

# Group Religion - Social

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# A new gospel

A new gospel

## How the wisdom coding system works.

### WISDOM CLASSIFICATION SYSTEM

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### APPLICABLE JURISDICTION(S)

☐ soil ☐ Land ☐ Sea ☐ AIR

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TTom: Machiventa, you spoke of a new gospel. Can you expound on that?

Machiventa: The new gospel is simply and creatively the old gospel reexpressed. Many of the same truths, the same exact parables, may be simply restated. But many, having endured the trials of time, stand in need of some fine tuning and revision. It is desired that you play editors at this time. You, who have been given the original statement of the gospel by the Master, have internalized this gospel. It now has become a personal issue with you. Therefore you are in the best position. You, living here and now in this world amongst your brothers and sisters, knowing the tendencies and desires of those around you, you now are in the ideal position to restate the truths of thousands of years ago in modern phraseology and with modern application.

As I said, much of what was stated would stand on its own even now to this new generation, this highly technical, critical generation that you live in. But very much needs slight editing for reapplication. This can be done quite effectively without sacrifice of the basic truths. Simply changing the parables slightly or the story to encompass scenarios of modern day life would make accessible much of the gospel now cloaked in olden times. It is desired that each of you internalize this gospel so that when your brothers or sisters come to you to discourse on any matter of spirituality, you are then a fountain of information, of restatement of gospel principles according to the perception you have of this individual's capacity and reference framework.

Therefore we continually return to you and empower you and commission you and charge you and intently direct you to seize the opportunities before you to freely give away this gospel truth which now I term the "new gospel" as it is your gospel at this time among these people. If it is new and fresh and a matter of your own personal experience, it will be far more accepted by those around you and far more effective. So never be afraid to restate, to paraphrase, to offer your own observations as to the impact this gospel has had on your own personal being. The new gospel is a personal gospel passed from mouth to mouth, person to person, as a matter of personal experience far more than a matter of recitation of the old gospel.



# Brotherhood of man

Each and every individual is a child of the living God.

CLASSIFICATION			
R	G	M	I
<input checked="" type="checkbox"/> soil	<input checked="" type="checkbox"/> Land	<input type="checkbox"/> Sea	<input type="checkbox"/> AIR

**SOURCE:** tmtranscripts teamcircuits email archive March 27, 2000.  
Teacher Abraham

With growth there is pain. Religious leaders need to evolve with the changing times and be open to diversity. A religious organization who claims to have the only 'true church' asks for stagnation and upheaval among the members. Each and every individual is a child of the living God. It matters not personal beliefs. What truly matters is having respect for everyone's right to believe in the way they see fit. It is so difficult for man to allow difference, and each church is guarded jealousy from other churches.

Many religious people believe that other religious people are less enlightened and ignorant. There is always intentions to convert one another over to a correct path. This is indeed erroneous and only negative can

result. It is the attitude of Brotherhood which will bring about acceptance of diversity and a desire for a common good for the whole.

# Confession

Confession
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How the wisdom coding system works.

Note: this reference deals with confession between two or more people, not private confession between yourself and the God of your belief.

## Confession

Question: Can you comment on the relevancy of any of the confessional styles of dealing with remorse and guilt. Some of us have been through 12-step programs, which instruct us to examine ourselves and admit the exact nature of our sins to God, ourselves, and another human being and humbly ask for forgiveness. That's also the style of the psychotherapeutic technique that's currently used. I have to admit it - it seemed at the time I went through it that it was very helpful to me, although maybe primitive compared to other techniques.

Answer: It is a useful emotional and psychological technique to be self-reflective and aware of one's life-actions in a spiritual light. It often helps one to recognize patterns of negativity and areas that need improvement. It is also emotionally a release from the past-guilt cleansing - to discuss this with another human who is non-judgmental and unconditionally accepting - loving of the present self. Confession is a more psychological tool than spiritual. Confession is not part of prayer, it is not a spiritually pure tool, but it does lead to more spiritual growth. It is not harmful, it is helpful for the human psyche and often leads to great periods of spiritual growth, but it is not a purely spiritual tool in and of itself.

# Evangelism

**Do not let your evangelism descend into arguing the point**

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Question: Rayson, you speak of being active and not passive. And I've been trying to do that recently when I find opportunities to speak of my faith in conversation with friends and without, well, proselytizing - without being overly preachy, I've tried to open doors when I can. And something happened recently with a friend. I felt a lot of resistance, and a feeling from her that she wanted to intellectually argue. I felt the need to protect my own faith - not that she could convince me otherwise - but just that it was disheartening to come up against that skepticism. And rather than continue the conversation, I feel that maybe I shouldn't even discuss faith with her any more. Am I being a coward? Am I being passive? Or is it sometimes a good idea to back off from a person whose skepticism seems stronger than their inclination toward faith?

Answer: Our master did not allow himself, when he resided here as Jesus, to be drawn into useless debate and argument. Words are wonderful tools for communication among humans. However your life is much more effective - a much more effective argument for the role of faith. When words fail, your living experience as a faith filled daughter will not. Others are drawn to you because of who you are, based on the bedrock of your faith.

Do not descend into arguing the point. Only negative things will come from that: divisiveness, differences, polarization. Rather stress the commonality. Love, it is hard to resist love. And shine through this (easily?) and in many ways you are unaware of your love. Others are not, and wish to be close to you.

So, you are not a coward. It is wise to drop talk, which divides friends. Ask questions and leave your lower associate to the feel of social growth, like your questions, that will not threaten the intellectual defense.

Question: In other words, ask questions that I still have?

Answer: No. Ask questions to teach this being. Ask questions about..

Question: What they believe?

Answer: No. What they need to get them through disappointment. Or sadness. Or, when they feel joyful,  
what does that feel to them? How does that affect their lives? Those kinds of questions where you are the student - but really you are the teacher.

### Put yourself in the arms of the lord of the dance

#### CLASSIFICATION

R	P	M	1
<input checked="" type="checkbox"/> soil	<input checked="" type="checkbox"/> Land	<input type="checkbox"/> Sea	<input type="checkbox"/> AIR

**SOURCE:** [tmtranscripts](#) [teamcircuits](#) email archive February 25, 2001.

Teacher Tomas

T/R Gerdean

Tomas: I see a picture here of an amusement park and in the amusement park there is a game of strength where the player picks up the mallet and smashes hard on the weight and in his thrust a gauge rises which indicates the intensity of the impact. In some cases it rises all the way to the top and rings the bell. In this feat we see his strength, his accomplishment. Many times when you seek to preach the gospel you are like the strongman who wants to hear the bell ring when in truth the entire procedure is far more like a dance.

Both you and that mortal you would minister to are the feminine figures who follow the lead of the male, the male being the Indwelling Spirit. They know what they want to accomplish. You want to help them accomplish their purpose, thus there is a certain amount of graciousness and even seduction involved.

It's a conscious cooperation with something that has more direction than you can realize; you just follow. The fact that you are a willing participant, that you put yourself in the arms of the lord of the dance is an indication that you will step when he steps, dip when he dips, spin when he spins. He will see this appropriate pattern emerge when he consults with the lord of the dance of your friend, the other mortal participant in this game of give and take; for in the game of give and take, that is, the gospel, the dignity of the mortal must be upheld, and his intelligence needs to be upheld, and his experiences need to be validated. His perception needs to be honored.

It's a problem in administering the goals of evangelism when you have so much previous conditioning to go by. What counts in the spirit world is often not what works in the material world. This is why you are cautioned against attempting to coerce or overwhelm with logic. For example using shorter sentences can also be a useful part of the dance. It is necessary that we dance at the same time. In this there is harmony.

In the end it is still true; the bell will ring, but the ring of truth will come in the form of the revelation that has been fostered by the power and strength of that divine spark that lies within.

I will add that it is true that culturally the men often have a hard time putting themselves in a position of allowing someone else to lead. It's just not part of your composition to allow yourself to be submissive or adaptable as is necessary in order to be a fluid font for others. In my gender remarks it is only fair for me to remark that women who have learned how to lead often lose a certain quality of grace that is an essential aspect of a child of God. These matters will be resolved in time, and they are not insuperable difficulties, just observations on my part.

