

Prime Education References by Category

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1. Purpose of Education

(43.5) ^{2:7.12} ... The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience.

(192.7) ^{16:6.11} It is the purpose of education to develop and sharpen these innate endowments of the human mind [These scientific, moral, and spiritual insights, these cosmic responses]; of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them.

(551.3) ^{48:5.8} One of the purposes of the morontia career is to effect the permanent eradication from the mortal survivors of such animal vestigial traits as procrastination, equivocation, insincerity, problem avoidance, unfairness, and ease seeking. The mansonia life early teaches the young morontia pupils that postponement is in no sense avoidance.

(806.1) ^{71:7.1} The purpose of education should be acquirement of skill, pursuit of wisdom, realization of selfhood, and attainment of spiritual values.

(1573.1) ^{140:4.10} Education should be a technique of learning (discovering) the better methods of gratifying our natural and inherited urges, and happiness is the resulting total of these enhanced techniques of emotional satisfactions.

(1674.2) ^{149:4.6} While it is true that many men and women must assiduously apply themselves to some definite pursuit as a livelihood vocation, it is nevertheless wholly desirable that human beings should cultivate a wide range of cultural familiarity with life as it is lived on

earth. Truly educated persons are not satisfied with remaining in ignorance of the lives and doings of their fellows.

(2086.3) ^{195:10.17} ... The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality. There is great need for the teaching of moral discipline in the place of so much self-gratification. Upon such a foundation religion may contribute its spiritual incentive to the enlargement and enrichment of mortal life, even to the security and enhancement of life eternal.

2. Importance of Education

(412.2) ^{37:6.2} ... The entire universe is one vast school.

(806.5) ^{71:7.5} Education is the business of living; it must continue throughout a lifetime so that mankind may gradually experience the ascending levels of mortal wisdom, which are:

(806.6) ^{71:7.6} 1. The knowledge of things.

(806.7) ^{71:7.7} 2. The realization of meanings.

(806.8) ^{71:7.8} 3. The appreciation of values.

(806.9) ^{71:7.9} 4. The nobility of work — duty.

(806.10) ^{71:7.10} 5. The motivation of goals — morality.

(806.11) ^{71:7.11} 6. The love of service — character.

(806.12) ^{71:7.12} 7. Cosmic insight — spiritual discernment.

(806.13) ^{71:7.13} And then, by means of these achievements, many will ascend to the mortal ultimate of mind attainment, God-consciousness.

(909.4) ^{81:6.23} 8. Character of torchbearers. Social inheritance enables man to stand on the shoulders of all who have preceded him, and who have contributed aught to the sum of culture and knowledge. In this work of passing on the cultural torch to the next generation, the home will ever be the basic institution. The play and social life comes next, with the school last but equally indispensable in a complex and highly organized society.

(909.5) ^{81:6.24} The human baby is born without an education; therefore man possesses the power, by controlling the educational training of the younger generation, greatly to modify the evolutionary course of civilization.

(909.6) ^{81:6.25} The greatest twentieth-century influences contributing to the furtherance of civilization and the advancement of culture are the marked increase in world travel and the unparalleled improvements in methods of communication. But the improvement in education has not kept pace with the expanding social structure;

(909.7) ^{81:6.26} The quality of the social torchbearers will determine whether civilization goes forward or backward. The homes, churches, and schools of one generation predetermine the character trend of the succeeding generation.

(910.8) ^{81:6.35} No national civilization long endures unless its educational methods and religious ideals inspire a high type of intelligent patriotism and national devotion.

(1009.1) ^{92:5.7} But regardless of the superstitious awe in which they were often held, it remains a fact that these teachers were the temporal personality fulcrums on which the

levers of revealed truth depended for the advancement of the morality, philosophy, and religion of mankind.

(1037.1) ^{94:8.17} ... the highest happiness is linked with the intelligent and enthusiastic pursuit of worthy goals, and that such achievements constitute true progress in cosmic self-realization.

(1089.9) ^{99:4.1} Religion puts new meaning into all group associations — families, schools, and clubs. It imparts new values to play and exalts all true humor.

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

1866.2) ^{170:5.19} ... There must come a revival of the actual teachings of Jesus, such a restatement as will undo the work of his early followers who went about to create a sociophilosophical system of belief regarding the fact of Michael's sojourn on earth.

3. How To Educate Effectively

3a General Advice on How To Teach from *The Urantia Book*

(412.4) ^{37:6.4} ... The divine plan of education provides for the intimate association of work and instruction. We teach you how best to execute the things we command you to do.

(541.1) ^{48:0.1} THE Gods cannot — at least they do not — transform a creature of gross animal nature into a perfected spirit by some mysterious act of creative magic. ... but they never undertake to convert animal-origin and material creatures into beings of perfection in a single step.

(551.2) ^{48:5.7} Those things which you might have learned on earth, but which you failed to learn, must be acquired under the tutelage of these faithful and patient [Mansion World] teachers. There are no royal roads, short cuts, or easy paths to Paradise. Irrespective of the individual variations of the route, you master the lessons of one sphere before you proceed to another; at least this is true after you once leave the world of your nativity.

(554.6) ^{48:6.32} Some day they will teach you to seek truth as well as fact, to expand your soul as well as your mind. Even now you should learn to water the garden of your heart as well as to seek for the dry sands of knowledge. Forms are valueless when lessons are learned.

