

THE
THEOLOGICAL
PRINCIPLE
OF



UNIVERSALISM

Joseph Jenkins

THE THEOLOGICAL PRINCIPLE OF UNIVERSALISM

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Joseph Jenkins

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*"The worst thing we ever did
was put God in the sky
out of reach*

*pulling the divinity
from the leaf,
sifting out the holy from our bones,
insisting God isn't bursting dazzlement
through everything we've made
a hard commitment to see as ordinary,
stripping the sacred from everywhere
to put in a cloud man elsewhere,
prying closeness from your heart.*

*The worst thing we ever did
was take the dance and the song
out of prayer
made it sit up straight
and cross its legs
removed it of rejoicing
wiped clean its hip sway,
its questions,
its ecstatic yowl,
its tears.*

*The worst thing we ever did is pretend
God isn't the easiest thing
in this Universe
available to every soul
in every breath"*

Chelan Harkin, From her poetry book 'Susceptible to Light'

PREFACE

Imagine a religion that doesn't divide people. There is no "us" versus "them." Imagine a religion based on reality rather than fantasy and imagination; a religion based on perception and awareness rather than blind belief or faith. Imagine spiritual development rooted in everyday actions and practices that take place in real time in the real world.

When I was young child in Catholic school, I asked my nun teacher, where is God? She replied, "*Why, God is everywhere. God is a part of everything.*" Exactly. A more realistic way to say this is to say "God" and the Universe are the same thing. Everything represents that Singularity, that One Being, the Supreme Being. Every rock, tree, cloud, raindrop, animal, insect, human, planet, moon, and star is a reflection of one single thing: the Universe.

We don't have to "believe" in the Universe. We can observe it. We are part of it. We are each a manifestation of a Greater Being and we know this in our hearts. Understanding our place and purpose within the Greater Being is the fundamental basis of spirituality. To develop that understanding, we don't have to have faith, only awareness and observation.

One could plausibly argue that our society suffers from spiritually anemia. Despite the thousands of elegant places of worship, preachers, holy books, sermons, and multiple versions of the "One True God," we still find ourselves engaged in warfare, or watching our families suffer from health problems, or from mandated pharma drugs, while planet Earth sustains onslaughts of pollution, greed, consumption, and waste. The basic fabric of society, the family, seems to be increasingly threadbare and unraveling due to such things as drug

overdoses, suicides, and division caused by politics, media propaganda, and yes, religion. Our nation is armed to the teeth and ready to mobilize our military forces to confront anyone in the world who threatens our corporate interests. We sacrifice the lives of foreigners, or our own lives, or our children's lives, for bogus political agendas forced upon us by our government.

Our "country" is not the government. Our country is the land and its inhabitants, which is something infinitely greater than any government. The people who truly fight for our country are those who struggle to avoid war, to eliminate weapons of mass destruction, to fight environmental pollution, to reduce the squandering of natural resources, to right the wrongs of social inequality, government corruption, corporate greed, grotesque wealth imbalance, the erosion of our liberties, the dismantling of our freedoms, the fascist collusion of government with psychopathic billionaires who strip us of our rights and deny us our dignity.

Will a decent future await our children? How much more pollution will there be in the generations to come? Will we leave a toxic legacy for which our descendants must take responsibility? How much less arable land or natural resources will remain? How much more cancer, birth defects, or environmentally related diseases will burden our grandchildren? How many more needless wars will we struggle through? Will our children be plagued with infertility, or auto-immune diseases, or other long-term side effects from experimental drugs forced on them by corrupt politicians, big pharma, or unethical government administrators? Will our descendants be desperately clinging to a pathetic existence under a radioactive dust cloud in a nuclear winter because we were foolish enough to build weapons of mass

destruction and put them under the control of a handful of deluded and deranged government employees?

The reader should keep an open mind and put aside what he or she has learned about the meaning of the word “God” while reading this small booklet. It isn’t important that you agree with the ideas presented here, only that you are exposed to them. The rest is up to you, and the Universe.

