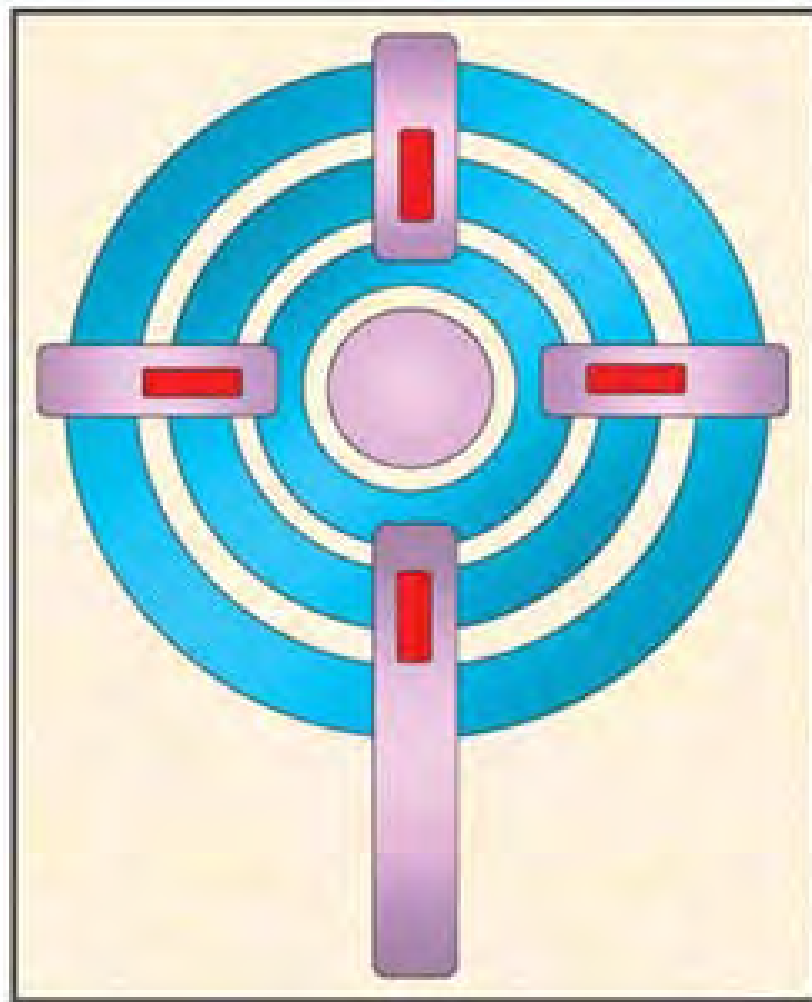


God, Man, and Supreme



Origin and Destiny

Stuart R. Kerr, III

Dedication

This book is dedicated to Bill Sadler, Jr.,
because we all need heroes.

I also wish to thank and acknowledge the support and concerted effort put forth by David Kantor in making this work available to readers everywhere.

IN THE BEGINNING

In the beginning,
all creation was void and empty.
From the boundless and formless swell of **Eternity**,
the **Infinite** identified itself,
saying only,
"I Am."

The **I Am**,
by this eternity act of absolute free will,
is revealed as the primal expression of self-willed and personal God.
This eternity escape from the confines of static infinity
brings into being the dynamic expression of
his creative will.

God,
as divine personality,
is free to exercise his expressive and dynamic creativity.
He reveals himself to his self-willed creation
as the divine and **Universal Father**
of all personality.

The absolute proof
of the revelation of **God** as **Father**
forever rests in the absolute person of his **Eternal Son**.
This eternal relationship of **Father** and **Son**
provides the room for all of us
to partake of the **Father**.

We fellow mortals,
are privileged brothers and sisters in our **Father's** grace.
We are provided with our own personal free wills,
endowing us with the sublime opportunity
to co-create our future selves
and eternal survival.

The **Father's** love
and the **Son's** ever-present mercy
are forever revealed in the loving and merciful ministry
of the most holy and **Infinite Spirit**.
She inspires our blessed thoughts
and illumines our minds.

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A Personal Statement of Faith

I am continually trying to understand my life, but the natural processes of life always seem to be in a state of uncontrolled flux. With the focus of my day-to-day activities being in constant transition, efforts to bring long-term meaning and cohesion into my life are challenging, to say the least. The one area of my life that I can hold onto with some degree of consistency is my personal religious faith. This faith sees beyond that which my eyes perceive - it brings about a comprehensible insight that my mind alone fails to attain. This faith is firmly grounded in my personal experience of God as a loving Father. It speaks to my soul. Its reassuring growth has been so steady and gradual that I consider it the most stable and enduring aspect of my mortal being.

My faith has been inspired primarily by my personal experiences of living in the Father's love. It has been little influenced by church dogma or formal religious training. As my spiritual Father and I have concertedly worked together in establishing better communion through my prayer and worship, and as I have striven with ever greater effort to understand and act in accordance with my Father's will, I have come to better recognize him and his loving personal nature. I have also been greatly influenced by the many life-enhancing graces that he has brought into my life, so much so that I have developed an unshakeable trust in his ever present beneficence.

My faith represents who I am, and even who I am becoming. Its growth gives shape to my truer self. It is so very personal and so intimately connected with my gradually evolving being that it establishes itself as a stabilizing balance for this slow-growth transformation of personal identity. For me, faith is vibrant and living - it energizes the quality of my personal experiences, providing as it does profound insights into the goodness and joy of both the inner and outer life. It also helps to unify and make more cohesively comprehensible my many developing belief systems. I find that the comprehensible truths provided by my faith enhance my life-reality viewpoint.

My personal faith provides a common ground that brings greater meaning and value to all of my life experiences. This kind of living faith brings about a state of being that can be felt and experienced, even if such a faith is difficult to describe. As each of us is supremely unique as individual persons, our personalized faiths are equally unique and individualized. Because of this, I find it difficult to effectively verbalize my faith, though I believe there is great value in attempting to give testimony of one's faith to one's fellows. In spite of the

daunting challenge and the obvious limitations that entail giving voice to my personal faith, I am courageously compelled to give voice to the inexpressible, to express that which cannot be given words, to give a testimony to "my articles of faith";

Loving Purpose

As I perceive it, life is purposed. Against all contrary appearances, I see the panorama of God's creation as being guided by supreme intelligence and as being imbued with a benign and loving spirit. The created universe is, for me, ultimately sane and friendly, and at its very heart beats the exquisitely profound and driving power of love. Although I recognize that there is great pain and suffering in the world, I still find it exceedingly more satisfying to accept the idea that creation is divinely designed and lovingly directed than to try to rationalize an otherwise haphazard and accidental universe where bad things automatically happen.

My sometime great difficulty in coming to terms with such apparent discrepancies against this positive view of life is, I believe, due in large part to my presently imperfect, though hopefully perfecting, and finite nature. My grasp of ideas and my search for ideals are conditioned by my relatively short allotted life span, so I can see things with a viewpoint that is only as expansive as the pathway on which I have traveled. If I could but transcend this finite and mortal frame, I am sure that I would begin to understand that which my imperfect and mortal mind cannot currently comprehend. I am increasingly confident that all of today's confusion, pain, and suffering will sometime be seen in a new light, a divine light that will give forth to a new comprehension. I courageously trust that the divine wisdom behind the true purpose and plan of creation will surely be worthy of my greatest praise, joy, and appreciation.

The Vicissitudes of Life

I am witness to many mindless acts of anger and hatred, and I cannot understand the apathetic indifference of some of my brothers and sisters to heartless cruelty and wanton immorality. We have all suffered. We have all experienced what we thought to be unbearable pain. We have all at one time or another fallen victim to seemingly overwhelming difficulties and obstacles. Yet, these experiences are becoming increasingly constrained in their painful impact on my sensibilities. The soothing passage of time brings spiritual healing and renewed hope. As I grow in age and wisdom, as I develop a more courageous and tenacious faith, I become witness to the diminishing effects that these events of human misfortune and injustice have on my growing appreciation for life - I maintain a stronger trust in the goodness of the overall scheme of things. Most human misfortunes and disappointments are transient afflictions. Life is filled with struggle and hardship, but it is from these circumstances of life that such virtues as wisdom and courage arise. Even with their many rippling repercussions in the ongoing flow of human events, these unfortunate acts of time and circumstance appear to be rooted in the transient unreal - they do not seem of themselves to be capable of surviving very long with the full permanency of their original impact. They seem to go counterflow against the "cosmic stream" of time. Increasingly, I find that many of the fruits of their circumstance such as

discovered courage and renewed faith are laying a growing foundation for a more hopeful future.

Progressive Goodness

The inconsistencies and imperfections that I perceive in this purposed world are an essential part of the human life experience. The pathway of life is beset with overwhelming challenges and obstacles, and each of us is a part of the "dance". No one is excluded. Our lives provide manifold opportunities for comforting the suffering and healing the affirmed, for inspiring the renewal of hope and exhibiting courageous resolve. I realize that the life experience offers an ideal arena for personal growth. The apparent inconsistencies and imperfections of this often all-too-real world serve only to bolster the unfolding and progressive goodness in this divinely willed creation. I have been given the freewill choice to participate in making the progression of goodness a supreme reality. My efforts in this regard effect reciprocal changes in both myself and in the world around me.

Life Affirmation

My faith leads me to trust in those meanings and values that I have learned to hold dear in my life. These life-affirming realities are surely destined to flourish, whereas those "un-realities" that I revile are, I am finding, vacuous and fleeting - they are ultimately unworthy of survival and permanence. I am discovering that they are slowly and surely losing their depth of impact on my innermost sensibilities. I place my trust in the victory of divine goodness and light over the soul-deadening darkness of evil.

The Creative Father

Behind this veil of creation, I perceive a true and personal Creator, a loving God and Father. For me, this trustworthy Creator displays the attributes of both purposive will and loving personality. This personal God is the primal source of all those realities that I am continuously finding as having a major impact on every experiencing moment of my life. As I continually harmonize the essence of my own evolving personal identity, I perceive spiritual goodness, intelligible truth, and harmonious beauty with ever-greater acuity. I am beginning to see that I am personally real only by virtue of my being centered in the original personality of the eternal being of God, the beneficent Creator of infinitely free and loving will. He desires that I become perfect even as he is perfect.

The Love of the Father

I have great hope and expectation that this Creator is dearly and intimately concerned with my life - with me! As a true parent loves the child, I have trusting faith that I am also loved and cherished by this personal God. His love utterly transcends and outshines even the very best of any humanly parental love. I do not see how even mortal death could ever possibly put an end to this relationship between the Creator and myself.

Who can possibly have the power to interfere with this relationship, when it is the Father himself who reaches out for me! I take increasing comfort in my faith that death is transitory and not final. Human mortality is showing itself to be merely a scaffold to some next stage in the revealing of God's love for me. The hope and promise for continuing opportunities to grow in God's love overwhelms and inspires me.

The Love for One Another

The love that I am experiencing more and more in my life seems to know of no limits or qualifications. This boundless love unfailingly shines from within with increasing clarity and power. As I increasingly recognize and identify with this divine love, I am led to better understand the true connection of my life with all other God seeking individuals.

I am not only experiencing this God of love from within, but I am also discovering with continued and dedicated application this same God of love within all other God seeking individuals. As I am motivated in life by the assurance of the Fatherhood of God, I am equally inspired by the recognition of the true Brotherhood of Man.

Inspiration from The Urantia Book

This literary work of mine is the progressive result of over 30-years of dedicated study of some of the world's most exciting works of philosophy and theology. By far, the most inspiring of these studies is contained within an impressive collection of revelatory papers that make up The Urantia Book. Its 196 "papers" comprise over 2000 pages of the most cohesively consistent presentation of philosophy, theology, cosmology, and world history I have ever come upon. These collected papers are purportedly presented to its readers under the collective authority of a widely diversified group of celestial personalities.

The basic theology contained within The Urantia Book (Urantia being the celestial name of our world) is primarily Trinitarian in structure (i.e., it gives observance to the eternal Deity union of the three divine persons of the Trinity - the Universal Father, the Eternal Son, and the Infinite Spirit). It is also Jesusonian in inspiration (i.e., it recognizes the divine personality of our Creator Son of God, "maker of heaven and earth," as having incarnated on our world in the human nature of Jesus of Nazareth). The Urantia Book inspired me to write this, my own book, in the effort to share some of the many insights that have presented themselves to me during my studies.

The Urantia Book was given to me as a gift from my mother in 1974 for my twenty-first birthday. This was the year that I had finally made my peace with my loving spiritual Father. In view of my newly accepted spiritual sonship, I asked my newfound Father for only one thing. I asked him if it would be at all possible to be granted some insight as to his real creative purpose and plan, not only for me individually, but also for the whole scheme of things. I added that I was not making this a condition for my faith and allegiance - he had that unconditionally. I asked only whether or not it was his will that I patiently wait until I

passed over from this mortal plane of existence into the next resurrected existence for being granted some level of comprehension. Within 6-months of this petition, my mother called me by phone and said that she was mailing me a copy of something called The Urantia Book. My mother had herself just been given the book by a casual acquaintance, and, while familiarizing herself with its contents, realized that in my own active searching I would likely find value in it. I read the book cover to cover within the first four months after receiving it. Needless to say, it has opened my eyes to the wonders of God's creation and this inspiration has changed my life forever.

The revealed theology of The Urantia Book, for me, has not been of just practical utilization - it has elucidated the intellectual content of my faith. It has helped to unveil the essential truths about God that have been inaccessible to my resources of reason alone. It has provided a source of revelation on the ultimate values by which I live and on the divine truths on which I establish my faith.

Our world is in dire need of a spiritual infusion. We are struggling to counterbalance our runaway advances in mechanized technology with evolutionary advances in ethics, morality, and spiritual awareness, but these efforts are sadly lagging behind. There are practices still prevalent in the world that are not only repellent to a God-conscious mind, they are also directly counter to our loving Father's purpose and plan for this world. I believe the "cancer" of world terrorism, especially when it is rationalized as being the will of God, is a particular abomination that mankind must eliminate. We, as a God-conscious and civilized people, must firmly establish that our Father in heaven loves each and every one of his earthly children. This divine love clearly dictates that the loving will of our Paradise Father is violated when the innocents of his worldly flock are slaughtered. This truth is a cornerstone of his loving nature, and it must become an unquestioned cornerstone of our cosmic mindset in order for us to take the next evolutionary step towards light and life.

The Urantia Book carries within it inspired conceptual seeds that will inspire our world and help us achieve our spiritual destiny. This is, I believe, the real revelatory objective of this book. The Urantia Book contains within its covers a massive wealth of inspired thinking and expression. The world yearns for universal concepts and elevated frameworks of reality perception that will propel it away from a state of animalistic barbarism and towards a more unified and spiritually productive reality perspective. The Urantia Book provides a massive supply of potent kernels of stimulating thought, and these are all contained within an expository structure of literary context that makes it very relevant for our world and our times. Jesus changed the world mindset of his day with the transforming influence of his living gospel, and this transforming influence is still fully operative in our world today. The Urantia Book is beginning to infuse its influence into our world's spiritually evolving infrastructure.

The Urantia Book is a revelation for our time. I believe that God has entrusted us, the lowest of his personality endowed creatures, with the gift of participating in and contributing to the unfolding of his divine purpose and plan for this world. The Urantia Book is part of this continual unfolding. It is a further revelation of his invested trust in us. The message of this epochal world revelation pours forth from the purified waters of the celestial springs of divine

wisdom, and I believe that any and all contact with its excellent savor can only sweeten everything it touches.

Origin and Destiny - God's Purpose and Plan

The three core sections of my book take us on a path that starts with God, transitions to Man, and finalizes in the Supreme. This organizational pattern of origin, existence, and destiny follows in spirit the same progressive trend set forth throughout the first three (of four total) sections of The Urantia Book (the fourth section takes up over one third of The Urantia Book and covers the life and teachings of Jesus.).

The first five papers presented in The Urantia Book begin by revealing God as the Universal Father. They describe his divine nature and attributes, and they probe the unfathomable depths of his far-reaching relations to the whole of his universe creation as well as to each and every personal being contained therein. It is here that we are introduced to God as the personal source of our very being, as the final consummation of our dreams and hopes - as our Father in Paradise and in our hearts.

The Universal Father is the acme of divine personality; he is the origin and destiny of personality throughout all creation. God is both infinite and personal; he is an infinite personality. The Father is truly a personality, notwithstanding that the infinity of his person places him forever beyond the full comprehension of material and finite beings. [UB 1:5:1 (27:3)]

God the Father is the bestower and the conservator of every personality. And the Paradise Father is likewise the destiny of all those finite personalities who wholeheartedly choose to do the divine will, those who love God and long to be like him. [UB 5:6:1 (70:2)]

The Urantia Book tells us that God the Father has seven major purposes for the grand scale of his universe. Each one of these purposes finds its greatest expression in one of the seven component superuniverse creations that comprise the whole of his grand universe creation. These seven purposes cover a great deal of ground and involve all aspects of God's creation. As the mortal children of the Father, we are directly involved in one of these magnificent purposes.

There are seven major purposes which are being unfolded in the evolution of the seven superuniverses. Each major purpose in superuniverse evolution will find fullest expression in only one of the seven superuniverses, and therefore does each superuniverse have a special function and a unique nature. [UB 15:14:1 (181:7)]

The seven purposes of superuniverse evolution are operative throughout all seven superuniverses, but each supercreation will give fullest expression to only one of these purposes. To understand more about these superuniverse purposes, much that you do not understand would have to be revealed, and even then you would comprehend but little. [UB 15:14:4 (182:3)]

In accordance with the mandates of the Father's purpose providing for "the progressive ascension and perfection attainment of evolutionary mortals," we are the beneficiaries of his "superb survival plan of bringing God down to man and then, by a sublime sort of partnership, carrying man up to God and on to eternity of service and divinity of attainment." [UB 77:9:12 (867:3)]

The Urantia Book broadly reveals the "changeless purpose" and "everlasting plan" of the Father's great undertaking as it "progressively unfolds in the phenomena of the evolving universes with their manifold groups of living beings." [UB 7:0:1 (81:1)] Supporting the Father's ascension plan of perfection attainment for the living creatures of time and space, the spirit of the Eternal Son coordinates with the spirit of the Paradise Father in this grand endeavor. As the third person of Deity, the Infinite Spirit pledges his entire divine ministry sufficient for executing this united and eternal purpose. The Infinite Spirit dedicates all "to the stupendous plan of exalting surviving will creatures to the divine heights of Paradise perfection," ministering to the joint mandates of the all-loving Father and the all-merciful Son for "drawing to themselves all truth-loving souls on all the worlds of time and space." [UB 8:3:5 (93:7)]

The Father and his Son are as one in the formulation and prosecution of this gigantic attainment plan for advancing the material beings of time to the perfection of eternity. This project for the spiritual elevation of the ascendant souls of space is a joint creation of the Father and the Son, and they are, with the co-operation of the Infinite Spirit, engaged in associative execution of their divine purpose. [UB 7:4:2 (85:3)]

The stage of universal space is set for the manifold and never-ending panorama of the creative unfolding of the purpose of the Universal Father through the personality of the Eternal Son and by the execution of the God of Action, the executive agency for the reality performances of the Father-Son creator partnership. [UB 8:1:3 (91:0)]

This amazing plan of God is unfolding in accordance with the eternal purposes of the Universal Father. This divine plan is destined to prevail. The eternally wise and loving purpose of the Universal Father will assuredly triumph.

There is a great and glorious purpose in the march of the universes through space. All of your mortal struggling is not in vain. We are all part of an immense plan, a gigantic enterprise, and it is the vastness of the undertaking that renders it impossible to see very much of it at any one time and during any one life. We are all a part of an eternal project

which the Gods are supervising and outworking. The whole marvelous and universal mechanism moves on majestically through space to the music of the meter of the infinite thought and the eternal purpose of the First Great Source and Center. [UB 32:5:1 (364:3)]

There is in the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life. And the infinite treasures of such a matchless career are yours for the striving! [UB 32:5:7 (365:3)]

The final papers of the third section of The Urantia Book provide us with a vision of the glorious fulfillment and final destiny of the Father's vast creative enterprise. This vision is manifesting itself in the divine person of the Supreme Being. The Supreme Being is God actualizing in time and space. He is evolutionary God. He is God, not as existential sovereign ruling over his creation from boundless eternity and with infinite power, but rather he is experiential God as he is progressively realized over time and throughout space. The Supreme Being has a beginning in time. In fact, his origin begins with the very inception of time itself. Nevertheless, the evolution of his becoming real and contactable as a person of experiential Deity will coincide with the finalization of the Father's plan to bring his grand creation to a final stage of light and life. This will be the cosmic culmination of the Father's purpose and plan (at least on the Deity level of Supremacy) achieved in time and manifested throughout the space of his grand universe. This is the destiny of the Father's grand creation - the achievement of light and life and the final emergence of the Supreme Being.

