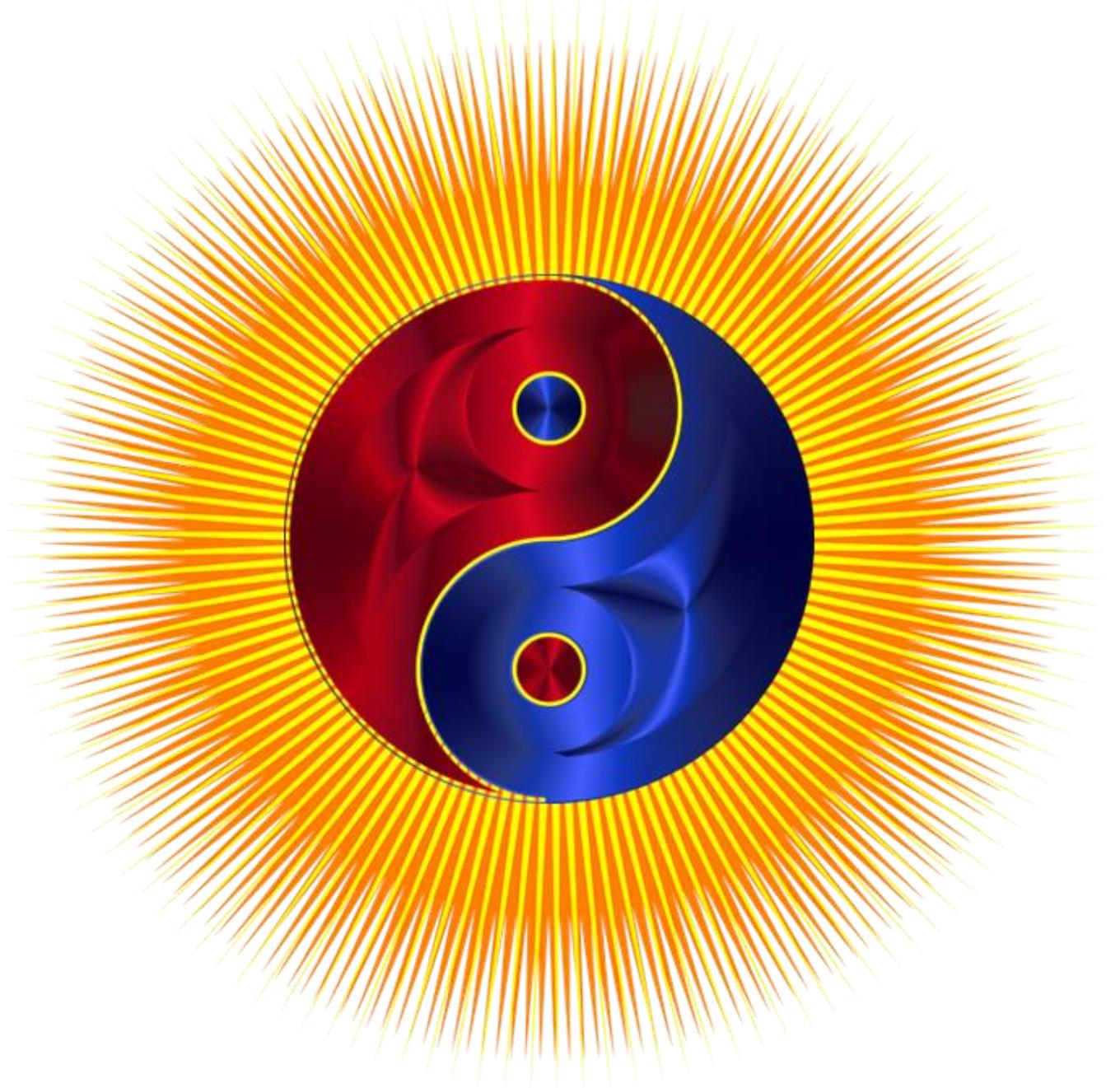
“If you love your fellows as I have loved you, then shall all men know that you are my disciples.”

102:6.8 (1125.3) To science God is a possibility, to psychology a desirability, to philosophy a probability, to religion a certainty, an actuality of religious experience. Reason demands that a philosophy which cannot find the God of probability should be very respectful of that religious faith which can and does find the God of certitude. Neither should science discount religious experience on grounds of credulity, not so long as it persists in the assumption that man’s intellectual and philosophic endowments emerged from increasingly lesser intelligences the further back they go, finally taking origin in primitive life which was utterly devoid of all thinking and feeling.

102:6.9 (1125.4) The facts of evolution must not be arrayed against the truth of the reality of the certainty of the spiritual experience of the religious living of the God-knowing mortal. Intelligent men should cease to reason like children and should attempt to use the consistent logic of adulthood, logic which tolerates the concept of truth alongside the observation of fact. Scientific materialism has gone bankrupt when it persists, in the face of each recurring universe phenomenon, in refunding its current objections by referring what is admittedly higher back into that which is admittedly lower. Consistency demands the recognition of the activities of a purposive Creator.

102:6.10 (1125.5) Organic evolution is a fact; purposive or progressive evolution is a truth which makes consistent the otherwise contradictory phenomena of the ever-ascending achievements of evolution. The higher any scientist progresses in his chosen science, the more will he abandon the theories of materialistic fact in favor of the cosmic truth of the dominance of the Supreme Mind. Materialism cheapens human life; the gospel of Jesus tremendously enhances and supernally exalts every mortal. Mortal existence must be visualised as consisting in the intriguing and fascinating experience of the realisation of the reality of the meeting of the human upreach and the divine and saving downreach.

# Our Heavenly Mother and Father



## Prayer for Divine Love

Long to God for Their Divine Love

Begin with the understanding that God, your Heavenly Mother and Heavenly Father, are offering you Their Divine Love. And all you have to do is want it, want Them to give it to you, to love you. So when you feel you want it, you long directly to Them for it, asking them through your feelings (with longing) to fill your heart and soul with Their Divine Love.

You can long for Their Divine Love, anywhere and at any time. It can be a formal prayer – longing, such as sitting in meditation or prayer, opening your heart to Them, and longing to Them for Their Divine Love. Or you can do it spontaneously on the go, when the desire to long to Them for Their Divine Love comes over you, or when you remember to do it.

Wanting God's Divine Love in your soul is about wanting to develop a very personal relationship with your Heavenly Parents. Speak to God as your real Parents. Tell Them all you are thinking and feeling, as you would your earthly parents (provided you had a loving relationship enough with them to do that.) If you feel angry with God, hating Them, express all your negative unloving feelings to Them too. Don't hold back, share and give all of yourself to Them, They want to get to know you, as you want to get to know Them. And keep longing for Their Divine Love.

We have to long, reach out wanting Their love through our feelings and with the full will of wanting it, which doesn't involve any words, so with the mind staying out of it. It's a yearning from your heart wanting to be loved by Them, so wanting Them to give you Their Divine Love – to love you, and to make you feel loved by Them. So it doesn't involve words, it's an inner yearning, longing, desire to partake of their Divine Love that is required by us. Then we can support this longing using our mind by saying actual words (praying). So say whatever words you want to say to Them, whilst you are longing with your heart for Their Divine Love.

Just be yourself, say whatever you want to Them, as you long for Their Divine Love. The more personal, open and honest you can be with Them the better your relationship with Them can develop.

And once you've longed, which can take only a moment, then give yourself time for Them to love you. You might feel the Holy Spirit coming about you, and then Their

Divine Love coming into you, gently, very subtly, or strongly, even very strongly in a whoosh. It's different for each of us, and different often each time we long. And if you have previously longed to God in any way yet not specifically for Their Divine Love, when you do specifically ask Them for it, it will be a very familiar experience you'll have receiving it.

If you are sitting formally in meditation or prayer, once you've longed to Them for Their Divine Love, and you feel the Holy Spirit bringing it to you, you might find your head wants to move upwards as if looking into Heaven. Allow it too, but if it wants to keep going, don't stress yourself by hurting your neck, bring your head forward again. It's a lovely feeling sitting in the Light of the Divine Love, feeling it coming into your heart and soul. And you might find that you enjoy sitting for five minutes or half an hour, then suddenly the 'light goes off' and the prayer is over as you've received enough Divine Love for the time being.

Also, don't be surprised if at first you can feel the Love readily coming into you but as the years pass it seems to get less and less and you feel less inclined to long for it. This is naturally meaning you have received enough for the time being, you will need to do more of your Spiritual Healing before your soul is ready to receive more.

Summary:

Long with all your heart to your Heavenly Mother and Father for Their Divine Love.

**James Moncrief**  
the Revealer

**Feelings!**  
*first*



## 7. The Certitude of the Divine

102:7.1 (1126.1) The Universal (Mother and) Father, being self-existent, is also self-explanatory; (they) he actually lives in every rational mortal. But you cannot be sure about God unless you know him (them); sonship is the only experience which makes fatherhood certain. The universe is everywhere undergoing change. A changing universe is a dependent universe; such a creation cannot be either final or absolute. A finite universe is wholly dependent on the Ultimate and the Absolute. The universe and God are not identical; one is cause, the other effect. The cause is absolute, infinite, eternal and changeless; the effect, time-space and transcendental but ever changing, always growing.

102:7.2 (1126.2) God is the one and only self-caused fact in the universe. (They) He is the secret of the order, plan and purpose of the whole creation of things and beings. The everywhere-changing universe is regulated and stabilised by absolutely unchanging laws, the habits of an unchanging God. The fact of God, the divine law, is changeless; the truth of God, his relation to the universe, is a relative revelation which is ever adaptable to the constantly evolving universe.

102:7.3 (1126.3) Those who would invent a religion without God are like those who would gather fruit without trees, have children without parents. You cannot have effects without causes; only the I AM is causeless. The fact of religious experience implies God, and such a God of personal experience must be a personal Deity. You cannot pray to a chemical formula, supplicate a mathematical equation, worship a hypothesis, confide in a postulate, commune with a process, serve an abstraction, or hold loving fellowship with a law.

102:7.4 (1126.4) True, many apparently religious traits can grow out of nonreligious roots. Man can, intellectually, deny God and yet be morally good, loyal, filial, honest and even idealistic. Man may graft many purely humanistic branches onto his basic spiritual nature and thus apparently prove his contentions in behalf of a godless religion, but such an experience is devoid of survival values, God-knowingness and God-ascension. In such a mortal experience only social fruits are forthcoming, not spiritual. The graft determines the nature of the fruit, notwithstanding that the living sustenance is drawn from the roots of original divine endowment of both mind and spirit.

102:7.5 (1126.5) The intellectual earmark of religion is certainty; the philosophical characteristic is consistency; the social fruits are love and service.

102:7.6 (1126.6) The God-knowing individual is not one who is blind to the difficulties or unmindful of the obstacles which stand in the way of finding God in the maze of superstition, tradition and materialistic tendencies of modern times. He has encountered all these deterrents and triumphed over them, surmounted them by living faith and attained the highlands of spiritual experience in spite of them. But it is true that many who are inwardly sure about God fear to assert such feelings of certainty because of the multiplicity and cleverness of those who assemble objections and magnify difficulties about believing in God. It requires no great depth of intellect to pick flaws, ask questions, or raise objections. But it does require brilliance of mind to answer these questions and solve these difficulties; faith certainty is the greatest technique for dealing with all such superficial contentions.

102:7.7 (1127.1) If science, philosophy, or sociology dares to become dogmatic in contending with the prophets of true religion, then should God-knowing men reply to such unwarranted dogmatism with that more farseeing dogmatism of the certainty of personal spiritual experience, "I know what I have experienced because I am a son of I AM." If the personal experience of a father is to be challenged by dogma, then this faith-born son of the experientible Father may reply with that unchallengeable dogma, the statement of his actual sonship with the Universal Father.

102:7.8 (1127.2) Only an unqualified reality, an absolute, could dare consistently to be dogmatic. Those who assume to be dogmatic must, if consistent, sooner or later be driven into the arms of the Absolute of energy, the Universal of truth, the Infinite of love.

102:7.9 (1127.3) If the nonreligious approaches to cosmic reality presume to challenge the certainty of faith on the grounds of its unproved status, then the spirit experiencer can likewise resort to the dogmatic challenge of the facts of science and the beliefs of philosophy on the grounds that they are likewise unproved; they are likewise experiences in the consciousness of the scientist or the philosopher.

102:7.10 (1127.4) Of God, the most inescapable of all presences, the most real of all facts, the most living of all truths, the most loving of all friends, and the most divine of all values, we have the right to be the most certain of all universe experiences.

## 8. The Evidences of Religion

102:8.1 (1127.5) The highest evidence of the reality and efficacy of religion consists in the *fact of human experience*; namely, that man, naturally fearful and suspicious, innately endowed with a strong instinct of self-preservation and craving survival after death, is willing fully to trust the deepest interests of his present and future to the keeping and direction of that power and person designated by his faith as God. That is the one central truth of all religion. As to what that power or person requires of man in return for this watchcare and final salvation, no two religions agree; in fact, they all more or less disagree.