“And if you would know God, be not therefore a solver of riddles. Rather look about you and you shall see it playing with your children. And look into space; you shall see it walking in the cloud, outstretching arms in the lightning and descending in the rain. You shall see it smiling in the flowers, then rising and waving a hand in the trees.”

Kahlil Gibran

GOD IN ALL THINGS.

Universalism is a theological principle that describes God, or Divinity, as being an inherent, intrinsic, and inseparable part of all things, including human beings. It is, in effect, a religious philosophy without a written creed or dogma, as the understanding of the Universe leads us to the knowledge that spiritual guidance can be found within ourselves, in our own hearts, as well as in our environment whenever we are attuned to the divinity that exists there.

The sanctity of the Earth is recognized and honored, and the entire Earth is considered to be a sacred place. This makes unnecessary the need for special buildings designed for the veneration of Divinity, which instead can take place anywhere and at any time.

"I can tell you that understanding begins with love and respect. It begins with respect for the Great Spirit, and the Great Spirit is the life that is in all things – all the creatures and the plants and even the rocks and minerals."

Rolling Thunder

There is no need for priests, preachers, popes, gurus, leaders, or bosses within the Universal philosophy. Instead, we each recognize our own direct connection to the Universe. We are equal, with equal potential, and we all can become attuned to the Universe within ourselves.

The Theological Principle of Universalism is the foundation of a religious system that is all-embracing. It recognizes that there may be spiritual value found in the words, books, teachings, or deeds of any person, group, or organization. Although Universalism is not based upon any specific written creed, it does not deny that personal growth can be encouraged from any source.

THE THEOLOGICAL PRINCIPLE

The Theological Principle of Universalism is the awareness that the Universe is the greatest manifestation of Being within human comprehension. Our own realities, our homes, families, communities, and planet Earth, are within our personal sphere of awareness. Our individual reality is the part of the total Universe with which we directly interact. The Supreme Being is not a person in the sky, or in a book. It is the total reality in which we live, interact, and are part of.

"God" is not one thing and the "Universe" something else, the creator and the created, so to speak. They are one, without separation, at all levels, physical and non-physical. All things then, are a part of the divine body. All things contain a divine attribute.

"The Taoist concept of the nature of the universe agrees closely with the Buddhist concept. In this concept, the notion of the omnipotent, creator-deity separate from creation plays no part at all. Belief in God gives place to reverential awe for the majesty and mystery of the cosmos itself." John Blofeld

The Universe is the sum of everything. The understanding of that totality, both physical and non-physical, is far beyond human comprehension. It is a delusion for a human to claim to grasp the concept of the Universe in totality. The Universe is simply considered to be "all that is," a concept summarized in the Universal Principle: "There is Divinity in all things."

"The journey to God begins with an awakening to the concept that the phenomenal world is a veil which conceals the divine. We begin the quest by removing the veil, only to become aware that the veil and the divine are one and the same thing. When we see the veil, we are seeing nothing but the divine." Laleh Bakhtiar

The Universal concept is ancient and offers advantages to spiritual seekers. Within this system of awareness, humans can recognize their own direct connection to a greater Being and can pursue spiritual growth by developing their understanding of that connection. We can acknowledge the divinity that threads its way through our lives and through all things. We can integrate this realization into our everyday reality.

"An old priest said, 'Speak to us of religion.' And he said: 'Have I spoke this day of aught else? Is not religion all deeds and all reflection? Who can separate his faith from his actions, or his belief from his occupation? Your daily life is your temple and your religion.'" Kahlil Gibran

THROUGH THE EONS

Historically, the religious concept of Universalism was embraced in some form or another by great civilizations over vast areas. The Native Americans practiced a spiritual system that was completely integrated with the natural world. The ancient European Celtic civilizations, contemporaries of the Native Americans of thousands of years ago, also maintained spiritual practices in which the sanctity of nature was honored.