**True evangelism does not to be coerce, scare, or entice**

Elyon: It is admirable that many are motivated toward evangelism, the desire to help another realize the importance of the relationship with God. However, I would hope to see as the years progress that this evangelistic approach would adopt the attitude that the one being sought evangelically is already considered one of the family of God, not to be coerced, scared, or enticed into becoming a member of the family, but rather that it is revealed that they already are, that trust and faith are all that lack. Every child who grows up in a healthy family already knows they belong, and this is true throughout the universe.



# Fatherhood of God

**Reality of the Fatherhood of God**

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I have chosen a seemingly simple discourse on the reality of the Fatherhood of God which many, being used to this idea, realization, have grown accustomed, and therefore are taking this great truth a little for

granted. I feel extraordinarily privileged and overwhelmed, still, at this momentous truth: that we who

are so insignificant, and yet - as small children needing a wise parent - that this parent is the Great Creator, stupendous and magnificent Lord of all creation, past present and future. There is none beside Him, so powerful and almighty is He. And to ponder the truth that He is also our loving FATHER and ever-present guidance and friend, never ceases to overwhelm my limited mind.

What we see of His glory is so tiny and small! There are no word expressions to enable our minds to comprehend more than a grain of sand in the sea of what He is. His vast material creation should cause you to ponder and humble yourselves at His vastness and incomprehensible reality. He is the beginning and the end, the alpha and omega, of all reality comprehended now or ever to be comprehended by mind.

He has deigned to give you use of all the mind energy you can use. You are limited, and this is well understood. But by mind you may reach for the unlimited. You are endowed with a part of the Infinite Mind which knows no boundary or finite mental limitations. You need to know your minds are free to expand in comprehension, and to grow and be seasoned with wisdom by, in, and through your souls.

Though you be dust, you have within you the spark of the Infinite FATHER of all who bestows His greatness, infiniteness, goodness, mercy, and Fatherly love upon each person to the greatest extent possible. He wishes for all His children to find Him, to come forth from the darkness into His loving space, light, mercy, understanding. He wishes all of His children to grow in their own space, light, mercy, love and understanding. He desires for all of His children that they love each other to the fullest extent of their understanding - as they love Him. He desires that - as His children grow toward Him and become more of Him, realize Himself in them - that they, in turn, bestow this Fatherly love and brotherly understanding and mercy upon their fellows to the greatest extent

they are capable.

This may require a letting go, a letting go of old prejudices, a letting go of inner anguish and stress, a letting go of inner turmoil and emotion, a letting go of the worries of life, and many of the little cares which can weigh so heavily when multiplied. Allowing this, abandoning the old and embracing the new is not an intellectual exercise, it is your lives. It is not a moment's thought, it is the robust and vigorous exercise of true faith.

Courage is required to abandon the old and embrace the new. The old is secure, the new is unknown. But I say unto you, abandon the old and do it gladly. Embrace the greater realities of the kingdom and do it courageously.

Live your lives as if in His presence, always, and I say "as if" for a reason. Before the full realization is upon you, by faith reach out for it first. His presence is always with us. In Him we live, move, and have our being. He is our ever-present guide and companion. Where is the insecurity in that? By faith you grasp this reality, and by faith you are transformed by it.

The true Fatherhood of God, His loving presence ever with us, an open ear ever ready to hear His children, to know their hearts and minds, and to understand, and guide, and teach: these are the ways of The FATHER. You must take His hand willingly.

## **Experiencing the Fatherhood of God**

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There have been many questions on the Universal FATHER, some vocally and some in your mind. There have been questions about how we can feel the love of The FATHER more. Some find it easier to feel the presence of the Infinite Spirit and the Creator Son, but find it difficult to feel directly the love of The FATHER.

This is understandable because of the mortal status in which you exist. The Infinite Spirit is the God of Action, and so when you do things, when you act according to the will of God, you feel His power, His presence, and His outworkings of the actions of your daily life.

The Creator Son is spirit. When you relate with others, other beings including celestial, you feel the presence of His spirit. Through your relations you manifest love, mercy and good will which are the foundations, of your connection with others. And so when you do this you feel the Creator Son.

When it comes to feeling The FATHER, the Universal FATHER is personality. He is more than personality, but for your comprehension He is personality incarnate. How can you feel His personality? You will not be able to when you act or when you express yourself. Expression is in the realm of personal relationship, so that would be with the Creator Son. So when you act or you express, you will not necessarily feel the presence of the Universal FATHER.

You must remember that the Universal FATHER is the I AM. He is. He does not necessarily talk or do. He is. So for you to understand The FATHER, you must understand what it is just to BE, without expression, without doing or acting. This IS the stillness. This stillness may come to you not only when you are worshipping but in your daily activities between expression, between acts, you may just feel the awe, much as you do when you take in the breathtaking sights of a natural wonder such as a forest or the ocean or a sunset. You sense the beauty and it is. When you do this you ARE the beauty. You do not express it you do not act it but you are. The Universal FATHER is in that way self existent and self manifest in you when you become still.

Stillness means to quiet your senses, the input and mind, the thoughts which are generated by the senses

through the brain, memories, all these must be put on hold and your consciousness must be on The Universal FATHER. When you do this you become - for a short length of time - the I AM. And that is the presence and the love of The FATHER. Soon as you reflect on this you will have lost the essence. There must be no reflection, no comments on this, it just must be. You can also experience this when you perceive a truth, a beauty or a goodness and you do not comment on it, you just accept it and it becomes you and you become it. Then also you are experiencing the love, presence, power, the I AM of The FATHER.

# Holy

Father's will is that we become holy, just, and great

CLASSIFICATION			
R	P	M	I
<input checked="" type="checkbox"/> soil	<input checked="" type="checkbox"/> Land	<input type="checkbox"/> Sea	<input type="checkbox"/> AIR
<b>SOURCE:</b> tmtranscripts teamcircuits email archive September 9, 1999. Teacher Jessona T/R Mark			

Tom: I have a question. Reading in our text there is mention that the Father's will is that we become holy, just, and great. As I understand it, "great" is the equivalent of good, and I have a fair concept of what "just" means. But "holy" I tend to associate with solemnity and piety. I know the Master was holy and he was a jolly soul. Is this something we can develop, or is it something we are? Please expand upon the word "holy" and how we may aim ourselves with it.

Jessona: May I indicate that this phrase you cite incorporates the three reality responses that you have read about in the Urantia text. Greatness in this case refers not simply to status, to the recognition of



expertly

performed deeds, but it can be thought of more likely as the enlargement of being, a quantitative growth, the expansion of soul, the accumulation of broad experience, and an ever-deepening penetration into spiritual reality. This is that 'causative' response. "Holy" springs from the reverential tendency of the mind. Where "justice" deals with a quality, "holy" involves a totality. You have worked with an understanding of the phrase, "practicing the presence of God". This is that holiness. To be always engaged in embrace, aware, and working in association with the Father is that holiness. Not the holiness of a religious ceremonial piety but rather a very familiar, down-home, friendly association with God Himself. It is inclusive of deity in one's creature life to the point of blurring the distinction.

# Images of God

**Mental images of God**

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Question: I am not able to follow the admonishment of many of the teachers to think of The Father as a friend, as someone close to me or accessible. I don't know if that's my Catholicism background, or what. I feel very far removed, and although I believe that there's a benevolence and a connection of some sort, I don't know how to get to - I don't know how to cut through all of the layers I have in my mind between me and The Father.

Answer: If you were to succeed in cutting away the layers immediately, you would not be able to handle the energy input into your physical-mental organism and system. Yes, this is quite usual. It is easier for you to relate to the Creator Son than it is to relate to the Universal Father. That is because your Universal Father is so distant from you in levels of attainment, although he is very close to you in actuality. For you to understand, to conceive, to grasp, and to relate to The Father, do so with his fragments, which indwell others, for when you can relate to a Thought Adjuster in others you are relating to The Father. And so gradually you will have a better understanding and you will feel more in touch with the First Source and Center. Is that helpful?

Student: It scratches the surface.

Rayson: Yes, I will scratch the surface, but you must do the work of experientializing that. In other words you will not be given a simple answer. I will give you a lead. You must work on it.

Question: The lead was: to look for God in other people?

Answer: Yes, and within yourself.

Student: OK, I'll work on it.

Rayson: If you cannot grasp this in other people, this fragment of God in other people and in yourself, how can you even think that we can directly commune with the Universal Father?