By thus ordaining the experience-evolution of the Supreme, the Father has made it possible for finite creatures to exist in the universes and, by experiential progression, sometime to attain the divinity of Supremacy. [UB 115:7:2 (1266:3)]

The emergence of the Supreme Being will signal the final victory of spirit over matter through the mediation of applied mind. He will emerge by virtue of the cumulative free-will decisions and actions of all volitional personalities participating in the grand creation of the Father's universe. The Supreme Being represents the final synthesis of personality and power in a perfectly unified universe. His emergence will glorify the infinite love and wisdom that the Father has progressively revealed to his finite, though perfecting children in time and space.

There is good reason for studying the origin, nature, and destiny of God's purpose and plan in the order that it is presented in The Urantia Book (and in the same order that I follow in my own book.) We are told that there is good reason for initiating any presentation of this revelatory magnitude in this manner. The primal volitional act of creation by the Universal Father establishes destiny. He is the First Source and Center of all reality; he is the origin and destiny of all personal beings throughout the universe of universes; he is the inceptor, realizer, and consummator of his creation; "in him all things consist."

In such a far-flung universe of universes there is always great danger of succumbing to the error of the circumscribed viewpoint, to the evil inherent in a segmentalized conception of reality and divinity.

For example: The human mind would ordinarily crave to approach the cosmic philosophy portrayed in these revelations by proceeding from the simple and the finite to the complex and the infinite, from human origins to divine destinies. But that path does not lead to spiritual wisdom. Such a procedure is the easiest path to a certain form of genetic knowledge, but at best it can only reveal man's origin; it reveals little or nothing about his divine destiny. [UB 19:1:4,5 (215:1,2)]

The comprehension of the origin, function, and destiny of universe reality affords us as God's children to view more clearly our present status and circumstance. Only the contemplation of divine causes can provide insight into final effects, and this insight will have a profound impact on how we interpret our values, our meanings, and our factual existence.

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. [UB 106:0:1 (1162:1)]

Functional Gender Designation in The Urantia Book

The inspired word of the Judeo-Christian Bible is written in very human language. The society and culture into which its translation to sacred text took place inexorably conditioned this language. The ancient patriarchal traditions that influenced the Bible's origins have served to place their own cultural character and social mores into the gender-conditioned language of this scripture, especially as this language is applied to describing the personal aspects of God and Deity. This resulting gender-conditioned language permeates present-day Judeo-Christian theology. This language is prevalent throughout both the Old and New Testaments of the Bible. The revelators of The Urantia Book carry many of these language traditions into their own vocabulary, but they do so with one very important distinction. As we will see, their use of gender-descriptive terminology for aspects of personal Deity very often adds a whole new level of connotative distinction, a distinction carrying with it functional meanings that transcend the level of simple human gender. In much the same way, I too attempt in these writings to follow much of this same established pattern.

The concept of a personal God is expansive beyond our finite capabilities to characterize him. Because of our remoteness from the absolute level of consciousness, our finite level of comprehension cannot capture his infinite nature - human language will always prove incapable of fully discovering the inscrutable mystery of the Godhead. Our human language is utterly inadequate for fulfilling this task. From our experiential, finite perspective, we can only perceive the existential, eternity reality of God as a time-space conditioned relativity. Our circumscribed viewpoint, our inability to grasp the concept of unqualified eternity, must be supplemented by the revealed eternity viewpoint.

There is inherent risk in our attempts to reduce the essential nature of God to our finite level of human comprehension. God is ultimately beyond all attempts to categorize him. If we use our understanding of gendered terms to describe God's personal nature, if we use these terms for ascribing to God the human qualities that we understand as masculine and feminine character traits, we are in danger of metaphorically putting the cart before the horse. Rather, we are better served by realizing that the essential nature of humanity is fundamentally dependent upon God as the true First Source and Center of all realities, and that the qualities of gender we know as masculinity and femininity are ultimately derived from God as a personal being and as our spiritual Father.

By deriving gender relationships from higher functional and cosmic patterns, we may begin to understand how men and women are truly complementary to one another by creative design. If we truly wish to discover the quintessential nature that characterizes the mortal estate, we must first seek for insights into the expansive nature of God that conceptually transcend the level of the finite material mind. If we wish to discover the underlying purpose and design of such a personal God that gives rise to the male and female derivation of human gender, we can aspire to this elevated conceptual grasp because we are assured by faith that a fragment of this same personal God actually indwells our minds. God partners with us to spiritually elevate our thoughts and desires - he incessantly inspires us to rise above the mortal estate, to courageously enter into the spiritual kingdom of heaven, and he himself is the very scaffolding that enables us to achieve this very goal.

The presenters of the papers contained within The Urantia Book have resisted following a revelatory path that completely divorces itself from the traditional language and symbolism as embodied by Judeo-Christian theological conventions. However, in so doing, they have resourcefully decided to infuse this human terminology with new and transcendent functional meanings. By means of theologic compromise and strategic concessions to established norms of terminology, they have maintained a necessary and vital tie to the past.

On this world of mortal habitation, gender characteristics have shaped the conceptual imagery central to religious language - this custom directly affects the way in which men and women experience their respective existences. For example, the Judeo-Christian tradition has elevated the concept of an exclusively male, patriarchal representation of God as the sole Creator of the heavens. This tradition has permeated present-day theology, bringing about a corresponding lack of feminine imagery for such divine applications as prayer and worship. Western religion tends to designate God with masculine titles far more than it ever

uses feminine titles. Using masculine terms like "He" or "Father" to refer to God has evolved to its present usage as a natural extension of a religion born of a society where men were the traditional ruling class, educators, and leaders. Today, however, we are beginning to realize that if you think of God only as Father, you have an inadequate notion of God.

Historically, certain enlightened individuals have come to believe that the Bible itself was not necessarily the primary source of women's oppression. The real problem was more directly attributed to the cultural bias of male translators and interpreters. Subsequent efforts therefore concentrated on reinterpreting the Bible. This approach opened up the possibility for providing a focus on the human element in biblical texts, on questions of authorship and historical development, and on literary aspects of the Bible. It was believed that the Bible should be investigated like any other historical document and then interpreted based on the evidence.

Revelation and Compromise

The revelators of The Urantia Book plainly acknowledge that every divine revelation of truth strives for an appropriate and adequate symbolism within which to frame new and expanding ideas, ideals, and loyalties:

We are fully cognizant of the difficulties of our assignment; we recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the mortal mind. [UB 0:XII:12 (17:2)]

This developing symbolism must co-evolve with the practiced enhancement of religious living and spiritual experience that is generated by this potent infusion of revelation. Unfortunately, the social impact of a major new revelation is often compromised by having to make costly concessions to the established norms and practices of the preceding religious and moral establishment. Even such a divine revelation as is presented in The Urantia Book must necessarily submit "to the graduated control of evolution." [UB 89:9:3 (984:2)]

The Urantia Book itself poses a theological compromise by supporting a continuity of male-gender-oriented language in its presentation of the elevated concepts of God's eternal purpose for creation and the perfecting harmony within this cosmic arena of time and space. Acknowledging this, we can be relatively assured that this approach was permitted "for the sake of the safe transit of moral values from one epoch to another ... all the while seeking to translate from one generation to another the imperishable values of the old and passing forms into the new and therefore less stabilized patterns of thought and conduct." [UB 114:6:7 (1255:6)]

Revelation is evolutionary but always progressive. Down through the ages of a world's history, the revelations of religion are ever-expanding

and successively more enlightening. It is the mission of revelation to sort and censor the successive religions of evolution. But if revelation is to exalt and upstep the religions of evolution, then must such divine visitations portray teachings which are not too far removed from the thought and reactions of the age in which they are presented. Thus must and does revelation always keep in touch with evolution. Always must the religion of revelation be limited by man's capacity of receptivity.
[UB 92:4:1 (1007:1)]

Humankind is involved in an age-long struggle to elevate the planetary status of its mortal dwelling. This effort requires constant struggles, appraisals, and readjustments that are necessary for a smooth transition from the "sheltered bays of established tradition" to the "high seas of evolutionary destiny." A key function of an established religion during these trying times is to provide a critical degree of stabilizing tradition and religious guidance.

The paramount mission of religion as a social influence is to stabilize the ideals of mankind during these dangerous times of transition from one phase of civilization to another, from one level of culture to another.
[UB 99:1:3 (1086:6)]

In the times of Melchizedek's dealings with Abraham regarding the reinforcement of the concept of one God as universal Deity, "there was always the tendency for the new doctrine to become absorbed into the older body of religious teaching and magical practice. A new revelation is always contaminated by the older evolutionary techniques." [UB 93:7:4 (1022:2)] This awareness, though, should not necessarily motivate us to completely disregard established conventions and beliefs - too radical a break with cultural and religious tradition supplies its own dangers and pitfalls. There always lurks the recognized threat of subsequent cultural breakdown that accompanies each "transition from the established methods of the past to those new and better, but untried, procedures of the future." [UB 81:6:41 (911:6)]

Other examples are presented in The Urantia Book to illustrate the process by which a new theology inevitably yields, in some degree, to an older and more established religious tradition in order to salvage its higher values of moral thought and spiritual insight. In the life and teachings of Jesus, we are taught that we are the children of God, and this acknowledgment thereby establishes the ultimate reality of the brotherhood of man. Over time, this revelation became subtly couched within the concept of the kingdom of heaven as a concession to those listeners of Jesus' message who were immobilized in their thought by their limited understanding of divine purposes and relationships. These potential followers could more easily understand the idea of God and his universe in terms of a heavenly kingdom - many of them lived out their lives under the auspices of a temporal king. The truth that Jesus revealed remains truth, but the imagery that he used to convey this truth was colored by the time and place of ancient Israel. At that time, the idea of the kingdom was the best vehicle of expression to convey the maximum of the truth. Nevertheless, it was a necessary concession/compromise because there was some sacrifice of intended meaning. I do not think that Jesus really wanted to imply that the Father was king, but this idea carried much of the intended truth.

At the time Jesus lived on earth and taught in the flesh, the people of Urantia knew mostly of kings and emperors in the governments of the nations, and the Jews had long contemplated the coming of the kingdom of God. For these and other reasons, the Master thought best to designate the spiritual brotherhood of man as the kingdom of heaven and the spirit head of this brotherhood as the Father in heaven. [UB 169:4:1 (1855:2)]

Jesus himself could not fully escape the persistent expectations for the coming Messiah that occupied the thoughts and aspirations of his followers. The core of Jesus' mission was integrally influenced by his compromise to acknowledge for himself the title of the Son of Man.

In the course of this year Jesus found a passage in the so-called Book of Enoch which influenced him in the later adoption of the term "Son of Man" as a designation for his bestowal mission on Urantia. He had thoroughly considered the idea of the Jewish Messiah and was firmly convinced that he was not to be that Messiah. Likewise he was certain he was never to appear as the Son of Man depicted by the Prophet Daniel. [UB 126:3:6 (1390:1)]

The writer of this so-called Book of Enoch went on to tell about this Son of Man, describing the work he would do on earth and explaining that this Son of Man, before coming down on this earth to bring salvation to mankind, had walked through the courts of heavenly glory with his Father, the Father of all; and that he had turned his back upon all this grandeur and glory to come down on earth to proclaim salvation to needy mortals. As Jesus would read these passages (well understanding that much of the Eastern mysticism which had become admixed with these teachings was erroneous), he responded in his heart and recognized in his mind that of all the Messianic predictions of the Hebrew scriptures and of all the theories about the Jewish deliverer, none was so near the truth as this story tucked away in this only partially accredited Book of Enoch; and he then and there decided to adopt as his inaugural title "the Son of Man." And this he did when he subsequently began his public work. [UB 126:3:8 (1390:3)]

This theological concession eventually helped to bring about the unfortunate submersion of the religion of Jesus into a religion about Jesus, a religion that embodies the "mystic conception of the person of Jesus as the Redeemer-Creator and spiritual head of a socialized religious community. In this way a formal and institutional church became the substitute for the individually spirit-led brotherhood of the kingdom." [UB 170:5:9 (1864:9)]

Even Jesus' apostles found it both necessary and prudent to offer concessions to the followers of John the Baptist, under the leadership of Abner, as the price for continued unity. By accepting the practice of baptism into their mutual ministry to the common people, the apostles were able to secure the good will and devoted efforts of these fervent followers of

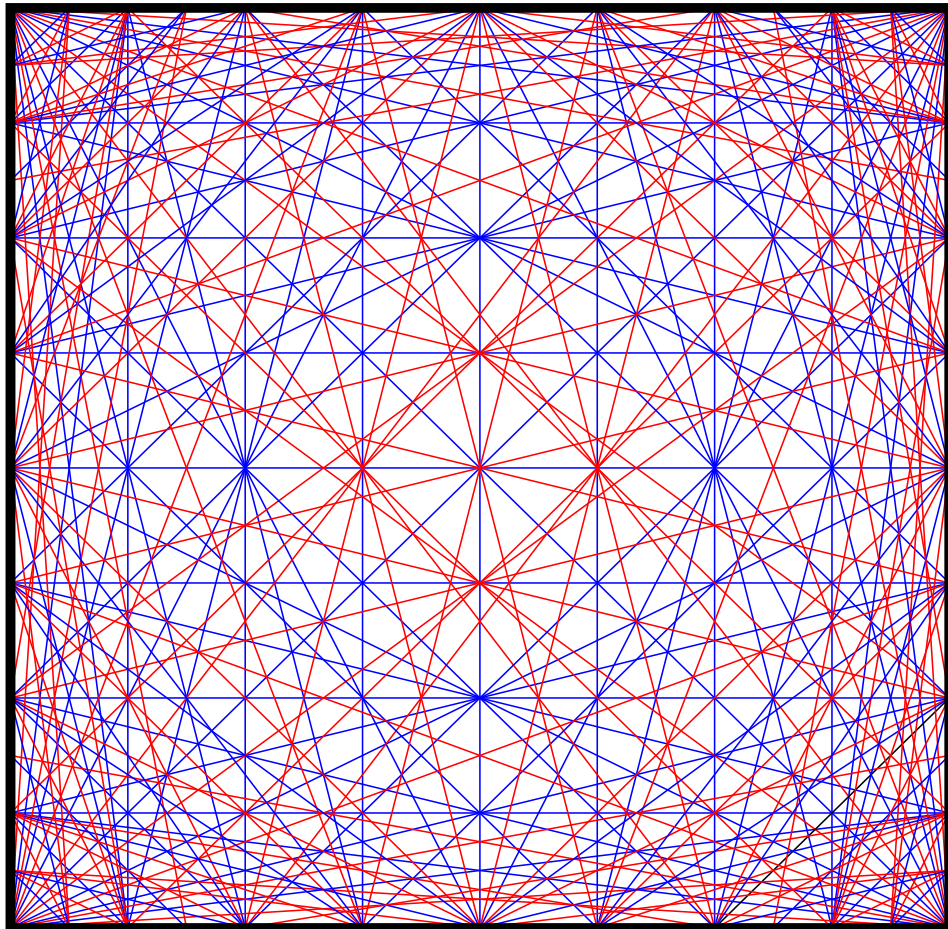
the Baptist. This concession was relatively minor considering the extensive sacrifices made by the followers of John the Baptist.

Always does the socialized religion of a new revelation pay the price of compromise with the established forms and usages of the preceding religion which it seeks to salvage. Baptism was the price which the followers of Jesus paid in order to carry with them, as a socialized religious group, the followers of John the Baptist. John's followers, in joining Jesus' followers, gave up just about everything except water baptism. [UB 144:7:1 (1626:2)]

We should try to gain insights into these reported accounts of theological compromises and concessions that have influenced attempts at revealing higher levels of thought and more progressive ideals for living the perfecting life. If we are successful, we may be in a position to be more appreciative of the decision by the revelators of the papers within The Urantia Book to choose our traditional conventions of gender-oriented terminology in their attempts to explain functional personality relationships - both divine and temporal. They purposefully chose to do so to make the complicated intricacies regarding the portrayal of these relationships more effectively understandable to a planet of sex creatures.

In our attempt to comprehend the revelatory disclosures contained within The Urantia Book, we are admonished to recognize the conceptual forest before we attempt to distinguish between the individual and derivative trees. God's eternal purpose for his creation, which includes men and women as integral participants, is presented in The Urantia Book by beginning with the nature of God himself first and foremost. The subsequent papers proceed from this apex of revealed divinity to progressively more derivative revelation into the experiential levels of reality that progressively rely more and more on God as their existential ground. The Urantia Book is purposely structured to reveal the foundation of God's existential basis, and then to proceed from this existential foundation to progressively more derivative and dependent relationships.

God



CHAPTER ONE: TRINITY

The Mystery of the Trinity
The Search for Truth
The One and the Many
Transcendence and Immanence
Early Philosophic Systems
Early Trinity Developments
The Christian Trinity
The Trinity of The Urantia Book

The Mystery of the Trinity

The doctrine of the Trinity has always posed conceptual challenges for Christian theology. We read throughout the Bible that God invites us all to share in his divine and inner life through his Son Jesus Christ. We are empowered by the faith-inspiration of the Holy Spirit to do this. From this implicit invitation, there evolved the theological concept of the Trinity where the individualized essence of Godhead is seen as being shared equally with each of the three persons of the Trinity - the Father, the Son, and the Spirit. Each of these three persons equally possesses all the substance and all the attributes of undivided Deity. This plurality of three persons in a unified Godhead is of one singular essence, and this unity of essence is manifested in three persons. The most widely accepted distinction that can be made about this divine relationship is that the Son always comes from the Father, and that the Spirit always comes jointly from the Father and the Son.

I very early became convinced of and comfortable with the Christian concept of the Blessed Trinity. The theological mystery of the Trinity that insists that God does not exist except as Father, Son, and Spirit has always been surprisingly compatible with my sensibilities. Through prayer and meditation, I have faith-experienced a personal intuition of each of these three divine persons. Once I began distinguishing in prayer and meditative contemplation the individually divine and personal presences of the Father and Son and Spirit, I could certainly begin to rationalize that beyond these three divine persons there could be no personal God. My personal faith-experience with these three persons of Deity helps me experience the truth of their divine and personal beings. Nevertheless, intellectually they remain a continual mystery.

When The Urantia Book first came into my hands, I was reassured in my already strong faith in the personal reality of the Father, Son, and Spirit and in their Deity cooperation for generating all reality as we know it. I found this work to be of remarkable metaphysical and theological merit, building as it does a far-reaching reality system that explains Trinity reality in all of its intertwining phases and manifestations. The Urantia Book achieves this in a way that is far more probing in depth and more perfectly unified than any work I have found on this subject.

Still, how can three persons of Deity constitute a unitary reality? How does God differentiate his perfect unity into a plurality outside of himself? In essence, how can there ever be "other than God?" The Urantia Book boldly asserts there is an interrelatedness of all things both to each other and to the whole that is truly expressive of a comprehensive "unity in plurality."

The universe of universes is altogether unified. God is one in power and personality. There is co-ordination of all levels of energy and all phases of personality. Philosophically and experientially, in concept and in reality, all things and beings center in the Paradise Father. God is all and in all, and no things or beings exist without him. [UB 110:9:14 (646:1)]

Thus does The Urantia Book ascribe God the Father as the personal source of all manifestations of Deity and reality to all intelligent creatures and spirit beings throughout the entire universe of universes. The Urantia Book proceeds to portray in detail how the Father, Son, and Spirit can achieve perfect unity, how these three eternal persons of Deity can function concertedly as undivided Deity in the Paradise Trinity.

The Search for Truth

"Truth, what is truth?"