The Celtic forebearers, an unnamed civilization dating from 3,000 BC or much earlier, and responsible for the construction of Stonehenge and thousands of other stone monuments, displayed a clear attunement to the movements and cycles of the Universe. This expression is still demonstrated after thousands of years in the form of ancient stone monuments still perfectly aligned to the movement of the earth in relation to the sun. These monuments celebrate the ancient holy days of the summer and winter solstices and the spring and fall equinoxes.

The religious philosophies of Jesus Christ and his contemporaries expressed the importance of universal love as well as utmost reverence for the "Universal Father" and "Earthly Mother." They showed how this reverence could be expressed in everyday life through such principles as non-violence, simplicity, and altruism.

"I tell you in truth. Humans are the offspring of the Earthly Mother; she is in you and you in her. Of her were you born, in her do you live, and to her shall you return. Keep, therefore, her laws, for none can live long, neither be happy, but those who honor their Earthly Mother and do her law." Jesus

After Jesus Christ, religious organizations emerged that rejected the idea of a sacred Universe. These organizations instead personified a “God” in male human form. This concept eventually dominated the collective religious consciousness of our ancestors, justifying the domination and exploitation of the natural world. The attribute of divinity had been removed from almost everything, and instead had become limited to the concept of a male human-like creator deity separate from everything and everyone else. This figure, the God, then bestowed “divine rights” upon selected individuals, usually religious, social, and political leaders who were either self-appointed or appointed by a ruling elite.

The people who adhered to any form of Universalism were branded, among other things, pagans (which literally means “country dwellers”), heathens, and savages, and were frequently tortured and murdered. This happened to men, women, and children alike.

This appalling behavior, inflicted upon (for example) the Native Americans, was committed primarily by persons whose religion embraced a God that was human-like and separate from real life in the real world.

“The man who sat on the ground in his tipi meditating on life and its meaning, accepting the kinship of all creatures and acknowledging unity with the Universe of things was infusing into his being the true essence of civilization.”

Chief Luther Standing Bear

As distressing as these events were, they are historical facts. They explain the waning of Universal theology through recent history, since those people who followed some form or another of Universalism could not contend with the relative violence of their subduers, as malicious violence has no justification in the Universal philosophy.

Yet, the Universal philosophy is a timeless one. It is truth and has no limitations. It cannot be vanquished. The religious organizations of the world whose members routinely engage in malicious or offensive violence in any form, whether it be the waging of war, medical terrorism, racism, sexism, censorship, propaganda, and so forth, have proved their path to be wrong. It has led and continues to lead to immense and unnecessary suffering.

"Emancipation is obtained when we realize the oneness of ourselves with the Universal self, the supreme reality."

Swami Sri Yukteswar

We must understand our oneness with the Universe. We must dig into the repressed corners of our spiritual awareness and bring forth the ancient heritage of our ancestors.

"In the second period of his life Moses spent forty years in the desert following the path of nature... as have many other great geniuses including Jesus... then he came upon the idea of the totality of laws. And this totality he called the Law, spelled with a capital 'L.' This Law governs all that takes place in the Universe and all other universes... The cosmic ocean of life and the cosmic ocean of thought form a dynamic Unity of which humans are an inseparable part... every human being is an individualized part of this Unity. This Unity is the Law. The Eternal Light of which Moses spoke. He identified God with the Great Universal Law." Edmund Bordeaux Szekeley

Our alternatives include more environmental degradation, more wasteful consumption of our resources, more extreme greed and social inequality, more war, medical terrorism, totalitarianism, government violence, forced conscription, mandated drug injections, more disease, suffering, poverty, and toxic environments.

"There is no evil in the universe which is not the result of ignorance, and which would not, if we were ready and willing to learn its lesson, lead us to a higher wisdom, and then vanish away." James Allen

UNIVERSALISM AND CHRISTIANITY

Universalism is not Christianity. Neither is it Buddhism, Taoism, Islam, Judaism, and so on. Universalism is not limited. It accepts that there may be validity in any philosophy and recognizes that the expression of the divinity can come from any source, any person, any writing. Universalism does not exclude the principles of Christianity.