102:8.2 (1127.6) Regarding the status of any religion in the evolutionary scale, it may best be judged by its moral judgments and its ethical standards. The higher the type of any religion, the more it encourages and is encouraged by a constantly improving social morality and ethical culture. We cannot judge religion by the status of its accompanying civilization; we had better estimate the real nature of a civilization by the purity and nobility of its religion. Many of the world's most notable religious teachers have been virtually unlettered. The wisdom of the world is not necessary to an exercise of saving faith in eternal realities.

102:8.3 (1127.7) The difference in the religions of various ages is wholly dependent on the difference in man's comprehension of reality and on his differing recognition of moral values, ethical relationships, and spirit realities.

102:8.4 (1127.8) Ethics is the external social or racial mirror which faithfully reflects the otherwise unobservable progress of internal spiritual and religious developments. Man has always thought of God in the terms of the best he knew, his deepest ideas and highest ideals. Even historic religion has always created its God conceptions out of its highest recognized values. Every intelligent creature gives the name of God to the best and highest thing he knows.

102:8.5 (1128.1) Religion, when reduced to terms of reason and intellectual expression, has always dared to criticize civilization and evolutionary progress as judged by its own standards of ethical culture and moral progress.

102:8.6 (1128.2) While personal religion precedes the evolution of human morals, it is regretfully recorded that institutional religion has invariably lagged behind the slowly changing mores of the human races. Organized religion has proved to be conservatively tardy. The prophets have usually led the people in religious development; the theologians have usually held them back. Religion, being a matter

of inner or personal experience, can never develop very far in advance of the intellectual evolution of the races.

102:8.7 (1128.3) But religion is never enhanced by an appeal to the so-called miraculous. The quest for miracles is a harking back to the primitive religions of magic. True religion has nothing to do with alleged miracles, and never does revealed religion point to miracles as proof of authority. Religion is ever and always rooted and grounded in personal experience. And your highest religion, the life of Jesus, was just such a personal experience: man, mortal man, seeking God and finding him to the fullness during one short life in the flesh, while in the same human experience there appeared God seeking man and finding him to the full satisfaction of the perfect soul of infinite supremacy. And that is religion, even the highest yet revealed in the universe of Nebadon—the earth life of Jesus of Nazareth.

102:8.8 (1128.4) [Presented by a Melchizedek of Nebadon.]

# We learn by doing!

Be Feeling  
Expressive

*it's all about*  
Experiences  
&  
Feelings

# The Urantia Book

## Paper 103

### The Reality of Religious Experience

103:0.1 (1129.1) [Presented by a Melchizedek of Nebadon.] ALL of man's truly religious reactions are sponsored by the early ministry of the adjutant (an officer who assists) of worship and are censored by the adjutant of wisdom. Man's first supermind endowment is that of personality encirclement in the Holy Spirit of the Universe Creative Spirit; and long before either the bestowals of the divine Sons or the universal bestowal of the Adjusters, this influence functions to enlarge man's viewpoint of ethics, religion and spirituality. Subsequent to the bestowals of the Paradise Sons the liberated Spirit of Truth makes mighty contributions to the enlargement of the human capacity to perceive religious truths. As evolution advances on an inhabited world, the Thought Adjusters increasingly participate in the development of the higher types of human religious insight. The Thought Adjuster is the cosmic window through which the finite creature may faith-glimpse the certainties and divinities of limitless Deity, the Universal (Mother and) Father.

103:0.2 (1129.2) The religious tendencies of the human races are innate; they are universally manifested and have an apparently natural origin; primitive religions are always evolutionary in their genesis. As natural religious experience continues to progress, periodic revelations of truth punctuate the otherwise slow-moving course of planetary evolution.

103:0.3 (1129.3) On Urantia (Earth), today, there are four kinds of religion:

103:0.4 (1129.4) 1. Natural or evolutionary religion.

103:0.5 (1129.5) 2. Supernatural or revelatory religion.

103:0.6 (1129.6) 3. Practical or current religion, varying degrees of the admixture of natural and supernatural religions.

103:0.7 (1129.7) 4. Philosophic religions, man-made or philosophically thought-out theologic doctrines and reason-created religions.

### 1. Philosophy of Religion

103:1.1 (1129.8) The unity of religious experience among a social or racial group derives from the identical nature of the God fragment indwelling the individual. It is this divine in man that gives origin to his unselfish interest in the welfare of other men.

But since personality is unique—no two mortals being alike—it inevitably follows that no two human beings can similarly interpret the leadings and urges of the spirit of divinity which lives within their minds. A group of mortals can experience spiritual unity, but they can never attain philosophic uniformity. And this diversity of the interpretation of religious thought and experience is shown by the fact that twentieth-century **theologians and philosophers have formulated upward of five hundred different definitions of religion**. In reality, every human being defines religion in the terms of his own experiential interpretation of the divine impulses emanating from the God spirit that indwells him, and therefore must such an interpretation be unique and wholly different from the religious philosophy of all other human beings.

103:1.2 (1130.1) When one mortal is in full agreement with the religious philosophy of a fellow mortal, that phenomenon indicates that these two beings have had a similar *religious experience* touching the matters concerned in their similarity of philosophic religious interpretation.

103:1.3 (1130.2) **While your religion is a matter of personal experience, it is most important that you should be exposed to the knowledge of a vast number of other religious experiences (the diverse interpretations of other and diverse mortals) to the end that you may prevent your religious life from becoming egocentric—circumscribed, selfish and unsocial.**

103:1.4 (1130.3) Rationalism is wrong when it assumes that religion is at first a primitive belief in something which is then followed by the pursuit of values. Religion is primarily a pursuit of values, and then there formulates a system of interpretative beliefs. It is much easier for men to agree on religious values—goals—than on beliefs—interpretations. And this explains how religion can agree on values and goals while exhibiting the confusing phenomenon of maintaining a belief in hundreds of conflicting beliefs—creeds. This also explains why a given person can maintain his religious experience in the face of giving up or changing many of his religious beliefs. Religion persists in spite of revolutionary changes in religious beliefs.

Theology does not produce religion; it is religion that produces theologic philosophy.

103:1.5 (1130.4) That religionists have believed so much that was false does not invalidate religion because religion is founded on the recognition of values and is validated by the faith of personal religious experience. Religion, then, is based on experience and religious thought; theology, the philosophy of religion, is an honest attempt to

interpret that experience. Such interpretative beliefs may be right or wrong, or a mixture of truth and error.

103:1.6 (1130.5) The realisation of the recognition of spiritual values is an experience which is super-ideational. There is no word in any human language which can be employed to designate this “sense,” “feeling,” “intuition,” or “experience” which we have elected to call God-consciousness. The spirit of God that dwells in man is not personal—the Adjuster is pre-personal—but this Monitor presents a value, exudes a flavor of divinity, which is personal in the highest and infinite sense. If God were not at least personal, he could not be conscious, and if not conscious, then would he be infra-human.

## 2. Religion and the Individual

103:2.1 (1130.6) Religion is functional in the human mind and has been realised in experience prior to its appearance in human consciousness. A child has been in existence about nine months before it experiences *birth*. But the “birth” of religion is not sudden; it is rather a gradual emergence. Nevertheless, sooner or later there is a “birth day.” You do not enter the kingdom of heaven unless you have been “born again”—born of the Spirit. Many spiritual births are accompanied by much anguish of spirit and marked psychological perturbations (anxiety; mental uneasiness), as many physical births are characterised by a “stormy labour” and other abnormalities of “delivery.” Other spiritual births are a natural and normal growth of the recognition of supreme values with an enhancement of spiritual experience, albeit no religious development occurs without conscious effort and positive and individual determinations. Religion is never a passive experience, a negative attitude. What is termed the “birth of religion” is not directly associated with so-called conversion experiences which usually characterise religious episodes occurring later in life as a result of mental conflict, emotional repression, and temperamental upheavals.

103:2.2 (1131.1) But those persons who were so reared by their parents that they grew up in the consciousness of being children of a loving heavenly (Mother and) Father, should not look askance at their fellow mortals who could only attain such consciousness of fellowship with God through a psychological crisis, an emotional upheaval.

103:2.3 (1131.2) The evolutionary soil in the mind of man in which the seed of revealed religion germinates is the moral nature that so early gives origin to a social consciousness. The first promptings of a child’s moral nature have not to do with

sex, guilt, or personal pride, but rather with impulses of justice, fairness, and urges to kindness—helpful ministry to one’s fellows. And when such early moral awakenings are nurtured, there occurs a gradual development of the religious life which is comparatively free from conflicts, upheavals and crises.

103:2.4 (1131.3) Every human being very early experiences something of a conflict between his self-seeking and his altruistic impulses, and many times the first experience of God-consciousness may be attained as the result of seeking for superhuman help in the task of resolving such moral conflicts.

103:2.5 (1131.4) The psychology of a child is naturally positive, not negative. So many mortals are negative because they were so trained. When it is said that the child is positive, reference is made to his moral impulses, those powers of mind whose emergence signals the arrival of the Thought Adjuster.

103:2.6 (1131.5) In the absence of wrong teaching, the mind of the normal child moves positively, in the emergence of religious consciousness, toward moral righteousness and social ministry, rather than negatively, away from sin and guilt. There may or may not be conflict in the development of religious experience, but there are always present the inevitable decisions, effort, and function of the human will.

103:2.7 (1131.6) Moral choosing is usually accompanied by more or less moral conflict. And this very first conflict in the child mind is between the urges of egoism and the impulses of altruism. The Thought Adjuster does not disregard the personality values of the egoistic motive but does operate to place a slight preference upon the altruistic impulse as leading to the goal of human happiness and to the joys of the kingdom of heaven.

103:2.8 (1131.7) When a moral being chooses to be unselfish when confronted by the urge to be selfish, that is primitive religious experience. No animal can make such a choice; such a decision is both human and religious. It embraces the fact of God-consciousness and exhibits the impulse of social service, the basis of the brotherhood of man. When mind chooses a right moral judgment by an act of the free will, such a decision constitutes a religious experience.

103:2.9 (1131.8) But before a child has developed sufficiently to acquire moral capacity and therefore to be able to choose altruistic service, he has already developed a strong and well-unified egoistic nature. And it is this factual situation that gives rise to the theory of the struggle between the “higher” and the “lower” natures, between the “old man of sin” and the “new nature” of grace. Very early in life the normal child begins to learn that it is “more blessed to give than to receive.”

103:2.10 (1131.9) Man tends to identify the urge to be self-serving with his ego—himself. In contrast he is inclined to identify the will to be altruistic with some influence outside himself—God. And indeed is such a judgment right, for all such non-self desires do actually have their origin in the leadings of the indwelling Thought Adjuster, and this Adjuster is a fragment of God. The impulse of the spirit Monitor is realised in human consciousness as the urge to be altruistic, fellow-creature minded. At least this is the early and fundamental experience of the child mind. When the growing child fails of personality unification, the altruistic drive may become so overdeveloped as to work serious injury to the welfare of the self. A misguided conscience can become responsible for much conflict, worry, sorrow and no end of human unhappiness.

### **3. Religion and the Human Race**

103:3.1 (1132.1) While the belief in spirits, dreams, and diverse other superstitions all played a part in the evolutionary origin of primitive religions, you should not overlook the influence of the clan or tribal spirit of solidarity. In the group relationship there was presented the exact social situation which provided the challenge to the egoistic-altruistic conflict in the moral nature of the early human mind. In spite of their belief in spirits, primitive Australians still focus their religion upon the clan. In time, such religious concepts tend to personalise, first, as animals, and later, as a superman or as a God. Even such inferior races as the African Bushmen, who are not even totemic (a respected special symbol in a particular culture) in their beliefs, do have a recognition of the difference between the self-interest and the group-interest, a primitive distinction between the values of the secular (not having any connection with religion) and the sacred. But the social group is not the source of religious experience. Regardless of the influence of all these primitive contributions to man's early religion, the fact remains that the true religious impulse has its origin in genuine spirit presences activating the will to be unselfish.

103:3.2 (1132.2) Later religion is foreshadowed in the primitive belief in natural wonders and mysteries, the impersonal mana (the power of the elemental forces of nature embodied in an object or person). But sooner or later the evolving religion requires that the individual should make some personal sacrifice for the good of his social group, should do something to make other people happier and better. Ultimately, religion is destined to become the service of God and of man.

103:3.3 (1132.3) Religion is designed to change man's environment, but much of the religion found among mortals today has become helpless to do this. Environment has all too often mastered religion.

103:3.4 (1132.4) Remember that in the religion of all ages the experience which is paramount is the feeling regarding moral values and social meanings, not the thinking regarding theologic dogmas or philosophic theories. Religion evolves favourably as the element of magic is replaced by the concept of morals.