Mankind's age-long quest for comprehensive understanding has essentially been the search for the supremely real, for ultimate foundations, for absolute truth. This search is for the affirmation of a fundamental basis for reality. Even those systems of thought that claim to refute that there can be such things as an ultimate truth (traditional materialism for instance) are by this very assertion of fundamental denial making a profound assertion of ultimate consequence. These systems of fundamental denial make this philosophical concession without consciously recognizing that they are establishing their own ideological basis for a belief-system.

In the absence of a personal system of beliefs, an individual is faced with only the uncertainty and insecurity of man's life, the certainty of death, the darkness of the future. The human spirit intuitively seeks for a universe where cosmic law reigns, where sanity and balance are preserved, where chaos and anarchy are kept under control. The concept of a law-governed universe, a universe that is not subject to the mere caprice of lawless spontaneity, helps an individual build the foundation for a personal basis of supernal courage and spiritual fortitude.

The One and the Many

If Deity is unified and indivisible, how can there be other than Deity? If God is changeless, how can he "at the same time be surrounded by an ever-changing and apparently law-limited universe, an evolving universe of relative imperfections?" [UB 1:7:4 (31:4)] If God is the creative "cause" and the multifaceted universe is the resulting and purposed "effect", how can God remain unaffected by his creation? How can he remain absolute, infinite, eternal, and changeless alongside an ever-changing and always growing universe? How can he be One and still allow for the Many?

Throughout the progressive evolution of mankind, individuals have striven to discover truths concerning the nature of reality, of the divine unity behind creation and the plurality of its effects, of God. That there is a "many", a plurality of objects and things, is plainly obvious to most of us. Nevertheless, the intellect strives to conceive an underlying unity, to attain a systematic and comprehensive view that neatly ties things together. This is the goal of any thought that seeks to uncover a real unity in things. The only unity that is potently valued is a unity in difference, an identity in diversity, a unity not of stagnate poverty but of vibrant richness and vitality.

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. [UB 104:3:2 (1146:4)]

Many of the earliest systems of man's attempts to understand God and the world tended toward different outgrowths of polytheism with its basis in many separate gods. Primitive man's first inclination was towards nature worship whereby the awesome and powerful forces of the world were attributed to a deified hierarchy of gods in the supermortal realm. This devotion evolved into a tribal form of exclusivity such that each tribe had its own venerated god. As these tribes arose to positions of local domination, they sought to proclaim their own tribal god as the highest original deity and, consequently, the creator of all other gods. These necessary progressions of events were important steppingstones towards evolving the idea of monotheism, the belief in one God. Historically, this tribal development culminated in Jehovah, the God of Mount Sinai and the Hebrews, besides whom there was no other. Later religious developments and practically all subsequent philosophical speculations began conceiving of the primal unity of God. These systems of belief developed a variety of doctrines, all based on monotheism with its foundational belief in only one God.

One facet of developing monotheism -- pantheism -- held that every person and thing that exists is but one of the innumerable forms in which God himself exists; the universe, taken as a whole, is God. But a pantheistic God cannot be truly One and remain indistinct from his own manifestations of being. He could not be truly indivisible, unchanging and eternal, without past or future, a constant self-identity. A pantheistic God is solely manifested in the combined cosmic forces and laws that are existent in the universe. Still, pantheism is an

easily comprehensible form of cosmology that has been widely diffused and persistently held by various peoples down through the ages, even unto the present day.

Another interesting facet of monotheism developed into a form of monism, which expounds that there is only one ultimate substance, that reality is a unitary and organic whole with no independent parts. Since God is One, without any multiplicity or division, there can exist in the One no duality of substance, or "accident". There can be no room for the salvation of created beings in this view of reality. In fact, creation itself is only illusory reality, existing without an essential foundation of being apart from the monistic unity.

Transcendence and Immanence

These emerging forms of monotheism struggle to explain not only the unity of Deity and the plurality of the created universe, they also attempt to explain the combined immanence and transcendence of God's presence. How can God both participate within his own creation and yet remain above and apart from it at the same time? How can God as First Cause remain unmoved by his many and diverse "effects"? Can we have contact with a personal God and yet have no effect on his eternally immutable person? Can God be immanently present in his own creation and still transcend it in eternal security? We have been told that God embraces diversity in unity, that he is both transcendent and yet immanent, that he is dynamic and yet he possesses eternal stability. We are firmly assured that "God is literally and eternally present in his universe of universes," that he "inhabits the present moment with all his absolute majesty and eternal greatness." [UB 2:2:1 (35:5)] Nevertheless, the how and wherefore of this bifurcated presence and activity remains a mystery.

Since God is self-existent, he is absolutely independent. The very identity of God is inimical to change. "I, the Lord, change not." God is immutable; but not until you achieve Paradise status can you even begin to understand how God can pass from simplicity to complexity, from identity to variation, from quiescence to motion, from infinity to finitude, from the divine to the human, and from unity to duality and triunity. And God can thus modify the manifestations of his absoluteness because divine immutability does not imply immobility; God has will--he is will. [UB 4:4:2 (58:7)]

A stark monotheism in which God is utterly transcendent and sovereign to his creation is untenable, as is a pantheism in which God is entirely and universally immanent. In monism, all differences are swallowed up in the eternal unity of God. In pluralism, there exists a world either of abject pantheism or of polytheism with its many gods. Religionists and philosophers have ever sought to break free from the dogmatic prison of a strict allegiance to formalized monism. At the same time, they have attempted to avoid the opposite extreme represented by the many forms of polytheism.

Early Philosophic Systems

There have been, however, other different and unique approaches throughout the ages for resolving the "diversity in unity" and "transcendence and immanence" paradoxes.

Zoroaster (also known as Zarathustra) was a legendary figure contemporary with the sages of the Vedic Hymns, pre-dating the ancient worlds of Greece and Rome. Tradition places him no later than the 6th century B.C. in ancient Persia. He developed an interesting form of immanent dualism that was essentially founded in the reality of a higher and transcendent unity. To this higher unity, he enjoined the worship of the One Supreme Lord and of none besides. This Supreme Being is called AHURA-MAZDA, a double name signifying "the Lord of Life and the Lord of Creation" - in other words, the Lord of living spirit as well as of malleable matter. This basic dualism of life and creation is a fact of our world, and it is both that have come from One Source, from One Creator. Zoroaster's Supreme Being creates and sustains both spirit and matter.

Lao-tse ("old master") was believed to have been born in 604 B.C. in China. He has been attributed with the following revelation from his "Tao-Teh-King (The Book of Reason and Virtue)":

[42] TAO is inscrutable, From TAO proceeds the one (potentiality); one produces two (the positive and negative principles); this makes three. From these three proceed all things. All things, thus bear the imprint of the negative yin behind and embrace the positive yang in front. The primal principle of potentiality, as it becomes active, brings the negative and positive together and there is manifestation.

This primal principle of potentiality, as it becomes active, brings the negative yin and the positive yang together, and from this interactive potency there emerges the manifestation of reality. The principle of TAO confronts darkness with light, cold with heat, vacuum with matter, and it is the resulting tension created by these extremes that all "things" come into dynamic play. The equiposing polarity of Taoism sums up all of life's basic oppositions, and these complementary tensions are resolved in an all-embracing circle symbolic of the final unity of TAO.



The common thematic center of nearly all ancient Greek philosophy concerns the relation of the "One and the Many". While the objective presence of the Many is a given in common experience, man attempts to unify the Many, to arrive, as far is possible, at a transcendent view of reality. There is the attempt to view the Many in the light of the One, or at least in some manner to reduce the Many to the One.

For Heraclitus, an Ephesian noble and philosopher who flourished around 500 B.C., the conflict of opposites (e.g., hot vs. cold, light vs. dark, pleasure vs. pain), so far from imposing a blot on the unity of the One, is actually essential to the being of the One. In fact, the One only exists in the tension of opposites. This tension is essential to the unity of the One. Reality is One, but it is also Many at the same time. It is essential to the being and existence of the One that it should be One and Many at the same time, that it should be "identity in difference." Thus Heraclitus, along with Zoroaster and Lao-tse, has attempted to resolve the reality-tensions generated by a reality manifested in duality by resorting to the concept of a higher and transcendent reality foundation.

Another technique attempted to satisfy the age-old riddle posed by the "One and the Many" was the formulation of divinity triads comprising personal deity relationships among the gods. The Egyptians, Hindus, Persians, Babylonians, Romans, and Scandinavians all possessed god triads, but these were not true and unified Trinities. The gods of these triads very often had beginnings in time, and they lacked the undivided and unified essence as a threefold manifestation of a higher monotheistic Deity reality. The Egyptian triad of the gods Osiris, Isis, and Horus proved crudely analogous to the human family with the three-part relationship of the father, mother, and child. The Hindu triad of Brahma, Vishnu, and Shiva embodied the Trimurti and personified the functionally creative, preservative, and destructive powers of reality.

In ancient Greek philosophy, Plato set forth a non-personified triad representing the three fundamental realities of goodness, intellect, and will. This triad was further evolved by the later developing Platonic schools of thought as representing personifications of the faculties or attributes of God. In the tenth book of his "Republic", Plato assigns God as the Author of the ideal foundation for existence and of all other things or essences. This ideal reality base is comprised within the intellect of God as the Idea of the world. In his "Philebus", Plato implies that Mind orders the universe, and that this universe is possessed of soul, a World-Soul. God is thus a living and intelligent Being. God is personal, Mind is the agent of His Ideas, and the World-Soul is manifest in his living creation.

For Plato, the One is not static in denial of all change and "becoming". The One is transcendent, whereas becoming is fully admitted into the created world. Reality is possessed of mind and life and soul. The "real" possesses inherent spiritual movement. The transcendent One is not without the Many. The objects of this world in some way share a fundamental unity.

Early Trinity Developments

Plotinus was a Neoplatonist and mystic who, in 244, established a school in Rome and focused his thought on the relations between the One and the Many. Borrowing from Plato, he assigned the One (or the Good) as the first principle. From the One came the intelligible reality of Ideas, and from these was derived the World-Soul as the third member of the Plotinian triad. The World-Soul was subsequently responsible for the material and living

creation. Plotinus exercised a subtle but effective influence on the evolving thought of the early Church Fathers. In his "Enneads", he was willing to envision a heavenly existence. He describes a future abode such that "there shall a man see, as seeing may be in Heaven, both God and himself; himself made radiant, filled with the intelligible light, or rather grown one with that light in its purity, without burden or any heaviness, transfigured to godhead, nay, being in essence God. For that hour he is enkindled."

Since the early developments of Christian thought, the search has been to find God as infinite Deity who is not only transcendent but also immanent. Eusebius, the so-called "Father of Church History", was a bishop of the early church in Caesarea in 313. He suggested that Plato, in his letters, came upon an early idea of the Trinity through his three principles of the One (or Good), the Nous (or Mind), and the World-Soul. Indeed, there were many Platonist thinkers who were contemporaries with the Church Fathers and who were highly motivated to use Plato's ideas for bridging the tremendous conceptual gap between man and God. For these Neoplatonists, the ultimate One transcends all finite experience, while the dualism of Thought and Reality is responsible for the ever-changing world of things and beings.

Origen was an early theologian and a prolific Christian writer before the Council of Nicaea in 335. He attempted to reconcile Platonic philosophy with the seeds of early Christian thought. In the strictest and Christian sense, God the Father is the Creator of an infinity of worlds, one succeeding the other and all different from one another. The Logos, or Word, is the exemplar of Creation, and through the Logos all things are created with the Logos acting as mediator between God and his creatures. The final member within the Godhead is the Holy Spirit, immediately below whom are the created spirits who, through the agency of the Spirit, are lifted up to become sons of God in union with the Word, and finally as participants in the divine life of God Himself.

In these early developments of Christian thought, the emphasis is on God as infinite Deity who is not only transcendent but also immanent. Man becomes united with God by participating in the divine life through the grace received from God's Word, the Son. And the infinite and the finite are being regarded not as set-over against one another but as united without confusion:

In Him we live and move and have our being. [Acts 17:28]

God is being emphasized not as an undifferentiated unity but as the Trinity of Persons, as infinite spiritual life. This use of the term "Trinity" as such is not found in the Bible. One of the first uses of this term was in the second century A.D. by Tertullian, the Church Father of Carthage, to express the truth taught in the Scriptures denoting the triune revelation of God as Father, Son, and Spirit:

And Jesus came and said to them, "All authority in heaven and earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." [Matt. 28:18,19]

St. Gregory, the "Cappadocian Father", was born about 335 and later became bishop of Nyssa. He posited a further rationalization for the Trinity of Persons in one Godhead. God must have a Logos, a Word, a Reason, and this Logos must be eternal just as he must be living. The Logos is one in nature with the Father, for there is only one God. The only distinction between the Logos and the Father is the distinction of relation.

The term Logos was increasingly being accepted as the name given to the pre-existence of Christ. In opposition to this developing view of the Logos, a view that constituted the basis for the established Creeds of later Christianity, there appeared during the period of the Church Fathers two heretical positions. First, there was the proposal that the Logos was created by God out of nothing and consequently was not God. This belief became known as Arianism, which was anathematized (denounced) at the Council of Nicaea. Second, there was the proposition that the Logos was not a real personal being but was only a "power" of God. This view became best known as Sabellianism after the name of one of its key proponents.

St. Augustine, "Doctor of the Church", was born in Tagaste in the province of Numidia in 354. He had ties to the Neoplatonists, and early expressed his view that their foundational concept of "Ideas" is contained in the Christian concept of the divine Word and that the Word is the archetype of Creation. The Father knows himself perfectly and that this act of self-knowledge is the image and expression of himself - it is his Word. As proceeding from the Father, the Word is divine - the divine Son. Representing the Father, the Word expresses, represents, all that the Father can effect.

In the ninth century, John Scotus Erigena of Ireland emphasized that the generation of the Word, or Son, is not a temporal process (i.e., having a definite beginning and progressing towards a definite end), but is rather an "eternity process" outside of the stream of time as we know it. The constitution of the archetypal Ideas, or exemplary causes, in the Word is a logical and not a temporal sequence. The priority of the Word to the emergence of these reality archetypes implies that causal sequences proceed from the Word by "generation", although there was never a time when the Word was without the archetypes.

The Franciscan theologian St. Bonaventure, "Doctor Seraphicus", was born at Bagnorea in Tuscany in the year 1221. He entered the Franciscan Order and became a student of the Augustinian tradition of theological teaching. For Bonaventure, reality was founded on the three cardinal centers of "creation" (Father), "exemplarism" (Son), and "illumination" (Spirit). The doctrine of exemplarism reveals the world of creatures as standing to God in the relation of imitation to model, while the doctrine of illumination traces the stages of the soul's return to God by the final attainment of Perfect Being. Thus, for Bonaventure, it is through the Word of God that all things are created and it is the Word of God, the consubstantial image of the Father, whom all creatures mirror. The Word of God is the door through which the soul enters into God above itself, and it is the Holy Spirit, whom he has sent, who inflames the soul and leads it beyond the limitations of its clear ideas into the final ecstatic union.

The German Nicholas of Cusa was born in 1401, was ordained a priest in 1426, and was appointed to the bishopric of Brixen in 1450. His thought was governed by the idea of unity as the harmonious synthesis of differences, the synthesis of opposites that transcends and yet includes distinctions. The idea of material nature itself was considered as an external manifestation of God. God contains all things, material and spiritual, in that he is the cause of all things. He is imminent in all things such that all things are essentially dependent on him. In Nicholas' creation, unity is derivatized into plurality, infinity into finitude, simplicity into composition, eternity into succession, necessity into possibility. The divine infinity reveals itself in the multiplicity of finite things, and the divine eternity expresses itself in temporal succession. The world is a harmonious system. It consists of a multiplicity of finite things, but its members are so related to one another and to the whole that there is an all-embracing "unity in plurality".

The Christian Trinity

The traditional Christian doctrine of the Trinity has been considered the primary and distinctive aspect of the Christian conception of God, and even as the central mystery of the Christian faith. It enshrines the deepest truth of traditional Christianity. Considering that the different elements of the Trinity doctrine are found scattered throughout all parts of the Bible, from the first chapter of Genesis to the last of St. John's Revelation, there is no one place where this doctrine is set forth in a complete and systematic form. Even in the New Testament, a doctrine of the Trinity does not begin to approach systematic treatment. Rather, it is presented as a long string of incidental allusions and references. The New Testament assumes the Trinity with a sublime naturalness and simplicity.

The revelation of the Old Testament fixed in the hearts and minds of the people of God the great fundamental truth of the unity of the Godhead. However, the times were not yet fertile for a revelation of the Trinity within the unity of this Godhead until the fullness of the time had come for God to send forth his Son and his Spirit into the world. A revelation of the Trinity before then would only have revealed the Trinity of persons within the divine unity of Jehovah as a mere abstract truth without relation to manifested fact, without significance for the further development of the Fatherhood of God and the brotherhood of man.

The great and immediate service of true religion is the establishment of an enduring unity in human experience, a lasting peace and a profound assurance. With primitive man, even polytheism is a relative unification of the evolving concept of Deity; polytheism is monotheism in the making. Sooner or later, God is destined to be comprehended as the reality of values, the substance of meanings, and the life of truth. [UB 5:4:2 (66:6)]

The knowledge of God was acquired gradually as men became increasingly able to receive it. The Old Testament reveals to us God the Father as Creator and Lawgiver. The Gospels reveal to us God the Son as Redeemer, and the rest of the New Testament reveals the Holy

Spirit as Strengthener and Sanctifier. These revelations came through the growing understanding of biblical men as they reflected on the meaning of God's activity amongst them. The doctrine of the Blessed Trinity arose as the final summation of the biblical revelation of God.

The Hebrew tribes, along with those of the later appearing Mohammedans, have had great difficulty in distinguishing between the concept of worshiping three gods, a triad form of polytheism, and Trinitarianism, the worship of one Deity existing in a triune manifestation of divinity and personality. The Urantia Book gives generous account of emerging monotheistic peoples who, when in the midst of combating retrogressive polytheistic tendencies, often become rigidly closed to any approach towards Trinitarianism. The Urantia Book points out that the concept of the Trinity can best take hold in those systems of thought characterized by a combined monotheistic tradition along with a critical degree of doctrinal flexibility. [UB 104:1:9 (1144:6)]

The incarnation of Jesus, Son of man and Son of God, and the outpouring of his promised Holy Comforter at Pentecost marked a tremendous impact in the divine plan for furthering a more complete revelation that God personalizes as three persons: as Father, Son, and Holy Spirit. Even as God himself is revealed to be unity in distinction of Persons, in Jesus there is revealed a new perspective on personality as unity in diversity. Jesus' dual nature as Son of man and Son of God forevermore reveals to the world the unity of his person in diversity of natures, a divine unity in identification between Creator and creature. The human nature of Jesus in no way detracts from his divine nature as Creator Son, for these natures are exquisitely unified and super summative in quality. As revealed with assurance by the life of Jesus, man himself can strive to attain divine unity with the Father by progressive reciprocal communion. We have been given the choice to unify our will with his will, and by virtue of this conformity, we can increasingly attain his divine nature as achieved by personality intercourse with a personal God. The submission of our will to the will of our Creator does not threaten an individual with personality submersion or surrender.

Man does not achieve union with God as a drop of water might find unity with the ocean. Man attains divine union by progressive reciprocal spiritual communion, by personality intercourse with the personal God, by increasingly attaining the divine nature through wholehearted and intelligent conformity to the divine will. Such a sublime relationship can exist only between personalities. [UB 1:7:2 (31:2)]

The individual does not lose his volitional selfhood.

Rather are such personalities progressively augmented by participation in this great Deity adventure; by such union with divinity man exalts, enriches, spiritualizes, and unifies his evolving self to the very threshold of supremacy. [UB 117:5:2 (1286:5)]

The great revelations of the Bible have always been progressive; what is only intimated at first is set forth more clearly and fully as time goes on. The Urantia Book reminds us that premature revelation is a hindrance to religious progress. Mankind needed to understand the unity of God before it could be profitably introduced into the mystery of the Trinity.