On the other hand, Universalism does not limit divinity to Christian devices and concepts. Universalism is fundamentally based upon the principle that divinity exists in all things and all people.

We may discover profound spiritual insight from the most unlikely sources. We may hear it whispered in a spring breeze murmured by the trees, or babbled in a brook. We may witness the miracles of the Universe in a garden or in the phenomenon of human birth. We may read profound words in a simple children's story, one that has been written by an attuned person.

To except a Universal philosophy is not to deny Christianity. Nor is it to deny Buddhism, Agnosticism, Atheism, Hinduism, and so on. To except Universalism is to remove whatever limits there may be in such philosophies, and instead to accept that all spiritual seekers share a common bond.

"Religion of your upbringing is like a cloak; you must know how it is made in order to take it off." Baba Hari Dass

"Again, I bid you to speak not so freely of God, which is your All, but speak rather and understand one another, neighbor onto neighbor, a god unto a god." Khalil Gibran

THE GOD CONCEPT

And what about the concept of "God"? How can "God" be the Universe? Would that not constitute blasphemy if one has been taught that the Universe is God's creation? Then what, or who, is God? Humans may think of God as a creative person. White people may depict this as a white person. Do black or red or yellow people imagine a Caucasian deity?

If birds, for example, could develop a concept of a "creator," would they consider it to be humanlike? After all, humans kill birds with sporting pleasure; some species have been driven to extinction. Humans pollute the Earth so that eggshells become so thin they cannot hold the eggs inside. Humans foul the air and water, dig up the Earth regardless of its inhabitants, push down the forests, the homes and livelihoods of countless beings.

Only humans would be self-centered enough to believe that a "creator" would be humanlike. Such a concept is obsolete. Well then, what is the "creator"? Some argue that there must be a creator, otherwise, how could anything exist if it wasn't created by someone of something? *But then who or what created the creator if everything must be created by something else?* Perhaps the Universe is not limited by time or space. If so, the idea of creation becomes unnecessary.

There is a speck of dust in the Universe on the edge of a small galaxy. On that speck, called "Earth," are tiny organisms who claim to know how the Universe "began." But these humans can't really know, can they?

"The next great principle is the understanding of the Unity of all things: that the Creator of all things is Love, and that everything of which we are conscious is in all its infinite number of forms a manifestation of that Love, whether it be a planet or a pebble, a star or a dewdrop, humans or the lowliest form of life. It may be possible to get a glimpse of this conception by thinking of our Creator as a great blazing sun of beneficence and love and from the center an infinite number of beams radiate in every direction, and that we and all of which we are conscious are particles at the end of those beams... And though to us each ray may appear separate and distinct, it is in reality part of the great central Sun." Edward Bach

We don't know that our universe is not just a drop in an ocean of universes. We are limited in our intellectual abilities, and we can only comprehend so much. To grasp the concept of the Universe wholly, intellectually, is beyond our limits. This is a humbling fact.

To describe the Universe as being the sum of all that is, is somewhat meaningless. After all, we can't know what "the sum of all that is" really means. We can only know what is within the limits of our perception. And yet, all that we perceive is a manifestation of the total Universe. Are there any other valid concepts that define the word "God" in terms based on reality? Are not most "God concepts" nothing more than ideas existing only in the human mind?

Why define the word "God"? Why not just say there is no such thing? The answer is simple: it is human nature to seek spiritual knowledge and to develop awareness about the nature of our own existence. This seems to be necessary for our whole and balanced personal growth. Therefore, a God concept that has meaning based in reality can be fundamentally important to our personal development and well-being.

"I think everything in the universe is spiritual because it's a part of God in some way. Everything from the mineral kingdom to the animal kingdom has some state of consciousness that we can learn to relate to. If you are spiritual, you are of God — you are full of love. You recognize the God that is within everyone and try to stay in harmony with the whole Universe." Annette Hollander M.D.