103:3.5 (1132.5) Man evolved through the superstitions of mana, magic, nature worship, spirit fear, and animal worship to the various ceremonials whereby the religious attitude of the individual became the group reactions of the clan. And then these ceremonies became focalised and crystalised into tribal beliefs, and eventually these fears and faiths became personalised into gods. But in all of this religious evolution the moral element was never wholly absent. The impulse of the God within man was always potent. And these powerful influences—one human and the other divine—insured the survival of religion throughout the vicissitudes of the ages and that notwithstanding it was so often threatened with extinction by a thousand subversive tendencies and hostile antagonisms.

#### 4. Spiritual Communion

103:4.1 (1133.1) The characteristic difference between a social occasion and a religious gathering is that in contrast with the secular the religious is pervaded by the atmosphere of *communion*. In this way human association generates a feeling of fellowship with the divine, and this is the beginning of group worship. Partaking of a common meal was the earliest type of social communion, and so did early religions provide that some portion of the ceremonial sacrifice should be eaten by the worshipers. Even in Christianity the Lord's Supper retains this mode of communion. The atmosphere of the communion provides a refreshing and comforting period of truce in the conflict of the self-seeking ego with the altruistic urge of the indwelling spirit Monitor. And this is the prelude to true worship—the practice of the presence of God which eventuates in the emergence of the brotherhood of man.

103:4.2 (1133.2) When primitive man felt that his communion with God had been interrupted, he resorted to sacrifice of some kind in an effort to make atonement, to restore friendly relationship. The hunger and thirst for righteousness leads to the discovery of truth, and truth augments ideals, and this creates new problems for the

individual religionists, for our ideals tend to grow by geometrical progression, while our ability to live up to them is enhanced only by arithmetical progression.

103:4.3 (1133.3) The sense of guilt (not the consciousness of sin) comes either from interrupted spiritual communion or from the lowering of one's moral ideals.

Deliverance from such a predicament can only come through the realisation that one's highest moral ideals are not necessarily synonymous with the will of God. Man cannot hope to live up to his highest ideals, but he can be true to his purpose of finding God and becoming more and more like him.

103:4.4 (1133.4) Jesus swept away all of the ceremonials of sacrifice and atonement. He destroyed the basis of all this fictitious guilt and sense of isolation in the universe by declaring that man is a child of God; the creature-Creator relationship was placed on a child-parent basis. God becomes a loving (Mother and) Father to his mortal sons and daughters. All ceremonials not a legitimate part of such an intimate family relationship are forever abrogated (done away with).

103:4.5 (1133.5) God the (Mother and) Father deals with man his child on the basis, not of actual virtue or worthiness, but in recognition of the child's motivation—the creature purpose and intent. The relationship is one of parent-child association and is actuated by divine love.

## **5. The Origin of Ideals**

103:5.1 (1133.6) The early evolutionary mind gives origin to a feeling of social duty and moral obligation derived chiefly from emotional fear. The more positive urge of social service and the idealism of altruism are derived from the direct impulse of the divine spirit indwelling the human mind.

103:5.2 (1133.7) This idea-ideal of doing good to others—the impulse to deny the ego something for the benefit of one's neighbour—is very circumscribed (limited) at first. Primitive man regards as neighbour only those very close to him, those who treat him neighbourly; as religious civilisation advances, one's neighbour expands in concept to embrace the clan, the tribe, the nation. And then Jesus enlarged the neighbour scope to embrace the whole of humanity, even that we should love our enemies. And there is something inside of every normal human being that tells him this teaching is moral—right. Even those who practice this ideal least, admit that it is right in theory.

103:5.3 (1134.1) All men recognise the morality of this universal human urge to be unselfish and altruistic. The humanist ascribes the origin of this urge to the natural

working of the material mind; the religionist more correctly recognises that the truly unselfish drive of mortal mind is in response to the inner spirit leadings of the Thought Adjuster.

103:5.4 (1134.2) But man's interpretation of these early conflicts between the ego-will and the other-than-self-will is not always dependable. Only a fairly well unified personality can arbitrate the multiform contentions of the ego cravings and the budding social consciousness. The self has rights as well as one's neighbours. Neither has exclusive claims upon the attention and service of the individual. Failure to resolve this problem gives origin to the earliest type of human guilt feelings.

103:5.5 (1134.3) Human happiness is achieved only when the ego desire of the self and the altruistic urge of the higher self (divine spirit) are coordinated and reconciled by the unified will of the integrating and supervising personality. The mind of evolutionary man is ever confronted with the intricate problem of refereeing the contest between the natural expansion of emotional impulses and the moral growth of unselfish urges predicated on spiritual insight—genuine religious reflection.

103:5.6 (1134.4) The attempt to secure equal good for the self and for the greatest number of other selves presents a problem which cannot always be satisfactorily resolved in a time-space frame. Given an eternal life, such antagonisms can be worked out, but in one short human life they are incapable of solution. Jesus referred to such a paradox when he said: "Whosoever shall save his life shall lose it, but whosoever shall lose his life for the sake of the kingdom, shall find it."

103:5.7 (1134.5) The pursuit of the ideal—the striving to be Godlike—is a continuous effort before death and after. The life after death is no different in the essentials than the mortal existence. Everything we do in this life which is good contributes directly to the enhancement of the future life. Real religion does not foster moral indolence and spiritual laziness by encouraging the vain hope of having all the virtues of a noble character bestowed upon one as a result of passing through the portals of natural death. True religion does not belittle man's efforts to progress during the mortal lease on life. Every mortal gain is a direct contribution to the enrichment of the first stages of the immortal survival experience.

103:5.8 (1134.6) It is fatal to man's idealism when he is taught that all of his altruistic impulses are merely the development of his natural herd instincts. But he is ennobled and mightily energised when he learns that these higher urges of his soul emanate from the spiritual forces that indwell his mortal mind.

103:5.9 (1134.7) It lifts man out of himself and beyond himself when he once fully realises that there lives and strives within him something which is eternal and divine. And so it is that a living faith in the superhuman origin of our ideals validates our belief that we are the sons of God and makes real our altruistic convictions, the feelings of the brotherhood of man.

103:5.10 (1134.8) Man, in his spiritual domain, does have a free will. Mortal man is neither a helpless slave of the inflexible sovereignty of an all-powerful God nor the victim of the hopeless fatality of a mechanistic cosmic determinism. Man is most truly the architect of his own eternal destiny.

103:5.11 (1135.1) But man is not saved or ennobled by pressure. Spirit growth springs from within the evolving soul. Pressure may deform the personality, but it never stimulates growth. Even educational pressure is only negatively helpful in that it may aid in the prevention of disastrous experiences. Spiritual growth is greatest where all external pressures are at a minimum. "Where the spirit of the Lord is, there is freedom." Man develops best when the pressures of home, community, church and state are least. But this must not be construed as meaning that there is no place in a progressive society for home, social institutions, church and state.

103:5.12 (1135.2) When a member of a social religious group has complied with the requirements of such a group, he should be encouraged to enjoy religious liberty in the full expression of his own personal interpretation of the truths of religious belief and the facts of religious experience. The security of a religious group depends on spiritual unity, not on theological uniformity. A religious group should be able to enjoy the liberty of freethinking without having to become "freethinkers." There is great hope for any church that worships the living God, validates the brotherhood of man, and dares to remove all creedal pressure from its members.

## 6. Philosophic Co-ordination

103:6.1 (1135.3) Theology is the study of the actions and reactions of the human spirit; it can never become a science since it must always be combined more or less with psychology in its personal expression and with philosophy in its systematic portrayal. **Theology is always the study of *your* religion; the study of another's religion is psychology.**

103:6.2 (1135.4) When man approaches the study and examination of his universe from the *outside*, he brings into being the various physical sciences; when he approaches the research of himself and the universe from the *inside*, he gives origin to theology

and metaphysics. The later art of philosophy develops in an effort to harmonise the many discrepancies which are destined at first to appear between the findings and teachings of these two diametrically opposite avenues of approaching the universe of things and beings.

103:6.3 (1135.5) Religion has to do with the spiritual viewpoint, the awareness of the *insideness* of human experience. Man's spiritual nature affords him the opportunity of turning the universe outside in. It is therefore true that, viewed exclusively from the insideness of personality experience, all creation appears to be spiritual in nature.

103:6.4 (1135.6) When man analytically inspects the universe through the material endowments of his physical senses and associated mind perception, the cosmos appears to be mechanical and energy-material. Such a technique of studying reality consists in turning the universe inside out.

103:6.5 (1135.7) A logical and consistent philosophic concept of the universe cannot be built up on the postulations of either materialism or spiritism, for both of these systems of thinking, when universally applied, are compelled to view the cosmos in distortion, the former contacting with a universe turned inside out, the latter realising the nature of a universe turned outside in. Never, then, can either science or religion, in and of themselves, standing alone, hope to gain an adequate understanding of universal truths and relationships without the guidance of human philosophy and the illumination of divine revelation.

103:6.6 (1136.1) Always must man's inner spirit depend for its expression and self-realisation upon the mechanism and technique of the mind. Likewise must man's outer experience of material reality be predicated on the mind consciousness of the experiencing personality. Therefore are the spiritual and the material, the inner and the outer, human experiences always correlated with the mind function and conditioned, as to their conscious realisation, by the mind activity. Man experiences matter in his mind; he experiences spiritual reality in the soul but becomes conscious of this experience in his mind. The intellect is the harmoniser and the ever-present conditioner and qualifier of the sum total of mortal experience. Both energy-things and spirit values are coloured by their interpretation through the mind media of consciousness.

103:6.7 (1136.2) Your difficulty in arriving at a more harmonious co-ordination between science and religion is due to your utter ignorance of the intervening domain of the morontia world of things and beings. The local universe consists of three degrees, or

stages, of reality manifestation: matter, morontia and spirit. The morontia angle of approach erases all divergence between the findings of the physical sciences and the functioning of the spirit of religion. Reason is the understanding technique of the sciences; faith is the insight technique of religion; mota is the technique of the morontia level. Mota is a super-material reality sensitivity which is beginning to compensate incomplete growth, having for its substance knowledge-reason and for its essence faith-insight. Mota is a super-philosophical reconciliation of divergent reality perception which is non-attainable by material personalities; it is predicated, in part, on the experience of having survived the material life of the flesh. But many mortals have recognised the desirability of having some method of reconciling the interplay between the widely separated domains of science and religion; and metaphysics is the result of man's unavailing attempt to span this well-recognised chasm. But human metaphysics has proved more confusing than illuminating. Metaphysics stands for man's well-meant but futile effort to compensate for the absence of the mota of morontia.

103:6.8 (1136.3) Metaphysics has proved a failure; mota, man cannot perceive.

Revelation is the only technique which can compensate for the absence of the truth sensitivity of mota in a material world. Revelation authoritatively clarifies the muddle of reason-developed metaphysics on an evolutionary sphere.

103:6.9 (1136.4) Science is man's attempted study of his physical environment, the world of energy-matter; religion is man's experience with the cosmos of spirit values; philosophy has been developed by man's mind effort to organise and correlate the findings of these widely separated concepts into something like a reasonable and unified attitude toward the cosmos. Philosophy, clarified by revelation, functions acceptably in the absence of mota and in the presence of the breakdown and failure of man's reason substitute for mota—metaphysics.

103:6.10 (1136.5) Early man did not differentiate between the energy level and the spirit level. It was the violet race and their Andite successors who first attempted to divorce the mathematical from the volitional (relating to the use of one's will). Increasingly has civilised man followed in the footsteps of the earliest Greeks and the Sumerians who distinguished between the inanimate and the animate. And as civilisation progresses, philosophy will have to bridge ever-widening gulfs between the spirit concept and the energy concept. But in the time of space these divergencies are at one in the Supreme.

103:6.11 (1137.1) Science must always be grounded in reason, although imagination and conjecture are helpful in the extension of its borders. Religion is forever dependent on faith, albeit reason is a stabilising influence and a helpful handmaid. And always there have been, and ever will be, misleading interpretations of the phenomena of both the natural and the spiritual worlds, sciences and religions falsely so called.

103:6.12 (1137.2) Out of his incomplete grasp of science, his faint hold upon religion, and his abortive attempts at metaphysics, man has attempted to construct his formulations of philosophy. And modern man would indeed build a worthy and engaging philosophy of himself and his universe were it not for the breakdown of his all-important and indispensable metaphysical connection between the worlds of matter and spirit, the failure of metaphysics to bridge the morontia gulf between the physical and the spiritual. Mortal man lacks the concept of morontia mind and material; and *revelation* is the only technique for atoning for this deficiency in the conceptual data which man so urgently needs in order to construct a logical philosophy of the universe and to arrive at a satisfying understanding of his sure and settled place in that universe.

103:6.13 (1137.3) Revelation is evolutionary man's only hope of bridging the morontia gulf. Faith and reason, unaided by mota, cannot conceive and construct a logical universe. Without the insight of mota, mortal man cannot discern goodness, love, and truth in the phenomena of the material world.

