

From: nealwaldrop@earthlink.net
Sent: Saturday, October 26, 2019 11:10 PM
To: Neal Waldrop - gmail (nealwaldrop606@gmail.com)
Subject: Global Endeavor / Revelation Revealed / webinar on October 19, plans for November 2
Attachments: 2016-07-17_RR-T08_P088-146_Q059-077.pdf; 2019-06-24_v2_Living-the-real-religion-of-Jesus.pdf

Dear fellow readers of *The Urantia Book* and friends of the Global Endeavor,

On Saturday, October 19, we conducted our twenty-second webinar based on topic 8 of *Revelation Revealed*, a topic that is entitled, “Comparing and contrasting the true teachings of Jesus with the traditional tenets and practices of organized, institutional Christianity.” As a practical matter, however, our entire discussion pertained to pages 2 and 3 of my essay “Living the Real Religion of Jesus” (June 24, 2019), a text that I am sending to you as the second attachment to this message.

Please note that our next webinar in this series will occur on **Saturday, November 2.**

Finding God for oneself

The first segment of my essay is subtitled, “Finding God for oneself,” thereby paraphrasing key ideas included in Jesus’ second discourse on religion: “I have called you out of the darkness of authority and the lethargy of tradition into the transcendent light of the realization of the possibility of making for yourselves the greatest discovery possible for the human soul to make — the supernal experience of finding God for yourself, in yourself, and of yourself, and of doing all this as a fact in your own personal experience” [*the Midwayer Commission, 1731:1 / 155:6.3*]. During the immediately preceding webinar (August 31), we discussed and analyzed the first page of the essay and the first paragraph on page 2. Therefore panelists began our discussion on October 19 by commenting on the second paragraph:

As we cooperate with and seek to inspire numerous other human beings, we are also seeking to enhance and cooperate with God’s presence within them, as well as his plans for their destiny and the destiny of our tumultuous and troubled planet Urantia. None of these aspirations and efforts can conceivably be constrained or circumscribed by the doctrines or theological theories that swirl around God’s children on Urantia as a consequence of the congealed authority that various exponents of religious tradition propound and proclaim. To the contrary, as the *Midwayer Commission* tells us, “the religion of the spirit consists in progressive revelation and ever beckons [us] on toward higher and holier achievements in spiritual ideals and eternal realities” [*the Midwayer Commission, 1731:2 / 155:6.4*].

One participant commented that the paragraph refers to the contrast between what any organized religion could require of its members, versus what any human being in partnership with the God that

indwells him or her could have as a plan for the outworking and unfolding of life here on earth. It also points out how any conceivable human conception of what an individual can do pales by comparison to whatever the God that indwells us may be carrying out as a plan for each of us personally and individually. It is remarkable, he said, that God works with each of us and has a plan that begins here quite humbly, with a view that our life on Urantia will lead to all kinds of possibilities for high service wherein we become more and more useful to our fellows on earth and also to our companions on the mansion worlds.

I asked about the relationship between the idea of progressive revelation inside us and our interactions with other human beings for God's purposes. Another participant answered that we must establish a relationship with God before we can react to his leadings. The more we recognize our connection with the Thought Adjuster, the more we are able to act on its leadings and, by implication, connect with the Thought Adjusters that indwell other human beings. Inner growth, struggle, and conflict leads you to recognize that other people are seeking to pursue God's purposes as best they understand them.

Another participant analyzed the paragraph by stating that the first sentence focuses on the relationship of the individual to the Thought Adjuster, whereas the second sentence comments that traditional religion cannot constrain the results. A different panelist, however, distinguished between human aspirations and efforts on the one hand, and divine efforts on the other. The latter, he said, cannot be constrained, whereas the former can be.

He then commented that one function of organized religion is to conserve moral values, so that organized religion also serves as a basis for progressive revelation. In his view, spiritual ideals and eternal realities can exist on this planet only in the context of human consciousness; eternal realities can exist here only in terms of our time- and space-limited human understanding.

I called attention to the opening phrases of the excerpt from Jesus' second discourse on religion that is cited in the second paragraph on page 2 of the essay: ["the religion of the spirit consists in progressive revelation" \[the Midwayer Commission, 1731:2 / 155:6.4\]](#). This experience, I said cannot be strictly limited to any written text or epochal phenomenon.

One panelist agreed, commenting that personal revelation happens only because the person has entered on a quest. For most people, in his view, autorevelation consists of impulses that are akin to a moral imperative. He believed that he would not have found *The Urantia Book* if he had not been very hungry for answers.

I pursued this question with another participant, asking whether progressive revelation amounts to an internal spiritual experience, not just words on paper, not just the text of *The Urantia Book*.