GOD CONSCIOUSNESS

The Supreme Being cannot be only a clutter of planets and galaxies, black holes, stellar clouds, nebulae, and asteroid belts, suspended throughout space. Neither can a human being be a clutter of veins, nerves, muscles, skin, hair, and blood cells clumped together. We are much more than that.

Imagine a living human blood cell having a certain consciousness of its own. It consumes nutrients, reproduces, pursues a certain function in life, and eventually dies. It floats through the blood stream with a genetic function and is entirely dependent upon its environment for its existence. It is an integral part of that environment, but unique, and being physically detached, seems to have a degree of independence. Yet, if this blood cell does have a rudimentary consciousness, an innate level of awareness that enables it to carry out its purpose, can it be aware of the totality of itself? For in fact, in totality with its environment, that cell makes up a higher conscious entity — a human being.

A human being, with its consciousness, and the natural environment with its countless beings, all together make up a unique higher consciousness again — the Earth consciousness. The accumulating levels of consciousness combine to create the God Consciousness, the Supreme Being, the Great Spirit, or the Universe itself.

"Our difficulty is that human consciousness has not adjusted itself to a relational and integrated view of nature. We must see that consciousness is neither an isolated soul nor the mere function of a single nervous system, but of that totality of interrelated stars and galaxies which makes a nervous system possible." Alan W. Watts

Are humans the only beings in the Universe with a consciousness? Does the combined consciousness of humankind constitute the Earth consciousness, or the God consciousness? Religion is based on belief, and we can believe whatever we want, no matter how preposterous. Whatever we believe is true for us, but not necessarily for anyone else. Spirituality, on the other hand, is based on observational awareness.

"All things are contained within the medicine wheel and all things are equal within it. The medicine wheel is the total universe. Our teachers tell us that all things within this medicine wheel know of their harmony with every other thing, ... except humans. Of all the Universe's creatures it is we alone who do not begin our lives with knowledge of this great harmony. All the things of the Universe Wheel have spirit and life, including the rivers, rocks, earth, sky, plants, and animals. But it is only humans, of all the beings on the wheel, who is a determiner. Our determining spirit can be made whole only through the learning of our harmony with all our brothers and sisters and with all the other spirits of the universe."

Hyemeyohsts Storm

DIVINITY IN ALL THINGS

There is Divinity in all things? What about a tin can or a plastic container? Let's start with the tin can. People mine the earth. They find rocks containing metal ores. They extract the metals from the ore and, after a some-

what lengthy process, form the metals into a tin can. If the container is plastic, the people may have drilled deep into the earth and extracted the crude oil that had formed from crushed and heated prehistoric plant life over a period of millions of years. The extracted oil would then have been refined, separated, and recombined with other chemicals and substances to ultimately form the plastic that is used to make the container.

In both cases, the origin of the container is the Earth, nature, as are the origins of all worldly things. After the useful life of either container is exhausted, it is returned to the Earth. There it will rust or decay naturally, eventually to be reabsorbed by the Earth, perhaps to provide nutrients for plants and ultimately animals, and in so doing become, in part, plants or animals.

Even a tin can or a plastic container when viewed from a "distance" and seen in relationship to the whole, are intimately and unquestionably an integral part of life on Earth. They are composed of natural elements, once living perhaps, that have been temporarily changed by humans to suit their own desires. They will eventually return to the cycles of nature, perhaps to live again in another form. And so, there is that of Divinity, of the Earth, of Nature and the Universe, of the divine cycles of life and death, in all things... even tin cans.

"The most unnatural is also nature. Who sees her not on all sides sees her truly nowhere." Goethe

APPLYING UNIVERSAL PRINCIPLES

The Universal philosophy is one which must be applied, in fact lived, in order to have real value. How can this be done? One can strive to develop the virtue of sim-

plicity in one's life. Simplicity is an expression of respect for all things. One may, therefore, strive to reduce one's consumption of natural resources, as excessive consumption may be disruptive to many living things. One may also realize that to hoard excessive material wealth can, in effect, squander natural resources for the sake of self-aggrandizement.