As we have seen, the doctrine of the Blessed Trinity, although certainly implied in the Bible, was relatively late in being explicitly formulated by the early Church Fathers. This evolution of the Trinity doctrine focused in on the desire to find the One behind the differentiation of three persons in God. This differentiation of persons came to be seen as an eternal differentiation that existed only on the plane of his Deity manifestation. God himself, beyond this plane of his manifestation, remains undifferentiated unity. As the centuries passed, the Christian Church increasingly guarded its developing doctrine of the Blessed Trinity against the errors and heresies that had prevailed at one time or another in its history. Throughout the first three centuries following the death of Jesus, there were no important conclaves of the early churches. The formulation of creedal statements regarding the Blessed Trinity was a slow and arduous process. Because of the inevitable confusion and contradiction in the mode of any statement along these lines, the Church was compelled to analyze the Trinity doctrine and to set it forth in clear-cut formal statements, in creeds.

The Christian Church has expressed the doctrine of the Trinity in several creeds and definitions - the Apostles Creed, the Nicene Creed, and the Athanasian Creed for example. The Fourth Lateran Council in 1215 concisely summarized the doctrine of the Trinity in these words:

Firmly we believe and simply we confess that one alone is true God, the Father, the Son, the Holy Spirit, three persons, one essence, one substance, and one nature entirely simple. The Father is from no one, the Son from the Father alone, and the Holy Ghost equally from both, always without beginning or end. The Father begetting, the Son begotten, and the Holy Ghost proceeding; consubstantial, co-equal, co-omnipotent, and co-eternal. [Canon I of the Fourth Lateran Council, 1215]

The Son proceeds from the Father, They are equally eternal, because the divine nature that each possesses is eternal. From God the Father "knowing" proceeds the Son "known", perfectly alike.

In the beginning was the Word, and the Word was with God, and the Word was God. [John 1:1]

The Son is the perfect image of the Father, perfectly mirroring and expressing all that the Father is. The Son is uncreated, eternal, equally God. Without beginning, the Son eternally proceeds from the Father. The Father and the Son love one another with a boundless affection that fully expresses their reality. This love is personal and living as are the Father and the Son, and this personal love proceeding from the Father and the Son is manifested

in the person of the Holy Spirit. From this eternal relation of the Father and Son is breathed forth the divine person of the Holy Spirit, equally omnipotent, equally eternal.

Today, 21st century man is ready and eager for a newer, more evolved revelation of the Blessed Trinity. As we enter into the next millennium, The Urantia Book is revealing to our world an elevated vision of the Trinity, a unified disclosure of the One behind the differentiation of his manifested persons. This multiplicity of divine persons is revealed as an eternal manifestation of the Father's infinite spiritual life, as an eternal and personalized flow of his perfect love. The Father, Son, and Spirit are the three divine persons who are manifest on the existential plane of Deity manifestation. Primal to this plane of his personal existence, the Universal Father remains undifferentiated and unified as the First Source and Center of all things, beings, and realities.

The Trinity of The Urantia Book

How does God differentiate his perfect unity into the plurality of his creation? We are compelled to ask how the limitations of finitude can be derived from limitless infinity, complexity and composition from sublime simplicity, temporal succession from absolute eternity, generative possibility from primal necessity. The Urantia Book profoundly reveals our world as a harmonious system. The divine infinity is revealed in the multiplicity of finite things, and the divine eternity is integrally expressed in the temporal succession of cosmic events. The multiplicity of finite things is so interrelated within itself and to the whole that there is comprehensively revealed a true "unity in plurality." The Urantia Book tells us that God as Father and as the First Source and Center embraces diversity in unity, that he is both transcendent and immanent, that he is dynamic and yet possesses eternal stability.

Eternal Deity is perfectly unified; nevertheless there are three perfectly individualized persons of Deity. The Paradise Trinity makes possible the simultaneous expression of all the diversity of the character traits and infinite powers of the First Source and Center and his eternal coordinates and of all the divine unity of the universe functions of undivided Deity.
[UB 10:4:2 (112:5)]

The Urantia Book offers a new and all-embracing approach for resolving the "diversity in unity" paradox. The Urantia Book reveals a holistic and cosmic reality that is powerfully comprehensive and personally experientible through faith in three divine persons living in the deep eternal relationships of the Trinity. The Urantia Book ascribes God the Father as the personal First Source and Center of all manifestations of Deity and reality, as the source and center for all intelligent creatures and spirit beings throughout all the universe of universes. The Urantia Book attempts to portray to the children of time how the Father, Son, and Spirit can achieve perfect unity, how the three Persons of Deity can function concertedly as undivided Deity in the Paradise Trinity. However, the Book acknowledges that the finite human mind is ill-prepared to fully understand how unity becomes duality,

trinity, and diversity while still remaining unqualifiedly unified: "For I am the Lord, I change not." [Malachi 3:6]

To the circumscribed minds of time-space mortals the universe may present many problems and situations which apparently portray disharmony and indicate absence of effective co-ordination; but those of us who are able to observe wider stretches of universal phenomena, and who are more experienced in this art of detecting the basic unity which underlies creative diversity and of discovering the divine oneness which overspreads all this functioning of plurality, better perceive the divine and single purpose exhibited in all these manifold manifestations of universal creative energy.
[UB 56:0:2 (637:2)]

This is the heart of our dilemma for fully comprehending the unified Deity of Trinity alongside with the plural personalization of God. We accept that God is completely self-existent, absolutely independent. Nevertheless, we can never truly understand how God, by virtue of his primal self-will, can pass from "simplicity to complexity, from identity to variation, from quiescence to motion, from infinity to infinitude, from the divine to the human, and from unity to duality and trinity." [UB 4:4:2 (58:7)]

On the other hand, we are told that as we progressively gain a firmer grasp of the real nature of our relationship to the many manifestations of cosmic reality, both existential and experiential, as we better comprehend the interassociative, integrative, and unifying realities of the universe, we are bound to achieve a more focused orientation within our own life's efforts. Our cosmic insights and spiritual alignment will assuredly be enhanced. Our attempts to conceive of unified infinity are intellectually limited by our finite natures.

Time, space, and experience constitute barriers to creature concept; and yet without time, apart from space, and except for experience no creature could achieve even a limited comprehension of universe reality. Without time sensitivity, no evolutionary creature could possibly perceive the relations of sequence. Without space perception, no creature could fathom the relations of simultaneity. Without experience, no evolutionary creature could even exist. [UB 106:9:2 (1173:3)]

From our experiential, finite perspective, we can only perceive of the existential, eternity relationship within the Trinity as a time-space relativity. Our circumscribed viewpoint, our inability to grasp the concept of unqualified eternity, must be supplemented by the revealed eternity viewpoint, and this especially applies to the truth that the Trinity is the existential unification of infinity. Because of our remoteness from the absolute level of consciousness, it is intended that we evolve our thought by the technique of life experience. We are inherently and constitutively dependent on finite life experience.

While infinity is on the one hand UNITY, on the other it is DIVERSITY without end or limit. Infinity, as it is observed by finite intelligences, is

***the maximum paradox of creature philosophy and finite metaphysics.
[UB 115:3:3 (1262:1)]***

The existence of the three eternal persons of Deity in no way violates the truth of divine unity. The three perfectly individualized personalities of Deity are as one to all persons and things in the universe. The Trinity simultaneously expresses all the diverse character traits and infinite powers of the First Source and Center and his eternal co-ordinates; all the universe functions of undivided Deity are divinely unified.

Trinity is Deity unity, and this unity rests eternally upon the absolute foundations of the divine oneness of the three original and co-ordinate and coexistent personalities, God the Father, God the Son, and God the Spirit. [UB 10:0:2 (108:2)]

In and of itself, the Trinity is not personal - it is Deity reality, but never personality reality per se. The Father, the Son, and the Spirit may work together in a collectively personal and triune sense, in a triunity, but the unity of Deity function of the Trinity is an altogether different thing.

The Trinity is an association of infinite persons functioning in a nonpersonal capacity but not in contravention of personality. The illustration is crude, but a father, son, and grandson could form a corporate entity which would be nonpersonal but nonetheless subject to their personal wills. [UB 10:4:3 (112:6)]

The Trinity may encompass reality in a collective sense, even correlating it with impersonal functions; and it is compatible with coexistent personalities. The qualities of personality are inherent in the individual members of the Trinity, but always is the Trinity the unity of their all-encompassed Deity. The three eternal personalizations of Deity are actually one Deity, undivided and indivisible in the Trinity; this oneness is existential and absolute.

The Paradise Trinity is not a triunity; it is not a functional unanimity; rather is it undivided and indivisible Deity. The Father, Son, and Spirit (as persons) can sustain a relationship to the Paradise Trinity, for the Trinity is their undivided Deity. The Father, Son, and Spirit sustain no such personal relationship to the first triunity, for that is their functional union as three persons. Only as the Trinity--as undivided Deity--do they collectively sustain an external relationship to the triunity of their personal aggregation. [UB 104:3:15 (1147:7)]

The Trinity is a supersummative conjoining of the three Deity endowments of the Father, Son, and Spirit. It is a reality resulting in qualities, characteristics, and functions that are unique, original, and not wholly predictable. This Deity association results in a divinity potential that exceeds by far the simple sum of the attributes of the component individuals:

The functions of the Paradise Trinity are not simply the sum of the Father's apparent endowment of divinity plus those specialized

attributes that are unique in the personal existence of the Son and the Spirit. The Trinity association of the three Paradise Deities results in the evolution, eventuation, and deitization of new meanings, values, powers, and capacities for universal revelation, action, and administration. Living associations, human families, social groups, or the Paradise Trinity are not augmented by mere arithmetical summation. The group potential is always far in excess of the simple sum of the attributes of the component individuals. [UB 10:5:2 (113:3)]

As we view the past, present, and future of time, The Urantia Book tells us that of all things manifested in the universe of universes, only the concept of the Trinity is deemed inevitable.

The original and eternal Paradise Trinity is existential and was inevitable. This never-beginning Trinity was inherent in the fact of the differentiation of the personal and the nonpersonal by the Father's unfettered will and factualized when his personal will co-ordinated these dual realities by mind. [UB 0:XII:1 (15:7)]

The reality of the present master universe is unthinkable without the Trinity. Only the conception of the Trinity union of the Father, Son, and Spirit allows postulation as to how the Infinite could possibly achieve threefold and co-ordinate personalization in the presence of the absolute oneness of Deity. No other philosophic or theologic proposal could account for "the completeness of the absoluteness inherent in Deity unity coupled with the repleteness of volitional liberation inherent in the threefold personalization of Deity." [UB 10:0:3 (108:3)] Personal relationships on the absolute level are inevitable.

It would seem that triunity of absolute relationships is inevitable. Personality seeks other personality association on absolute as well as on all other levels. [UB 104:3:14 (1147:6)]

Faith in the Trinity entails a faith in three divine persons living in the deep eternal relationships incumbent upon this Trinity. The Father is always the Father to the Eternal Son who is ever his only-begotten and uncreated Son. The Infinite Spirit lives always as the conjoint third person who administers the eternal love that binds the Father and the Son. These persons revealed within the Godhead are distinct; they are a community eternally bound together in perfect understanding and love. In learning the mystery of the Trinity, we realize that divine life can be shared, and shared even by us created individuals who, as sons and daughters in faith, can be brought into the joy of the perfect community.

CHAPTER TWO: TOTAL DEITY

Deity Reality
Comprehensible Deity
Sources and Centers

Deity Reality

Deity is the source of all that is divine (godly). Deity is characterized as imposing a unifying quality on everything it influences. Deity is universally co-ordinated and is active on the diverse levels of cosmic reality, on the meanings of mind, and on the values of the spirit. The Isle of Paradise and the material creations are not a part of Deity; rather, they are consequences of Deity. The activities of Deity always work towards some manifestation of personality expression (e.g., the Supreme Being). Deity, as we understand it, is personalizable as God, but this understanding of ours is "partial, relative, and shadowy." [UB 0:III:19 (5:19)]

The truth and maturity of any religion is directly proportional to its concept of the infinite personality of God and to its grasp of the absolute unity of Deity. The idea of a personal Deity becomes, then, the measure of religious maturity after religion has first formulated the concept of the unity of God. [1:5:10 28:7]

Total Deity reality is the work of the three associate persons of Deity - the Infinite Spirit and the Eternal Son, unified in function and personally supported by the Universal Father. The Infinite Spirit bestows absolute mind and the Eternal Son attends to the ministration of spirit. Total Deity reality is mind-spirit unified by personality. Total Deity reality acts upon the infinite reality of the material universe. In the universe of universes, cosmic mind ever intervenes between the relative manifestations of the two universal absolutes, matter and spirit.

TOTAL DEITY REALITY

1. THE PHYSICAL PRESENCE OF THE INFINITE:

- The reality of the material universe (centered in the Isle of Paradise)
- The organization of physical energy as modified by motion and conditioned by mind

2. THE MIND PRESENCE OF DEITY:

- The depth of individual intellectual experience (centered in the person of the Infinite Spirit)
- Organized consciousness that is operative over matter and conditioned by spirit

3. THE SPIRITUAL PRESENCE OF DIVINITY:

- **The capacity of spiritual receptivity (centered in the person of the Eternal Son)**
- **The highest personal reality that influences and directs all diverse systems and associations of personality integrity**

Absolute existence is subservient to the actions of the total Deity within the divine unity of the Paradise Trinity. The Universal Father, the Eternal Son, and the Infinite Spirit are the individual personalities whose unified and totalized Deity constitute the Paradise Trinity. These three persons of Deity function concertedly as total Deity in the Paradise Trinity. However, the Universal Father functions as total Deity only within the unity of the Paradise Trinity. Apart from this Trinity association, the Father chooses to stand aside to allow his two Deity equals, the Eternal Son and the Infinite Spirit, to exercise their own influence on creation. The Father, being the universal absolute of all personality, exercises unchallengeable authority in creation. Still, the Father-Absolute freely delegates all spirit and mind prerogatives in the creations of time and space to his associate persons of Deity.

The universe cosmic levels of energy, mind, and spirit are independent realms of cosmic reality. These diverse levels of cosmic reality operate on the sub-absolute Deity levels of finite Supremacy and absonite (superfinite) Ultimacy. Absolute reality is the existential reality of eternity, "but finite and absonite realities are derivatives, modifications, qualifications, and attenuations of the original and primordial absolute reality of infinity." [UB 115:1:3 (1260:4)] Nevertheless, all reality eventually converges in the person of the Universal Father.

All personal beings have individuated realities, but it should be understood that these personal individuals are relative realities within the living cosmos. On a totality level, the cosmos is a living organism comprising a collective summation of infinitely integrated life forms. All living beings are contributors to the cosmic organism as a whole, and they all share a causality in the Universal Father. Together, microcosm and macrocosm share a unity in purpose and destiny.

The grand universe is not only a material creation of physical grandeur, spirit sublimity, and intellectual magnitude, it is also a magnificent and responsive living organism. There is actual life pulsating throughout the mechanism of the vast creation of the vibrant cosmos. [UB 116:7:1 (1276:2)]

Comprehensible Deity

God is a mystery beyond our understanding. We cannot understand God in the way he understands himself. To know God would be to "be God." In reality, only the two Deity equals, the Eternal Son and the Infinite Spirit, truly know the Universal Father. Nevertheless, we should be encouraged because God has chosen to be very near to us, his mortal children, with his indwelling presence. He reveals himself to us, and we share in his glory.

Still, God remains the One who is beyond and above all that we know or can know. He is closer to us than is our own heart, and yet he is beyond and above everything that we know and understand. By virtue of the Father's indwelling presence within our mortal minds, we are given the power to apprehend his spiritual truth directly, immediately, intuitively, not just through the faculties of intellectual reason, but also through our inherent inner vision.

The comprehending mind of man is a lower manifestation of the creative, controlling, and upholding spirit-mind originating from the creator levels of divine reality. Always must the higher levels of cosmic and absolute mind be above the lower levels of their manifestation. The ability of lower mortal mind to comprehend higher levels of universe reality is curtailed by the fact that such mind is configured for finite time-space experience. Although the full comprehensibility of the creative acts and purposes of divine spirit-mind is ultimately concealed from sub-divine intelligences, the resulting limitations of time-space constrained experience allow the finite creature to effectively co-exist in a cosmos insulated within the encompassing infinity of the absolute.

The higher the universe mind associated with any universe phenomenon, the more difficult it is for the lower types of mind to discover it. And since the mind of the universe mechanism is creative spirit-mind (even the mindedness of the Infinite), it can never be discovered or discerned by the lower-level minds of the universe, much less by the lowest mind of all, the human. The evolving animal mind, while naturally God-seeking, is not alone and of itself inherently God-knowing.

[UB 42:11:8 (482:6)]

Infinite Deity is not capable of full comprehension by finite beings such as ourselves. We cannot penetrate the realities of eternity, but we can gain some measure of appreciation for it by realizing that the one absolute cause, the Father-I AM, has effected an almost limitless and dependent reality of endless diversification with "some absolute and infinite potential of destiny." [UB 105:0:1 (1152:1)] We can begin to comprehend the Universal Father as a person, but as universe creatures, we cannot comprehend the full Deity reality of the First Source and Center, the I AM.

In our search to find God, we will learn to recognize and then to comprehend progressively elevated manifestations of personal Deity. The sum-total of our efforts in traversing the time-space superuniverse realm of Supremacy will have provided us with an experiential power comprehension of the Almighty Supreme. Our expansion within the cosmic mind of all creation will connect us with the reality of the Supreme Mind. Upon our initial entry into Havona for our ascension quest for finding the Paradise Father, our first discovery will be the recognition and comprehension of the spirit personality of God the Supreme. Since God the Supreme is the evolving God of time and space and is experiential in Deity origin, he can be recognized and experienced. The discovery of the fully actualized Supreme Being, though, will have to wait for his final emergence at that time when the grand universe has achieved the spiritual status of light and life.

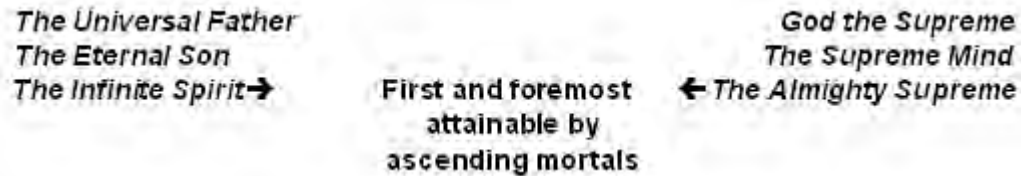
Because ascenders to Paradise are personalities, the personality realities of the Father, Son, and Spirit can be experienced - it is their other-than-personal Deity natures that will be more problematic for comprehension. In our ascension pilgrimage to Paradise in search of the Three Persons of Deity, we will first attain a comprehension of the Third Person of Deity - the Infinite Spirit. The Deity presence of the Infinite Spirit enshrouds that of the Second and First Persons (the Paradise Father and the Eternal Son), so it makes sense that we will first recognize the Spirit. Since we must endeavor through mind to form comprehensible concepts, the Deity presence of the infinite Spirit as Third Source and Center of all mind naturally appears more real and visible to us.

The Third Person of Deity, the Infinite Spirit, is the source of mind. Because of this, mind-endowed mortal creatures can best comprehend this level of personal Deity. We are circuited into the ministry of mind for all of our intellectual functioning, and since this level of human mind takes ancestry in the Infinite Spirit, we can form at least some semblance of comprehensible conception of this Deity level of reality. It is more difficult to form the same degree of conceptual grasp with the spiritual Deity reality of the Eternal Son and the personal/prepersonal/superpersonal Deity reality of the Universal Father because our own finite natures of spirit and personality expression are so imperfect and incomplete in expression.

Upon consummating our quest for the Infinite Spirit, we begin the Deity adventure for finding and recognizing the Deity of the Eternal Son. We will already have fully conceptualized the true divinity of our Creator Michael Son, Jesus Christ, in our passage through the time-space worlds of our local universe of origin. Our discovery of the Deity nature of the Eternal Son, Second Source and Center of spirit, however will require that we have been fully spiritized as ascending beings before we will succeed in our ascension quest for finding and recognizing the Deity nature of the Eternal Son.