Student: That's the crux of it.

Rayson: So, keep on trying, you are asking the right question. Just proceed in that direction and you will eventually attain what you seek. I encourage you. You are much connected to where you should go.

# Inclusion

## Inclusiveness is essential for faith

CLASSIFICATION			
H	G	M	I
<input checked="" type="checkbox"/> soil	<input checked="" type="checkbox"/> Land	<input type="checkbox"/> Sea	<input type="checkbox"/> AIR

**SOURCE:** tmtranscripts teamcircuits email archive May 31, 1998.  
Teacher Tarkas, Elyon  
T/R Jonathan, Mark

Inclusion means helping all the people you encounter on this world to realize they are family. You are learning better what family, from a spiritual perspective, implies, and you are each learning more effectively how to apply yourselves in creating this sense of belonging in those around you. Commonality, inclusiveness, is essential for faith-ers as yourselves on this world, for the isolation of this world has created the effect of isolation in individuals. Herein lies the importance of the proclamation of the brotherhood of man, for it is important that you all gain the ability to love one another. Though it is natural for many of you to be loving towards the Father and endearing

among yourselves, many have trouble with their relationship with the Father because they have encountered so little love from others. So, I stress again the importance of accommodating everyone.

With that said, I would also encourage you to become skilled evermore in encouraging your brethren to rise to their highest. Though we teach brotherhood and your common connection, we also are teaching you how to better ennoble yourself, to elevate your standards of virtue, what you hold as your ideals and to incorporate them into your actions. I simply ask you to foster this reach toward higher virtue and spiritual nobility in those around you. The caution I throw your way is that some will have difficulty in receiving this encouragement because of the human tendency to take sides, to be positioning oneself in the order of right and wrong, attained and unattained. So it falls in your lap the need to be able to develop clever skills, to develop tricks, in a sense. I use "clever" and "trick" in a mild manner; the meaning I wish to convey is that the individual receiving your encouragement has the paradigm in which he functions. The trick is not upon the other but in your ability to change your position to meet their viewpoint and arouse in them the awareness of their next level of attainment. Here is where you need to exercise cleverness in discernment and discovery of the other's perspective. So, while we are endeavoring to reach a spiritual plateau of familial brotherhood on this world, we also would like to draw all of you into ever-higher standards of behavior.

Evelyn: Can you give us an example of a trick? If you encourage someone to do better, they might get defensive or get into one-upping. Is that what you were saying?

Tarkas: In some sense I am playing with wording that has a double reaction in the human mind. To be tricky or clever appeals to one's ego sensibilities as it also does stimulate an individual to increased skill. However, I also realize that you are oriented toward affectionate regard of one another and respect for another, and these words "clever" and "trick" seem to be manipulative. So, I do emphasize my lighthearted use of these words to stimulate in you the responsive awareness that you are, by necessity, required to shift from your perspective in order to allow another to shift their perspective. By meeting them where they are they are better able to make their next step forward, rather than you addressing them from where you are.

Mary: Maybe "creative techniques" would be better than "tricks"?

Evelyn: I don't have a problem with the word "tricks". To encourage someone to strive for higher goals, you don't want to sound condescending. Demonstrating that you can shift to where they are suggests that they could also shift.

Tarkas: You have expressed your appreciation of the Master's ability to translate spiritual meaning into the occupations of the individual to whom he was speaking. You have each now expressed similar patterns of approach. One way of going about this would be to inquire of another how they

perceive their progress in a particular field, such as art or career, and engage them in the flight of fantasy, that is, to help them indulge somewhat in what it would be like to fully attain their goal, then to subtly draw them into viewing their entire life through this same drive to attain, thereby bringing them into the spiritual arena with the very mechanisms of thought they have been applying in a circumscribed way.

Mary: So much of our wisdom comes from experience. It's hard to have a plan until we have tools attained from success in working with someone.

Tarkas: Exposing oneself to a broad array of your fellows increases your library, your tools, the instruments in your studio. Again I draw you back to the Master as the profound example of this method.

Mary: He made an amazingly concentrated effort through knowledge, book learning, as well as actual experience with people. Learning about all different kinds of people and their religious beliefs will help us be more inclusive and versatile in reaching out.

Tarkas: Expertly expressed. Imagine encountering another and striking conversation about, say, their religious orientation. Without having any understanding of the particular religion they adhere to, your exercise of drawing them out with questions would be initiated with rather superficial inquiries such as, "What is your religion?" Whereas having studied something about the concepts, you are better prepared to ask a deeper question, for instance, how would they reconcile the statement that the hand of God functions in the world when all about them they see chaos? Now you have begun to delve deeper rapidly.

Mary: During mundane interactions, if we maintain the goal of learning about others, we'll learn how to approach them in a more parallel, less oblique manner. If we can keep this in mind we will become more versatile in ministry.

Tarkas: Yes. Good.

Elyon: I would throw my two cents into this discussion, as well. I would offer to attempt to remove you from your concept frame, or alter in any favorable way, the stigma that discussion on your part of spiritual matters is somehow inappropriate. I point out that in your basic, daily contact with your fellows, most of the exchanges that occur are based on your personal experience, whether it is your personal experience with the weather, with your neighbors, with your friends, with what you recently viewed on television.

Nevertheless these constitute your personal experience and your reaction to your personal experience. I declare to you that it is equally as valid for you at any point in the conversation to simply state your perspective without fear that breaching new territory of spirituality is somehow taboo, not to be approached without your partner's full consent. An individual you have a



conversation with may choose to interject a variety of thought patterns which they would engage you in. You, from your perspective, are not insulted or put off or taken back by the desire of another to introduce discussion. You should adopt a similar philosophy when it is your turn to produce topics for discussion. You should not enter into this with the apprehension or preconception that perhaps this subject matter is inappropriate.

Rather, if it is your personal experience, if it is your topic of interest, then it is equally as valid as any other topic. I realize that much of your hesitancy is contained in not wanting to force any concept on another. Realize that you, in your daily exchanges, are not forcing your concepts on anyone. If another brings up the subject of automobiles, they have not forced this on you. If you choose not to discuss it, you simply do not reply or do not further the conversation. You are not insulted or challenged by them wanting to discuss automobiles. You simply determine whether or not you will engage them in this. Likewise, should you decide to introduce spirituality in any form, it is their option to choose to engage you in this or to simply let the ball drop. Either way you have done no harm in this. Your perspective has been made, and the door has been opened for further discussion.

It simply takes the door being opened sometimes before the whole realm of possibilities becomes open. This is perhaps where you have the greatest leverage in your daily ministry, to simply crack the door. Do not attempt at any time to thrust the door wide open and force discussion if unsolicited. However, always be ready to twist the handle and unlock the door so it may be swung gradually or abruptly as reaction dictates.

Mary: We need to avoid pigeonholing people, assuming they wouldn't be interested in any subject. Spirituality isn't any more unusual to bring up than the weather. Hopefully, they are all interested to some degree; we may just speak a different language on the subject

Elyon: Very well stated. This brings me to my next comment; you touched on it briefly just now. It would be helpful if you would, each one, make active and conscious attempt to alter this conception in your mind that this subject is somehow not as freely accessed or is uncomfortable or forbidden. The times we live in are changing rapidly. You have been told that channels are opening; communication is increasing. These are times when dialogue of this sort needs to be introduced. Do not make the mistake of being so respectful of what you perceive another's position to be that you decline to even be engaged for the possibility that you might be out of line. If you are unwelcome in your solicitation, you will immediately become aware. When you become aware, simply back off.

In the meantime try assuming the very opposite; just imagine people freely and willingly desiring to engage you in conversation of a spiritual nature. Try this in your perspective with individuals. I realize that this is almost 180 degrees from where you reside in your approach to this scenario. Nevertheless, I encourage you to be bold, to remove the concern that you are overpowering,

because you are not. It is no more overpowering for you to suggest some aspect of spirituality than is for your neighbor to suggest the weather is pleasing. They are merely facets of your personal experience. You could argue that your spiritual perspective is of far more enduring quality than the transient nature of the climate. Therefore, be not afraid to drop the hint, to crack the door, to at least let the other individual know that this is part of your experience. If the other shows no interest...you leave it be; you talk about the weather, the automobiles, and the grass. On the other hand, if they do choose to engage you with it, then you have made the first step to crack the door wherein you may both enter into that bastion of spirituality where you can both grow from the experience. It is far better to take the remote chance of offending another or making another uncomfortable than it is to decline to ever enter that domain of spirituality with them.