103:6.14 (1137.4) When the philosophy of man leans heavily toward the world of matter, it becomes rationalistic or *naturalistic*. When philosophy inclines particularly toward the spiritual level, it becomes *idealistic* or even mystical. When philosophy is so unfortunate as to lean upon metaphysics, it unfailingly becomes *sceptical*, confused. In past ages, most of man's knowledge and intellectual evaluations have fallen into one of these three distortions of perception. Philosophy dare not project its interpretations of reality in the linear fashion of logic; it must never fail to reckon with the elliptic symmetry of reality and with the essential curvature of all relation concepts.

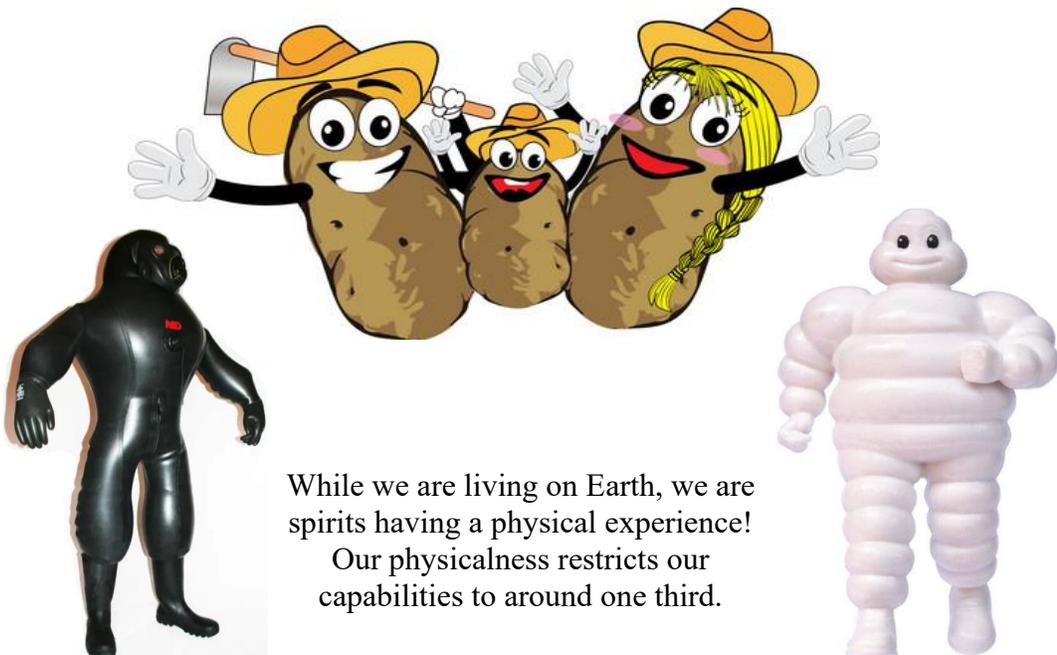
103:6.15 (1137.5) The highest attainable philosophy of mortal man must be logically based on the reason of science, the faith of religion, and the truth insight afforded by revelation. By this union man can compensate somewhat for his failure to develop an adequate metaphysics and for his inability to comprehend the mota of the morontia.

# Life After Death



## **We are more alive than ever – when we are dead!**

The life after death is no different in the essentials than the mortal existence. However, our capabilities are about three fold of what it is when now as we are living in the physical. We may come to look upon our physical body as though we living as a potato, or maybe like we are living in and through a heavy rubber suit. Even being the Michelin man may come to mind. Our physical brain is the interface between our spirit body mind and our physicalness, thus upon death of our physical body we lose nothing! Our personality remains as we know it and life is far more fulfilling in the spirit Mansion Worlds than living on Earth. We all arrive in the 1<sup>st</sup> Mansion World. Every mortal gain is a direct contribution to the enrichment of the first stages of the immortal survival experience. Everything we do in this life which is good contributes directly to the enhancement of the future life – as it does now throughout our physical life!



While we are living on Earth, we are spirits having a physical experience!  
Our physicalness restricts our capabilities to around one third.

## 7. Science and Religion

103:7.1 (1137.6) Science is sustained by reason, religion by faith. Faith, though not predicated on reason, is reasonable; though independent of logic, it is nonetheless encouraged by sound logic. Faith cannot be nourished even by an ideal philosophy; indeed, it is, with science, the very source of such a philosophy. Faith, human religious insight, can be surely instructed only by revelation, can be surely elevated only by personal mortal experience with the spiritual Adjuster presence of the God who is spirit.

103:7.2 (1137.7) True salvation is the technique of the divine evolution of the mortal mind from matter identification through the realms of morontia liaison to the high universe status of spiritual correlation. And as material intuitive instinct precedes the appearance of reasoned knowledge in terrestrial evolution, so does the manifestation of spiritual intuitive insight presage (portends a future event) the later appearance of morontia and spirit reason and experience in the supernal program of celestial evolution, the business of transmuting the potentials of man the temporal into the actuality and divinity of man the eternal, a Paradise finaliter.

103:7.3 (1138.1) But as ascending man reaches inward and Paradiseward for the God experience, he will likewise be reaching outward and spaceward for an energy understanding of the material cosmos. The progression of science is not limited to the terrestrial life of man; his universe and super-universe ascension experience will to no small degree be the study of energy transmutation and material metamorphosis. God is spirit, but Deity is unity, and the unity of Deity not only embraces the spiritual values of the Universal (Mother and) Father and the (Infinite Daughter and) Eternal Son but is also cognisant of the energy facts of the Universal Controller and the Isle of Paradise, while these two phases of universal reality are perfectly correlated in the mind relationships of the Conjoint Actor and unified on the finite level in the emerging Deity of the Supreme Being.

103:7.4 (1138.2) The union of the scientific attitude and the religious insight by the mediation of experiential philosophy is part of man's long Paradise-ascension experience. The approximations of mathematics and the certainties of insight will always require the harmonising function of mind logic on all levels of experience short of the maximum attainment of the Supreme.

103:7.5 (1138.3) But logic can never succeed in harmonising the findings of science and the insights of religion unless both the scientific and the religious aspects of a

personality are truth dominated, sincerely desirous of following the truth wherever it may lead regardless of the conclusions which it may reach.

103:7.6 (1138.4) Logic is the technique of philosophy, its method of expression. Within the domain of true science, reason is always amenable to genuine logic; within the domain of true religion, faith is always logical from the basis of an inner viewpoint, even though such faith may appear to be quite unfounded from the in-looking viewpoint of the scientific approach. From outward, looking within, the universe may appear to be material; from within, looking out, the same universe appears to be wholly spiritual. Reason grows out of material awareness, faith out of spiritual awareness, but through the mediation of a philosophy strengthened by revelation, logic may confirm both the inward and the outward view, thereby effecting the stabilisation of both science and religion. Thus, through common contact with the logic of philosophy, may both science and religion become increasingly tolerant of each other, less and less sceptical.

103:7.7 (1138.5) What both developing science and religion need is more searching and fearless self-criticism, a greater awareness of incompleteness in evolutionary status. The teachers of both science and religion are often altogether too self-confident and dogmatic. Science and religion can only be self-critical of their *facts*. The moment departure is made from the stage of facts, reason abdicates or else rapidly degenerates into a consort of false logic.

103:7.8 (1138.6) The truth—an understanding of cosmic relationships, universe facts, and spiritual values—can best be had through the ministry of the Spirit of Truth and can best be criticised by *revelation*. But revelation originates neither a science nor a religion; its function is to co-ordinate both science and religion with the truth of reality. Always, in the absence of revelation or in the failure to accept or grasp it, has mortal man resorted to his futile gesture of metaphysics, that being the only human substitute for the revelation of truth or for the mota of morontia personality.

103:7.9 (1139.1) The science of the material world enables man to control, and to some extent dominate, his physical environment. The religion of the spiritual experience is the source of the fraternity impulse which enables men to live together in the complexities of the civilisation of a scientific age. Metaphysics, but more certainly revelation, affords a common meeting ground for the discoveries of both science and religion and makes possible the human attempt logically to correlate these separate but interdependent domains of thought into a well-balanced philosophy of scientific stability and religious certainty.

103:7.10 (1139.2) In the mortal state, nothing can be absolutely proved; both science and religion are predicated on assumptions. On the morontia level, the postulates of both science and religion are capable of partial proof by *mota* logic. On the spiritual level of maximum status, the need for finite proof gradually vanishes before the actual experience of and with reality; but even then there is much beyond the finite that remains unproved.

103:7.11 (1139.3) All divisions of human thought are predicated on certain assumptions which are accepted, though unproved, by the constitutive reality sensitivity of the mind endowment of man. Science starts out on its vaunted career of reasoning by *assuming* the reality of three things: matter, motion and life. Religion starts out with the assumption of the validity of three things: mind, spirit and the universe—the Supreme Being.

103:7.12 (1139.4) Science becomes the thought domain of mathematics, of the energy and material of time in space. Religion assumes to deal not only with finite and temporal spirit but also with the spirit of eternity and supremacy. Only through a long experience in *mota* can these two extremes of universe perception be made to yield analogous interpretations of origins, functions, relations, realities and destinies. The maximum harmonisation of the energy-spirit divergence is in the encircuitment of the Seven Master Spirits; the first unification thereof, in the Deity of the Supreme; the finality unity thereof, in the infinity of the First Source and Centre, the I AM.

103:7.13 (1139.5) *Reason* is the act of recognising the conclusions of consciousness with regard to the experience in and with the physical world of energy and matter. *Faith* is the act of recognising the validity of spiritual consciousness—something which is incapable of other mortal proof. *Logic* is the synthetic truth-seeking progression of the unity of faith and reason and is founded on the constitutive mind endowments of mortal beings, the innate recognition of things, meanings and values.

103:7.14 (1139.6) There is a real proof of spiritual reality in the presence of the Thought Adjuster, but the validity of this presence is not demonstrable to the external world, only to the one who thus experiences the indwelling of God. The consciousness of the Adjuster is based on the intellectual reception of truth, the super-mind perception of goodness, and the personality motivation to love.

103:7.15 (1139.7) Science discovers the material world, religion evaluates it, and philosophy endeavors to interpret its meanings while coordinating the scientific material viewpoint with the religious spiritual concept. But history is a realm in which science and religion may never fully agree.

## 8. Philosophy and Religion

103:8.1 (1140.1) Although both science and philosophy may assume the probability of God by their reason and logic, only the personal religious experience of a spirit-led man can affirm the certainty of such a supreme and personal Deity. By the technique of such an incarnation of living truth the philosophic hypothesis of the probability of God becomes a religious reality.

103:8.2 (1140.2) The confusion about the experience of the certainty of God arises out of the dissimilar interpretations and relations of that experience by separate individuals and by different races of men. The experiencing of God may be wholly valid, but the discourse *about* God, being intellectual and philosophical, is divergent and oftentimes confusingly fallacious.

103:8.3 (1140.3) A good and noble man may be consummately in love with his wife but utterly unable to pass a satisfactory written examination on the psychology of marital love. Another man, having little or no love for his spouse, might pass such an examination most acceptably. The imperfection of the lover's insight into the true nature of the beloved does not in the least invalidate either the reality or sincerity of his love.

103:8.4 (1140.4) If you truly believe in God—by faith know him and love him—do not permit the reality of such an experience to be in any way lessened or detracted from by the doubting insinuations of science, the caviling (make petty or unnecessary objections) of logic, the postulates of philosophy, or the clever suggestions of well-meaning souls who would create a religion without God.

103:8.5 (1140.5) The certainty of the God-knowing religionist should not be disturbed by the uncertainty of the doubting materialist; rather should the uncertainty of the unbeliever be mightily challenged by the profound faith and unshakable certainty of the experiential believer.

103:8.6 (1140.6) Philosophy, to be of the greatest service to both science and religion, should avoid the extremes of both materialism and pantheism (belief in God). Only a philosophy which recognises the reality of personality—permanence in the presence of change—can be of moral value to man, can serve as a liaison between the theories of material science and spiritual religion. Revelation is a compensation for the frailties of evolving philosophy.

## 9. The Essence of Religion

103:9.1 (1140.7) Theology deals with the intellectual content of religion, metaphysics (revelation) with the philosophic aspects. Religious experience *is* the spiritual content of religion. Notwithstanding the mythologic vagaries and the psychologic illusions of the intellectual content of religion, the metaphysical assumptions of error and the techniques of self-deception, the political distortions and the socioeconomic perversions of the philosophic content of religion, the spiritual experience of personal religion remains genuine and valid.

103:9.2 (1140.8) Religion has to do with feeling, acting, and living, not merely with thinking. Thinking is more closely related to the material life and should be in the main, but not altogether, dominated by reason and the facts of science and, in its nonmaterial reaches toward the spirit realms, by truth. No matter how illusory and erroneous one's theology, one's religion may be wholly genuine and everlastingly true.

103:9.3 (1141.1) Buddhism in its original form is one of the best religions without a God which has arisen throughout all the evolutionary history of Urantia (Earth), although, as this faith developed, it did not remain godless. Religion without faith is a contradiction; without God, a philosophic inconsistency and an intellectual absurdity.