(556.16) ^{48:7.16} 14. Whet the appetites of your associates for truth; give advice only when it is asked for.

(630.3) ^{55:5.....} A special feature of the competitive activities on such a highly cultured world concerns the efforts of individuals and groups to excel in the sciences and philosophies of

cosmology. Literature and oratory flourish, and language is so improved as to be symbolic of concepts as well as to be expressive of ideas.

(647.5) ^{56:10} Self-realization is potentially evil if it is antisocial. (749.5) ^{66:6.3} These wise beings knew better than to undertake the sudden transformation, or the en masse uplifting, of the primitive races of that day. They well understood the slow evolution of the human species, and they wisely refrained from any radical attempts at modifying man's mode of life on earth.

(750.1) ^{66:6.6} The Dalamatia teachers ... knew better than to rob mankind of these few advances by the confusion and dismay which always result when enlightened and superior beings undertake to uplift the backward races by overteaching and overenlightenment.

(763.2) ^{68:0.2} Civilization is a racial acquirement; it is not biologically inherent; hence must all children be reared in an environment of culture, while each succeeding generation of youth must receive anew its education. The superior qualities of civilization — scientific, philosophic, and religious — are not transmitted from one generation to another by direct inheritance. These cultural achievements are preserved only by the enlightened conservation of social inheritance.

(806.4) ^{71:7.4} ... Eventually it must be given over to the philosophers and the scientists. Teachers must be free beings, real leaders, to the end that philosophy, the search for wisdom, may become the chief educational pursuit.

(850.6) ^{76:3.10} ... Sethite priesthood, ... those high-minded and noble teachers of health and religion, those true educators, ... and their methods of education have never since been surpassed.

(1041.2) ^{94:12.4} ... This willingness to appropriate truth from any and all sources is indeed a commendable tendency to appear among religious believers during the first half of the twentieth century after Christ.

(1043.3) ^{95:1.8} ... it has often been the error of the teachers of new truth to attempt too much, to attempt to supplant slow evolution by sudden revolution.

(1120.2) ^{102:2.5} Even the discoveries of science are not truly real in the consciousness of human experience until they are unraveled and correlated, until their relevant facts actually become meaning through encircuitment in the thought streams of mind. But mind can never succeed in this unification of the diversity of reality unless such mind is firmly aware of material things, intellectual meanings, and spiritual values; only in the harmony of the triunity of functional reality is there unity, and only in unity is there the personality satisfaction of the realization of cosmic constancy and consistency.

(1260.2) ^{115:1.1} *Relativity of Concept Frames* (1260.2) ^{115:1.1} Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unflinchingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to

rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree.

(1357.7) ^{123:2} The most valuable part of Jesus' early education was secured from his parents in answer to his thoughtful and searching inquiries.

(1363.1) ^{123:5.8} ...But his real education — that equipment of mind and heart for the actual test of grappling with the difficult problems of life — he obtained by mingling with his fellow men. ...Jesus was highly educated in that he thoroughly understood men and devotedly loved them.

(1461.5) ^{132:4.7} if you could only enjoy the inspiring satisfaction of knowing God as your spiritual Father, then you might employ your powers of speech to liberate your fellows from the bondage of darkness and from the slavery of ignorance.

(1474.2) ^{133:4.2} In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers.”

(1488.1) ^{134:5.3} Religious teachers must always remember that the spiritual sovereignty of God overrides all intervening and intermediate spiritual loyalties.

1670.5) ^{149:2.4} 2. The second great blunder of the Master's early followers, and one which all subsequent generations have persisted in perpetuating, was to organize the Christian teaching so completely about the person of Jesus. This overemphasis of the personality of Jesus in the theology of Christianity has worked to obscure his teachings...

(1670.6) ^{149:2.5} The teachers of the religion of Jesus should approach other religions with the recognition of the truths which are held in common (many of which come directly or indirectly from Jesus' message) while they refrain from placing so much emphasis on the differences.

(1726.2) ^{155:1.5} “... The measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, your righteousness.

(1727.4) ^{155:3.4} ... They learned that many souls can best be led to love the unseen God by being first taught to love their brethren whom they can see.

1831.3) ^{166:4.12} ... One hour of teaching will not wholly change the beliefs of a lifetime, and so Jesus found it necessary to reiterate his message, to tell again and again that which he wished them to understand;

(1922.3) ^{177:2.5} ... a child is wholly dependent on his parents and the associated home life for all his early concepts of everything intellectual, social, moral, and even spiritual since the family represents to the young child all that he can first know of either human or divine relationships. The child must derive his first impressions of the universe from the mother's care; he is wholly dependent on the earthly father for his first ideas of the heavenly Father. The child's subsequent life is made happy or unhappy, easy or difficult, in accordance with his early mental and emotional life, conditioned by these social and spiritual relationships of the home. A human being's entire afterlife is enormously influenced by what happens during the first few years of existence.

(1922.4) ^{177:2.6} ... the gospel of Jesus' teaching, founded as it is on the father-child relationship, can hardly enjoy a world-wide acceptance until such a time as the home life of the modern civilized peoples embraces more of love and more of wisdom.