Realize that they may very well be equally as apprehensive about discussion of their spirituality with you. If you make the first move, you open the arena for both of you. You may be surprised at those around you who are in search mode and at a stage of consideration of these issues. This is occurring more frequently as a consequence of the opening of the circuits and the work done behind the scenes by the many spiritual helpers. Many individuals are searching for meaning. It would take but a word from you or any other for the floodgates to open. Individuals would greatly appreciate having someone who they consider a friend, a neighbor, an acquaintance to simply discuss these issues with.

Never forget that it is equally important to be as good a listener as you are an instigator of conversation, that many individuals simply desire to share the experiences they are trying to assimilate into their repertoire. So, once again the command, the calling, to be bold and step forward. Do not fear that you will be shunned or regarded as fanatical for merely suggesting the spiritual side of your nature. It is, indeed, fully half or greater of your entire nature, yet, it is rarely discussed except in settings like this. That, my friends, needs changing. You are in a position to change that scenario by merely dropping the hint, opening the door. It is a simple matter to do, but I realize it takes some courage on your part. I bid you the courage and the strength to do that.

Jonathan: All paths lead to God; it sounds like all conversations lead to God. We illustrate not that all we can talk about is spirituality, but that in any conversation we can provide patterns of thinking that can help another later in applying that pattern in an entirely different context. In being a good listener, we can rise when others open the door for us.

Elyon: I will also offer that you reflect in your dealings with our brethren, when you are in discussion on any given topic, you are basically sharing your values, whether it is the value of a good day, of a good automobile, of the interaction you had with another. You, in bringing any conversation to the forefront, are offering something of your value system to be shared with others. They are doing the same; they bring forth things of value to share with you that they have in their lives. It is incumbent upon you to point out to them, softly, maybe, that one of the aspects that is of value to you is your spirituality. This can

be powerfully effective, especially to individuals who you have come to know on a different level. They have witnessed you as a friend, a neighbor, an acquaintance, as someone they see in the course of business.

They have formulated a relationship and opinion of you given this exposure. Now you can add one more thing to the equation; you can add that in your life you hold of value and significance your spiritual connection, your spiritual reaction to the world. This may open many eyes in that they thought they knew you, and now they learn another side of you, that there is more to you than met the eye, so to speak.

Mary: Not all people interested in spirituality are fanatical. It might be enlightening to know that you can be involved in religion without begin offensive.

Elyon: Again, very well said, an excellent perspective. You are dealing with a common perception of what religion is and does. It is your fortune and privilege to show those around you by your actions and demeanor and receptivity that you are a breed apart from the stereotype they may be thinking. You are quite normal and average in many regards, nothing to be afraid of, simply a fellow human being.

The value of other cultures and religions

CLASSIFICATION

R	G	M	I
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**SOURCE:** tmtranscripts teamcircuits email archive March 23, 2001.

Teacher Daniel

T/R Bill

Bob: I did have one thought: that in the darkness of the history of this planet, if a person can figure out how important [physical] life is and treat it as such, that person has certainly learned something that gives them a leg-up or perhaps insight into other avenues that would encourage them to get more serious with their spiritual development, and might motivate them to open the next door when it comes along.

Daniel: Indeed, this enlightenment is a process, as you describe it, the opening of one door and walking down the path to the next, and so forth.

You see, one of the things that Christian culture is woefully ignorant of is the value of other cultures and religions. Christian culture has assumed that it has, if not all the answers a large majority, that it knows more and is in better favor with God than the rest of the planet. This is totally erroneous. It is true that Christianity embodies more of the teaching of Jesus of Nazareth than other religions, but there is so much value in other religions which is only now being understood, for example the [earth] stewardship concept which Native Americans have understood for centuries. This time of enlightenment is seeing the bringing together of truth from throughout the planet, and technology, the Internet, the possibility for travel worldwide, for some at least, these things are having a significant, positive effect.

The biggest problem that Western culture faces is preoccupation with the trivial, with an inversion of values, so that the least important is often exalted as the most important. You who know better, are salt to preserve that which is good. You are also the light to show the way, to lighten up the dark corners, to focus on that which is important. You know all this. I don't say these things because you are ignorant. I say them because you are beginning to really believe this.

# Parables

The effective use of a parable is to stop short of making a conclusion

CLASSIFICATION			
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<b>SOURCE:</b> tmtranscripts teamcircuits email archive April 22, 2001. Teacher Elyon T/R Jonathan			

Tom: Jesus used parables as a defense against the Sanhedrin. Upon reviewing the list of criteria, parables seem to transcend mere stories. Is this means of communication still effective today? Where does one go to find parables? Are your examples actually parables in themselves?

Elyon: You have in your reference source, The Urantia Book, a well displayed, portrayed, list of elements that make up a parable worth reviewing. I would contribute more to that expert list of qualifications that define a parable, and that is that a well crafted parable intuitively speaks to the

soul in a manner which is adapted to the efforts of the divine indwelling Thought Adjuster. Holding this in mind with a parable, if you are the one uttering such a story, you are speaking to the spirit within the other individual knowingly cooperating, providing external input that has a junction with the internal efforts of the Adjuster to speak to the mind and soul of the creature who is hearing.

A parable may contain the element of entertainment that a story does, but it also contains this principle of kinship, if I may use that word, with the efforts of the Adjuster.

Few of you are in a position like Jesus where you address large multitudes of diverse backgrounds, even languages and cultures, at one time. You will have less opportunity to demonstrate truth in a parable form. More often than not you will encounter smaller situations and opportunities to convey truth tactfully to another so as to not raise the ire of the Sanhedrin, in a sense, in the individual.

You can apply the principle of the parable by addressing issues using a "for instance" format. One can bring to the forefront of the mind of another a truth to be considered by relating the story of a third individual, what they encountered, how they reacted, and what they have done based on a similar experience. The effect of the parables the master taught was to allow the listener to identify the key element in the story and to identify with a key character. By relating your own story to another they may likewise draw into sympathetic affiliation and conclude from your portrayal a possible course of action for their own situation.

In your desire to discover a presentation in parable form or to even create one yourself, I advise that it is important to not directly convey the moral of the story, the point to be made, but to develop a picture/context, a visual, imaginatively tangible arena, series of episodes, that in their portrayal uncover the point. The effective use of the parable is to not get to a conclusion and say, "The point of the story is...". The effective use of parable is to stop short of making that conclusion and allow the Indwelling Spirit to work with the one who hears to draw the conclusion. How often does one recoil from a friend who says, "You know what you ought to do...", "You should...". A parable does not seek this end. Its effort is to create a scenario with key elements which can contribute to the one hearing the story the ability to compose a conclusion.

This conclusion developed within their own minds is far more acceptable than is advice directly given. If you wish to experiment with such compositions, become skilled at identifying contributing elements, compose them into a sequential story line, and leave the conclusion for the listeners to create themselves.

Tom: How does humor qualify in there? The punch-line is still vague and allows a listener to participate. How does humor differ from parables?

Elyon: Humor can disarm another from the tendency to guard against being told what is right by another individual. Humor can draw camaraderie to the surface. The parables of Jesus spoke of events that happened elsewhere, happened to other people than those to whom he was relaying the story. It draws the teller and the hearer closer together as they share in an experience about another. Humor, likewise, draws the humorist and those who are listening into the camaraderie of laughter. Its drawback is the potential that the truth that is lying dormant within the message will be overlooked because of the light heartedness, the potential for it to be trivialized or (rendered frivolous). Seriousness does help to emphasize the import of the lesson to be gained. But that should not rule out the use of humor as a means of creating a comfortable environment through which the lesson may be learned.

### Effective parables are about ordinary associations and ordinary actions

#### CLASSIFICATION

R	P	M	I
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**SOURCE:** tmtranscripts teamcircuits email archive May 06, 2001.