103:9.4 (1141.2) The magical and mythological parentage of natural religion does not invalidate the reality and truth of the later revelational religions and the consummate saving gospel of the religion of Jesus. Jesus' life and teachings finally divested religion of the superstitions of magic, the illusions of mythology, and the bondage of traditional dogmatism. But this early magic and mythology very effectively prepared the way for later and superior religion by assuming the existence and reality of super-material values and beings.

103:9.5 (1141.3) Although religious experience is a purely spiritual subjective phenomenon, such an experience embraces a positive and living faith attitude toward the highest realms of universe objective reality. The ideal of religious philosophy is such a faith-trust as would lead man unqualifiedly to depend upon the absolute love of the infinite (Mother and) Father of the universe of universes. Such a genuine religious experience far transcends the philosophic objectification of idealistic desire; it actually takes salvation for granted and concerns itself only with learning and doing the will of the (Mother and) Father in Paradise. The earmarks of such a

religion are: faith in a supreme Deity, hope of eternal survival, and love, especially of one's fellows.

103:9.6 (1141.4) When theology masters religion, religion dies; it becomes a doctrine instead of a life. The mission of theology is merely to facilitate the self-consciousness of personal spiritual experience. Theology constitutes the religious effort to define, clarify, expound, and justify the experiential claims of religion, which, in the last analysis, can be validated only by living faith. In the higher philosophy of the universe, wisdom, like reason, becomes allied to faith. Reason, wisdom, and faith are man's highest human attainments. Reason introduces man to the world of facts, to things; wisdom introduces him to a world of truth, to relationships; faith initiates him into a world of divinity, spiritual experience.

103:9.7 (1141.5) Faith most willingly carries reason along as far as reason can go and then goes on with wisdom to the full philosophic limit; and then it dares to launch out upon the limitless and never-ending universe journey in the sole company of TRUTH.

103:9.8 (1141.6) Science (knowledge) is founded on the inherent (adjutant spirit) assumption that reason is valid, that the universe can be comprehended. Philosophy (co-ordinate comprehension) is founded on the inherent (spirit of wisdom) assumption that wisdom is valid, that the material universe can be coordinated with the spiritual. Religion (the truth of personal spiritual experience) is founded on the inherent (Thought Adjuster) assumption that faith is valid, that God can be known and attained.

103:9.9 (1141.7) The full realisation of the reality of mortal life consists in a progressive willingness to believe these assumptions of reason, wisdom and faith. Such a life is one motivated by truth and dominated by love; and these are the ideals of objective cosmic reality whose existence cannot be materially demonstrated.

103:9.10 (1142.1) When reason once recognises right and wrong, it exhibits wisdom; when wisdom chooses between right and wrong, truth and error, it demonstrates spirit leading. And thus are the functions of mind, soul, and spirit ever closely united and functionally inter-associated. Reason deals with factual knowledge; wisdom, with philosophy and revelation; faith, with living spiritual experience. Through truth man attains beauty and by spiritual love ascends to goodness.

103:9.11 (1142.2) Faith leads to knowing God, not merely to a mystical feeling of the divine presence. Faith must not be overmuch influenced by its emotional consequences. True religion is an experience of believing and knowing as well as a satisfaction of feeling.

103:9.12 (1142.3) There is a reality in religious experience that is proportional to the spiritual content, and such a reality is transcendent to reason, science, philosophy, wisdom, and all other human achievements. The convictions of such an experience are unassailable; the logic of religious living is incontrovertible; the certainty of such knowledge is superhuman; the satisfactions are superbly divine, the courage indomitable (impossible to subdue or defeat), the devotions unquestioning, the loyalties supreme, and the destinies final—eternal, ultimate and universal.

103:9.13 (1142.4) [Presented by a Melchizedek of Nebadon.]

## THE MORONTIA LIFE

### *7. Morontia Mota*

#### **Paper 48 (The Urantia Book)**

The lower planes of morontia mota join directly with the higher levels of human philosophy. On the first spirit Mansion World it is the practice to teach the less advanced students by the parallel technique; that is, in one column are presented the more simple concepts of mota meanings, and in the opposite column citation is made of analogous statements of mortal philosophy.

Not long since, while executing an assignment on the first Mansion World of Satania, I had occasion to observe this method of teaching; and though I may not undertake to present the mota content of the lesson, I am permitted to record the twenty-eight statements of human philosophy which this morontia instructor was utilising as illustrative material designed to assist these new Mansion World sojourners in their early efforts to grasp the significance and meaning of mota. These illustrations of human philosophy were:

48:7.3 1. A display of specialised skill does not signify possession of spiritual capacity. Cleverness is not a substitute for true character.

48:7.4 2. Few persons live up to the faith which they really have. Unreasoned fear is a master intellectual fraud practiced upon the evolving mortal soul.

48:7.5 3. Inherent capacities cannot be exceeded; a pint can never hold a quart. The spirit concept cannot be mechanically forced into the material memory mould.

48:7.6 4. Few mortals ever dare to draw anything like the sum of personality credits established by the combined ministries of nature and grace. The majority of impoverished souls are truly rich, but they refuse to believe it.

48:7.7 5. Difficulties may challenge mediocrity and defeat the fearful, but they only stimulate the true children of the Most Highs.

48:7.8 6. To enjoy privilege without abuse, to have liberty without license, to possess power and steadfastly refuse to use it for self-aggrandisement—these are the marks of high civilisation.

48:7.9 7. Blind and unforeseen accidents do not occur in the cosmos. Neither do the celestial beings assist the lower being who refuses to act upon his light of truth.

- 48:7.10 8. Effort does not always produce joy, but there is no happiness without intelligent effort.
- 48:7.11 9. Action achieves strength; moderation eventuates in charm.
- 48:7.12 10. Righteousness strikes the harmony chords of truth, and the melody vibrates throughout the cosmos, even to the recognition of the Infinite.
- 48:7.13 11. The weak indulge in resolutions, but the strong act. Life is but a day's work—do it well. The act is ours; the consequences God's.
- 48:7.14 12. The greatest affliction of the cosmos is never to have been afflicted. Mortals only learn wisdom by experiencing tribulation.
- 48:7.15 13. Stars are best discerned from the lonely isolation of experiential depths, not from the illuminated and ecstatic mountain tops.
- 48:7.16 14. Whet the appetites of your associates for truth; give advice only when it is asked for.
- 48:7.17 15. Affectation is the ridiculous effort of the ignorant to appear wise, the attempt of the barren soul to appear rich.
- 48:7.18 16. You cannot perceive spiritual truth until you feelingly experience it, and many truths are not really felt except in adversity.
- 48:7.19 17. Ambition is dangerous until it is fully socialised. You have not truly acquired any virtue until your acts make you worthy of it.
- 48:7.20 18. Impatience is a spirit poison; anger is like a stone hurled into a hornet's nest.
- 48:7.21 19. Anxiety must be abandoned. The disappointments hardest to bear are those which never come.
- 48:7.22 20. Only a poet can discern poetry in the commonplace prose of routine existence.
- 48:7.23 21. The high mission of any art is, by its illusions, to foreshadow a higher universe reality, to crystallise the emotions of time into the thought of eternity.
- 48:7.24 22. The evolving soul is not made divine by what it does, but by what it strives to do.
- 48:7.25 23. Death added nothing to the intellectual possession or to the spiritual endowment, but it did add to the experiential status the consciousness of *survival*.
- 48:7.26 24. The destiny of eternity is determined moment by moment by the achievements of the day by day living. The acts of today are the destiny of tomorrow.
- 48:7.27 25. Greatness lies not so much in possessing strength as in making a wise and divine use of such strength.
- 48:7.28 26. Knowledge is possessed only by sharing; it is safeguarded by wisdom and socialised by love.
- 48:7.29 27. Progress demands development of individuality; mediocrity seeks perpetuation in standardisation.
- 48:7.30 28. The argumentative defence of any proposition is inversely proportional to the truth contained.
- 48:7.31 Such is the work of the beginners on the first spirit Mansion World while the more advanced pupils on the later worlds are mastering the higher levels of cosmic insight and morontia mota.

(558.3) 48:8.5 [Presented by an Archangel of Nebadon.]

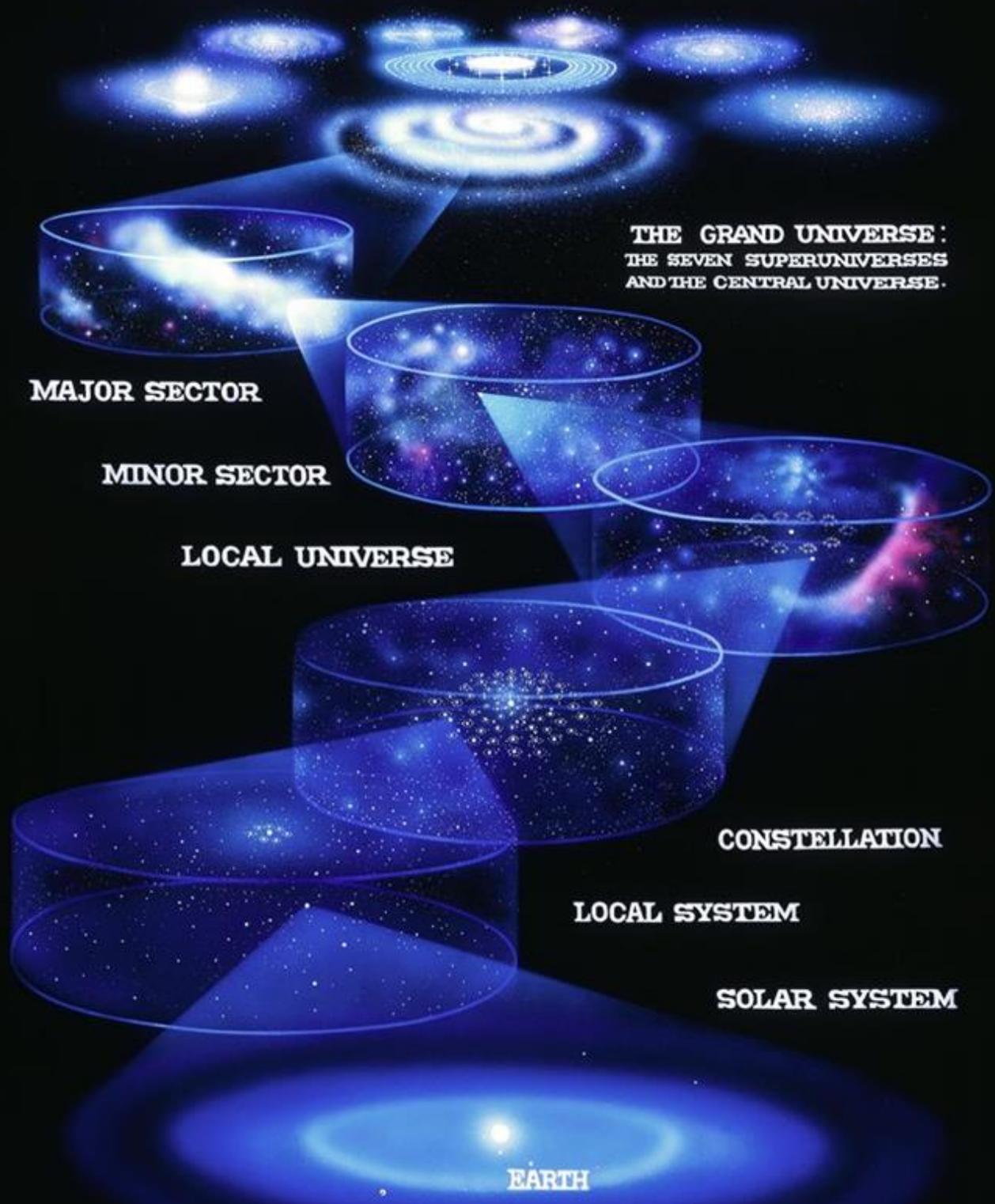
## TO Recap:

100:2.7 (1096.4) Jesus portrayed the profound surety of the God-knowing mortal when he said: “To a God-knowing kingdom believer, what does it matter if all things earthly crash?” Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God.