The highly personalized Sons of God are clearly discernible by the lower orders of created intelligences, and so do they compensate for the invisibility of the infinite and therefore less discernible Father. The Paradise Creator Sons of the Universal Father are a revelation of an otherwise invisible being, invisible because of the absoluteness and infinity inherent in the circle of eternity and in the personalities of the Paradise Deities. [UB 3:0:2 (44:2)]

In our search for the Deity presence of the Paradise Father, we will predictably succeed in locating the presence of the Trinity on Paradise, and the majority of us will attain an intellectual grasp of the triune Deity realities. Of far greater challenge will be the discovery and recognition of their spiritual presence. The most challenging will be to attain "even the minimum spiritual comprehension of the Universal Father." [UB 26:7:5 (293:3)]



Sources and Centers

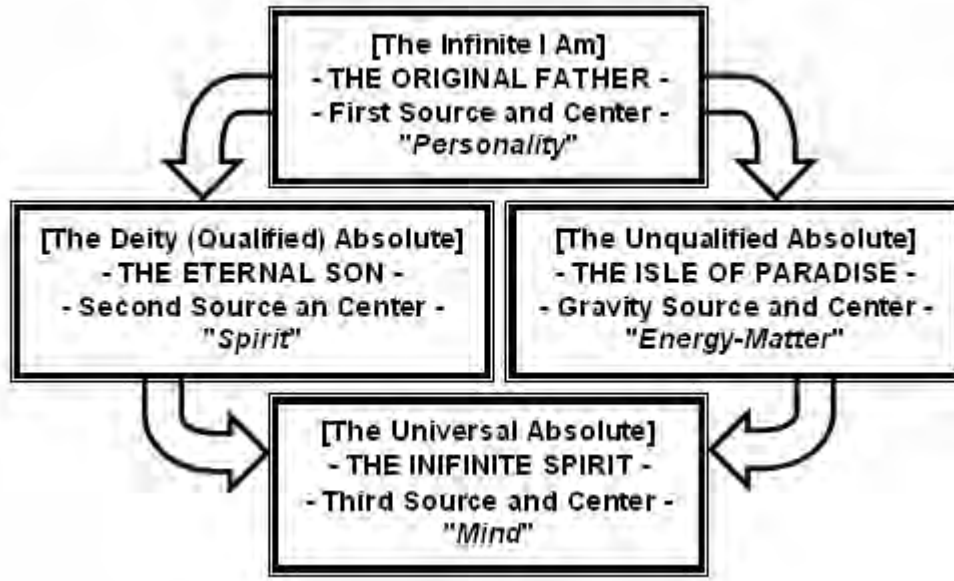
All forms of material, mindal, and spiritual force-energy are subject to the presence of universal gravities. The activities of gravity are not exclusively applicable to just material phenomena. Where spirit reality may be thought of as a thesis representing the quality of the living energy of divinity, physical reality becomes the corresponding antithesis typifying the quantity of nonspirit energy. Mind ends up becoming the unifying synthesis of these two antipodal energies of spirit and matter. The finite human mind is capable of comprehending much of the basic three levels of finite reality - the organized energy of matter that is conditioned by mind, the organized consciousness of mind that is modified by spirit, and the highest personal reality of spirit that is the motivating influence of all energy systems of personal dignity.

The great Sources and Centers reside together in the Isle of Paradise. In accordance with the Universal Father's freewill mandate, "Let us make mortal man in our own image," man's freewill personality takes origin from the Father as the First Source and Center. Our mortal being is spiritually encircuited to the Eternal Son as the Second Source and Center. It is endowed with mind from the Infinite Spirit as the Third Source and Center. Moreover, all this mortal being is housed within a material body manifested from the physical energies arising from the great Paradise Source and Center. In just this way are we created in "his image."

The triune association of the three Sources and Centers of the Eternal Son, the Infinite Spirit, and the Isle of Paradise constitutes "the actual revelation of the originality of the First Source and Center". [UB 115:3:7 (1262:4)] In this association of the Second, Third, and Paradise Sources and Centers, all total Deity and cosmic reality is absolute and eternally actualized.

God--the Universal Father--is the personality of the First Source and Center and as such maintains personal relations of infinite control over all co-ordinate and subordinate sources and centers. Such control is personal and infinite in potential, even though it may never actually function owing to the perfection of the function of such co-ordinate and subordinate sources and centers and personalities. [UB 0:III:10 (5:9)]

The First Source and Center is the primal cause of all physical reality. Before the Isle of Paradise, the Father was. The First Source and Center is also the first and final Father of all spirit. Before the Eternal Son, the Father was. The Universal Father reveals himself to time and space in the dual manifestations of pure spirit and pure energy, and "the absolutes of both spirit and matter-energy converge in the person of the Universal Father." [UB 12:8:13 (140:9)]



In the eternity of the past, when the Universal Father gave infinite personality expression of his spirit self in the being of the Eternal Son, simultaneously he revealed the infinity potential of his nonpersonal self as Paradise. Nonpersonal and nonspiritual Paradise appears to have been the inevitable repercussion to the Father's will and act which eternalized the Original Son. Thus did the Father project reality in two actual phases--the personal and the nonpersonal, the spiritual and the nonspiritual. The tension between them, in the face of will to action by the Father and the Son, gave existence to the Conjoint Actor and the central universe of material worlds and spiritual beings. [UB 11:9:3 (127:1)]

Monota (primal matter-energy) is the living, nonspirit energy of Paradise, the eternity counterpart of the living, spirit energy of the Eternal Son. Paradise monota and Paradise spirit derive directly from the Father's freewill act of eternity, and on Paradise, monota and spirit are indistinguishable from one another, In fact, the three realities of spirit, matter, and mind are indistinguishable in the actual presence of the Paradise Father. As spirit and material energies diverge from Paradise, mind begins to proportionately function. Mind is the inevitable technique for unifying the ever-widening divergence of the dual universe manifestations of the original monothetic Creator personality of the Father. The original and eternal, the never-beginning, existential and inevitable Paradise Trinity was inherent in the fact of the differentiation of the personal and the nonpersonal by the Father's unfettered will. It actualized when his personal will coordinated these dual realities by mind. Mind coordinates the dual realities of the personal and the nonpersonal.

CHAPTER THREE: COSMIC REALITY

The Universe of Universes
The Supremacy of the Grand Universe
The Ultimacy of the Grand Universe
The Absoluteness of the Cosmos Infinite
The Circle of Eternity

Universe of Universes

From eternity, God laid the foundations of the heavens and the earth.

The Universal Father has an eternal purpose pertaining to the material, intellectual, and spiritual phenomena of the universe of universes, which he is executing throughout all time. God created the universes of his own free and sovereign will, and he created them in accordance with his all-wise and eternal purpose. [UB 4:0:1 (54:1)]

God expresses his creative will on three different "experiential" levels of reality. - the finite level of the Supreme, the absolute level of the Ultimate, and the superultimate level of the Absolute. These three levels of universe expression take on different forms and phases of creative Deity expression. The term experiential here designates reality that is subject to evolutionary growth, where potential realities must evolve and emerge to become fully actualized, and where perfection is a goal to be achieved. Experiential is used to distinguish these three sub-infinite and non-absolute levels of progressive reality expression from the existential (changeless) and infinite level of eternity - the absolute level of Paradise. Paradise is the eternal center of the universe of universes and the abiding place of the Universal Father, the Eternal Son, and the Infinite Spirit. The three experiential levels of creation are expressive of different modes of Paradise Deity manifestation, and each sub-Paradise level of creation is personalizing a Deity being of expressed divinity. All three of these derivative Deity personalities are not yet fully existent; they are in process of actualization. They have origins, though they are eternal in destiny.

The Absolute Level of Paradise - this is primal and original reality and the unqualified unity of infinity. The ***Father-I AM*** perfectly unites "the divergences of all reality with an existential majesty that is absolute." [UB 106:9:1 (1173:2)] ***The Isle of Paradise*** and the surrounding creation of ***Havona*** make up ***the central universe*** of perfection.

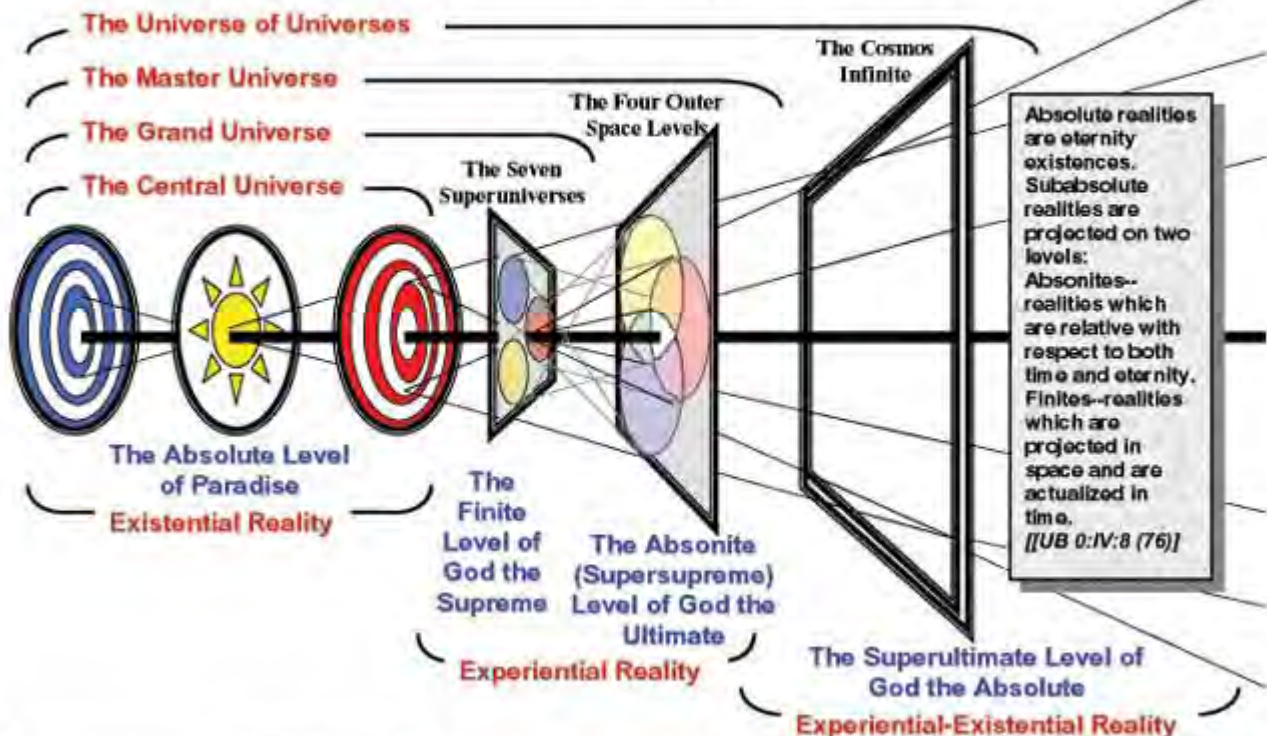
The Finite Level of the Supreme - this is the time-space evolved unification of four phases of experiential Deity reality - universe power controlled through mind and spirit-unified in the creative presence of personality. This level will power-mind-spirit-personality actualize the ***Supreme Being*** as evolutionary-experiential self. ***The seven evolving superuniverses*** of the ***grand universe*** revolve around the nuclear core of the central universe.

The Absonite Level of the Ultimate - this is the transcended time-space eventuation of omnipotent, omniscient, and omnipresent Deity expression. This level is actualizing in the personal Deity of **God the Ultimate**. **The four outerspace levels** of universe creation that comprise **the master universe** revolve around the grand universe as its nucleus.

The Superultimate Level of the Absolute - this is the experiential-existential realization of absolute divinity and the unification of absolute meanings on absolute levels of expression. **God the Absolute** is the realization-attainment goal at this level of personalizing Deity. As there is an inexhaustible supply of potential from infinity for experientializing into actual reality, the idea that there can be a final containment for creation is inconceivable. For this reason, the superultimate creations of **the cosmos infinite** present a boundless creation encompassing a **universe of universes** with its three successive universe nuclei - the master universe, the grand universe, and the central universe.

Universe Levels of Reality

The central universe is the creation of eternity, the seven superuniverses are the creations of time; the four outer space levels are undoubtedly destined to eventuate-evolve the ultimacy of creation. And there are those who maintain that the infinite can never attain full expression short of infinity; and therefore do they postulate an additional and unrevealed creation beyond the fourth and outermost space level, a possible ever-expanding, never-ending universe of infinity. [UB 12:1:16 (130:2)]



The Universal Father, through the mechanism of evolutionary Deity, is actually engaged in the stupendous and amazing act of personality focalization and power mobilization, on their respective universe meaning-levels, of the divine reality values of the finite, the absonite, and even of the absolute. [UB 0:IX:3 (13:1)]

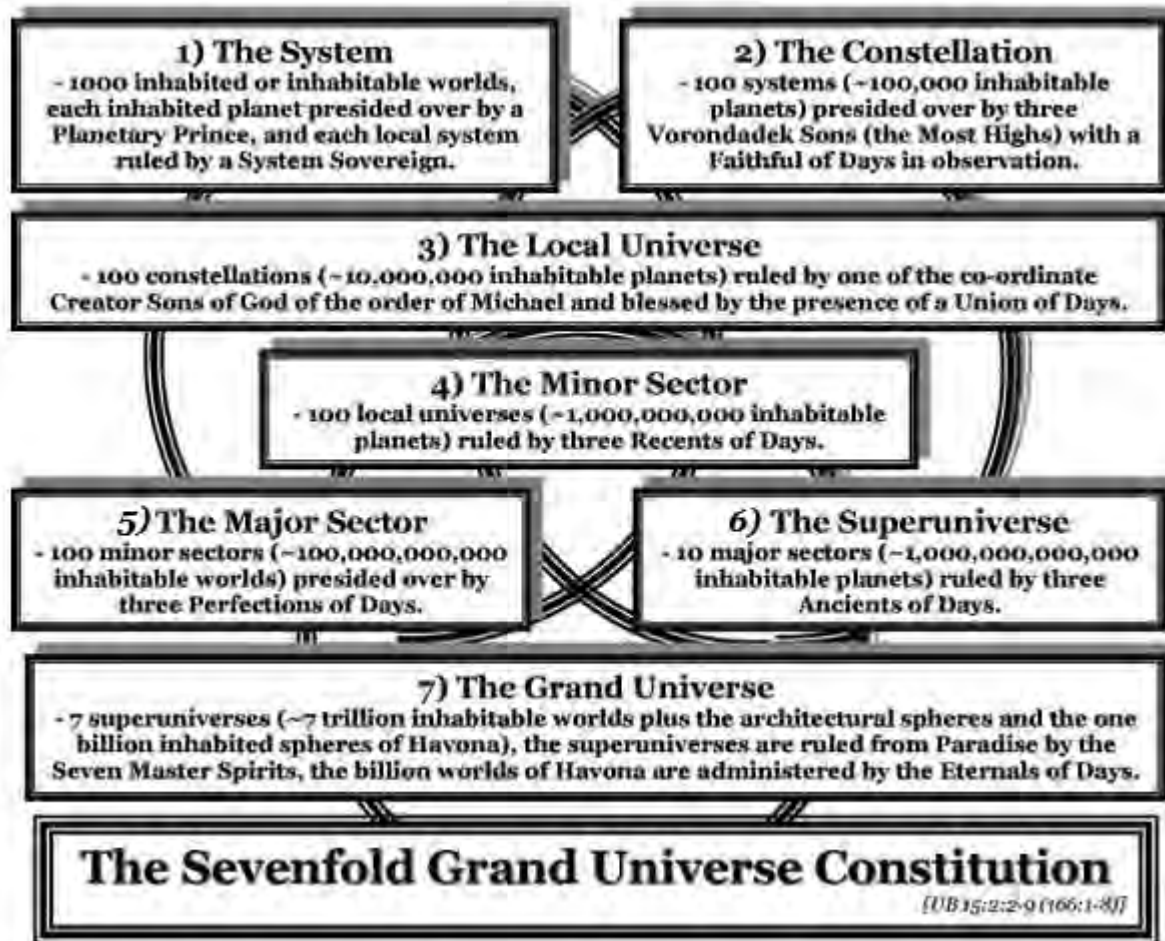
The universe of universes, with its innumerable host of inhabiting personalities, is a vast and complex organism, but the First Source and Center is infinitely more complex than the universes and personalities which have become real in response to his willful mandates. When you stand in awe of the magnitude of the master universe, pause to consider that even this inconceivable creation can be no more than a partial revelation of the Infinite. [UB 105:1:7 (1153:4)]

The universe of universes is reflective of deity activities on diverse levels of cosmic realities, mind meanings, and spirit values. Absolute Deity manifests itself in a supremely unified and ultimately co-ordinated universe of universes. The totality of the universe of universes comprises an integrated mechanism that is mind planned, mind made, and mind administered. Just as the perfect and eternal central universe of Paradise-Havona provides a dynamic nucleus for the perfecting growth of the encircling seven superuniverses of the grand universe, the evolutionary growth of the finite grand universe acts as a nuclear seed that repercussions in new manifestations of deity expression on the absonite master universe. The divinity manifestations of the master universe that eventuate within the transcendent deity level of Ultimacy will have their nuclear ramifications throughout the cosmos infinite.

Extending outward from Paradise, each new domain of realized and attained evolution constitutes a new and enlarged revelation of experiential Deity to the universe of universes. [UB 56:7:1 (642:1)]

The Supremacy of the Grand Universe

Your world, Urantia, is one of many similar inhabited planets which comprise the local universe of Nebadon. This universe, together with similar creations, makes up the superuniverse of Orvonton, from whose capital, Uversa, our commission hails. Orvonton is one of the seven evolutionary superuniverses of time and space which circle the never-beginning, never-ending creation of divine perfection--the central universe of Havona. At the heart of this eternal and central universe is the stationary Isle of Paradise, the geographic center of infinity and the dwelling place of the eternal God. [UB 0:0:5 (1:6)]



Our Paradise Father sets the stage for our particular creation (the Deity realm of Supremacy) as a finite reality; it is conditioned by time and space, it has a beginning and it has a foreordained destiny. This creation is experiential - events occur in time-conditioned sequences, and they are constrained within limiting spatial boundaries. The Universal Father is not restricted or conditioned by the limitations he has imposed on his time-space creations. He is above time and space; he is not handicapped, or bound, by his creation. His reality, as it exists on his eternal abode of Paradise, is absolute reality - it is eternity existence, it is existential. The finite reality that characterizes his Supreme creation can be envisioned as being projected in space and actualized in time, and this reality is intended to be experiential. The experiential events of time flow ever onward as the moving image of eternity within a finite space that represents the fleeting shadows of Paradise realities. Finite reality is undergoing purposed mobilization and perfecting unification, and the energy that drives the reality of this finite cosmos originates within the eternal purposes of the Universal Father.