Teacher Elyon, Helena

T/R Jonathan, Ginny

Elyon: The Master's parables were commonplace events. They did not describe a religious ceremony, nor were they directly addressing a philosophic or spiritual principle. They were mundane life situations of commerce, of family. They were about ordinary associations and ordinary actions, yet their effect by way of the Master's description illuminated a universal truth, a truth that could be found regardless of the common, earthly context. To be of greater service to your fellows, to provide a meaningful form of ministry which illuminates the reality of the spiritual family of God you have to wisely discern the variety of attitude and receptivity inherent in the many people you encounter. Some willingly approach the subject; others are resistant or guarded.

Here is where the value of a parable comes in. But the best parable is a living parable, one in which you compose from the specific context of the individual to whom you are seeking to present a universal truth.

To become a better righteousness recommender it is worthwhile to practice translating your daily, apparently mundane events into a principle that has eternal qualities. How you develop it does not need to conform to any rule, any method, so I will not give any sort of approach. It is as variable as it is for any artist who walks up to a blank canvas to see what picture may unfold. However, the relevancy of the context of the story will have its best impact if it is current, personalizable, and immediately able to be put into practice.

The Master often began a parable by saying, "The kingdom of heaven is like..." and then proceeded to describe a quality of the kingdom that could be comprehended by the following who stood to hear. This conviction of the Master drew forth the attention of the listeners. He did not say, "I think perhaps the kingdom might be like..." By addressing with such certainty others who are truly desirous of grasping the truths of the kingdom will be that much more attentive. Your conviction is what is convincing. If you make the gospel your sustenance and apply it with persistence, you will meet with little resistance.

Jesus during His life on earth often needed to retreat from the throngs that gathered around him for personal peace and quiet and time with the Father. You also know from the study of his personality that he was not one to pursue celebrity status, and yet ever more people would gather to be about him. He knew the value of enriching the value of another human being by considering them, whether they believed it or not, to be his brother or sister. To feel so readily accepted is magnetic and will draw another into your presence for that soothing enrichment that the soul of one who is uncertain so desires.

By inquiring of another what their dilemmas are at the time, what their triumphs are at the time, you begin to discern a framework wherein you may compose a relevant parable for the illumination of truth. "He who has ears to hear let him hear" applies to the one also who is composing the parable to be portrayed. Discerning relevancy is a major element to the success of the story. One's conversion into a trust that one is truly a son or daughter of God often is brought



about by the simple conversation that you share with them, not as much the content, as that you willingly, caringly, and openly spoke with them inclusively, accepting their status as a child of God in spite of the doubt of the one with whom you are sharing. Believing in another breaks down many barriers of doubt, of insecurity and uncertainty.

To be of value to the spiritual advancement of your fellows, "teacher" is not as appropriate a term as is "coach", for athletes know how a coach's confidence in them has brought them to excellence in performance.

It is admirable that many are motivated toward evangelism, the desire to help another realize the importance of the relationship with God. However, I would hope to see as the years progress that this

evangelistic approach would adopt the attitude that the one being sought evangelically is already considered one of the family of God, not to be coerced, scared, or enticed into becoming a member of the family, but rather that it is revealed that they already are, that trust and faith are all that lack. Every child who grows up in a healthy family already knows they belong, and this is true throughout the universe.

Ginny: I like what you mentioned that when one knows they are a member of the family of God there's a magnetic confidence that pulls people. Also that one of the attractive parts of Jesus on this planet was his authority, which attracts people to speak and act with authority.

Elyon: True, indeed. His authoritative approach was genuine and compassionate rather than militaristic and forceful. This authority, this substantial conviction, is what is so hungered for in a truth-seeking soul. It is noticeable and irresistible and will be sought after. There have been abuses of this mechanism within the soul of followers by leaders who use authority for their own personal gain. You should not desire to be leaders but to point to the Creator as the one who leads and who we all follow.

Evelyn: I am reminded that if you are trying to convince someone by brilliance of argument or loudness, your success will be inversely proportional to just relaxing and letting conviction show itself.

Elyon: Indeed this is true, and it often requires a stretch of time to be convincing. Argumentative defense often is given with a sense of time pressure, that the convincing must be immediate or nearly so, where truth often must be repeatedly displayed or portrayed before one realizes its significance and its reality. Herein enters the virtue of patience and that fatherly perspective. It may require repeated encounters wherein you leave feeling as though you had made no progress in demonstrating a spiritual truth only to find that over time inroads were made, insights gained, and belief begun.

Helena: Speaking of parables, spring is a good time to use as a subject that is so close to you and so familiar to most of you, as you all have your hands in the dirt a fair amount of time and are occupied with this season in your efforts to encourage plants to grow.

As you dig and you till your soil you understand that certain plants need more care, more prepared soil, more delicate watering, more careful choosing of sun or shade. Some plants grow anywhere. As with the souls that you touch, some are more delicate and need more attention and more careful planning of how you will present your lessons. Other souls who are hardy will be able to handle more simple ways of approach, will be able to handle rougher treatment in the sense that less preparation and less carefulness is needed. It is well worth your while to fully understand the soil that is needed for these plants to grow. It is well worth your while to understand the soil that is needed for your words and your actions to be fruitful.

As you play and dig in your gardens you might want to think of this parable. As you gaze upon each plant and its own personal beauty, you might want to think of all that is necessary to help it grow. As you deal with our Father's children, you will need to think as a gardener does of all these circumstances that may be necessary to help them grow and to be healthy souls.

# Reincarnation

**Is there such a thing as reincarnation?**

## How the wisdom coding system works.

### WISDOM CLASSIFICATION SYSTEM

#### Type of wisdom (purple box)

- E** = Evolutionary wisdom
- R** = Revealed wisdom
- H** = Hybrid wisdom (evolutionary + revealed mix)

#### Target audience (green box)

- P** = Personal
- G** = Group (non-personal)

#### Type of content (yellow box)

- C** = Curated content (paraphrased, re-written, enhanced, translated, etc.)
- O** = Original unedited content from external source (direct excerpts, complete content, etc.)
- M** = Mix of both curated and original content.

#### Reliability factor of content (blue box)

- 1** = High
- 2** = Average
- 3** = Low
- X** = Cannot be determined.

### APPLICABLE JURISDICTION(S)

☐ soil ☐ Land ☐ Sea ☐ AIR

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- All the applicable jurisdictions will have a check mark.
- For additional information about the scope of these jurisdictions please refer to this [chart](#).
- For additional information about the properties of these jurisdictions please refer to this [chart](#).

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Question: You said there was no such thing as reincarnation on this planet. There are those who claim to have lived previous lives and I am wondering, number one, if there is any reality to their beliefs, and second, what is the explanation for them?

Answer: There is no reality to their beliefs. Explanations are speculative. Access to Adjuster eternal memory, even if the Adjuster is virgin. Adjusters share eternity. What has come before, what exists now, what will be, is in their realm. Group consciousness of the planet does exist in a very philosophical or ethereal realm. Physically it exists through DNA, electro-chemical genetic line. Some people can access memory, bodily memory, through a physical mechanism. Those who are sincere, we speculate get this through those three channels. And then there are - of course - many insincere people who make money on this belief.

# Religious evolution

Is there discernible evolution is going on in our religious institutions?

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R	G	O	I
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**SOURCE:** tmtranscripts teamcircuits email archive March 20, 1989.  
Teacher JarEl

Student: I would like to know if discernible evolution is going on in our religious institutions and if there's much hope and effort in that direction.

JarEl: There is tremendous hope. There is a direction. And, there is some progress. Religion is not going to take the place of spirituality for man and religion is not necessarily at this time going to bring man into a state of spirituality. The ability of the spiritualized mind and the ability of a spiritualized religion to become dynamic as a movement on Earth is quite possible.

Such a movement is not very different from we are prescribing here in our lessons to spiritualize your mind and begin to bring it out into the world through acts of loving kindness and service to one's fellow. The best at this time that can be hoped for is that the major religions and religious institutions on your world begin to take into account their relationship to the service of their congregation at large rather than trying to dominate and direct the ethical and so called moral social behavior of their constituents.

But what I think you are asking and what I am attempting to answer, is yes, there is a tremendous amount of celestial help and influence within the institutions of religions all over the world. And, like any human and celestial relationship the majority of the outcome depends upon the ability of the human side of the relationship to acknowledge and therefore respond. In the face of so many religions, the tremendous arrogance at this time inhibits a lot of the celestial help.