**ONCE YOU KNOW -  
YOU CANNOT UNKNOW!**

Mary Magdalene

# JOURNEY TO PARADISE



**THE GRAND UNIVERSE :**  
THE SEVEN SUPERUNIVERSES  
AND THE CENTRAL UNIVERSE .

**MAJOR SECTOR**

**MINOR SECTOR**

**LOCAL UNIVERSE**

**CONSTELLATION**

**LOCAL SYSTEM**

**SOLAR SYSTEM**

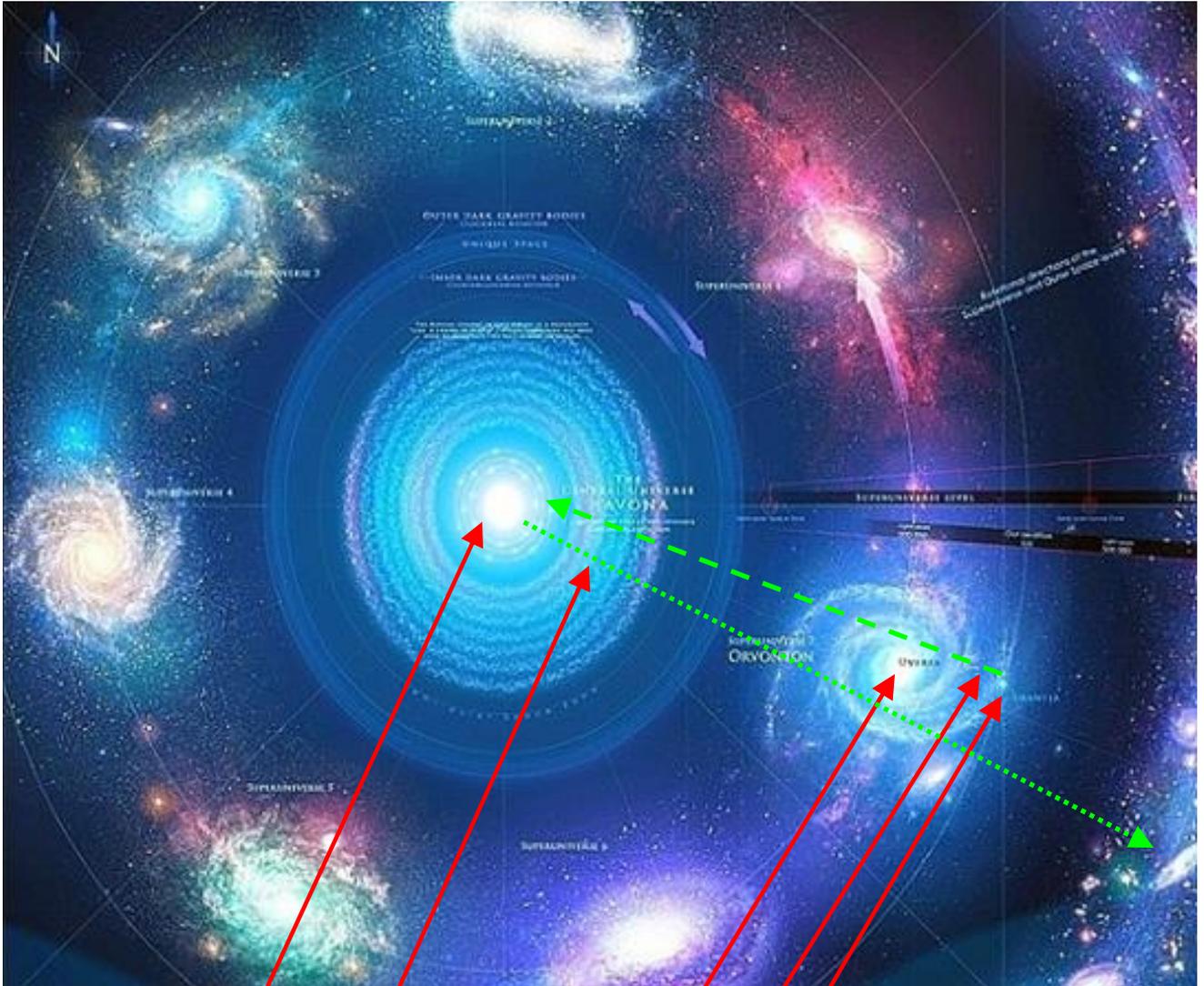
**EARTH**



# Finaliters

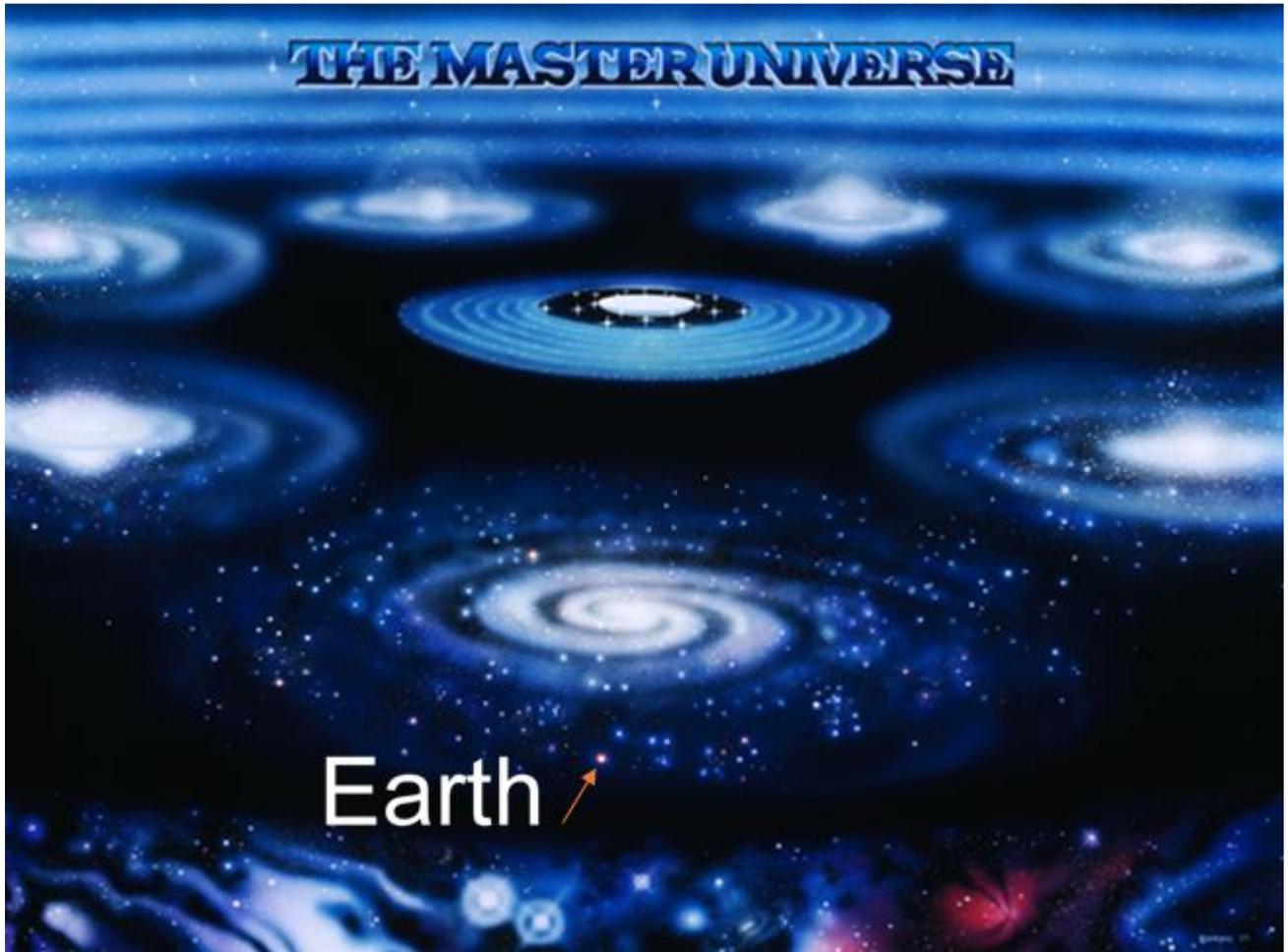
## OUR JOURNEY

Ascension is from Earth (Urantia) through Nebadon, Orvonton, Havona to Paradise. Then in Paradise we progress to be Finaliters and possibly assigned to a newly forming universe.



Isle of Paradise home of our Heavenly Mother & Father  
 Havona Ascendington  
 Orvonton – our Super Universe  
 Nebadon – our Local Universe  
 Urantia being Earth

**Finaliter, being what we become when we finally arrive in Paradise!**



Our journey is one of experience and the feelings that arise from our experiences. From the moment of conception we are on our learning pathway, experiencing the emotions of our parents and carers. Our feelings are our truth, it is through our feelings that we evolve in truth. We are to long for the truth that our feelings draw our attention to.

Our physical parents and family is the focus of our experience on Earth. As we all have been subjected to the Rebellion and Default of Earth's humanity, we are all to heal ourselves of being unloved and the errors and injuries that we have been subjected to. Only through the completion of our Feeling Healing do we leave the environment which is referred to as Hell. It is through the guidance of the Avonal soul partner pair, their Spirits of Truth, that we are now able to complete our Feeling Healing.

When we transition into the 1<sup>st</sup> Celestial Heaven, having completed our Healing and Acceptance of how we have been messed up and the way we are having had the experience of living in a Rebellion and Default, can we then start to assimilate with other humanities within our Local System.

Our local system is called Satania, home city and headquarters being Jerusem. It consists of 1,000 physical worlds that have the potential of a humanity living on these worlds. 619 are physically inhabited of which Earth is number 606, one of the youngest. As we progress beyond the first three Celestial Heavens, then we start to interact and become knowledgeable of these additional humanities.

Then we progress into our local constellation called Norlatiadek. Norlatiadek consists of 100 local systems, and its home city is Edentia. The Garden of Eden is named after Edentia. Again we go through a process of coming to understand how the constellation works and the peoples that are throughout it.

Then we enter the local universe as a whole, named Nebadon with Salvington being its headquarters and home of the co-regents being soul partners Creator Daughter and Son, Michaels, namely Mary Magdalene and Jesus. It is through the Spirits of Truth of Mary and Jesus that we are guided through all of the Celestial Heavens to Salvington.

From Nebadon then it is our Heavenly Mother and Father that guide us through the next three major sectors of our super-universe being the Minor Sector, then Major Sector, then the super-universe of Orvonton.

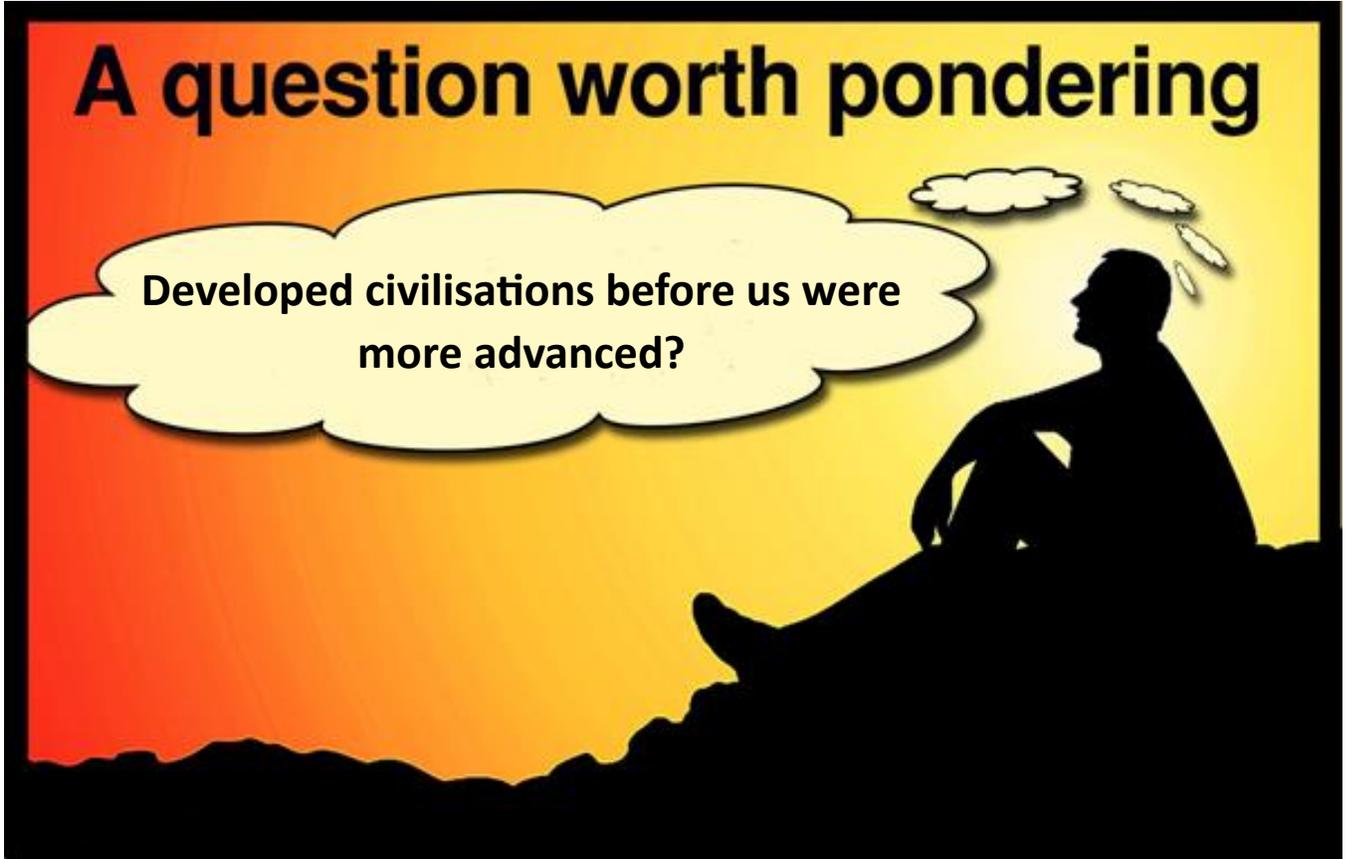
Then we progress into Havona and Isle of Paradise, the home of our Heavenly Mother and Father and on completion of achieving understanding of how all the systems work in the manner that we are required to, we become Finaliters. After all, we are truth seekers!