One may strive to live in a manner that is harmonious with the Earth and respectful of the balances of nature. This may cause one to develop a greater awareness of one's diet and one's physical being, with a consequent increased regard for personal health as well as for the health of one's family and one's environment.

We strive to avoid violence and to pursue peaceful and cooperative co-existence with our fellow beings regardless of color of skin or ideology or even species. In any case, the expression of the Universal philosophy involves action as well as words and thoughts, action that takes place throughout one's daily and entire life.

"Start to trust yourself. You have everything in you that Buddha has, that Christ has - you've got it all. Once you find your lineage... it will merely be a way in which you view the Universe. And when you finish with your lineage and you get spewed out the other end, then you will look around and you will see that all methods get to the top of the mountain. And that you can find God in anyone. Then you no longer are a Buddhist or a Hindu or a Christian or a Jew or a Muslim. You are love. You are truth." Ram Dass

When one recognizes that Divinity is something that is in all things, including oneself, and that all things are a part of the Universe, then one must recognize that all acts are of a spiritual nature. One essentially breathes, eats, walks on, and *is* the Universe. One therefore cannot

validly limit spiritual behavior to one day per week conducted in a specified building. It is easy for one to think of oneself as "having religion" because one reads a particular book and attends a church, mosque, or synagogue on a certain day of the week. But when one returns to a life devoid of respect for the Earth and its inhabitants the remainder of the time, perhaps during that time participating in violence, contributing to environmental pollution and toxic waste with general disregard, perhaps trying to get "rich" at the expense of the underprivileged, then what is the real purpose of one's religion?

For us to achieve balanced personal growth, we must strive to develop not only the mental and physical elements of our beings, but we must also nourish the spiritual element. For us to develop our spiritual awareness, we must realize that we are each a small part of a greater Whole, an infinitesimal manifestation of a Supreme Being. The nature of the Universe is something that pervades all of life, including us. All that is evil has not been created by a "Satan," but by the mind and the hand of humankind, out of ignorance, greed, fear, and other personal weaknesses.

"No one can reveal to you aught but that which lies already half asleep in the dawning of your knowledge."

Kahlil Gibran

To become aware of one's own true spiritual nature, of one's own Divinity, one need go nowhere. One need not transverse the globe or pore over religious writings or teachings. One need not wait for years or decades and subject oneself to rigorous asceticism or rugged self-denial, or religious ritual. One need only look within oneself, in one's own heart, for there the answer lies as it

always has. One can do this at any time. It is one's own personal choice.

When we feel deluded or lost, impure or guilty, we can look to nature and see the miracles that are constantly revealed there, or we can pray to the higher levels of our own consciousness for guidance.

"That which the world needs most to know is: people are the offspring of God, and through faith they can actually realize, and daily experience, this ennobling truth." Jesus

When we accept the awareness of our own godliness and of the divine nature of all things, we may realize that the ignorance of this godless has contributed to many of the problems and much of the suffering afflicted upon humanity. Any person who honestly and with conviction seeks spiritual fulfillment, cannot, with a clear conscience, contribute to the unnecessary suffering that already abounds in our world.

CHRISTIANITY

Many readers may consider themselves to be Christians. There may be some question concerning the mention of the teachings of Jesus Christ and the reference to the Universal Father and the Earthly Mother in this booklet. This is justifiable, considering that contemporary Christianity seems almost devoid of any mention of the Earthly Mother in its present-day teachings.

According to the translations by Edmund Bordeaux Szekely of the teachings of Jesus Christ as preserved in the Dead Sea Scrolls and other ancient manuscripts, Jesus taught that harmony with nature and reverence for the Earthly Mother were vital to one's spiritual well-

being. These scrolls and manuscripts were translated primarily from the Aramaic language, allegedly the tongue spoken by Jesus. They date back to Christ's time, although the scrolls themselves were not discovered until 1947 AD in a cave near the Dead Sea.