But, there is hope and there is progress and many times you may find that people can be moved not so much by an authority of religion as much as through one of their own kind, someone who is closer to them. This is why the religion of Jesus strongly urges you as individuals to grow and change yourselves and therefore go out amongst the many.

### Spiritual liberty is yours for the taking

#### CLASSIFICATION

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**SOURCE:** tmtranscripts teamcircuits email archive March 19, 2001.

Teacher Abraham

Abraham: Many churches have taught its members to not trust in themselves. They have taught they are bound by the animal-self (the sinner), and if they do not perform certain acts, then surely they will not be received in the afterlife. To really know Father is to be truly liberated. Many experiences you had as a child have bound you to take certain actions in life events. As one experiences and matures spiritually you do find spiritual freedom. In spiritual freedom the mind and heart are opened to divine information.

A couple, whose marriage is sanctified in a religious institution, may find out years later the marriage was a mistake, and they live in daily turmoil and unhappiness. The religious laws of their church keep them bound in their unhappiness, but is this really God's law? Does Father wish for you a life of inner turmoil and unhappiness? No. Father does want us to have experience, be open to his divine leadings, use all your mortal resources. In trying times and when you have still not succeeded, then does He want you imprisoned to an unpeaceful life? No.

Spiritual liberty is yours for the taking. It is not about religious traditions and life sacrifice, but about being free to experience, learn, make mistakes, make corrections. Go within and ponder those things that keep you imprisoned, that keep you from feeling free to experience the universe firsthand. The rules of integrity still apply, but they are not to bind you but to cause you to be responsible as a cosmic citizen.

We have discussed the [integrity of spiritual liberty](#) and being at ease to enforce spiritual liberty in your own life. I would also like to add allowing others to also experience spiritual liberty. Several debates have always come from differences, whether it is politics or religion. You have every right to your thoughts and opinions and to seek out your own inner guidance, as does your fellows. Allowing a brother or sister their liberation to think and feel as they will keeps the lines of communication open, in that there are opportunities for spiritual ideas to take root and grow.

Should you always shake a finger at your fellows saying, "You are not understanding this topic. Please look at it my way." causes defenses to arise. Really no one has any right to minimize your experience, your opinion, your personality, your way of thinking, and with the law of spiritual liberty you have not the right to take it from them. Yes, this does tie in with the [lesson of acceptance](#).

All of us, from the lowest to the highest, wait upon the will of God. Allowing spiritual liberty and natural evolution gives Father a chance to minister. It gives ascending souls the right to



experience and choose for themselves. It keeps a natural flow of spiritual current pointing towards the good.

# Service

**Service is instrumental in effecting change**

## How the wisdom coding system works.

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R = Rayson the teacher, S = students.

Today's lesson is on the subject of service. This is a lesson that is best given to a group once it has reached a certain threshold level of knowledge, because the concept of service is instrumental in effecting change - not only on your material world, but in all phases of universe existence. Service seems such a simple concept, and yet it is very much misunderstood, most particularly in the material existence. Therefore, we will start with some basic definitions.

Service, in the purest sense, is that action which the Father continuously performs. All acts of the Father are service oriented, constitute service, in fact. The incarnation of Michael on Earth as Jesus was service. And in His life in the flesh, His every behavior personified service. If you would serve, do as He would do.

When in doubt ask yourself: "How would Jesus handle this? What would He do?"

He set down a basic guide for conduct which some of you know as the Golden Rule: do unto others as you would have done unto yourself. Where then, comes the confusion?

Much confusion regarding service has been introduced by those who are strongly motivated by the desire to gain profit. The profit motive has been instrumental in the civilizing of man. It has served a much useful purpose. However, service and profit are not the same. When profiteers present the notions of service to those whom they would enslave, the concept is transformed to become one of servitude rather than service, with the main idea being that so-called service consists in relinquishing one's material goods and efforts in order to improve one's self spiritually, and of course, the material goods and efforts received go on to improve the profits of the presenter.

The most compelling use of this logic has been put forth by certain persons in the organized religions on your planet. I need not enumerate the examples, for they are most plentiful. But for

anyone who has doubt, I must remind you that the way to highlight behaviors and the performance of service have not to do with material goods, gifts, bribes, or the like.

Motive is extremely important in understanding the true nature of service. Once you pass from your life in the flesh, your perception will be greatly increased with regard to the motives of others. And, in fact, some mortals possess an increased awareness of this. To the seraphim and other assistants, motive is readily ascertained.

Service, when performed, eventuates in spiritual growth. There is in the offing a great step forward to be

taken by the peoples of Earth, awaiting merely the motive and desire. This is because presently mankind is driven by profit motives. The addition of service motives, true service motives, to the existing profit motive, will enable mankind to take this great forward step toward Light and Life.

Many of the proverbs of Michael, Jesus, are guidelines for you if you wish to be more service oriented and service actuated. For example, "it is better to teach a man to fish than to give him a fish." What good, truly, for a man to pursue profit throughout his life - disdaining goodness truth, beauty, and love - amass a great fortune in material goods, and then make large charitable contributions shortly before his death in the name of service?

Each of you, each individual, is unique and different, a created personality with a specific mission in the universe. The ultimate in service is to develop your skills and perform them to the best of your ability with each day that you live, whatever your skills may be, to be honest, to be kind.

Would you deprive others of the adversity that they require for their own experiential growth? If not, then why would you give a man goods he has not earned? Jobs he does not deserve? Honors he does not merit? The rewarding of inferior performance, even though it may be well motivated, is not correct. It leads to mediocrity, and holds your planet back rather than advancing. Inferior performance, if left alone unrewarded, will either improve or will extinguish itself, because it will not succeed. If rewarded it will persist and detract from the superior performance of others, others who are rightfully motivated and service oriented. Pity is not the same as compassion.

Service has not to do with the gratification of ego needs of mortals, which is another area of confusion, and incorrect motivation. Doing good is not the same as what you refer to as making another person feel good. How could you possibly know what really makes them feel good. To do such a thing is to attempt to enter into ego-seeking of the other. It is not service.

However, service is not the pursuit of one's own selfish goals, either. If anything, service takes you outside of yourself. It has been said in a previous lesson that it is most important while living on this world to be in the world yet not of it. That is part of service.

In closing, let me remind you that, as you - each of you - grow spiritually, becoming more and more service oriented in your actions, you will experience a greater measure of energies and a lesser concern with material needs. And - interestingly - you will find that your material life will become easier, with far less conflict. That is not to say you will not continue to experience adversity, with battles. You will find it less onerous. That is the end of this lesson. Are there questions?

Question: I think, when I work, that the best thing for me to do, is to do service in my work and make money, in other words, to gain material benefits plus do my utmost to be of service to whoever I work for. Is that an ideal situation?

Answer: It is ideal if service leads and profit follows. It is most ideal under those circumstances. Both are quite powerful. If you are service led in your activities, profit will certainly follow - cannot help but follow - not as a reward, rather, in consonance with the flow of the Universe - when your behavior is correct and all goes well.

Question: Does that mean that - for instance - if I cannot be of service to people doing things that I cannot do well, then the most ideal work for me in this life is to do those things I feel I can be of the most service? And that as a result of this my material needs will be taken care of?

Answer: You and all other mortals have many many skills and abilities, beyond your comprehension even. You cannot even begin to fathom your true potential during your brief time in the flesh. However, in answer to your question, you will find that in your strongest areas the work will be facilitated, it will be easier; it will not be quite so difficult. You have areas of ability that remain dormant, many areas. I cannot tell you to only develop along one direction that would not be correct. You must work on this during your quiet times.

Do not misunderstand and assume that great wealth will necessarily follow upon your efforts along skilled lines. Closer to the truth would be to say that if you do what you do well with clear motive you shall not be poor, you shall have enough. Not necessarily will you gain great material wealth, but you will have enough.

Question: Yes. I wasn't really concerned about the material end. I was just thinking that I would be more of service to others doing things that I am more capable of, than doing things that I am lousy at.

Answer: That is one way of stating it. But do not stop trying in some of the areas in which you feel uncertain.

Question: You mentioned in the lesson that focusing on spiritual well-being results in a lessening of material worries and needs. Can you explain why that is true? And possibly explain what the

morontia

mota counterpart is of that principle?