1931.5) ^{178:1.14} ... You are indeed to be gentle in your dealings with erring mortals, patient in your intercourse with ignorant men, and forbearing under provocation; but you are also to be valiant in defense of righteousness, mighty in the promulgation of truth, and aggressive in the preaching of this gospel of the kingdom, even to the ends of the earth.

(2043.1) ^{191:5.3} “... Let faith reveal your light to the world; let the revelation of truth open the eyes blinded by tradition; let your loving service effectually destroy the prejudice engendered by ignorance.

(2052.4) ^{193:0.4} “...your mission among men is to proclaim the gospel of the kingdom — the reality of the fatherhood of God and the truth of the sonship of man... That which the world needs most to know is: Men are the sons of God, and through faith they can actually realize, and daily experience, this ennobling truth. ...

(2082.5) ^{195:8.13} The complete secularization of science, education, industry, and society can lead only to disaster.

3b How Jesus Taught

(1383.1) ^{125:5.8} He conveyed his teaching by the questions he would ask. By the deft and subtle phrasing of a question he would at one and the same time challenge their teaching and suggest his own. In the manner of his asking a question there was an appealing combination of sagacity and humor which endeared him even to those who more or less resented his youthfulness. He was always eminently fair and considerate in the asking of these penetrating questions.

1388.3) ^{126:2.3} Jesus cheerfully accepted the responsibilities so suddenly thrust upon him, and he carried them faithfully to the end...

(1399.7) ^{127:3....}but usually he so selected the passages that comment was unnecessary. He was skillful, so arranging the order of the reading of the various passages that the one would illuminate the other.

(1401.2) ^{127:4.2} In his home and throughout his public-teaching career Jesus invariably employed the positive form of exhortation. Always and everywhere did he say, “You shall do this — you ought to do that.” Never did he employ the negative mode of teaching derived from the ancient taboos. He refrained from placing emphasis on evil by forbidding it, while he exalted the good by commanding its performance...

(1401.4) ^{127:4.4} ... He never arbitrarily disciplined his brothers and sisters, and such uniform fairness and personal consideration greatly endeared Jesus to all his family.

(1455.4) ^{132:0.4} And this was his method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated

error; and thus were these Jesus-taught men and women prepared for the subsequent recognition of additional and similar truths ...

(1535.6) ^{137:7.14} [Jesus] did not make the mistake of overteaching them. He did not precipitate confusion by the presentation of truth too far beyond their capacity to comprehend.

(1546.1) ^{138:8.10} Though Jesus' public teaching mainly consisted in parables and short discourses, he invariably taught his apostles by questions and answers. He would always pause to answer sincere questions during his later public discourses.

(1556.5) ^{139:5.5} And Jesus learned much about the way some human minds function as he so patiently listened to Philip's foolish questions and so many times complied with his steward's request to "be shown."

(1557.1) ^{139:5.7} After all, Jesus was really more interested in Philip's foolish questions than in the sermon he might be preaching. Jesus was supremely interested in men, all kinds of men.

(1557.2) ^{139:5.8} [and that is always the effective technique in all forms and phases of teaching. Even parents may learn from Philip the better way of saying to their children not "Go do this and go do that," but rather, "Come with us while we show and share with you the better way."

(1570.2) ^{140:3.1} ... Of the teacher more is expected than of the pupil;

(1670.2) ^{149:2....} The well-meant efforts of Jesus' early followers to restate his teachings so as to make them the more acceptable to certain nations, races, and religions, only resulted in making in making such teachings the less acceptable to all other nations, races, and religions.

(1692.2) ^{151:3.3} 1. Jesus advised against the use of either fables or allegories in teaching the truths of the gospel. He did recommend the free use of parables, especially nature parables. He emphasized the value of utilizing the analogy existing between the natural and the spiritual worlds as a means of teaching truth. He frequently alluded to the natural as "the unreal and fleeting shadow of spirit realities."

(1692.4) ^{151:3.5} 3. In teaching the apostles the value of parables, Jesus called attention to the following points:

(1692.5) ^{151:3.6} The parable provides for a simultaneous appeal to vastly different levels of mind and spirit. The parable stimulates the imagination, challenges the discrimination, and provokes critical thinking; it promotes sympathy without arousing antagonism.

(1692.6) ^{151:3.7} The parable proceeds from the things which are known to the discernment of the unknown.

(1692.7) ^{151:3.8} Parables favor the making of impartial moral decisions.

(1692.8) ^{151:3.9} **To reject the truth contained in parabolical analogy requires conscious intellectual action which is directly in contempt of one's honest judgment and fair decision. The parable conduces to the forcing of thought through the sense of hearing.**

(1692.9) ^{151:3.10} **The use of the parable form of teaching enables the teacher to present new and even startling truths while at the same time he largely avoids all controversy and outward clashing with tradition and established authority.**

(1693.1) ^{151:3.11} **The parable also possesses the advantage of stimulating the memory of the truth taught when the same familiar scenes are subsequently encountered.**

(1705.4) ^{152:6.4} **Jesus taught the appeal to the emotions as the technique of arresting and focusing the intellectual attention. He designated the mind thus aroused and quickened as the gateway to the soul, where there resides that spiritual nature of man which must recognize truth and respond to the spiritual appeal of the gospel in order to afford the permanent results of true character transformations.**