The eternal purpose of the eternal God is a high spiritual ideal. The events of time and the struggles of material existence are but the transient scaffolding which bridges over to the other side, to the

***promised land of spiritual reality and supernal existence. [UB 32:5:2
(364:5)]***

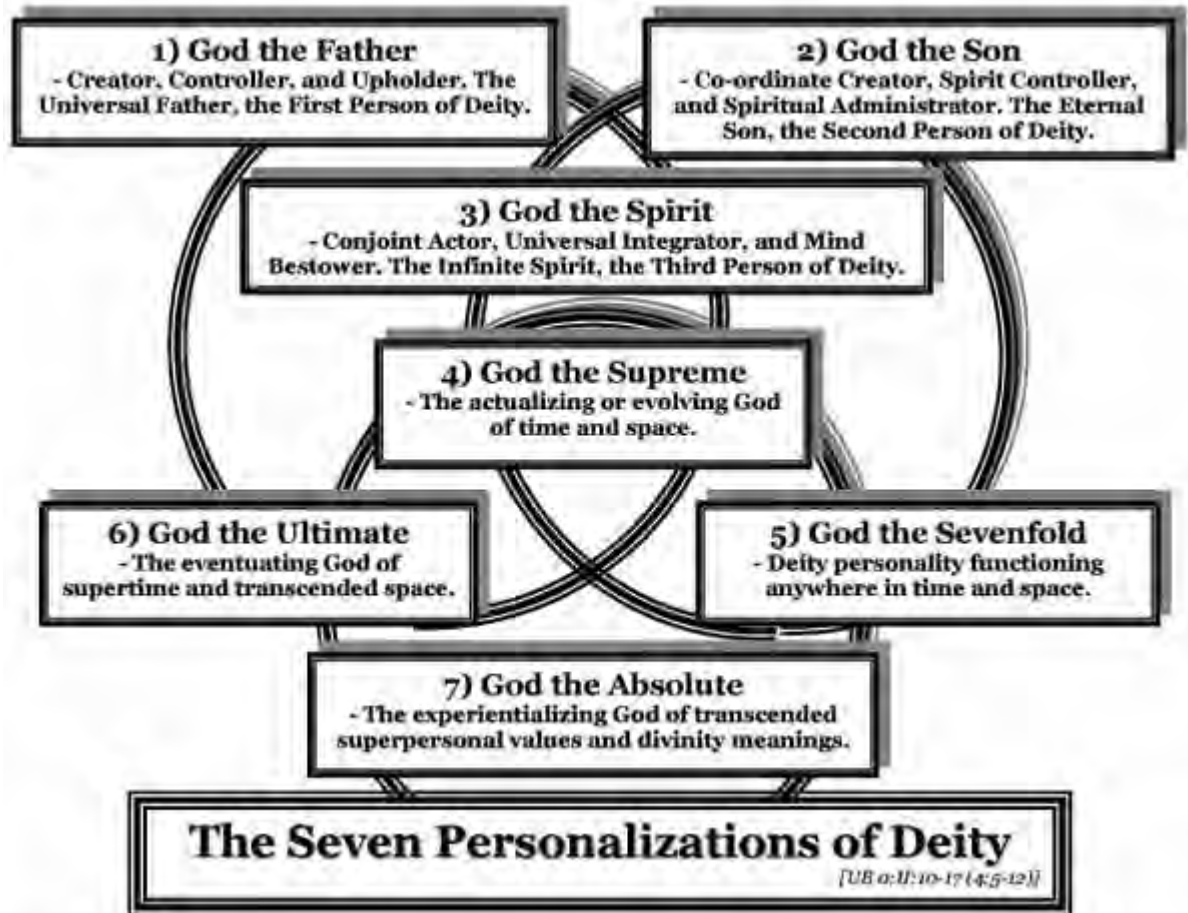
The grand universe is at present the only organized and inhabited creation of the three projected experiential levels of Deity expression. The seven evolving superuniverses of the grand universe are the creations of time, and they are destined to achieve the settled stages of light and life. This status of experiential completion will be achieved as a result of time-space conditioned evolutionary growth. There will be total cosmic integration of mind-mediated spirit control over the material phases of the grand universe. This eventual synthesis of spirit and matter through mind is driven by all participating personalities, both creature and divine, within the inhabited creations. This sovereign effort will unify all seven of the evolving superuniverses of time and space culminating in the realized Deity of the Supreme Being.

The grand universe creation of the seven superuniverses will become a perfected reflection of the perfect Havona pattern. The spirit influence of God the Supreme, previously only to be found from Havona, will now effect the dominance of Supreme perfection throughout all the superuniverses in the grand universe. Because God the Supreme is experiential in nature, we will all be able to share in our own experience of God the Supreme. The emergence of the Supreme Being will be a unified embodiment of evolved deity on the grand universe scale.

**GOD THE SUPREME
[UB 0:II:16 (4:10)]**

- **The actualizing or evolving God of time and space**
- **The first experiential level of unifying Deity manifestation**
- **Personal Deity associatively realizing the time-space experiential achievement of creature-Creator identity**
- **The achievement of Deity unity as the evolving and experiential God of the evolutionary creatures of time and space**

In the current grand universe age of the evolving Supreme Being, the seven superuniverses of time and space are kept in isolation from one another in order to maximize their diverse potentials for growth. Each superuniverse reflects a different portraiture of various combinations of the three personal Deities of the Paradise Trinity as these are influenced under the immediate supervision of one of Seven Master Spirits. Upon the settling of all seven superuniverses in the attained stages of light and life, the imposed boundaries dividing these seven superuniverses will be lifted and there will follow an unprecedented surge of supreme coordination on all levels of spirit, mind, and matter. The evolving and experiential Supreme Being will at the same time experience an accelerated factualization of personality-sovereignty.



The Ultimacy of the Master Universe

The four outer space levels that complete the boundaries of the master universe around the nuclear core of the grand universe are destined to eventuate-evolve the Deity level of Ultimacy. This absonite level of the Ultimacy of Deity transcends the time-space constraints that characterize the finite grand universe. That is to say, the absonite transcends the time-space constraints of the finite. This superfinite level is both antecedent to and consequent of the finite progressions of the time-space Deity level of Supremacy. It pre-dates and influences the current universe age of finite Supremacy, and it is post-Supreme responsive to those significant events occurring within the seven superuniverses of the grand universe.

God the Ultimate is the transcendental power-personalization of the directionization of the entire master universe. The completed eventuation of the Ultimate implies the completion of the master creation and connotes the full emergence of this transcendental Deity.
[UB 106:4:2 (1166:5)]

Just as God the Supreme is both spiritually and personally present in Havona, God the Ultimate is also present in Havona in an absonite (superfinite) and superpersonal sense. Whereas God the Supreme is exerting a spiritual influence on the time-space creation of the grand universe, God the Ultimate effects his influence in transcendence of time and space to the outer borders the four outer space levels of the master universe. In the same sense that the emergence of the Supreme Being is the culmination of all evolutionary-experiential reality, the Ultimate is the fulfillment of all transcendental-eventuating reality. God the Ultimate is power-superpersonalizing throughout the master universe.

The Deity level of Ultimacy provides both a guiding blueprint as well as a destiny-controlling objective for the finite creations of Supremacy. In this way, the Ultimate functions to relieve and resolve reality tensions that inevitably occur when existential Deity purposes to create sub-absolute creations. The Ultimate acts as a tension-releasing buffer between the finite creations of the Supreme and the absolute reality of eternity.

GOD THE ULTIMATE
[UB 0:II:17 (4:11)]

- **The eventuating God of supertime and superspace**
- **The second experiential level of unifying Deity manifestation**
- **The attained realization of the synthesized absonite superpersonal, time-space transcended, and eventuated-experiential values co-ordinated on final creative levels of Deity reality**

The Ultimate is more than a simple projection onto the transcendental field of the super-Supreme. The Ultimate is self-projecting and time-space-transcending Deity; the Ultimate is an eventuation of new phases of Deity realities. The transcendental level of Ultimacy both precedes and follows the expression of the finite level of Supremacy. The downstepping of the absolute reality of the eternal infinite into the finite realm of time and space must always first pass through the transcendental Deity of Ultimacy, and the elevation of supreme ideals and values to the consummational status of divine perfection must always traverse through the transcendental level of Ultimacy.

While we present this narrative as a sequence and portray the historic appearance of the finite as a direct derivative of the absolute, it should be borne in mind that transcendentals both preceded and succeeded all that is finite. Transcendental ultimates are, in relation to the finite, both causal and consummational. [UB 105:5:3 (1158:3)]

Transcendental ultimates are subinfinite and subabsolute, but they are at the same time superfinite and supercreational beyond just a time-space sense. Evolutionary change in the transcendental sense comes about by the process of eventuation. God, as a superperson, eventuates. Transcendental realities eventuate the integration of absolute supervalues with the maximum values of finites. From the finite time-space perspective, transcendentals appear to eventuate as a consequence of finite influence. However, from the eternity viewpoint, transcendentals anticipate the emerging manifestations of the finite realm. For

example, when the absonite Architects of the Master Universe eventuate a universal plan, the Supreme Creators act to bring it into existence throughout the realms of time and space.

Transcendental ultimates eventuate universe functions that exceed the simple sum of their component members. Systematic eventuation of multiplex compositions results in more than just a direct relationship of complexity for its component parts. The systematic coordination of the total composition results in an enhancing synergy that eventuates in the revealment of ultimate values and meanings. The Ultimate is a supersupreme eventuation of Deity and a superexperience and superfinite manifestation of God the Ultimate. The Ultimacy of Deity acts to eventuate new universe capacities by transforming undifferentiated potentials into well-defined plans of action on the transcendental level of the Ultimate.

The Absoluteness of the Cosmos Infinite

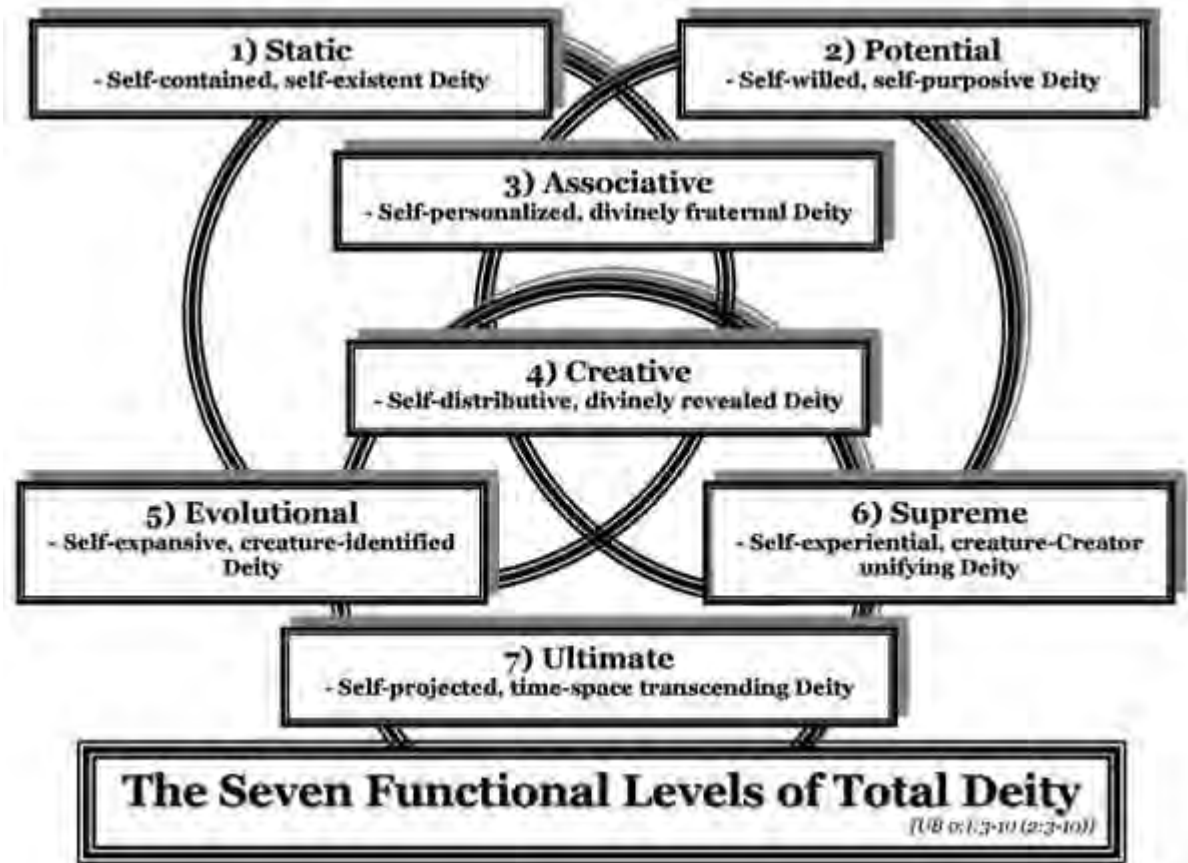
The level of the experiential-existential absolute implies the projection of experientials upon a supermaster universe field of creative expression. This level of Deity expression extends out into a cosmos infinite - it yields no limit of expansion extending beyond the master universe because that would require that the existential potentials of absolute infinity could be fully actualized in absolute experience. To limit the actualization of the Absolutes of potentiality would be to theoretically achieve final expression of Deity in the sub-absolute creations. This means that you could somehow exhaust infinite potential, that you could "draw all of the water from a bottomless well." However, it is well nigh incomprehensible as to how there could consummate the absolute actualization of an infinity of potentials.

God the Absolute transcends even the superpersonal values and divinity meanings made manifest by God the Ultimate. God the Absolute is the final expression of experiential Deity. The emergence of God the Absolute would signify the full depletion of personalizable Deity expression and self-realization. It would likely imply the experiential uniting of the existential Deity Absolute with the existential Unqualified Absolute.

GOD THE ABSOLUTE

[UB 0:II:18 (4:12)]

- **The experientializing God of transcended superpersonal values and divinity meanings (now existential in the Deity Absolute).**
- **The third and final experiential level of unified Deity expression and expansion .**
- **A level of transcended superpersonal values and divinity meanings.**
- **The exhaustion of personalizable expression.**
- **The depletion of capacity for self-realization.**
- **The transcendence of self-revelation to successive and progressive levels of other-personalization.**
- **The experiential identification of the Deity Absolute with the Unqualified Absolute.**



The Circle of Eternity

At this very moment, as during the remote ages of the past and in the eternal future, God continues to uphold. The divine reach extends around the circle of eternity. The universe is not wound up like a clock to run just so long and then cease to function; all things are constantly being renewed. The Father unceasingly pours forth energy, light, and life. [UB 4:1:6 (55:4)]

God inhabits and rules the circle of eternity. His eternal nature is a never-beginning and never-ending circle. The Father exercises ever-expanding consciousness and ceaseless self-realization within this never-ending circle of eternity, he "upholds the worlds in space and swings the universes around the endless circle of the eternal circuit." [UB 3:2:2 (46:6)] Reality is without limitation within the cosmic circle of eternity - it is universal, eternal, absolute, and infinite. Within the eternity cycle, divinity transcends and masters time-space. The universe of universes eternally circles around the Paradise source and center of all things and beings.

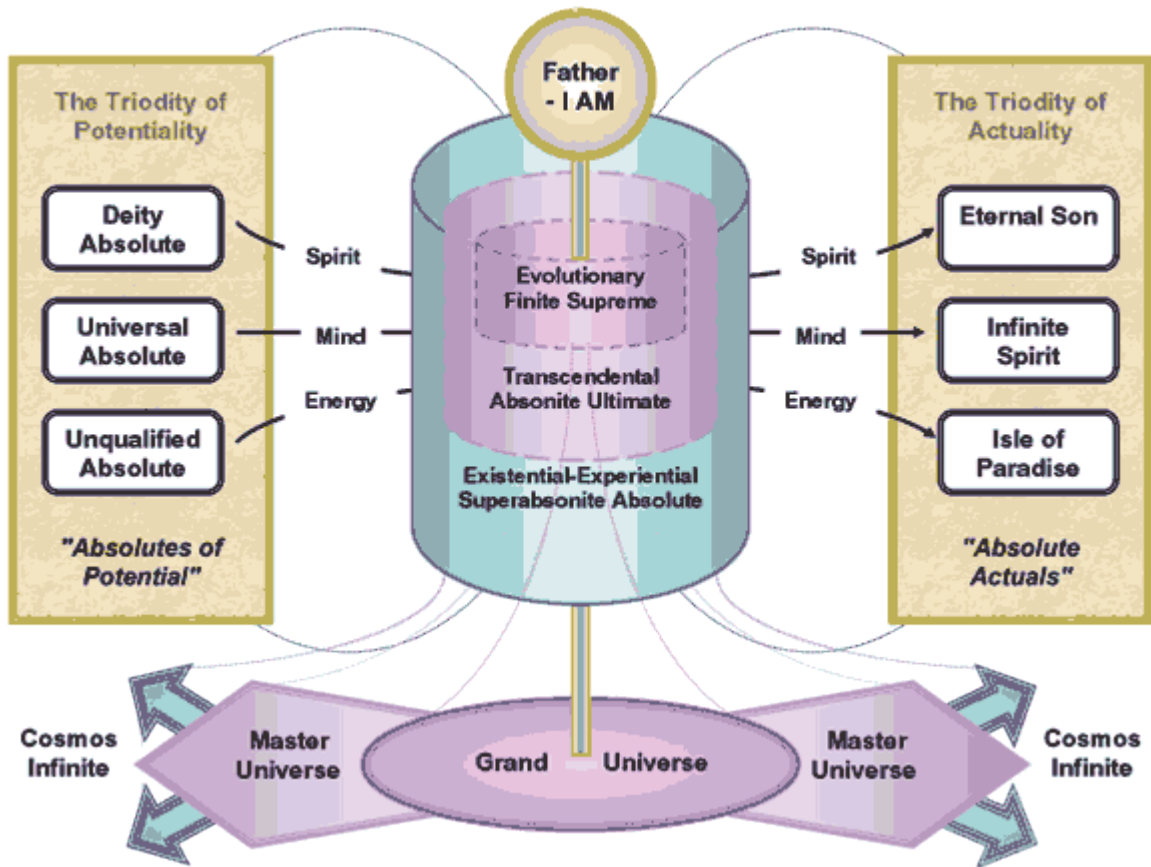
God's purposes and plans for his creation may seem to vary from one universe location to another and they may depend on whether we are looking at their impact on the microcosmic or the macrocosmic aspects of his creation, but looking out from the circle of eternity there is perfect unity of intent and implementation. From the absolute perspective, all reality is majestically uniform and secure, being indelibly stamped with the divine mark of destined perfection from the circle of eternity. The Paradise Father enters into mutually interdependent partnership with the Eternal Son for carrying out their joint intentions throughout the full encompassment of the circle of eternity. In fact, all seven of the coordinated Absolutes of Infinity "encompass the circle of infinity throughout the endless cycles of eternity." [UB 104:3:13]

The universe of universes is overshadowed by the presence of the three Paradise Deities - their triune Deity presence arc around the circle of eternity. Eternity is a limitless and unified cycle that is amazingly synchronized with the successive cycles of finite time. Within the circularity of endless existence, the contrast of time flashes by in the endless swing around the eternal circle encompassing the dwelling place of the Paradise Father. The entire physical cosmos itself ever swings around the circle of eternity. The mystery of eternity-infinity can best be comprehended "as an almost limitless ellipse which is produced by one absolute cause, and which functions throughout this universal circle of endless diversification, ever seeking some absolute and infinite potential of destiny." [UB 105:0:1 (1152:1)]

Mortal ascenders will eventually learn to transcend their limited perspective of finite time-space existence; they will begin to assimilate their experiences more holistically. The distinction of time-conditioned succession of events will begin to dissipate and such an ascender will begin to intuit a sense of the "eternal now" moment. Past, present, and future begin to be seen together in unity and events "will be viewed as a whole and perfectly related cycle; in this way will circular simultaneity increasingly displace the onetime consciousness of the linear sequence of events." [UB 130:7:6 (1439:3)] Ascenders are becoming a part of the progressive procession of eternity, "swinging on forever with the worlds of space around the circle of the eternal ages." [UB 32:5:4 (365:0)] When ascending mortals achieve spiritual perfection and can claim final residence on Paradise, they "will partake of the 'essence of divinity' and the 'spirit of supremacy' and thus really begin to function in the circle of eternity and in the presence of the Trinity." [UB 26:7:4 (293:2)]

Human beings unfailingly become discouraged when they view only the transitory transactions of time. The present, when divorced from the past and the future, becomes exasperatingly trivial. Only a glimpse of the circle of eternity can inspire man to do his best and can challenge the best in him to do its utmost. And when man is thus at his best, he lives most unselfishly for the good of others, his fellow sojourners in time and eternity. [UB 160:2:9 (1776:3)]