Answer: As a mortal with a particular brain structure and certain physical limitations, your attentions, your efforts, your focus, each are divided in three ways. There is the attention and care directed toward the maintenance of your physical self. There is the attention and care directed toward your intellect which includes emotion and ego, and the third area is the spiritual with your Thought Adjuster's presence and guidance of seraphic and other attendants.

Because of mortal limitations, as more attention is placed in one of the three spheres there is simply less for the other two. So, as you increase your spiritual awareness and efforts toward soul growth and God consciousness, as you become increasingly service oriented in your thoughts and actions, you will necessarily become less physically and intellectually oriented. The benefits that will accrue as a result of following your inner guide will be so compelling that you will simply pay less attention to the material cues that had heretofore been your guide. This is in keeping with a principle of the universe.

The mota statement would be something like this, restated for your comprehension: "That which is exercised grows strong, that which is neglected or not exercised grows weaker and weaker." Like your material muscles, if you exercise a muscle it grows strong and large; if you neglect a muscle it atrophies and wastes away. So will be your experience with your material concerns. Spirit leading will satisfy your needs so very well that you will continue to follow it, and you will prosper materially and become increasingly less concerned with material worries. Does that answer? If not, please ask.

S: I'm a little short of understanding, in that, if you are exercising your spiritual focus and increasing that strength, and therefore neglecting your material or mindal areas because you are so attracted to the spiritual areas, then you might think that those areas would rather weaken because of neglect. Whereas you have instructed us that - to the contrary - those areas are taken care of even though we neglect them. So I guess that confuses me still.

R: The confusion comes because you believe that there is only one way to attain a goal that a material goal is only attained by material means, and the lesson is that material goals as well as spiritual goals can be attained through purely spiritual means. Michael, during His incarnation as Jesus, certainly fulfilled his own material needs, but He led a spiritual life. Perhaps the word "neglect" was not the best. Perhaps a better word would be inattention.

Question: Regarding the lesson, you spoke about putting oneself in the service of the Father's will. I feel a

little lost about what form that would take. I know that in my cognitive mind I feel that if I'm always as honest as I can be, if I maintain my integrity at all costs, if I try to help and do right, that I'm working in that regard. But I personally feel - especially this last week - very lost about the

higher aspects of that. I don't feel like I've been doing my best very well at all lately. Could you expound on what is service to the Father in the greater form?

Answer: First, you would not be here in this room had you not committed yourself to serve the Father. You are not being paid in monetary terms. You do not gain socially from this. There are many other experiences you could be engaged in at this time. There is no material reason for you to be here. You are here only as a seeker after truth and on the basis of your personal faith in the Father.

Your feeling of being lost is most likely due to an increased awareness of your spiritual self which has been submerged in the past from conscious knowledge. It is perhaps analogous to a blind man suddenly gaining sight. Of course a blind man who gained sight would find the world to be a confusing place, and so would a spiritual sleeper find sudden awakening to be somewhat disorienting. I sense that you are a service oriented being with a wonderful mission in store and that you are firmly committed to follow the Father's will. Do not be fearful, but have joy and good cheer for you have some wonderful experiences awaiting.



# Spiritual Teachers

**What is a spiritual teacher?**

## How the wisdom coding system works.

### WISDOM CLASSIFICATION SYSTEM

#### Type of wisdom (purple box)

- E** = Evolutionary wisdom
- R** = Revealed wisdom
- H** = Hybrid wisdom (evolutionary + revealed mix)

#### Target audience (green box)

- P** = Personal
- G** = Group (non-personal)

#### Type of content (yellow box)

- C** = Curated content (paraphrased, re-written, enhanced, translated, etc.)
- O** = Original unedited content from external source (direct excerpts, complete content, etc.)
- M** = Mix of both curated and original content.

#### Reliability factor of content (blue box)

- 1** = High
- 2** = Average
- 3** = Low
- X** = Cannot be determined.

### APPLICABLE JURISDICTION(S)

☐ soil ☐ Land ☐ Sea ☐ AIR

- Check boxes indicate to which planetary jurisdiction the contents of the page is applicable.
- Can apply to one or more jurisdictions simultaneously.
- All the applicable jurisdictions will have a check mark.
- For additional information about the scope of these jurisdictions please refer to this [chart](#).
- For additional information about the properties of these jurisdictions please refer to this [chart](#).

**SOURCE:** This row is used for recording useful information about the source of the wisdom entry. In most cases a hyperlink to the source document may suffice, but additional information may also be recorded in this row such as author, document name, ISBN # etc.

Spiritual teaching is not talking, or preaching, or dazzling others with verbal skills, mental agility, intellectual knowledge, cleverness, memory of factual things, quick responses, attractive phrases, charismatic presentation, emotional passion, personal charm - magnetism, or the weight of others who believe it - peer pressure. That is not what a spiritual teacher does for it.

Human beings so often, make the grave error of listening to other humans when they should be listening to the spirit within. These emotional intellectual personality factors lead some humans to believe they have more truth than others. And they are followed and listened to with very little questioning by large masses of humans, and they begin themselves to believe they have additional abilities over that of their brothers and sisters. Their egos become quite inflated, and - rather than making spiritual progress - they are, in fact, regressing.

The humans who follow them often adore them to the point of error for no human is above any other. Spiritually you are all equal in the kingdom. God is no respecter of persons. Some have gifts in some areas and some have gifts in others. But all spiritually have access to the same God, to the same guidance, to the same spirit, beauty, goodness, wisdom, as any other normal-minded person who has a burning desire to know God.

So, then, brothers and sisters, if religionists by and large have made the mistake in this area of "what is spiritual teaching," we must discover what it is and how we can do that, and how to correct organizational religions on the somewhat distorted course it is on.

Memory and rote is not knowledge. Fact is not truth. Much that is taught by religionists is a manmade concept, which is in fact not spiritually correct in all their applications. They are more rules than truth. Society does need rules to live by, but this should be the area of government and social mores rather than what you call religion - which should encompass the concept of God as a Father and all of us as true children of this loving benevolent Father and the concept of brother and sisterhood in the kingdom. Religion has failed, by and large, to accomplish this simple task, and instead has erroneously developed rules of conduct, which are filtered through a moralistic

time-bound, culture-bound, consciousness that is not real.

So, how then - faced with a world whose spirituality has been replaced by mere morality, whose leaders have swollen egos by and large, whose followers are sincere and yet unaware of their own free will nor of their personal relationship with God - how then are we to become spiritual teachers?

First, we must examine our tools. Mindally, intellectually, we must simplify what it is we wish to teach. That is the only mindal level of spiritual teaching that should be applied: what is it that we wish to impart? It is simple, and I will repeat: that God is a benevolent parent, that we are all equally His children, that because we belong to the same family we should love our brothers and sisters as we love ourselves - and as our God loves us. That is the rule: love one another, worship God, recognize God in other humans, and respect it. That is the greatest and simplest truth in all of Creation.

That we have free will, that we may choose God, and when we do we have the potential to be eternal, that our Creator son Micheal was indeed incarnated on Earth as Jesus of Nazareth, these are the simple truths. For each of you there might be others, which feel important.

So first, clarify mindally what concepts you wish to teach. Then use your spiritual tools of higher mind: Thought Adjuster-Controller, angelic guidance, mind adjutants, Spirit of Truth - through prayer, worship, and quiet times of receptivity - to enlighten your being and deepen your commitment to teach these truths. For while they sound deceptively simple, brothers and sisters, they are the most resounding concepts that you will ever learn in all your entire ascension career. What sounds simple to you - with what's only your child-like simplicity of your level of beingness - but these are profound. You are simple at this stage, and therefore can only see them in a narrow band. So you must pray to expand your own understanding of these things.

You must also maintain your physical mechanism well so that your teaching abilities will be enhanced without chemical stimulants which can reverse energies in your body and have a retrograde effect on your ability to teach. Emotionally you must keep balance as our beloved Jesus did as human here. Your emotions must be mastered and must be under the control of higher mind. This probably your greatest challenge.

So, we know what you wish to say. We have prayed and asked for spiritual guidance and illumination. We are fit and healthy and have done our best make our material mechanism clean. And we have controlled and balanced our emotions. Now what? Do we stand on the street and quote the book or Jesus to people? No. Do we solicit others in other ways? No.