(1720.3) ^{154:4.6} **... This world has never seriously tried to carry out the teachings of Jesus on a large scale,**

(1765.3) ^{159:3.1} *Instruction for Teachers and Believers* (1765.3) ^{159:3.1} **...Jesus taught:**

(1765.4) ^{159:3.2} **Always respect the personality of man. Never should a righteous cause be promoted by force; spiritual victories can be won only by spiritual power. This injunction against the employment of material influences refers to psychic force as well as to physical force. Overpowering arguments and mental superiority are not to be employed to coerce men and women into the kingdom.**

(1765.5) ^{159:3.3} **In bringing men into the kingdom, do not lessen or destroy their self-respect. Make not the mistake of only condemning the wrongs in the lives of your pupils; remember also to accord generous recognition for the most praiseworthy things in their lives.**

(1765.6) ^{159:3.4} **Take care that you do not wound the self-respect of timid and fearful souls. Do not indulge in sarcasm at the expense of my simple-minded brethren. Be not cynical with my fear-ridden children. Idleness is destructive of self-respect; therefore, admonish your brethren ever to keep busy at their chosen tasks, and put forth every effort to secure work for those who find themselves without employment.**

(1766.1) ^{159:3.5} **Never be guilty of such unworthy tactics as endeavoring to frighten men and women into the kingdom.**

(1766.3) ^{159:3.7} **Forewarn all believers regarding the fringe of conflict which must be traversed by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit. To those who live quite wholly within either realm, there is little**

conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living.

(1766.4) ^{159:3.8} ... There is but one struggle for those who enter the kingdom, and that is to **fight the good fight of faith. The believer has only one battle, and that is against doubt — unbelief.**

(1766.5) ^{159:3.9} **In preaching the gospel of the kingdom, you are simply teaching friendship with God. And this fellowship will appeal alike to men and women in that both will find that which most truly satisfies their characteristic longings and ideals.**

(1766.6) ^{159:3.10} **You shall not portray your teacher as a man of sorrows. ... Those who accept this teaching are filled with joy and in their hearts are constrained to rejoice evermore.**

(1766.7) ^{159:3.11} **Teach all believers to avoid leaning upon the insecure props of false sympathy. You cannot develop strong characters out of the indulgence of self-pity; ...**

(1766.8) ^{159:3.12} **When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved.**

(1767.1) ^{159:3.13} **Teach all believers that those who enter the kingdom are not thereby rendered immune to the accidents of time or to the ordinary catastrophes of nature. Believing the gospel will not prevent getting into trouble, but it will insure that you shall be unafraid when trouble does overtake you.**

(1771.1) ^{159:5.17} **In all his teaching Jesus unflinchingly avoided distracting details. He shunned flowery language and avoided the mere poetic imagery of a play upon words. He habitually put large meanings into small expressions**

(1861.2) ^{170:2.20} **Jesus taught that, by faith, the believer enters the kingdom now. In the various discourses he taught that two things are essential to faith-entrance into the kingdom:**

(1861.3) ^{170:2.21} **1. Faith, sincerity. ...**

(1861.4) ^{170:2.22} **2. Truth hunger.**

(1914.1) ^{176:1.7} **“You ever err since you always try to attach the new teaching to the old...**

(2088.5) ^{196:0.10} **... When you study the career of the Master, as concerns prayer or any other feature of the religious life, look not so much for how he taught as for what he did.**

3c Education Through Family

(913.2) ^{82:0.2} While religious, social, and educational institutions are all essential to the survival of cultural civilization, the family is the master civilizer. A child learns most of the essentials of life from his family and the neighbors.

(913.3) ^{82:0.3} The family as an educational institution must be maintained.

(931.1) ^{84:0.1} ...And home building should be the center and essence of all educational effort.

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

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

(1922.2) ^{177:2.4} “...Your whole afterlife will be more happy and dependable because you spent your first eight years in a normal and well-regulated home.

3d Education Through Brotherhood and Teamwork

(312.1) ^{28:5.14} ... One of the most important lessons to be learned during your mortal career is teamwork.

(^{597.3} 52:6.2) ... realization of social brotherhood on your world depends much on the achievement of the following personal transformations and planetary adjustments:

(^{597.4} 52:6.3) **1. Social fraternity.** Multiplication of international and interracial social contacts and fraternal associations through travel, commerce, and competitive play. Development of a common language and the multiplication of multilinguists. The racial and national interchange of students, teachers, industrialists, and religious philosophers.

(^{597.5} 52:6.4) **2. Intellectual cross-fertilization.** Brotherhood is impossible on a world whose inhabitants are so primitive that they fail to recognize the folly of unmitigated selfishness. There must occur an exchange of national and racial literature. Each race must become familiar with the thought of all races; each nation must know the feelings of all nations. Ignorance breeds suspicion, and suspicion is incompatible with the essential attitude of sympathy and love.

(^{597.6} 52:6.5) **3. Ethical awakening.** Only ethical consciousness can unmask the immorality of human intolerance and the sinfulness of fratricidal strife. Only a moral conscience can condemn the evils of national envy and racial jealousy. Only moral beings will ever seek for that spiritual insight which is essential to living the golden rule.