Assuming that these scrolls and manuscripts are valid and genuine, this assumption being based upon, among other things, the ring of truth that the translations have, then one must wonder why many Christian teachings do not mention the sanctity of nature and reverence for the Earthly Mother. Instead, contemporary Christianity seems to limit divinity primarily to male figures, and frequently does not recognize the Earth as sacred.

In attempting to find an answer to this question, one must consider the structure of European, English, and eventually American society during the development of the English language version of the Christian New Testament. This development took place from the time of Christ up until the present, the first English version of the Bible occurring in 1382 and the King James version occurring in 1611.

The Christian society during the development of the New Testament was male dominated and materially oriented. The kings and leaders, as royalty, tended to live in palaces and castles and enjoyed material wealth in great abundance compared to the common people. It would have been counter to the principles of that social system to recognize the sanctity of nature or to admit that divinity is just as related to women as it is to men. Hence, the teachings of Jesus that had referred to the sanctity of the "Earthly Mother" and stressed harmony with nature, were conveniently and quietly excluded and forgotten during the development of the English version of the New Testament.

The rulers of that time were dependent upon the exploitation of the Earth for the material wealth they accumulated, and they couldn't allow people to defend, with religious zeal, groves of ancient trees containing valuable lumber (for example). Also, they didn't want women to think they were spiritually equal to men. The Christian church has always been designed to be a male dominated and usually hierarchic system, with women customarily being excluded from authoritative positions. Therefore, it stands to reason that those persons who controlled the society or the church during the compilation and translations of the English version of the New Testament, could conveniently have excluded Jesus' teachings of the Earthly Mother or of the sanctity of nature from the finished work. Yet, these teachings were contained in the original teachings revealed in, among other places, the Dead Sea Scrolls.

The contemporary version of the English language New Testament does not contain the complete teachings of Jesus Christ. Instead, the teachings have been whittled down over the centuries to custom fit a materially oriented and male-dominated society. The teachings that have been excluded are primarily those concerning the sanctity of the Earth, the divinity of nature, and the spiritual equality of all people, regardless of gender.

"In India, every time you meet or say good-bye to somebody, you put your hands in front of you and say 'Namaste.' That means I honor the place in you where the entire universe resides. I honor the place in you where, if you are at that place in you and I am at that place in me, there's only one of us." Leo Buscaglia

"Seek not the law in your scriptures, for the law is life, whereas the scripture is dead. I tell you truly, Moses received not his laws from God in writing, but through the living word. The law is the living word of God to living prophets for living people. In everything that is life is the law written. You find it in the grass, in the tree, in the river, in the mountain, in the birds of heaven, and the fishes of the sea; but seek it chiefly in yourselves. For I tell you truly, all living things are nearer to God than the scripture, which is without life. God so made life and all living things that they might by the everlasting word teach the laws of the true God to people. God wrote not the laws in the pages of books, but in your heart and in your spirit." Jesus

Tis a gift to be simple
Tis a gift to be free
Tis a gift to come down
Where we ought to be
And when we've come down
To the place that's right
We will be in the valley
Of love and delight
When true simplicity is gained
To bow and to bend we will not be ashamed
To turn, to turn, will be our delight
When by turning, turning, we come round right.

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"Imagine a religion that doesn't divide people. There is no "us" versus "them." Imagine a religion based on reality rather than fantasy and imagination; a religion based on perception and awareness rather than blind belief or faith. Imagine spiritual development rooted in everyday actions and practices that take place in real time in the real world." (from the preface)



The Theological Principle of Universalism is the awareness that the Universe is the greatest manifestation of Being within human comprehension. Our own realities, our homes, families, communities, and planet Earth, are within our personal sphere of awareness. Our individual reality is the part of the total Universe with which we directly interact. The Supreme Being is not a person in the sky, or in a book. It is the total reality in which we live, interact, and are part of.