She replied that her whole journey amounted to internal spiritual experience; she was continually led to make certain spiritual decisions. In the end, she came to realize that God knows exactly how to get through to someone who is seeking him.

I then asked a different participant to consider three words contained in the short quotation (spirit, ideals, and realities), so as to interpret how they relate to each other. In his view, these three concepts can be associated with the series consisting of thing, meaning, and value. The Thought Adjuster works in the superconscious mind, seeking to spiritize or spiritualize thoughts and ideas that are of cosmic value, of value to the cosmos, incorporating these values into our soul. An ideal, in his view, is an idea that has been promoted to the point where one can act on it, whereas a reality is something that is eternal.

Formal question A

I then asked participants to respond to formal question A on page 2 of the essay:

A. We all accept the goal of finding God for ourselves. How shall we do this? Do you believe that there are many possible approaches and, if so, what factors lead you to this conclusion? What steps do you recommend, at least as possible contributions to a personal progression that may be stimulating and inspiring?

One panelist said he disagreed with the wording of the first sentence. In his view, it would be much more resonant to say that we all accept the goal of finding God in ourselves for others, with the implication that we find God as much as we serve others. There are of course many approaches and different ways to do this. A personal pursuit of truth, beauty, and goodness in one's life can generate inspiration, love of God, and love of other people, partly in order to create the motivation for serving them.

I explained that in my wording "for ourselves," I did not intend the idea that we find God solely for our own purposes. The phrase "for ourselves" essentially conveys the idea that this is an effort that we undertake by ourselves, mainly individually although also in groups, and not solely to benefit ourselves.

A different participant commented that in terms of sequence, one has to find God before one can enhance the process by helping others find God. He cited remarks that Jesus made before launching his public life, while he remained a private person and was traveling around the Mediterranean with Gonod and Ganid. During the week that the three of them spent in Syracuse in southeastern Sicily, the notable event of that stop was the rehabilitation of Ezra, the Jew who kept the tavern where they were staying. In part, Jesus told Ezra:

"If you truly want to find God, that desire is in itself evidence that you have already found him. Your trouble is not that you cannot find God, for the Father has already found you; your trouble is simply that you do not know God." [*The Midway Commission, 1440:2 / 130:8.2*]

In addition, he called attention to the following paragraph from Jesus' second discourse on religion:

You are my apostles, and to you religion shall not become a theologic shelter to which you may flee in fear of facing the rugged realities of spiritual progress and idealistic adventure; but rather shall your religion become the fact of real experience which testifies that God has found you, idealized, ennobled, and spiritualized you, and that you have enlisted in the eternal adventure of finding the God who has thus found and sonshipped you. [*The Midwayer Commission, 1733:6 / 155:6.18*]

Another participant commented on the value of meditation, focusing your mind on one point and seeking to pay attention to the harmony within; the gravity force of the spirit is doing the work. On one particular occasion, she had said to herself silently: “Dear God, tell me about yourself; I want to know you.” That, in this case, led to a very strong impression of harmony and energy that refreshed her. When I asked her whether she would describe these practices as “prayer” or as “meditation,” she definitely affirmed the latter.

Yet another participant said that his primary recommendation is to start to look for God if you have not already done so. For us the question may be whether we are still looking and how we are doing that, while perhaps inquiring what God’s will is for my life going forward. For many people, he said, it is helpful to find and join an institution that is active and available — on the understanding that the great majority of human beings in our generation will not find *The Urantia Book*, but that each individual with a normal mind benefits from the ministry of a Thought Adjuster.

I then stated a general conclusion that had emerged from many comments: The active process of a searching for God is a step that will lead to finding him. A human being will not find God unless he or she is looking or searching.

A different participant commented on the transition whereby a child makes his or her first moral choice, thereby implying that the moral discernment of the child had been operating for quite some time. The human mind can discover, recognize, and choose: moral choices, ethical choices, religious choices. He called attention to the following passage from section 3 of Paper 196:

The human mind does not create real values; human experience does not yield universe insight. Concerning insight, the recognition of moral values and the discernment of spiritual meanings, all that the human mind can do is to discover, recognize, interpret, and *choose*.

The moral values of the universe become intellectual possessions by the exercise of the three basic judgments, or choices, of the mortal mind:

1. Self-judgment — moral choice.
2. Social-judgment — ethical choice.

3. God-judgment — religious choice.

[*The Midway Commission, 2094:9-13 / 196:3.10-14*]

Another participant advanced a framework for understanding personal progression toward spiritual values: (1) belief; (2) faithfulness; and (3) loyalty. In his view, faithfulness includes faith and belief, but is more experiential, involving the ability to embody belief in one's life. For him, the idea of loyalty conveys the consistent practice of faithfulness. For example, the revelators sometimes apply the adjective "cosmic," so that the phrase "cosmic loyalty" can be understood as loyalty to God's plan.