(^{598.1} 52:6.6) **4. Political wisdom.** Emotional maturity is essential to self-control. Only emotional maturity will insure the substitution of international techniques of civilized adjudication

for the barbarous arbitrament of war. Wise statesmen will sometime work for the welfare of humanity even while they strive to promote the interest of their national or racial groups. Selfish political sagacity is ultimately suicidal — destructive of all those enduring qualities which insure planetary group survival.

(598.2) 52:6.7 **5. Spiritual insight. The brotherhood of man is, after all, predicated on the recognition of the fatherhood of God. The quickest way to realize the brotherhood of man on Urantia is to effect the spiritual transformation of present-day humanity. The only technique for accelerating the natural trend of social evolution is that of applying spiritual pressure from above, thus augmenting moral insight while enhancing the soul capacity of every mortal to understand and love every other mortal. Mutual understanding and fraternal love are transcendent civilizers and mighty factors in the world-wide realization of the brotherhood of man.**

(1776.1) ^{160:2.7} .. Thus does the mind of one augment its spiritual values by gaining much of the insight of the other. In this way men enrich the soul by pooling their respective spiritual possessions. And since wisdom is superknowledge, it follows that, in the union of wisdom, the social group, small or large, mutually shares all knowledge.

3e Education Through Art

(555.1) 48:6.33 ... The creation of new pictures out of old facts, the restatement of parental life in the lives of offspring — these are the artistic triumphs of truth.

(557.6) 48:7.22 **20. Only a poet can discern poetry in the commonplace prose of routine existence.**

(557.7) 48:7.23 **21. The high mission of any art is, by its illusions, to foreshadow a higher universe reality, to crystallize the emotions of time into the thought of eternity.**

3f Questioning Techniques

(1126.6) 102:7.6 **T...But it does require brilliance of mind to answer these questions and solve these difficulties; faith certainty is the greatest technique for dealing with all such superficial contentions.**

(1357.7) 123:2.3 **The most valuable part of Jesus' early education was secured from his parents in answer to his thoughtful and searching inquiries. Joseph never failed to do his full duty in taking pains and spending time answering the boy's numerous questions. From the time Jesus was five years old until he was ten, he was one continuous question mark. While Joseph and Mary could not always answer his questions, they never failed fully to discuss his inquiries and in every other possible way to assist him in his efforts to reach a satisfactory solution of the problem which his alert mind had suggested.**

(1368.4) 124:2.2 **He entered the advanced school of the synagogue in August. At school he was constantly creating trouble by the questions he persisted in asking. Increasingly he kept all Nazareth in more or less of a hubbub. His parents were loath to forbid his asking these disquieting questions, and his chief teacher was greatly intrigued by the lad's curiosity, insight, and hunger for knowledge**

(1368.5) 124:2.3 **Jesus' playmates saw nothing supernatural in his conduct; in most ways he was altogether like themselves. His interest in study was somewhat above the average but not wholly unusual. He did ask more questions at school than others in his class.**

(1375.8) 124:6.14 **Jesus was profoundly impressed by the temple and all the associated services and other activities. For the first time since he was four years old, he was too much preoccupied with his own meditations to ask many questions. He did, however, ask his father several embarrassing questions (as he had on previous occasions) as to why the heavenly Father required the slaughter of so many innocent and helpless animals. And his father well knew from the expression on the lad's face that his answers and attempts at explanation were unsatisfactory to his deep-thinking and keen-reasoning son.**

(1420.7) 129:1.10 **The Zebedee family almost worshiped Jesus, and they never failed to attend the conferences of questions and answers which he conducted each evening after supper before he departed for the synagogue to study. The youthful neighbors also came in frequently to attend these after-supper meetings. To these little gatherings Jesus gave varied and advanced instruction, just as advanced as they could comprehend. He talked quite freely with them, expressing his ideas and ideals about politics, sociology, science, and philosophy, but never presumed to speak with authoritative finality except when discussing religion — the relation of man to God.**

(1460.6) 132:4.2 **Jesus' usual technique of social contact was to draw people out and into talking with him by asking them questions. The interview would usually begin by his asking them questions and end by their asking him questions. He was equally adept in teaching by either asking or answering questions. As a rule, to those he taught the most, he said the least. Those who derived most benefit from his personal ministry were overburdened, anxious, and dejected mortals who gained much relief because of the opportunity to unburden their souls to a sympathetic and understanding listener, and he was all that and more. And when these maladjusted human beings had told Jesus about their troubles, always was he able to offer practical and immediately helpful suggestions looking toward the correction of their real difficulties, albeit he did not neglect to speak words of present comfort and immediate consolation. And invariably would he tell these distressed mortals about the love of God and impart the information, by various and sundry methods, that they were the children of this loving Father in heaven.**

(1485.6) 134:3.4 **On several occasions Jesus participated in these discussions, and before he left Urmia, Cymboyton arranged with Jesus to sojourn with them for two weeks on his return trip and give twenty-four lectures on "The Brotherhood of Men," and to conduct twelve evening sessions of questions, discussions, and debates on his lectures in particular and on the brotherhood of men in general.**

(1503.3) 135:7.3 **In response to the questions of his disciples John continued to expand his teachings, from day to day adding more that was helpful and comforting compared with his early and cryptic message: "Repent and be baptized."**