Then what follows is that we then visit and achieve an understanding of how each of the other six super-universes work and how all seven super-universes function and work together.

When fully accredited we will most likely be assigned to one of the newly forming 70,000 super-universes that presently are not inhabited. Finaliters have many optional assignments.

We are truth seekers and through our obtained truth we will be able to assist humanities throughout the emerging universes.





and



Earth

70,000 Super Universes forming

Our Guides on Duty...



# Light of Truth of PASCAS

COUNCIL of ELDERS

Throughout the evolution of Pascas, Pascas has been gently guided and supported by its Council of Elders from within the Celestial Heavens. All documentation, all concepts, all who have interacted with the forming of Pascas WorldCare and the various arms, have been in response to the guidance from our Celestial Council of Elders – from within the 3<sup>rd</sup> Celestial Heaven. Throughout the coming millennium, our Celestial friends will be guiding and assisting Pascas WorldCare.

**Council of Elders now around 13 soul-groups from the 3<sup>rd</sup> Celestial Heaven**



Communications between the Celestial Council of Elders and those within the physical administration of Pascas WorldCare will be via those who complete their Feeling Healing on Earth, as years go by.



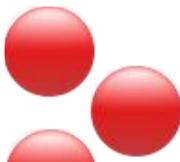
# Avonal PAIR Oversight



The administration of Pascas may be also supported in their interconnectivity with our Celestial guidance, through those within Pascas and its administration who are sensitive in their nature and are able to perceive guidance from our Celestial companions on this journey of delivering the Great U-Turn. It is through the nature of sensitivity that Celestial Spirits have interacted with Pascas during decades of formative years and the establishment of the foundations for Pascas for the next 1,000 years.

## LIGHT OF TRUTH

Pascas as an entity, due to the contributions from our Celestial friends, is functioning within the 5<sup>th</sup> Divine Love spirit Mansion World's level. Further, the Pascas Papers that are designated as references for Feeling Healing and Divine Love are within the level of Truth of the highest of the Celestial Heavens. Pascas will be supported in this manner for the coming millennium.

-  Celestial Heavens 8, 9, 10 also referred to as 1, 2, 3 being at-one with Mother and Father.
-  Divine Love spirit Mansion Worlds, healing / crying worlds 3, 5, 7.
-  We all transition to Natural Love spirit Mansion World 1, and typically go in the wrong direction to Natural Love spirit Mansion Worlds 2, 4, 6 and cannot go further!

**WILL! The Soul does everything!**



**WILL Healing**

**Our HEALING is one long act of Self-Love!**

**GREAT**  
*U*Turn  **THE**  
**CHANGE**  
&  
**Avonal AGE**

# PASCAS FOUNDATION (Aust) Ltd

*We enable awareness so that people and communities may profoundly grow their lives, livelihoods and exponentially enhance their futures.*

Empowerment is by:

the New Way: Learning how to live true to ourselves by living true to our feelings;

enabling the true liberation of women and men through the truth of their feelings;

assisting urban as well as remote and rural communities with access to truth through all levels and forms of education;

supporting delivery of quality and accessible healthcare;

improving opportunities for and the safety of all, especially women, men and children;

and fostering a new era of leadership and leaders.

*It takes a village to raise a child.*

**LIVING FEELINGS FIRST and EARLY CHILDHOOD**

**Kindly consider reading:** [www.pascashealth.com](http://www.pascashealth.com) then proceed to Library Download :

Pascas Care Letters – Family Shelters Abuse & Remedial  
 Pascas Care Letters – Family Shelters Overview  
 Pascas Care Letters – Family Shelters Per Capita Inequality  
 Pascas Care Letters – Family Shelters Protection  
 Pascas Care Letters – Family Shelters Social Housing  
 Pascas Care Letters – Family Shelters Support Centre  
 Pascas Care Letters – Family Shelters towards Liberation  
 Pascas Care Letters – Homelessness Helping Hand  
 Pascas Care Letters – Root Cause now to Pathway Forward  
 Pascas Care Letters – Root Cause now to Pathway Forward (short)

Chaldi College Free to Learn Instinctively  
 Chaldi College Free to Learn Pathway

Pascas Care Letters – Back to Basics  
 Pascas Care Letters – Change  
 Pascas Care Letters – Finalizers our Destiny  
 Pascas Care Letters – Humanity is Addicted to Untruth  
 Pascas Care Letters – Journey of Earth’s Humanity  
 Pascas Care Letters – Life is a Highway  
 Pascas Care Letters – Live True to How You Truly Are  
 Pascas Care Letters – Moving out of Healing  
 Pascas Care Letters – My Customs Heritage and Nationality  
 Pascas Care Letters – One Soul Two Personalities  
 Pascas Care Letters – Psychology and Feeling Healing  
 Pascas Care Letters – Spirit Evolution and Environmental Changes  
 Pascas Care Letters – Transition & Assimilation following Death

Pascas Care – Death & Dying Transition & Assimilation Marjorie  
 Pascas Care – Kinesiology Testing

Pascas Care Living Feelings First Adults  
 Pascas Care Living Feelings First Children  
 Pascas Care Living Feelings First Children Annexures  
 Pascas Care Living Feelings First Children Discussions  
 Pascas Care Living Feelings First Children Graphics  
 Pascas Care Living Feelings First Drilling Deeper  
 Pascas Care Living Feelings First Drilling Deeper Structures  
 Pascas Care Living Feelings First Reference Centre

Important recommended reading is:

*by James Moncrief*

### ***The Rejected Ones – the Feminine Aspect of God***

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html> ALSO at  
<https://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Rejected%20Ones%20via%20James%20Moncrief.pdf>

<http://www.pascashealth.com/index.php/library.html>

## Library Download – Pascas Papers

All papers may be freely shared. The fortnightly mailouts are free to all, to be added into the mailout list, kindly provide your email address. [info@pascashealth.com](mailto:info@pascashealth.com)

Within the Library Download page within Pascas Care Letters at [www.pascashealth.com](http://www.pascashealth.com) kindly download the following two files:



[Pascas Care Letters Root Cause now to Pathway Forward.pdf](#)



[Pascas Care Letters Root Cause now to Pathway Forward short.pdf](#)

Important recommended reading is:

by James Moncrief

### The Rejected Ones – the Feminine Aspect of God

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html> ALSO at  
<https://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Rejected%20Ones%20via%20James%20Moncrief.pdf>

**To liberate one's real self, one's will, being one's soul, is by embracing Feeling Healing so as to clear emotional injuries and errors. With the Divine Love, then one is also Soul Healing. We are to feel our feelings, identify what they are, accept and fully acknowledge that we're feeling them, express them fully, all whilst longing for the truth they are to show us.**

Within the Library Download page within Pascas Care Letter at [www.pascashealth.com](http://www.pascashealth.com) kindly download the following:

Pascas Care Letters – Family Shelters Abuse & Remedial

Pascas Care Letters – Family Shelters Overview

Pascas Care Letters – Family Shelters Protection

Pascas Care Letters – Family Shelters Social Housing

Pascas Care Letters – Family Shelters Support Centre

Pascas Care Letters – Family Shelters

towards Liberation



**FURTHER READING:**

Free downloads are from [www.pascashealth](http://www.pascashealth.com) in the Library Download page, scroll down for the PDFs:

**PASCAS CARE PARENTING**

Sam's Book – Parenting and Feeling Healing	Book I	Experience
Sam's Book – Parenting and Feeling Healing	Book II	Conception
Sam's Book – Parenting and Feeling Healing	Book III	Magic
Sam's Book – Parenting and Feeling Healing	Book IV	Nothingness
Sam's Book – Parenting and Feeling Healing	Book V	Setting Free
Sam's Book – Parenting and Feeling Healing	Book VI	Pain and Rage
Sam's Book – Parenting and Feeling Healing	Book VII	Vision
Sam's Book – Parenting and Feeling Healing	Book VIII	Childhood
Sam's Book – Parenting and Feeling Healing	Book IX	Self-Acceptance
Sam's Book – Parenting and Feeling Healing	Book X	Physical Illness
Pascas Care – Parenting Awareness		
Pascas Care – Parenting Eureka Moment		
Pascas Care – Parenting Feelings Supreme Guides		
Pascas Care – Parenting Health Generation		
Pascas Care – Parenting into the Abyss		
Pascas Care – Parenting Rebellion		

Important recommended reading is:

by James Moncrief

### **The Rejected Ones – the Feminine Aspect of God**

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html> ALSO at  
<https://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Rejected%20Ones%20via%20James%20Moncrief.pdf>



**Mind Centric Way**

**Feelings First Freedom**

<b>Primary recommended reading:</b>	<b>consider commencing with:</b>	<b>Paul – City of Light and Sage – and the Healing Angels of Light</b>
<b>The Rejected Ones</b>	<b>2002 – 2003</b>	<b>xxx – James Moncrief</b>
<b>Messages from Mary &amp; Jesus</b>	<b>2003</b>	<b>xxx – James Moncrief</b>
<b>Soul Light from Zelmar Melchizedek</b>	<b>2003</b>	<b>xxx – James Moncrief</b>
<b>Paul – City of Light</b>	<b>2005</b>	<b>xxx – James Moncrief</b>
<b>Feeling Healing</b>	<b>2017</b>	<b>– James Moncrief</b>
<b>Religion of Feelings</b>	<b>2017</b>	<b>– James Moncrief</b>
<b>Mary Magdalene and Jesus' comments on the Padgett Messages</b>	<b>2007 – 2010</b>	<b>xxx – James Moncrief</b>
<b>Speaking with Mary Magdalene &amp; Jesus</b>	<b>2013 – 2014</b>	<b>xxx – James Moncrief</b>
<b>Sage and the Healing Angels of Light</b>	<b>2017</b>	<b>xxx – James Moncrief</b>
<b>Road map of Universe and history of Universe:</b>		
<b>The Urantia Book</b>	<b>1925 – 1935</b>	<b>xxx as primary reading</b>
<b>Divine Love supporting reading:</b>		
<b>Revelations</b>	<b>1954 – 1963</b>	<b>– Dr Daniel Samuels</b>
<b>Judas of Kerioth</b>	<b>2001 – 2003</b>	<b>– Geoff Cutler</b>
<b>The Book of Truths</b>	<b>1914 – 1923</b>	<b>xxx – Joseph Babinsky</b>
<b>containing the Padgett Messages or Little Book of Truths</b>		<b>– Joseph Babinsky</b>
<b>True Gospel Revealed anew by Jesus Vol I, II, III, IV</b>	<b>xxx</b>	<b>– Geoff Cutler</b>
<b>Available generally from:</b>		
<a href="http://www.lulu.com">www.lulu.com</a>	<a href="http://www.amazon.com">www.amazon.com</a>	<a href="http://www.bookdepository.com">www.bookdepository.com</a>
<b>For Divine Love focused websites and forums:</b>		
<b>Pascas Health:</b>	<a href="http://www.pascashealth.com/index.php/library.html">http://www.pascashealth.com/index.php/library.html</a>	
<b>Spiritual Development:</b>	<a href="http://new-birth.net/spiritual-subjects/">http://new-birth.net/spiritual-subjects/</a>	
<b>Padgett Books:</b>	<a href="http://new-birth.net/padgetts-messages/">http://new-birth.net/padgetts-messages/</a>	
	<a href="http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.htm">http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.htm</a>	

**BIBLIOGRAPHY NOTE:**

James Moncrief has written numerous books and prepared numerous movie scripts. Incorporated here are primary writings.

Pascas has 600+ supportive 'Pascas Papers' accessible in Library Download at [www.pascashealth.com](http://www.pascashealth.com)

Pascas Primary publications being:

- U-Turn for Humanity Pascas reveals New Feelings Way
- U-Turn for Humanity pathway being New Feelings Way
- U-Turn for Humanity shutting hells through New Feelings Way
- U-Turn for Humanity simple is what Life is meant to be
- U-Turn for Humanity soul light and New Feelings Way
- U-Turn for Humanity through the New Feelings Way
- U-Turn for Humanity treacherous assumptions New Feelings Way
- U-Turn for Humanity unfolding the New Feelings Way
- Universal Gift – Feeling Healing with Divine Love
- Feeling Healing and Divine Love Discussion Prompts
- Pascas Care Death & Dying Transition & Assimilation Marjorie

Selected Pascas Papers, as noted below, can be downloaded from [www.pascashealth.com](http://www.pascashealth.com) from within the Library Download page.