Yet another participant remarked that we tend to analyze these matters by reasoning in linear ways, but other possibilities may be productive too. Being sincerely open to truth, he thought, can be a path to God. He cited C. S. Lewis as an example, a person who had been an atheist but who progressed because he was open to truth.

In addition, he called attention to the work of Italian psychiatrist Roberto Assagioli (1888-1974), whose writings and theories the revelators may have drawn on in passages that relate to the superconscious mind. This panelist believed that the superconscious mind is the vehicle for a great deal that is happening inside a human being that is above his or her level of awareness.

BACKGROUND INFORMATION

The Wikipedia article on Assagioli identifies two major works of his: *Psychosynthesis* (1965) and *The Act of Will* (1973). Here is a description of the concept psychosynthesis that I found on a different website:

Psychosynthesis is a therapeutic approach that focuses on personal growth and development. Practitioners of psychosynthesis believe individuals tend to synthesize various aspects of the self to become more evolved and self-actualized. This method of therapy can be viewed as a transpersonal approach because it integrates many aspects of the human experience, including spiritual, emotional, cognitive, and physical aspects.

[SOURCE: <https://www.goodtherapy.org/learn-about-therapy/types/psychosynthesis>, accessed on October 25, 2019]

The religion of personal spiritual experience

I asked participants to begin examining the second section of my essay and, in particular, the first paragraph of it:

The religion of personal spiritual experience. It is abundantly obvious that the real religion of Jesus transcends the level of matter, even though matter is a crucial and necessary component of the trio

of finite realities that provide a framework for personal experience on our planet Urantia (i.e., matter, mind, and spirit). On the other hand, we cannot be equally categorical in appraising the degree to which the real religion of Jesus transcends the level of mind, even though the phrase “personal spiritual experience,” if read strictly and literally, demonstrates that it does. The paradox that we cannot evade is that although spirit is not mind and most certainly transcends it, mind is nonetheless the channel for the expression of spirit in human experience.

Before inviting comments by the other participants, I explained my intent and aims by giving the following personal introduction:

I would like to go a little bit into the logic of this paragraph before I yield to the rest of you in commenting on it. It has long seemed to me that mind, the middle element in the group of three, matter, mind, and spirit, has not received enough attention in the tradition, nor indeed in the various faiths that we can broadly understand as Christianity.

The conflict beginning with Darwin about evolution was, on the one hand, aimed at matter and, on the other hand, aimed at spirit, wherein the advocates of traditional religion attacked Darwin’s theories that were based on matter as a violation of spirit; but neither side of that argument paid attention to the intermediate role of mind and why understanding how mind operates really illuminates the whole argument that they were having. They did not see that; and indeed, in effect, I’ve now explained why, at a later stage of my long document *Revelation Revealed*, we have an entire topic, topic 11, devoted to mind.

But let us talk about this in terms of the question of transcending: the fact that spirit transcends mind, but mind is still the channel for expressing spirit in human experience. Now the quotation that we will read subsequently gives greater depth than this, but I would like to call for comments about my own personal thesis — namely that the realm of mind and the role of mind have not been adequately understood, even among readers of *The Urantia Book*.

One participant remarked that in *The Urantia Book*, we learn that the mind is the arena of choice. Even though we learn about the seven adjutant mind-spirits, the Holy Spirit, the Thought Adjuster, and the cosmic mind, we do not know how they all interact and have not adequately studied these questions. Part of what we need to do with mind is to become consciously aware that we are much more than we think we are; these additional factors are not known to us, but they are well known to God. Another approach is really to get to know the adjutant mind-spirits and how unifying their function enables a human being to reach the third circle. In his view, a great deal of all this has to do with balance and with ratcheting up all those aspects of mind that we do not necessarily associate with our identities, our sense of who we are.

In turning toward another panelist, I asked him to comment on the role of mind in the Christian tradition, commenting that this role has been very substantial. I noted that we have talked about the

limitations of doctrine, teachings, and uniformity. Having said all that, however, it is true that the Christian tradition for approximately 2,000 years has fostered inquiry, analysis, thinking, and philosophy — admittedly in a narrow field, directed toward religious inquiry and observance. But nevertheless this fostering of thinking really deserves to be understood as a function of mind, although mind itself was never identified as a channel and a component. Instead, mind was effectively a tool that philosophers and theologians used while they were pursuing religious doctrine.

The panelist responded by noting that in Jewish tradition there is a being known as Wisdom who was one of the main attributes, the divine attributes of God. In the Hellenistic tradition, he said, it was also known as Sophia, as Wisdom or the mind of God. Christ was also called the Logos (Logos meaning communication or law or idea), and Christ was understood to be the mind of God for human beings. This meant that Jesus represented the nature of God on earth.