(1540.3) 138:2.10 **Jesus spent a full day with the six, answering their questions and listening to the details of their reports, for they had many interesting and profitable experiences to relate. They now saw the wisdom of the Master’s plan of sending them out to labor in a quiet and personal manner before the launching of their more pretentious public efforts.**

(1543.3) 138:7.1 **...and Peter would have gone on asking further questions, but Jesus raised an admonitory hand and stopped him. And beckoning the other apostles standing near by to join them, Jesus said: “My little children, how long shall I bear with you! Have I not made it plain to you that my kingdom is not of this world? I have told you many times that I have not come to sit on David’s throne, and now how is it that you are inquiring which place each of you will occupy in the Father’s kingdom? Can you not perceive that I have called you as ambassadors of a spiritual kingdom?”**

(1578.1) 140:6.14 **When Jesus saw they were disposed to stay up all night to ask questions, he said to them: “My brethren, you are earthen vessels; it is best for you to go to your rest so as to be ready for the morrow’s work.” But sleep had departed from their eyes. Peter ventured to request of his Master that “I have just a little private talk with you. Not that I would have secrets from my brethren, but I have a troubled spirit, and if, perchance, I should deserve a rebuke from my Master, I could the better endure it alone with you.” And Jesus said, “Come with me, Peter” — leading the way into the house. When Peter returned from the presence of his Master much cheered and greatly encouraged, James decided to go in to talk with Jesus. And so on through the early hours of the morning, the other apostles went in one by one to talk with the Master. When they had all held personal conferences with him save the twins...**

(1657.3) 148:0.3 **While Andrew continued in general charge of the apostolic activities, Peter was in full charge of the school of the evangelists. The apostles all did their share in teaching groups of evangelists each forenoon, and both teachers and pupils taught the people during the afternoons. After the evening meal, five nights a week, the apostles conducted question classes for the benefit of the evangelists. Once a week Jesus presided at this question hour, answering the holdover questions from previous sessions.**

(1693.8) 151:4.2 **After the people had asked a few questions, Jesus spoke another parable...**

(1786.2) 161:2.7 **6. We are constantly impressed by the phenomenon of his superhuman knowledge. Hardly does a day pass but something transpires to disclose that the Master knows what is going on away from his immediate presence. He also seems to know about the thoughts of his associates. He undoubtedly has communion with celestial personalities; he unquestionably lives on a spiritual plane far above the rest of us. Everything seems to be open to his unique understanding. He asks us questions to draw us out, not to gain information.**

(1800.2) 163:0.2 **Jesus gave a talk to this company each morning. Peter taught methods of public preaching; Nathaniel instructed them in the art of teaching; Thomas explained how to answer questions; while Matthew directed the organization of their group finances. The**

other apostles also participated in this training in accordance with their special experience and natural talents.

(1817.5) 165:1.1 By the middle of January more than twelve hundred persons were gathered together at Pella, and Jesus taught this multitude at least once each day when he was in residence at the camp, usually speaking at nine o'clock in the morning if not prevented by rain. Peter and the other apostles taught each afternoon. The evenings Jesus reserved for the usual sessions of questions and answers with the twelve and other advanced disciples. The evening groups averaged about fifty.

(1839.4) 167:5.7 After Jesus had talked about marriage and divorce, later on that evening his apostles privately asked many additional questions, and his answers to these inquiries relieved their minds of many misconceptions.

(1848.1) 168:4.1 On the way from Bethany to Pella the apostles asked Jesus many questions, all of which the Master freely answered except those involving the details of the resurrection of the dead. Such problems were beyond the comprehension capacity of his apostles; therefore did the Master decline to discuss these questions with them

(1850.1) 169:0.1 LATE on Monday evening, March 6, Jesus and the ten apostles arrived at the Pella camp. This was the last week of Jesus' sojourn there, and he was very active in teaching the multitude and instructing the apostles. He preached every afternoon to the crowds and each night answered questions for the apostles and certain of the more advanced disciples residing at the camp.

(1960.1) 181:2.20 And then Jesus went over to Philip, who, standing up, heard this message from his Master: "Philip, you have asked me many foolish questions, but I have done my utmost to answer every one, and now would I answer the last of such questionings which have arisen in your most honest but unspiritual mind.

4. Student Becomes Teacher

(279.13) 25:4.12 ... all the way in to Havona you enact the role of a pupil-teacher. ... you are not reckoned as having possessed yourself of knowledge and truth until you have demonstrated your ability and your willingness to impart this knowledge and truth to others.

(339.6) 30:3.9 The entire ascendant plan of mortal progression is characterized by the practice of giving out to other beings new truth and experience just as soon as acquired. You work your way through the long school of Paradise attainment by serving as teachers to those pupils just behind you in the scale of progression.

(624.5) 55:2.11 No matter from what level of planetary attainment human beings may ascend to the morontia worlds, the seven mansion spheres afford them ample opportunity to gain in experience as teacher-students all of everything which they failed to pass through because of the advanced status of their native planets.