**James Moncrief's books, the Padgett Messages and The Urantia Book at:****DIVINE LOVE SPIRITUALITY – DLS:**<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

All Padgett Messages (for condensed versions – see below) 1914 – 1923 Pages 945  
 The Urantia Book (see suggested papers to read below)

**James Moncrief Books:**

	<b>MoC</b>		
The Rejected Ones – the Feminine Aspect of God	1,490	Nov 2002 – Jan 2003	228
Messages from Mary and Jesus book 1	1,485	Feb – Apr 2003	189
Messages from Mary and Jesus book 2	1,485	Apr – Oct 2003	170
Soul Light from Zelmar, a Melchizedek, books 1 and 2	1,480	May – Sep 2003	480
Mary Magdalene and Jesus' comments on the Padgett Messages – book 1		Aug 2007	164
Messages from 31 May 1914 – 12 January 1915	1,495		
Mary Magdalene and Jesus' comments on the Padgett Messages – book 2		Sep 2010	177
Messages from 13 January 1915 – 29 August 1915	1,494		
Speaking with Mary Magdalene and Jesus blog – book 1	1,490	Jan – Apr 2013	206
Speaking with Mary Magdalene and Jesus blog – book 2	1,489	Apr – May 2013	229
Speaking with Mary Magdalene and Jesus blog – book 3	1,490	Oct – Jan 2014	187
Speaking with Mary Magdalene and Jesus blog – book 4	1,491	Jan – May 2014	191
Mary Magdalene comments on Revelation from the Bible KJV	1,485	Dec 2013 – Jan 2014	84
		This group being pages of	2,305

Paul – City of Light	1,488.5	2005	149
Ann and Terry		2013	235
Feeling bad? Bad Feelings are GOOD!	feeling-healing book 1	2006	179
Feeling bad will make you feel BETTER – Eventually!	feeling-healing book 2	2006	159
Breaking the Golden Rule.	feeling-healing book 3	2006	168
Feeling-Healing exercises, and other healing points to consider.		2009	175
Cathy and Mark – a novel introducing Feeling-Healing.		2010	151
Introduction course to Divine Love Spirituality		2006	139
Speaking with the Dead, Death and Dying		2009	173
Spirits and their Childhood Repression Healing		2010	179
With Verna – a nature spirit		2008	279
Communication with spirits – meet a spirit friend		2010	37
Introduction to Divine Love Spirituality website			362
Sage – and the Healing Angels of Light		2017	260
Divine Love Spirituality	1,500	2017	201
Feeling Healing – you can heal yourself through your feelings		2017	153
Religion of Feelings	1,500	2017	47

This group being pages of 3,046

[Religion of Feelings](http://religionoffeelings.weebly.com/)

<http://religionoffeelings.weebly.com/>

[Introduction to Divine Love Spirituality](http://dlspirituality.weebly.com/)

<http://dlspirituality.weebly.com/>

[Main website of DLS](http://divinelovesp.weebly.com/)

<http://divinelovesp.weebly.com/>

[Childhood Repression website](http://childhoodrepression.weebly.com/)

<http://childhoodrepression.weebly.com/>

[DLS and CR forum](http://dlscr.freeforums.net/)

<http://dlscr.freeforums.net/>

<http://withmarymagdaleneandjesus.weebly.com/blog---and-free-books-speaking-with-mary-and-jesus>

**FEELING HEALING and SOUL HEALING with the DIVINE LOVE:****James Moncrief Publications:****all publications are free downloads:**<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

It is suggested for one to consider reading as follows:

**Speaking with Mary Magdalene and Jesus – books 1 – 4**

These four books encapsulate the second of the revelations with the first having been introduced by James Padgett one hundred years previously. These four books provide a wide range of guidance that has never previously been made available.

**Soul Light – books 1 and 2**

A Melchizedek, Zelmar, sums up how we are to heal ourselves and ascend to Paradise.

**Paul – City of Light**

As a gentle intro into the Divine Love and Healing; being James Moncrief's first novel.

**Ann and Terry**

An example for people who might want to immediately start working on themselves and doing their Healing.

**Feeling Bad? Bad Feelings are GOOD**

For more understanding about our denial of our feelings and why we should not deny our feelings, and it includes how it all came about for James, using himself as an example.

**Feeling bad will make you feel BETTER – Eventually!**

This includes specific examples of Marion and James working on expressing particular bad feelings, again with the hope that it will help others gain something of an idea as to what's involved in doing your Feeling Healing.

**Sage – and the Healing Angels of Light**

Through Sage who's 13 years old, the story is primarily about the two aspects of healing; that being, with the help of our angels, and the full Healing we can do by looking to our feelings for their truth.

**Religion of Feelings****Welcome to LOVE – the Religion of Feelings****Feeling Healing****you can heal yourself through your feelings**

So these books, including the four Speaking with Mary Magdalene and Jesus books, provide the essence of it all and are examples of James' work. Then it's up to whatever takes one's fancy. Other reading to consider may include:

**The Padgett Messages being published as:****The True Gospel Revealed Anew by Jesus volumes 1 – 4****Book of Truths by Joseph Babinsky****The Urantia Book****Release one's pain through expressing one's feelings.****in conjunction with****Longing for the Truth when also longing for Divine Love.**

**FEELING HEALING with DIVINE LOVE is SOUL HEALING:**

*A collection of 'papers' that draw together specific topics including all of the above and more from other sources of information and revelation designed to help increase one's awareness about why we have the problems we do and how to heal them, all whilst living a more healthy and sustainable life. They provide a brief snapshot of the more complicated topics and issues.*

**Firstly, consider discovering the truth of your emotional pain through Feeling Healing.  
Secondly, consider longing for our Heavenly Parents' Love as you progress with your healing.  
Primary and most important readings are the writings of James Moncrief.  
Then consider the Padgett Messages, and then The Urantia Book.**

Pascas Papers, being free, are located within the Library Download [www.pascashealth.com](http://www.pascashealth.com)  
<http://www.pascashealth.com/index.php/library.html>

[PASCAS – document schedule.pdf](#)      **downloadable index to all 550+ Pascas Papers.**

FH denotes Feeling Healing; SH denotes Soul Healing, which is: Feeling Healing with the Divine Love; DL denotes Divine Love – living with the Love.

**PASCAS INTRODUCTION NOTES:** *All papers below can be found at Library Download link.*

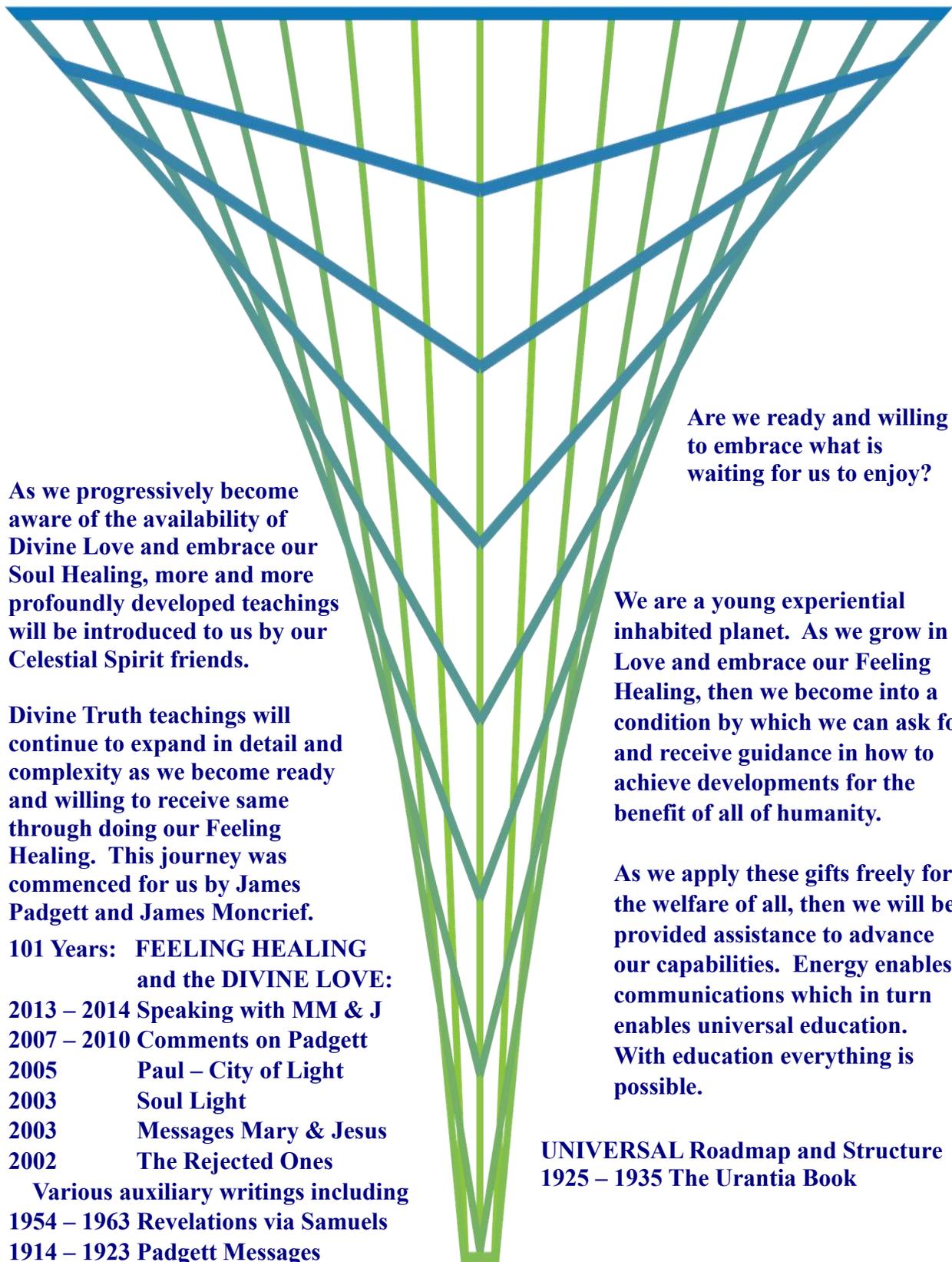
Pascas Care Letters A Huge Upturn  
Pascas Care Letters Big Revelation  
Pascas Care Letters Feeling Healing Benefits Children  
Pascas Care Letters Feeling Healing Way  
Pascas Care Letters Little Children  
Pascas Care Letters Women's Liberation and Mother

**MEDICAL – EMOTIONS:**

Pascas Care – Feeling Healing  
Pascas Care – Feeling Healing All is Within  
Pascas Care – Feeling Healing and Health  
Pascas Care – Feeling Healing and History  
Pascas Care – Feeling Healing and Parenting  
Pascas Care – Feeling Healing and Rebellion  
Pascas Care – Feeling Healing and Starting  
Pascas Care – Feeling Healing and Will  
Pascas Care – Feeling Healing Angel Assistance  
Pascas Care – Feeling Healing Being Unloved  
Pascas Care – Feeling Healing Child Control  
Pascas Care – Feeling Healing Childhood Repression  
Pascas Care – Feeling Healing End Times  
Pascas Care – Feeling Healing is Rebelling  
Pascas Care – Feeling Healing Live True  
Pascas Care – Feeling Healing Mary Speaks  
Pascas Care – Feeling Healing My Soul  
Pascas Care – Feeling Healing Perfect State  
Pascas Care – Feeling Healing Revelations X 2  
Pascas Care – Feeling Healing the Future  
Pascas Care – Feeling Healing Trust Yourself  
Pascas Care – Feeling Healing Versus Cult

**PASCAS  
PAPERS**

**DIVINE LOVE and DIVINE TRUTH Revelations and Teachings escalating:**



**Before the revelation of Feeling Healing, and with Divine Love, Soul Healing, we have been withheld in mediocrity!**

**It is now possible to smash through the Glass Ceiling to infinite growth in Truth and Love!**



Living Feelings First!

INTUITIVE

INSIGHTFULNESS

DYNAMIC

NATURAL INTELLIGENCE

SPONTANEOUS

VIBRANCY

foresightful

*Wisdom & Truth*

FREEDOM

EQUALITY

---

# "THE" profession is: **TEACHING**



to:

*Learn through play*  
*Independently explore subject*  
 +  
*Research with fellow students*  
*Explore topics you enjoy*  
*Engage in what you are passionate about*  
*Ask — and keep asking*  
*Question every aspect*  
*Commonsense is not common*  
*Assumptions are mostly in error*  
*Embrace what you may be feeling*  
*We have been retarded and restrained*  
*We are to be our true self*  
*We are to express all our feelings*  
*We are self contained — all is within*  
*By doing is how we learn*  
*Tutoring others is a great self teacher*  
*Our capabilities are infinite*



while you

*Make yourself unnecessary*

# LIGHT OF TRUTH

TRUTH IS FREEDOM AND LOVE