CIRCLE OF ETERNITY

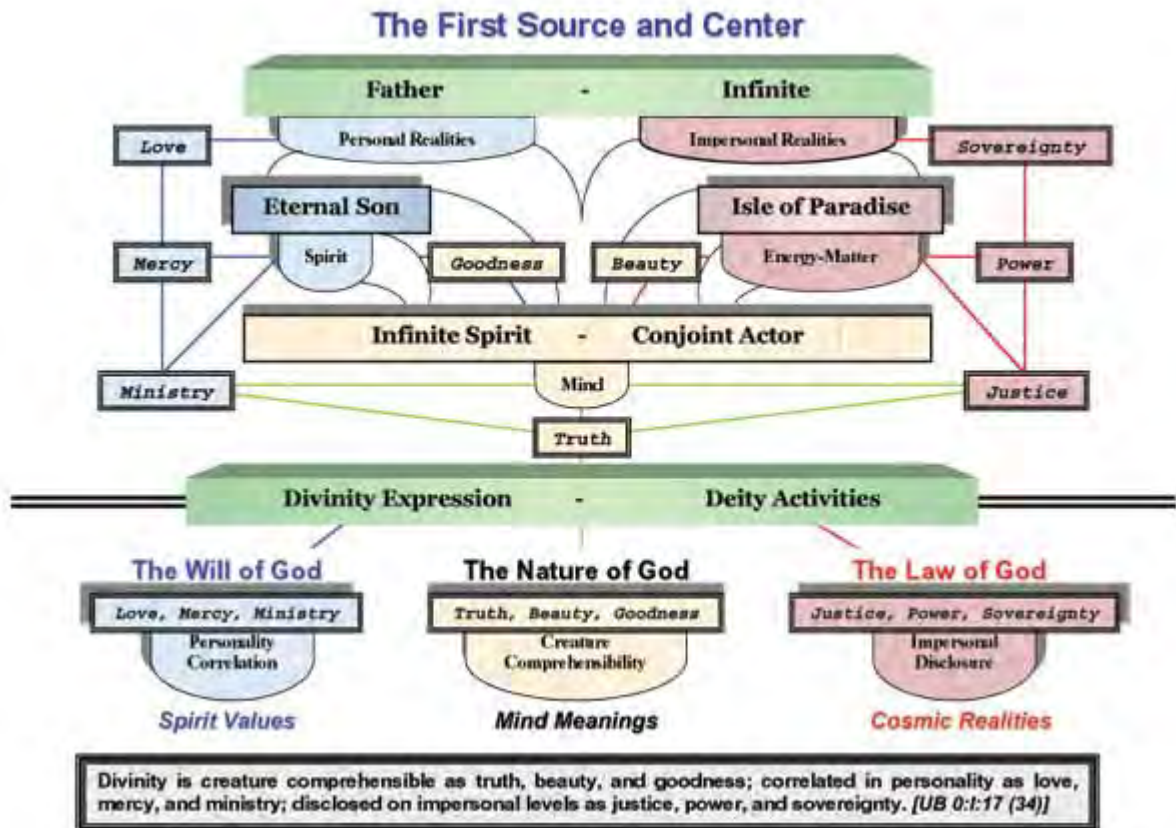


CHAPTER FOUR: LEVELS OF DEITY EXPRESSION

Personality, Spirit, Mind, and Matter
 Love, Mercy, and Ministry
 Truth, Beauty, and Goodness
 Justice, Power, and Sovereignty
 Divergence and Convergence
 Light and Shadow
 Projection and Image

Personality, Spirit, Mind, and Matter

The Universal Father is the secret of the reality of personality, the bestowal of personality, and the destiny of personality. The Eternal Son is the absolute personality, the secret of spiritual energy, morontia spirits, and perfected spirits. The Conjoint Actor is the spirit-mind personality, the source of intelligence, reason, and the universal mind. But the Isle of Paradise is nonpersonal and extraspiritual, being the essence of the universal body, the source and center of physical matter, and the absolute master pattern of universal material reality. [UB 0:V:5 (8:5)]



Our Father in heaven is a personal being, he is the original personality and all expressions and levels of personality are encircled to his primal domain. The Father, by being personal God, is endowed with absolute, primal, and unlimited free will - free will is the essential endowment characterizing personality. The Eternal Son is eternally present with the Father as the absolute personality, and all other bona fide personalities share in this nature of being personal. Personality may be identified with various associations of spirit, mind, and matter, but personality is not to be equated with these systems of spirit, mind, and matter. Rather, it is the presence of personality that brings these various associations of spirit, mind, and matter into a unified reality of identity.

As the Father is the origin and destiny of all personality, the Eternal Son is the source and center of any and all realities of spirit. Spirit reality implies the highest ideal of purpose and carries with it real qualities of meanings and values. All spirit is inexorably drawn into the personal presence of the Eternal Son. Spirit is that dynamic quality of living energy that entails vivacity and momentum towards the enhancement of truth, beauty, and goodness. The absolute of all spirit is embodied in the divine person of the Infinite Spirit.

The Infinite Spirit is the source and center of all mind reality. Mind is organized consciousness that is capable of conditioning matter and is capable of becoming liberated by spirit modification. Mind dominates over the reality of matter and is responsive to the overcontrol of spirit. Mind acts on all levels of intelligence, and it always acts as the intermediary between the realities of spirit and matter. All realities and expressions of mind find their origin and destiny in the circuit of the Infinite Spirit.

The Isle of Paradise is the source and center of all material realities. All manifestations of energy-matter are nonpersonal and extraspiritual. Energy-matter is subject to the overcontrol of divine spirit through the interacting ministry of personal mind. The Paradise Father ever maintains overcontrol over the circuits of all energy-matter in all of its forms and manifestations, and all of this power is held in the everlasting gravity grasp of Paradise.

On the absolute level of Paradise, there exists perfect unity of spirit, mind, and matter. Paradise mind is absolute, existential, nonspatial, and nontemporal. The divergent realities of energy and spirit are indistinguishably one on Paradise. In the perfect central universe of Havona, the realities of spirit, mind, and matter exist in co-ordinate harmony. Havona mind, although sub-absolute, is super-evolutionary. Matter and spirit start to become distinguishable in Havona, but they are still sublimely harmonious. Expanding out further into the seven superuniverses of time and space, cosmic energy and divine spirit are distinctly divergent, and this generates the experiential potential for the operation of cosmic mind to harmonize and unify the physical expression with the spiritual purpose. At the level of the local universes, that time-space level most removed from the perfection of Paradise, matter and spirit are quite divergent such that mind is fully necessary to interrelate them through the possibility of cosmic experience by both creature and Creator, even by experiential Supreme Deity.

The omnipotence of the Father pertains to the everywhere dominance of the absolute level, whereon the three energies, material, mindal, and

spiritual, are indistinguishable in close proximity to him--the Source of all things. Creature mind, being neither Paradise monota nor Paradise spirit, is not directly responsive to the Universal Father. God adjusts with the mind of imperfection--with Urantia mortals through the Thought Adjusters. [UB 3:2:5 (47:3)]

Love, Mercy, and Ministry

Love, mercy, and ministry find their divine application in the expression of personality. Mercy is the natural act of loving goodness, and ministry is the loving application of mercy. The Eternal Son is the merciful revelation of the Father's love and compassion to all creation. As the Father is love and the Son is mercy, the Infinite Spirit is ministry - the acting minister of the Father's divine love and the Son's endless mercy. The Infinite Spirit is the combined love and mercy of the Father and Son applied to all creation.

To comprehend the ministry of the Spirit, ponder the truth that he is the combined portrayal of the Father's unending love and of the Son's eternal mercy. The Spirit's ministry is not, however, restricted solely to the representation of the Eternal Son and the Universal Father. The Infinite Spirit also possesses the power to minister to the creatures of the realm in his own name and right; the Third Person is of divine dignity and also bestows the universal ministry of mercy in his own behalf. [UB 8:4:7 (95:2)]

The association of the three divine persons of Deity represents the threefold union of love, mercy, and ministry. The divine love of the Father is revealed in his relations with all personal beings. The Sons of God reveal the Father's love through the co-ordination of their collective divine mercy. The Infinite Spirit and the full retinue of ministering angels collectively manifest the quality of loving mercy to the children of time and space. The spiritual ministry of the Infinite Spirit patiently overshadows justice with mercy and loving care. The angelic daughters of the Infinite Spirit are dedicated servants of the love of the Father and the mercy of the Son to all personal creatures and beings throughout the universe of universes.

When a mortal creature becomes God-conscious, there follows an inward hunger for communion and worship and an outward drive towards dedicated service and loving ministry for all other children of the heavenly Father. Such personal ministry of the children of God is driven by dynamic love and tender mercy. The God-conscious mortal creature experiences the enhanced qualities of life, and this evolving personality unifies his ascension potential towards elevated levels of cosmic wisdom and self-realization.

Truth, Beauty, and Goodness

Deity manifests its activities in the universe of universes on three divinely co-ordinated levels:

ETERNAL TRUTH - Mind Meanings (God in mind)

- Meanings with combined intellectual and spiritual appeal
- The intellectual foundation of religion.

UNIVERSE BEAUTY - Cosmic Realities (God in matter)

- The harmonious relations and rhythms of the cosmic creation.
- The intellectual recognition of the time-space synthesis of the far-flung diversification of phenomenal reality stemming from pre-existent and eternal oneness.

DIVINE GOODNESS - Spirit Values (God in Spirit)

- The revelation of infinite values to the finite mind (these are perceived, then elevated to the very threshold of the spiritual level of human soul-comprehension).
- The mental recognition of the relative values of the diverse levels of divine perfection.
- The sense of ethics, morality, and religion (perfection hunger).

The infinite love of God is all embracing of truth, beauty, and goodness. The recognition of the reflection of the grandeur of Paradise in the material creation promotes a refined sense of universal beauty. The special ministry of the Paradise Sons is supportive of the promulgation of divine goodness. The purposeful ministry of the manifold personalities of the Infinite Spirit provides a fine example of eternal truth in action.

To finite man truth, beauty, and goodness embrace the full revelation of divinity reality. As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: intellectual peace, social progress, moral satisfaction, spiritual joy, and cosmic wisdom. The advanced mortals on a world in the seventh stage of light and life have learned that love is the greatest thing in the universe - and they know that God is love. [UB 56:10:20 (648:2)]

Justice, Power, and Sovereignty

Because God is a person and because the nature of his relationship with all other persons is built without exception on his divine and constant love, God still loves those individuals who choose to sin. It is in the divine nature of God to love all personal beings without

qualification. While the love of God ever seeks to save the sinner, it is the impersonal and mechanistic law of God that exercises the sovereign power to destroy all sin. Sin, being neither personal nor spiritual, does not draw a personal response from a loving God. Since sin is wholly unspiritual in nature, it is also nonreality to a personal God. Being unreal, sin has no destiny potential in the purposes and plans of the loving Creator, and therefore sin and all freewill beings having chosen to fully identify themselves with sin cannot survive in a progressively spiritualizing universe.

Divinity is disclosed on impersonal levels as justice, power, and sovereignty. God's sovereignty over his creation is absolute and unlimited, "it is the fundamental fact of all creation." [UB 3:6:2] The Eternal Son exercises absolute spiritual power in relation to all universe actualities. In the genesis of a local universe, a Creator Son must settle "such questions of policy as pertained to his individual relations to natural law and spiritual power." [UB 136:9:1] As a Creator Son experientially earns the sovereignty of his local universe, the evolving Supreme Being is achieving the sovereignty of the seven superuniverses.

Universal justice is the sovereign prerogative of the power wielded by the Deity of the Paradise Trinity. Just as the Paradise Trinity represents the impersonal union of the Deity of the divine personalities of Paradise, justice is likewise impersonally blind in its administration. Justice is universally sovereign in the Paradise Trinity. Justice is the operation of cosmic law and it is driven by the power of righteousness, but the mercy of personal God ever tempers its expression. The righteous judgment of the Paradise Trinity is always imbued with the merciful love of the Paradise Father. Mercy always provides a fair and sufficient opportunity for the repentance and rectification of the sinner before any final adjudication or execution of the law.

This restraint of justice by mercy proves that God is love, and that such a God of love dominates the universes and in mercy controls the fate and judgment of all his creatures. [UB 54:4:6 (616:5)]

The three eternal persons of Deity function as undivided and impersonal Deity in the Paradise Trinity when they mete out their sovereign justice throughout the universe of universes. This divinity of purpose is eventuating in the unifying power potential of the sovereignty of experiential supremacy. The evolution of Trinitarian sovereignty in the domains of time and space results in the power of justice-judgment for the mobilizing almighty power of the Supreme.

Divergence and Convergence

All religious philosophy, sooner or later, arrives at the concept of unified universe rule, of one God. Universe causes cannot be lower than universe effects. The source of the streams of universe life and of the cosmic mind must be above the levels of their manifestation. [UB 3:6:3 (53:1)]

The absolute level of primal reality exists prior to all divergent manifestations of energy and spirit. The infinite personality of the Universal Father is a perfectly unified and unqualified conceptual reality. The absolute potentials of both primal spirit and primal matter converge in the person of the Universal Father. The actualized gravity forces of the material universes are convergent in the gravity center of nether Paradise, the actualized mind forces are convergent in the Infinite Spirit, and the actualized universe spirit forces are convergent in the Eternal Son. The original monothetic Creator personality of the First Source and Center diverges progressively into the dual universe manifestations of spirit and energy-matter, and these two antipodal realities are subject to the inevitable technique of reunification by mind. It is by virtue of this divergence of absolute reality into the relativities of time and space that the Universal Father reaches down into his creation to maintain continual contact and participation.

In these ways and in many others, in ways unknown to you and utterly beyond finite comprehension, does the Paradise Father lovingly and willingly downstep and otherwise modify, dilute, and attenuate his infinity in order that he may be able to draw nearer the finite minds of his creature children. And so, through a series of personality distributions which are diminishingly absolute, the infinite Father is enabled to enjoy close contact with the diverse intelligences of the many realms of his far-flung universe. [UB 2:1:8 (35:1)]

On absolute levels, energy and spirit are indistinguishable. Material, mindal, and spiritual energies unify and become indistinguishable as they converge in close proximity to the omnipotence and everywhere dominance of the Universal Father's primal level as the First Source and Center of all things and beings. Energy and spirit are one on the level of the absolute. As these energies depart from the Paradise Father's presence, matter and spirit begin diverging into dual phases of manifestation. Energy and spirit progressively diverge as they emerge from Paradise into time and space. Spirit becomes the creative reality and the physical counterpart becomes the time-space reflection of this spirit reality.

On Paradise, monota and spirit are as one--indistinguishable except by name. In Havona, matter and spirit, while distinguishably different, are at the same time innately harmonious. In the seven superuniverses, however, there is great divergence; there is a wide gulf between cosmic energy and divine spirit; therefore is there a greater experiential potential for mind action in harmonizing and eventually unifying physical pattern with spiritual purposes. [UB 116:6:7 (1275:7)]

While matter and spirit are innately harmonious in Havona, at the level of the seven superuniverses there initiates great divergence between cosmic energy and divine spirit. At the superuniverse level, they are differentiated to such an extent that the function of mind is necessary to interrelate them. Mind begins to experientially act to harmonize and unify physical pattern with spiritual purpose. Moving spaceward from Paradise, matter and spirit become so unlike one another that only the inevitable technique of mind proves capable of re-unifying them.

SPIRIT-MATTER DIVERGENCE

- Isle of Paradise - At this level of the absolute, energy and spirit are one
- Havona - Matter and spirit are distinguishable, but still perfectly harmonious..
- The Seven Superuniverses - Cosmic energy and divine spirit are distinctly divergent, creating the experiential potential for mind acting to harmonize and unify the physical pattern with spiritual purpose.
- The Local Universes - Matter and spirit are fully divergent such that mind is necessary to interrelate them through the possibility of cosmic experience by both creature and Creator, even by Supreme Deity.

The maximum harmonization of the energy-spirit divergence is in the encircumtment of the Seven Master Spirits; the first unification thereof, in the Deity of the Supreme; the finality unity thereof, in the infinity of the First Source and Center, the I AM. [UB 103:7:12 (1139:4)]

Light and Shadow

In Plato's Republic (Book VII), he presents an illustrative allegory of a cave wherein he analyzes the difference between knowledge and illusion, reality and appearance. Within this cave, there are men who have been chained down and made to face a blank wall for the whole of their lives. With a fire burning behind them, they can only see shadows reflected on this wall. Unbeknownst to these men, different objects are carried behind these men and in front of the light projected by the fire. For these men, not ever having any other experience other than these shadows on the wall, the projected shadows of these carried objects are objectively real to them.

One day, one of these men is allowed to leave the cave and to enter into the real world illuminated by the shining light of the sun. At first, he is blinded by the brightness of the light, but as he grows accustomed to the light, he begins to perceive the concrete sensible objects that he had formerly seen only as shadows. Upon his return to the cave and to his former fellow captives, he has a difficult time readapting to the dim light of the cave. He also proves ineffective in convincing these men that the shadowy images they are seeing are but vague reflections of a truer reality.

In The Urantia Book, this allegorical imagery of Plato continues and expands. Time is but the moving image of eternity. Space is but the fleeting shadow cast by the spirit luminosity of Paradise reality. The material is the shadow of the more real spirit substance. Cosmic reality is the philosophic, time-space shadow cast by mind "in the presence of spirit luminosity of divine enlightenment." [UB 12:8:15 (140:11)]

To spirit beings the spirit world is a reality. To us [angels] the material world is the more unreal. The higher forms of spirits freely pass through

ordinary matter. High spirits are reactive to nothing material excepting certain of the basic energies. To material beings the spirit world is more or less unreal; to spirit beings the material world is almost entirely unreal, being merely a shadow of the substance of spirit realities. [UB 44:0:15 (498:6)]

In the universe of universes, there are three kinds of light - material light, intellectual insight, and spirit luminosity. [UB 0:VI:8 (9:10)] Spirit luminosity represents the luminous emanation of spiritual personalities. The Universal Father and his divested fragments of potential spirit personality, as shining the brightest, cast the greatest of all shadows. Within the mind of man, the indwelling presence of the Father is the glorious pilot light of spirit luminosity.

There is a characteristic light, a spirit luminosity, which accompanies this divine presence, and which has become generally associated with Thought Adjusters. In the universe of Nebadon this Paradise luminosity is widespreadly known as the "pilot light"; on Uversa it is called the "light of life." On Urantia this phenomenon has sometimes been referred to as that "true light which lights every man who comes into the world." [UB 107:4:5 (1181:1)]

Upon the attainment of Paradise, the ascending mortal personality has become perfectly identified with the true spirit values of the light of life and the supreme qualities of truth, beauty, and goodness. The inherent goodness of such a spiritualized personality has achieved a divinity of spirit by the progressive experience of spiritual consciousness. Eternity of life and divinity of status are now so fully realized that "there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise." [UB 132:2:9 (1458:6)] These Paradise children of the Paradise Father can finally rejoice in their triumphant victory over the partial shadows of existence.

Projection and Image

The Universal Father projects reality in two phases of reality - the spirit-personal and the nonspiritual-impersonal. He projects his personal spirit being through the person of the Eternal Son and he projects his infinity potential through the Isle of Paradise. The Eternal Son is the pattern personality. Paradise is the absolute pattern of universal material reality and is the absolute of all pattern. Paradise is the pattern of infinity. The Universal Father is cosmically focalized at the center of the universe of universes on Paradise. The spirit nature of the Universal Father is focalized and personalized in the Deity of the Eternal Son. The Isle of Paradise is the personal and the nonpersonal focal point of all phases of universe reality. Existing at the focus of space, the Isle of Paradise is the absolute source and the eternal focal point of all universal energy-matter. Paradise is the cosmic focal point of all force-energy activation.

Every mind, every intellect, in all creation focalizes in the Third Source and Center and is a part of the personal consciousness of the Infinite Spirit. The finite domains of energy and spirit are focalized in the mind presences of the Third Source and Center. The Infinite Spirit weaves the pattern of Paradise into the energies of space.

The Conjoint Actor is able to co-ordinate all levels of universe actuality in such manner as to make possible the simultaneous recognition of the mental, the material, and the spiritual. [UB 9:7:1 (105:1)]

Pattern is projected onto any combination of material, mindal, or spiritual energies. The Infinite Spirit activates the Paradise pattern. With the Eternal Son and in the Infinite Spirit, the Universal Father projects the perfect and eternal central universe of Havona. Havona is the eternal proof and pattern of the co-ordinate participation of the Three Persons of Deity. The substance of the Paradise Isle is the master pattern of which Havona is a perfect, and the superuniverses are a perfecting, revelation. Havona serves as the pattern creation for all other sub-absolute universe projections ranging from the finite time-space Deity realm of the Supreme and into the eventuating absonite Deity realm of the Ultimate. Experientials are projected upon these two focalized universe fields of creative expression.

Absolute realities are eternity existences. Subabsolute realities are projected on two levels: Absonites--realities which are relative with respect to both time and eternity. Finites--realities which are projected in space and are actualized in time. [UB 0:IV:8 (7:6)]

The Supreme is the Deity focalization of the finite manifestations of the Absolutes of all actuality and potentiality. The time-space superuniverse scheme of cosmic creation is projected into the Deity realm of the Supreme. God the Supreme is the focalization of all finite evolution. The evolutionary Supreme is the volitional focus of the transmutation of potentials to actuals throughout the finite level of existence. Positioned within Havona, God the Supreme is the essential focalizer of all evolutionary finite experience.