(1433.2) ^{130:3.7} **The pride of unspiritualized learning is a treacherous thing in human experience. The true teacher maintains his intellectual integrity by ever remaining a learner.”**

(1658.1) ^{148:1.2} **Each of the apostolic teachers taught his own view of the gospel of the kingdom. They made no effort to teach just alike; there was no standardized or dogmatic formulation of theologic doctrines.**

5. Important Lessons To Be Taught

5a General Lessons

(215.3) ^{19:1.6} **... The true perspective of any reality problem — human or divine, terrestrial or cosmic — can be had only by the full and unprejudiced study and correlation of three phases of universe reality: origin, history, and destiny. The proper understanding of these three experiential realities affords the basis for a wise estimate of the current status.**

(587.2) ^{51:6.4} **The schools of the Planetary Prince are primarily concerned with philosophy, religion, morals, and the higher intellectual and artistic achievements. The garden schools of Adam and Eve are usually devoted to practical arts, fundamental intellectual training, social culture, economic development, trade relations, physical efficiency, and civil government.**

(802.1) ^{71:2.7} **Education of public opinion is the only safe and true method of accelerating civilization...**

(806.2) ^{71:7.2} **In the ideal state, education continues throughout life, and philosophy sometime becomes the chief pursuit of its citizens. The citizens of such a commonwealth pursue wisdom as an enhancement of insight into the significance of human relations, the meanings of reality, the nobility of values, the goals of living, and the glories of cosmic destiny.**

(806.3) ^{71:7.3} **...Education will jump to new levels of value with the passing of the purely profit-motivated system of economics. Education has too long been localistic, militaristic, ego exalting, and success seeking; it must eventually become world-wide, idealistic, self-realizing, and cosmic grasping.**

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

(1405.4) ^{127:6.12} **Jesus is rapidly becoming a man, not just a young man but an adult. He has learned well to bear responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He has learned how to be fair and just even in the face of injustice. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the achievement of a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of**

necessity. He is steadily acquiring the art of adjusting his aspirations to the commonplace demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life while he continues on with the earthly existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earth family. He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity.

(1466.2) ^{132:7.2} You cannot reveal God to those who do not seek for him; you cannot lead unwilling souls into the joys of salvation. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as the means of leading such a fellow mortal to the Father in heaven.

5b Spirit with Mind and Wisdom

(402.9) ^{36:5.12} ... Wisdom is the acme of intellectual performance. Wisdom is the goal of a purely mental and moral existence.

(412.6) ^{37:6.6} The progression of eternity does not consist solely in spiritual development. Intellectual acquisition is also a part of universal education. The experience of the mind is broadened equally with the expansion of the spiritual horizon.

(554.4) ^{48:6.30} ... There is an artistry in the intelligent assembly and co-ordination of related data...

(578.4) ^{50:6.4} Culture presupposes quality of mind; culture cannot be enhanced unless mind is elevated. Superior intellect will seek a noble culture and find some way to attain such a goal.

(1107.5) ^{101:2.15} The realization of religion never has been, and never will be, dependent on great learning or clever logic. ... Religious faith is available alike to the learned and the unlearned.

(1112.4) ^{101:6.8} The teachings of Jesus constituted the first Urantian religion which so fully embraced a harmonious co-ordination of knowledge, wisdom, faith, truth, and love as completely and simultaneously to provide temporal tranquillity, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, God-consciousness, and the positive assurance of personal survival.

(1119.2) ^{102:1.3} Eternal truth should not be slighted because it chances to be found in company with obsolete ideas regarding the material world. The more of science you know, the less sure you can be; the more of religion you have, the more certain you are.

(1136.1) ^{103:6.6} 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.

(1146.4) ^{104:3.2} Mortal man is passing through a great age of expanding horizons and enlarging concepts on Urantia, and his cosmic philosophy must accelerate in evolution to keep pace with the expansion of the intellectual arena of human thought. As the cosmic consciousness of mortal man expands, he perceives the interrelatedness of all that he finds in his material science, intellectual philosophy, and spiritual insight. Still, with all this belief in the unity of the cosmos, man perceives the diversity of all existence. In spite of all concepts concerning the immutability of Deity, man perceives that he lives in a universe of constant change and experiential growth.

(1162.1) ^{106:0.1} IT IS not enough that the ascending mortal should know something of the relations of Deity to the genesis and manifestations of cosmic reality; he should also comprehend something of the relationships existing between himself and the numerous levels of existential and experiential realities, of potential and actual realities. Man's terrestrial orientation, his cosmic insight, and his spiritual directionization are all enhanced by a better comprehension of universe realities and their techniques of interassociation, integration, and unification.

(1216.2) ^{111:1.1} *The Mind Arena of Choice* (1216.2) ^{111:1.1} Mind is the human soil from which the spirit Monitor must evolve the morontia soul with the co-operation of the indwelt personality.

(1222.5) ^{111:6.6} ...man can never begin to appreciate the infinite symmetry, the supernal harmony, the exquisite repleteness of the all-inclusive nature of the First Source and Center until he has found divine law and divine love and has experientially unified these in his own evolving cosmic philosophy.

(1222.6) ^{111:6.7} The expansion of material knowledge permits a greater intellectual appreciation of the meanings of ideas and the values of ideals. A human being can find truth in his inner experience, but he needs a clear knowledge of facts to apply his personal discovery of truth to the ruthlessly practical demands of everyday life.

(1481.5) ^{133:9} "Wisdom is the principal thing; therefore get wisdom. With all your quest for knowledge, get understanding. Exalt wisdom and she will promote you. She will bring you to honor if you will but embrace her."