We live the truth. We produce spiritually through the fabric of our everyday life. We allow our spirituality to shine forth as we live it. The greatest complement that you can get is for another

human to approach you and say, "What is it that you have in your life? Can you help me? Because I would also like to possess that quality. I have thought of your life and it is just as hard as my own. It is just as ridden with problems and challenges. It is just as tragic in many ways. And yet through the valleys of despair, through the hours of depression, through the darkness of fear, through the heatedness of anger, through every trial that life has thrown in your path, you have not tripped." If another were to say that to you it would be the highest complement to your spiritual teachingness, for that is what a spiritual teacher does: inspires others to faith.

And what would you answer? Would you say, "I have read every great work written in every religion or every philosophy." Or "I have taken courses," or "I have prayed for months on the mountain top." No. No. For that would not ring true nor impress nor inspire anyone to such an empty existence. You will say "I have lived fully - with my faith, with my God, with my angels - and I have actually rejoiced for every blessing of adversity that I have conquered and grown from. What you see, brother or sister is the shininess of my soul, which has grown through the hard times of my life here on Earth. What you see is the transformation of true faith in the positive, ultimate, wonderful, outcome of this adventure that no man or circumstance can take away from me, for it is a part of my very being and my existence." This is spiritual teaching. Not the concepts or the words. The faith, the depth of faith and the growth of soul are what attract others to God. Truth responds to truth. Faith fosters faith. Godliness fosters God in others. It's all about the personality commingling - which you crave - of greater faith. That is spiritual teaching.

Question: Rayson, could you elaborate on personality commingling that you referred to?

Answer: You may sit alone and read the truth in The Urantia Book. You may have a thought of truth on your own. But when another personality imparts this truth or thought to you and you are there to receive it, to catch it, your personalities commingle and if the truth or thought is carried on a circuit of love it will hit its mark, and that is the power of what happens here. You are listening to my words but you are feeling the depth of my love for you as I say them, and this is unfathomably more powerful than reading these truths.

Think of the Apostles, for in truth the message of Jesus is no different than the message of The Urantia Book. Both have taught us that God is a loving FATHER and that men are all brothers. To have received this lesson at the foot of the Master would be much more impactful than to have quietly discovered The Urantia Book on your own and read by yourself. Personality is the gift of The FATHER. When two personalities participate in give and take, a new facet of the Supreme Being is born. It is an act of creation as well as an act of learning.

Question: I was thinking about how much more meaningful and also how much more difficult the application of goodness and beauty and truth are in my life now than when I was a child and first learned about such concepts. You mentioned in the lesson about how - because we are simple - these seem like simple concepts now, but they are very fundamental. It seems to me that as life

grows more complex, the application of these principles becomes more complex. Is that a right idea? And difficult?

Answer: Right and wrong. In a limited sense you are correct, the limitation being your life on Earth. You are born without negative experience, and as the babe who is potentially perfect grows and lives through negative life experiences, many defenses and lower emotions come into play. Later as an adult, much of the mortal adult life is spent weaving through this morass of subsequent pain from these negative influences and the reactions thereto. That is how the concept is more complex. How do you love when you are angry? How do you love when you have been hurt? These things make it more difficult.

However, freed at last from these entrapments, resurrected on Mansonia, you will discover again these high values of truth, beauty, and goodness, and how to live in them comfortably and easily. And you will discover them again as a babe in their fundamental consistency. In a grandiose way of thinking these are difficult and complex concepts. Because, can you imagine that love is the foundation of the entire universe? That is complex. And that is also so simple. So, the real task is to rediscover these high values as we once felt them in their pure unadulterated state. The search is not to master the complexity but to rediscover the simplicity.

Question: When we rediscover this simple truth we've been talking about, and we do that with another person of whose knowledge is commingling, a lot of it is like a creation at that moment, isn't it? Or did I misunderstand what you said?

Answer: You understood perfectly. It is like the creation of a cell in the body of the Supreme Being.

Student: Thank you Rayson. That's why it's so exciting.

Question: Does this personality commingling have anything to do with the fact that a person can help to heal himself by association with another person who simply cares for him and has a positive relationship with him or her?

Answer: Yes of course. There is no hurt that - there is no boo-boo that is not made better by a kiss. There is no great mystery here to personality commingling. It is simply talking to each other, relating. It is simply one unique child of God with one other unique child of God interacting through love. The greatest lesson is learned there. The greatest love is felt there. Its simple. It happens all day, all the time, to every one.

Question: I'll flip it over, then, and look at the other side. If I meet a stranger and proceed to be positive in my interaction, and this stranger is full of hatred or fear or other negative feelings, is that a bad thing for me? Is that an interaction that I should withdraw from? Is it a bad thing?

Answer: There is no formula to follow, which is why you struggle with this question. Every individual is different. You cannot catch negativity, if that is what you are afraid of. You cannot catch fear if you are fearless. Jesus did not turn away from those who were frightened or in darkness. However, all of us not yet being Jesus, we must learn to guard against energy drain, waste of time, and you must evaluate each circumstance for yourself. It is not for you to decide the level of spiritual reality understanding of the other.

Question: Could you elaborate a little for me on the morontia mota which - I am paraphrasing - says "many truths are lost because they are not shared, and many sadnesses are not lightened." I think its morontia mota, its somewhere in the Urantia Book, where they talk about the negative effects of isolation. And how much sadness in our personal human conditions can be alleviated by sharing it with a friend. And how truths are actually lost if we don't have personality relationships with others. Could you elaborate on that a little bit more for me?

Answer: These are two separate ideas, not one. Truths are lost for lack of being shared. Truth, itself, is not lost. The opportunity for it to be experienced is lost by one holding the truth and the one or ones missing out on hearing the truth. We are forgiven and experience being forgiven the moment we forgive. This truth of Divine forgiveness or mercy is only made real when practiced one to another. So, as a concept forgiveness does not exist in a bubble of availability. It cannot become part of the real life experience of the mortal until given away. This is the foundation of all truth.

You can know that you are loved by The Father. You can know it here (pointing to the head). You will not have a full experience of The Father's love until you turn it on another. That is why the gospel is two fold that you are loved and you must love.

It is the same with becoming a teacher. You will not learn fully until you teach, until you apply. This is part and parcel of being - part of the Supreme. Were you absolute, this would not be so. Every burden is made lighter when shared with a friend. I spoke earlier of a circuit of love. We talked about how effective teaching is when it's sent from teacher to student on a circuit of love. That is what helps it hit its mark. This love between personalities is powerful, and when experienced, can and has many times changed the entire emotional and ultimately spiritual-life of beings, of people. If one is burdened and holds those burdens to himself, he carries their full weight. If a friend is present and expresses love, the circuit is affected and the burden travels across the circuit to the friend who - in a moment - shares the load and the weight is lifted.

The Father also provides you with this circuit, but more readily accessible to you mortals on Earth at this time are the circuits created by your personality commingling. You must learn to lighten your burden by allowing your brothers and sisters to love you and carry their weight.





# Worship

## Should we worship as a group, or do group worship?

### CLASSIFICATION

R	G	M	I
<input checked="" type="checkbox"/> soil	<input checked="" type="checkbox"/> Land	<input type="checkbox"/> Sea	<input type="checkbox"/> AIR

**SOURCE:** tmtranscripts teamcircuits email archive February 15, 1998.

Teacher Malvantra

T/R Mark

Jonathan: Is worship something we can do in unison?

Malvantra: An excellent example of unity and not uniformity in that you collect together of one intention and one mind, but each one of your prayerful attitudes is entirely personal and distinct. However, they all contribute to the exercise of the whole. It is extremely beneficial to have diversity in the mix of group activities to derive the maximum benefit in worship, in service, in prayer. In most all group activities diversity is a valuable characteristic. While you all come

bringing your own perspectives and your own motivations, the sum total of your collective is far greater because you assemble your motivations and your perspectives in a collective pot from which to make the most enticing stew.

Jonathan: So, it's better to say we worship as a group than we do group worship. The latter implies a formality we conform to. You're indicating we bring our unique qualities to the time of worship together.

Malvantra: Excellent observation! This clarification may help many to understand the value and benefit of your own personal experience and interests. No one would ever suggest that each one in the room has the same interests, the same experience, the same attitude of prayer. It is refreshing and helpful to each throw your contribution into the potluck to make for the widest satisfaction to all. If each of you were exactly the same, the potluck would be but one dish.