I then asked another participant to talk about the relationship of mind as an embodiment of all phases of human consciousness, as the second element of the trio matter, mind, and spirit. Part of the problem of understanding the nature of mind in connection with the teachings of *The Urantia Book* relates to the dictionary tradition of regarding mind as simply being abstract logic and ideas, whereas the revelators give a much broader definition of mind.

The other panelist replied that reading *The Urantia Book* had convinced him that the mind is not the brain, whereas contemporary materialistic scientists have not reached that conclusion. On the other hand, certain iconoclastic scientists, notably Rupert Sheldrake, seem to have intuited the operation of the adjutant mind-spirits in fostering the forms of material life that are suited to the environment in question. In general, however, he agreed that mind has gotten short shrift in science on our planet.

At my request, the same participant read the excerpt from Paper 103 that begins at the bottom of page 2 of the essay:

Always must man's inner spirit depend for its expression and self-realization 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 realization, 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 harmonizer and the ever-present conditioner and qualifier of the sum total of mortal experience. Both energy-things and spirit values are colored by their interpretation through the mind media of consciousness. [A Melchizedek, 1136:1 / 103:6.6 — emphasis added: the sentence in bold type]

I introduced the discussion by offering my own view that the Melchizedek's statement "**Man experiences matter in his mind**" overcomes, by itself, the entirely materialistic approach that human beings are still struggling with. In other words, there is a definite, necessary link between matter and

man’s perception of it that occurs in the mind. Since man cannot experience matter materially, man has to experience matter mindally.

One participant responded that this makes sense to him and, he assumed, to all of us. The question is whether this needs to be proven, or will have to be taken as an *a priori* assumption about life. He said he had puzzled about the fact that science is positing the mind as consisting solely of the brain and its mechanical function; this is a difficult challenge. He wondered whether treating mind as a reality that stands alone, a reality that is distinct from a material foundation in the brain, is something that will need to be believed, or something that can be demonstrated.

I explained that my interest in these questions relates to overcoming the supposed collision between matter and spirit, or perhaps I should say the collision between matter and the proponents of a religious view of spirit. If we understand mind to be an independent reality between matter and spirit, that overcomes a great deal of the collision because mind is the channel for both of the others. By implication, I said, that is what the Melchizedek states in this paragraph.

Just as we concluded the webinar, a participant mentioned the author Thomas Nagel (b. 1937) as the author of a book in which he disputes the purely materialistic view of thought and thinking. Here is a brief excerpt from the Wikipedia article about Nagel:

“... *Mind and Cosmos* (2012), in which he argues against the neo-Darwinian view of the emergence of consciousness.”

[SOURCE: https://en.wikipedia.org/wiki/Thomas_Nagel, accessed on October 26, 2019].

Preview of our webinar on November 2

During our webinar on Saturday, November 2, we will return to the quotation from Paper 103 that I reproduced above, in order to discuss aspects that panelists did not have the opportunity to analyze on October 19.

After that we will reflect on the fact that “the true challenge of the religion of personal spiritual experience is to find appropriate methods that will enable us to overcome and transcend the tendencies of inherited culture, the conventions of society, and even the diverse characteristics of language itself, so that we can enhance our receptivity to and respect for true spiritual experience — the realm of human life that can inspire and unify all of God’s children, all human beings who share our planet Urantia” (as stated on page 3 of the essay).

PRACTICAL FACTORS

1. Since the recordings of our previous webinars remain available on YouTube, you could watch any or all of them whenever you wish. Here is the link that would take you to the specific location on the Internet:

https://www.youtube.com/channel/UC_6QHPLuABZojhdjE8XJRQg

As a workaround that would help you if you do not have this link immediately to hand, you could log onto the main site for YouTube and then search for “Global Endeavor.” The results would include a reference to our programs, although it may not appear at the top of the list.

2. Here is the standard time line that applies to all our discussions, including the next webinar on Saturday, November 2:

- Pacific Time Zone: from 11:30 am to 1:30 pm.
- Mountain Time Zone: from 12:30 to 2:30 pm.
- Central Time Zone: from 1:30 to 3:30 pm.
- Eastern Time Zone: from 2:30 to 4:30 pm.

Please be aware that the starting time is only approximate, for it usually takes us a few minutes to make the adjustments to the rather complicated software that cause all the participants to be viewed and heard correctly. In relation to our preceding webinars associated with topic 8, live streaming in YouTube began at about ten minutes past the time stated.

Regards, Neal Waldrop.

Chairman, the Committee for the Global Endeavor
[October 26, 2019 at 11:10 pm]