(1519.3) ^{136:6.10} There are higher values in mortal existence — intellectual mastery and spiritual achievement — which far transcend the necessary gratification of man's purely physical appetites and urges. Man's natural endowment of talent and ability should be chiefly devoted to the development and ennoblement of his higher powers of mind and spirit. "

(1594.4) 141:7.10 Jesus spoke directly to men's souls. He was a teacher of man's spirit, but through the mind.

(1611.1) ^{143:3.3} ... Sincere men are unafraid of the critical examination of their true convictions and noble ideals."

(1949.5) ^{180:5.3} Intelligence grows out of a material existence which is illuminated by the presence of the cosmic mind. Wisdom comprises the consciousness of knowledge elevated to new levels of meaning and activated by the presence of the universe endowment of the adjutant of wisdom. Truth is a spiritual reality value experienced only by spirit-endowed beings who function upon supermaterial levels of universe consciousness, and who, after the realization of truth, permit its spirit of activation to live and reign within their souls.

(1949.6) ^{180:5.4} The true child of universe insight looks for the living Spirit of Truth in every wise saying. The God-knowing individual is constantly elevating wisdom to the living-truth levels of divine attainment; ...

(2076.8) ^{195:6.3} The pursuit of mere knowledge, without the attendant interpretation of wisdom and the spiritual insight of religious experience, eventually leads to pessimism and human despair. A little knowledge is truly disconcerting.

(2078.4) ^{195:7.1} Facts never quarrel with real spiritual faith; theories may.

5c The Importance of Experience

(253.1) ^{22:9.7} There is simply nothing in all universal existence which can take the place of actual personal experience...

(412.3) ^{37:6.3} ... this is the keynote of the whole educational system: character acquired by enlightened experience.

(557.10) ^{48:7.26} 24. The destiny of eternity is determined moment by moment by the achievements of the day by day living. The acts of today are the destiny of tomorrow.

(557.17) ^{48:8.2} ... this long course of training is best carried forward by having the surviving mortal climb up gradually and by actual participation in every step of the ascent.

(558.1) ^{48:8.3} ... If the Gods designed merely to take you on one long and eternal joy excursion, they certainly would not so largely turn the whole universe into one vast and intricate practical training school, requisition a substantial part of the celestial creation as teachers and instructors, and then spend ages upon ages piloting you, one by one, through this gigantic universe school of experiential training. The furtherance of the scheme of mortal progression seems to be one of the chief businesses of the present organized universe, and the majority of innumerable orders of created intelligences are either directly or indirectly engaged in advancing some phase of this progressive perfection plan.

888.1) ^{79:8.8} The great weakness of ancestor veneration is that it promotes a backward-looking philosophy. However wise it may be to glean wisdom from the past, it is folly to regard the past as the exclusive source of truth. Truth is relative and expanding; it

lives always in the present, achieving new expression in each generation of men — even in each human life.

(908.2) ^{81:6.13} ... Knowledge can be had by education, but wisdom, which is indispensable to true culture, can be secured only through experience and by men and women who are innately intelligent. Such a people are able to learn from experience; they may become truly wise.

(1120.1) ^{102:2.4} Time is an invariable element in the attainment of knowledge; religion makes its endowments immediately available, albeit there is the important factor of growth in grace, definite advancement in all phases of religious experience. Knowledge is an eternal quest; always are you learning, but never are you able to arrive at the full knowledge of absolute truth. In knowledge alone there can never be absolute certainty, only increasing probability of approximation; but the religious soul of spiritual illumination knows, and knows now. And yet this profound and positive certitude does not lead such a sound-minded religionist to take any less interest in the ups and downs of the progress of human wisdom, which is bound up on its material end with the developments of slow-moving science.

(1705.1) ^{152:6.1} ...It requires time for men and women to effect radical and extensive changes in their basic and fundamental concepts of social conduct, philosophic attitudes, and religious convictions.

(1780.1) ^{160:4.15} ...Failure is simply an educational episode — a cultural experiment in the acquirement of wisdom — in the experience of the God-seeking man who has embarked on the eternal adventure of the exploration of a universe. To such men defeat is but a new tool for the achievement of higher levels of universe reality.

(1856.2) ^{169:4.4} Jesus well knew that God can be known only by the realities of experience; never can he be understood by the mere teaching of the mind.

(1950.6) ^{180:5.11} And so must we clearly recognize that neither the golden rule nor the teaching of nonresistance can ever be properly understood as dogmas or precepts. They can only be comprehended by living them, ...

(1961.3) ^{181:2.24} ... what you have not been able to get from my teachings and my life, you must now prepare to acquire at the hand of that master of all teachers — actual experience.

6 Education as We Ascend

(278.3) ^{25:3.12} ... The higher a creature's education, the more respect he has for the knowledge, experience, and opinions of others.

(342.7) ^{30:4.24...} Before spirit mortals reach Havona, their chief study, but not exclusive occupation, is the mastery of local and superuniverse administration.

(526.4) ^{46:5.29} The activities of such a [Mansion] world are of three distinct varieties: work, progress, and play. Stated otherwise, they are: service, study, and relaxation. The composite activities consist of social intercourse, group entertainment, and divine worship. There is

great educational value in mingling with diverse groups of personalities, orders very different from one's own fellows.

(557.8) 48:7.24 22. The evolving soul is not made divine by what it does, but by what it strives to do.