The circuits of the cosmic mind that influence the intellectual levels of all known existence focus in the Seven Master Spirits and converge in the Third Source and Center. The Seven Master Spirits maintain their power focal points on the periphery of Paradise.

Each Master Spirit maintains an enormous force-focal headquarters, which slowly circulates around the periphery of Paradise, always maintaining a position opposite the superuniverse of immediate supervision and at the Paradise focal point of its specialized power control and segmental energy distribution. The radial boundary lines of any one of the superuniverses do actually converge at the Paradise headquarters of the supervising Master Spirit. [UB 16:0:12 (184:12)]

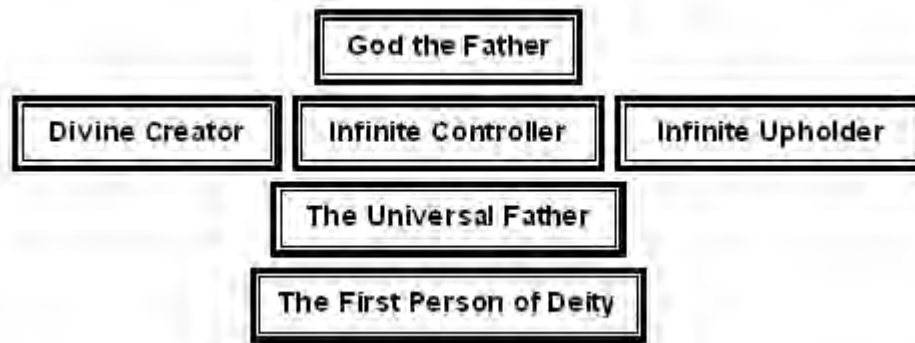
The Creator Son of a local universe personifies the Eternal Son of Paradise. The Creator Son is the supreme personality and the Eternal Son is the supersupreme personality - an infinite Deity personality. Within the local universe creations of time and space, a Creator

Son's spiritual drawing power represents subabsolute focalizations of spirit gravity. These Creator Sons partake in the power-personality focalizations of the of the time-space achievements of God the Sevenfold. The local universe Mother Spirit starts out as a living power focus within the confines of her projected local universe. The Creative Mother Spirit is the localization and personalization of the Third Source and Center in our local universe. The Spirit of Truth of a Creator Son focalizes in the associated Mother Spirit, and the local universe Mother Spirit is the focalization of the Paradise Infinite Spirit. The Universe Mother Spirit acts as the universe focus and center of the Spirit of Truth as well as of her own personal influence, the Holy Spirit.

CHAPTER FIVE: THE UNIVERSAL FATHER

The First Source and Center
The Father-I AM
The Paradise Father
Personality

The First Source and Center



The expressed personality of God as Father is a highly potent concept that has come to mankind through revelation. Science may postulate a First Cause and philosophy may suggest the idea of a Universal Unity, but only revelation can affirm the validity of the personality concept of God. Only by attempting to comprehend the revealed personality of God can a person begin to understand the true unity of God. We can begin to understand how God can be primal, changeless, all-powerful, and perfect, and concomitantly be author of an ever-changing and evolving universe of imperfections because we maintain as a truth of our own personal experience our own identity of personality and unity of will. Our personal identity, a gift of the Father of personality himself, remains unified in spite of apparent changes in ourselves and in our world.

The Universal Father takes exclusive possession of the reality of freewill personality. He also presides over the realms of pre-energy, pre-mind, and pre-spirit - that is to say that before there was the distinction between matter, mind, and spirit, there was the First Source and Center. The First Source and Center, as unqualified infinity, transcends all distinctions of mind, matter, and spirit. Whether it be of mind, matter, or spirit, the Universal Father is the primal source and center of all reality. As the First Source and Center of all things, the Father "unqualifiedly transcends all mind, all matter, and all spirit." [UB 1:7:7 (31:7)]

The First Source and Center forever remains unified and indivisible. Yet, we know from our experience of getting to know the Father in our daily lives that he is intimately present - he is present in our hearts, he touches us through our souls. The truth that God imparts a transcendent and unmoved overcontrol of the universe of universes, and yet can be immanently found within and a part of each individual person, is a profound mystery of the

highest order. Nevertheless, we intuitively know this to be true. Our maturing faith reassures us that God, who is the First Source and Center of all reality, is also our divine and loving and omnipresent parent. We know we can pray to and worship God the Father. We know that we can share our lives with him, we know that we can unerringly seek his will in all things, and we know that he is always there in our greatest moments of need to comfort and reinforce us. We know this from personal experience.

Notwithstanding that God is an eternal power, a majestic presence, a transcendent ideal, and a glorious spirit, though he is all these and infinitely more, nonetheless, he is truly and everlastingly a perfect Creator personality, a person who can "know and be known," who can "love and be loved," and one who can befriend us; while you can be known, as other humans have been known, as the friend of God. He is a real spirit and a spiritual reality. [UB 1:5:8 (28:5)]

The Urantia Book very clearly states that the First Source and Center has never revealed himself by name. However, considering that we are a planet of sex creatures and that we have good reason to believe that we are children of this personal Creator, the chosen term Father is a very expressive and appropriate name for God.

The First Source and Universe Center has never revealed himself by name, only by nature. If we believe that we are the children of this Creator, it is only natural that we should eventually call him Father. But this is the name of our own choosing, and it grows out of the recognition of our personal relationship with the First Source and Center. [UB 1:1:1 (22:4)]

When you have once become truly God-conscious, after you really discover the majestic Creator and begin to experience the realization of the indwelling presence of the divine controller, then, in accordance with your enlightenment and in accordance with the manner and method by which the divine Sons reveal God, you will find a name for the Universal Father which will be adequately expressive of your concept of the First Great Source and Center. [UB 1:1:3 (22:6)]

The totality of God's creation is made manifest through the creative acts of his unfettered will. God unfailingly directs his free will ministry of universal justice and mercy throughout his temporal creation without any conflict with his divine and eternal nature. This freewill ministry is not only guided by the Father's infinite intellect and his absolute rule of sovereign power, it is also manifested in accordance with his boundless love.

And all this steadfastness of conduct and uniformity of action is personal, conscious, and highly volitional, for the great God is not a helpless slave to his own perfection and infinity. God is not a self-acting automatic force; he is not a slavish law-bound power. God is neither a mathematical equation nor a chemical formula. He is a freewill and

primal personality. He is the Universal Father, a being surcharged with personality and the universal fount of all creature personality. [UB 34:6:7 (381:1)]

Although the Father can and does act independently and in accordance with the mandates of his own choosing, he prefers to delegate the exercise of his free will mandates to his Sons and their subordinate personalities. The Creator Sons of the local universes exercise a free will that is much more distinctly active and divine, and these creative prerogatives are well nigh ultimate (if not absolute) in their scope and impact. The Father's volitional self-limitation is absolute and infinitely perfect, and it is in complete harmony with the personal sentiments of his eternal nature.

The all-wise Father possesses infinite universe insight and divine knowledge in the implementation of his creative free will. God's creative prerogatives are infinite and absolutely self-determined, "there are no limits to his universe reactions save those which are self-imposed, and his freewill acts are conditioned only by those divine qualities and perfect attributes which inherently characterize his eternal nature." [UB 4:4:3 (58:8)]

The Father-I AM

God as Father is that aspect of infinite Deity that is experientially real to mortal beings as a personal reality. Still, we should strive to understand the term Father in its largest possible sense - we should strive to transcend the human concept of the divine Father as he becomes known during the course of our mortal existence in order to reach a higher level of comprehension of that same God who is expansive beyond the Father concept. We are told that the word God itself cannot adequately be conveyed to finite creatures in its full capacity to represent the infinite concept of existential Deity. Beyond the designation of Father, the best that can be achieved for giving us a flavor of the essential nature of infinite Deity is theorized in the hypothetical concept of the I AM:

When we speak of the Father, we mean God as he is understandable by his creatures both high and low, but there is much more of Deity which is not comprehensible to universe creatures. God, your Father and my Father, is that phase of the Infinite which we perceive in our personalities as an actual experiential reality, but the I AM ever remains as our hypothesis of all that we feel is unknowable of the First Source and Center. And even that hypothesis probably falls far short of the unfathomed infinity of original reality. [UB 105:1:6 (1153:3)]

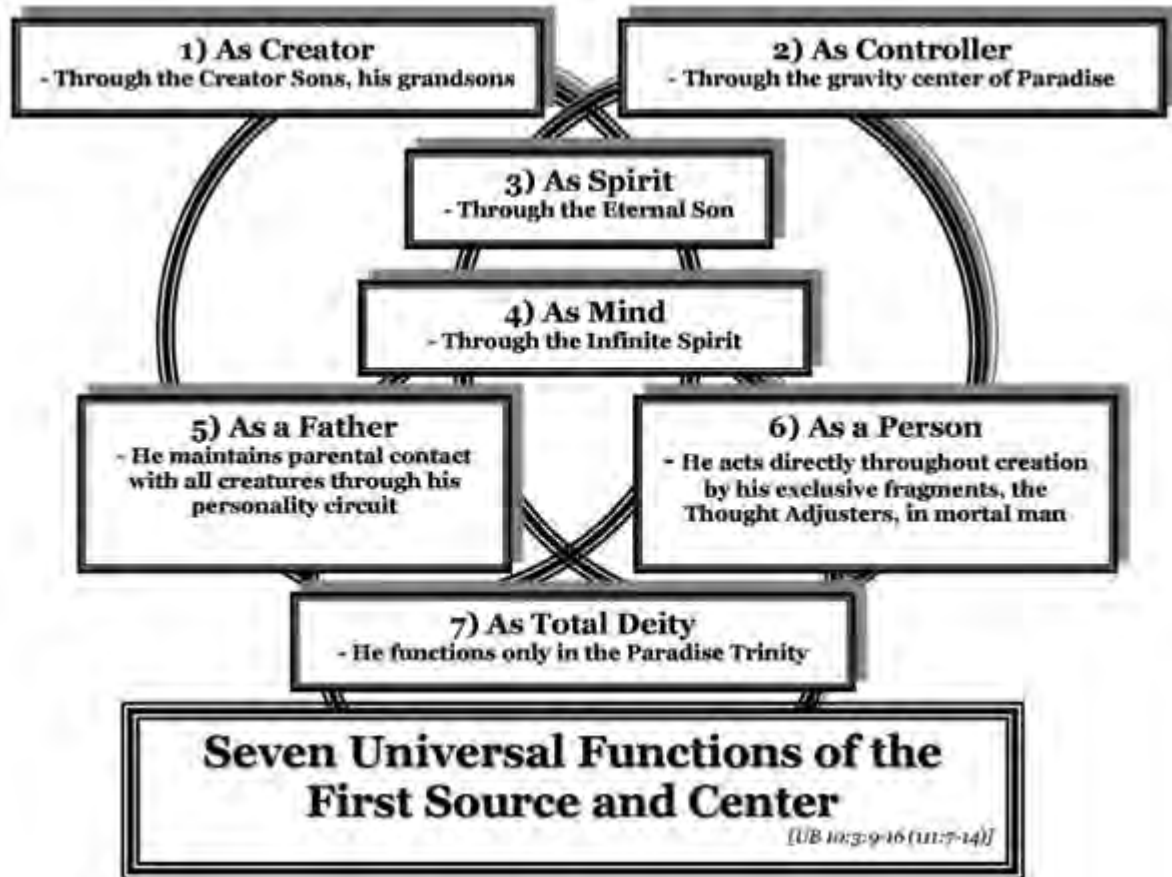
The Urantia Book proceeds to elucidate many revealing reality functions that ultimately rely on this expanded concept of the Father-I AM as the essential and primal source and center of functional unity. These cosmic aspects of the Universal Father encompass both personal/spiritual and nonpersonal/material Deity functions:

REALITY FUNCTIONS OF THE ORIGINAL I AM
[UB 104:4:1 (1147:11)]

- **The First Universal Father-Source**
- **Absolute Center**
- **Primal Cause**
- **Universal Controller**
- **Limitless Energizer**
- **Original Unity**
- **Unqualified Upholder**
- **First Person of Deity**
- **Primal Cosmic Pattern**
- **Essence of Infinity**

NON-FATHER CAPACITIES OF THE ORIGINAL I AM
[UB 104:2:6 (1146:2)]

- **Force**
- **Energy**
- **Power**
- **Causation**
- **Reaction**
- **Potentiality**
- **Actuality**
- **Gravity**
- **Tension**
- **Pattern**
- **Principle**
- **Unity**



In our attempts to try to understand the all-inclusive concept of the Father-I AM, we search for a comprehensible beginning of reality. Within this static infinity of the infinite of pre-reality, there can be no differentiation of something from nothing; there are no acting causes and no responding effects. There is no differentiation between what is and what can be, because there is no distinction between actual reality and potential reality. When and how does it all begin, how does objective reality first manifest itself from the incomprehensible void of infinity and the boundless and formless swell of eternity? From the starting point of this origin, we want to understand the cause-and-effect sequences of reality events that follow, and we want to understand their interrelated association with themselves and the source relationships to the primordial state of their monothetic pre-reality.

The starting point for conceptualizing the primal beginning of reality is to first accept the premise that within this featureless void of infinite eternity, there is still the possibility for free will. Assuming this premise of primality, we are introduced to the hypothesis of the volitional I AM. If the I AM is volitional, then there must be a first freewill acting-cause of volition and there must be a first repercussional-reaction of response. This first volitional expression of the I AM within the eternal continuum of The Infinity repercussions in the self-differentiation of the freewill acts of The Infinite One from responding reactions of The Infinitude.

This Infinite One removes itself from The Infinitude and this act presents an unfathomable reality-tension differential that can only be maintained through the eternal freewill agency of

the Original I AM. Thus is reality presented in the triune relationship of the infinitely dynamic and qualified Deity of ***The Infinite One (the Qualified [Deity] Absolute)*** with the infinitely static and unqualified Deity response of ***The Infinitude (the Unqualified Absolute)***, both united by the unifying co-ordination of the ***Universal Absolute***.

This is the primal concept of original reality: The Father initiates and maintains Reality. The primal differentials of reality are the deified and the undeified--the Deity Absolute and the Unqualified Absolute. The primal relationship is the tension between them. This Father-initiated divinity-tension is perfectly resolved by, and eternalizes as, the Universal Absolute.
[UB 0:IV:2 (7:1)]

This triune association of the Deity, the Unqualified, and the Universal Absolutes represents the triodity of the Absolutes of potentiality. The primacy of their Deity of Absolute potentiality supersedes, transcends, and supervenes all subsequent reality manifestation. In addition, it should be remembered that the Father-I AM forever remains the First Source and Center of all Absolutes. The First Source and Center is unqualifiedly primal in relation to total reality. All things and beings, relativities or finalities, are directly or indirectly dependent on the primacy of the First Source and Center. The Father-I AM is limited or conditioned (qualified) only by his own volition.

The Primal Domains of The First Source and Center

- **Deified and Undeified**
- **Personal and Impersonal**
- **Actual and Potential**
- **Finite and Infinite**

Reality differentially actualizes on diverse universe levels originating in and by the infinite volition of the Father-I AM:

Differential Reality Levels

- **UNDEIFIED REALITY - ranges from the nonpersonal energy domains to the very presence of the *Unqualified Absolute*.**
- **DEIFIED REALITY - embraces all Deity potentials encompassing the domain of that which is personalizable to the very presence of the *Deity Absolute*.**
- **INTERASSOCIATED REALITY - the vast domain of interassociated reality, potential and actualizing, embraced within the realms of the *Universal Absolute*.**

The I AM breaks free from his eternity confinement by the exercise of his absolute free will, thus achieving Deity liberation from the fetters of unqualified infinity. This primal act of first volitional expression, of absolute free will, repercussions in an infinity that is now dynamic,

and this produces a coordinated divinity-tension in conjunction with the static infinity of the original and unqualified absolute. This act of inherent and eternal free will initiates the genesis and generation of all derivative reality. The I AM, as the stasis or self-relationship of infinity, as the eternal fact and universal truth of infinite reality, as the unity of unqualified infinity, upholds this divinity-tension by his eternal act of free will. Total infinitude undergoes subsequent segmentation and qualification in such a manner that the eternal repleteness of infinity becomes reconcilable with the derivative time-growth of the evolving universes and with the incompleteness of the experiential inhabitants therein.

Through this relationship of the original I AM to his free-will act of eternity, the I AM becomes discernible as personality. By this eternity act of absolute free will, the I AM is revealed as the primal expression of self-willed and personal God, as the Father-I AM. He reveals himself as the divine Father of all personality. Through this primal free-will act, the original Father-I AM creates room within all-encompassing infinity for finite creatures to co-exist. At the level of absolute Deity, personality implies identity, self-consciousness, self-will, and possibility for self-revelation. It is by virtue of these characteristics that the Universal Father, the First Person of Deity, is revealed. The possibility for fellowship with other and equal personalities is thus enacted.

The absolute proof of the revelation of God as Universal Father forever rests in the absolute person of his Eternal Son, the Second Person of Deity. This eternal relationship of Father and Son provides the room for all of us to partake of the Father. Even though the perfect divinity of the Father is characterized by an all-pervading unity of Being, the indivisibility of his personality does not interfere with his capacity to be a Father to other self-willed personalities, divine or human. The truth that the I AM is Father to the Eternal Son brings into being the personality relationships of all actualized beings.

The absolute personality of the Son makes absolute the fact of God's fatherhood and establishes the potential sonship of all personalities. This relationship establishes the personality of the Infinite and consummates its spiritual revelation in the personality of the Original Son. [UB 105:2:5 (1154:4)]

The I AM is one with the Eternal Son because the divine nature that each possesses is eternal. The Son shares with the Father his divine character of Deity, for they are forever and inseparably one personal unity of universe presence. In addition, it is by virtue of this mutual omnipresence that all creation rests upon the everywhere-active presence of the divine spirit of the Eternal Son. The spirit of the Father is eternally resident in the spirit of his Son, but the Son alone perfectly personalizes the Father's love and mercy. To the universes of creation, the Son is the living revelation of his loving Father:

As God is love, so the Son is mercy. The Son cannot love more than the Father, but he can show mercy to creatures in one additional way, for he is not only a creator like the Father, but he is also the Eternal Son of that same Father thereby sharing in the sonship experience of all other sons of the Universal Father. [UB 6:3:1 (75:6)]

Personality is largely liberated from the fetters of antecedent causation because there is associated with personality an essential sovereignty of free will. Mortal man's inner self is thus liberated from the fetters of absolute dependence on antecedent causation and the fetters of causation response, at least as this pertains to the freewill choosing of eternal destiny. Man is provided with absolute sovereignty of mortal free will as it regards the growth of his immortal self, the survival of his eternal soul. The Father-I AM achieves the realization of personalization as the Universal Father by becoming the Eternal Father of the Original Son simultaneously with becoming the Eternal Source of the Isle of Paradise. The Universal Father presents an infinite portrayal of his spirit personality in the absolute person of his Eternal Son. At the same time, he reveals the full infinity potential of his nonpersonal self and actualizes this as nonpersonal and nonspiritual Paradise.

The Infinite Spirit is the Conjoint Actor and is the Third Person of Deity. He comes into being by the trinitizing act of the Universal Father and the Eternal Son, and this occurs in the presence of Paradise. The Universal Father realizes all expressions of spirit in the absolute person of the Eternal Son, and he further realizes the expansion of reality by means of the activity of the Isle of Paradise. Throughout the universe of universes, the mind endowments of the Infinite Spirit work to correlate the spiritual expressions of the Eternal Son with the material levels of creation. This mind ministry is responsive to the spirit realities of Deity, and it is also physically directive of the material repercussions of Deity originating from the Isle of Paradise. The functional mind of the Infinite Spirit is infinite in potential and universal in bestowal. The dual expressions of spiritual and material realities are not inherently interactive. They require the indispensable presence of mind as the inevitable channel of intercourse and communion.

The Conjoint Actor integrates the divine spirituality of the personal Son with the immutable energies of the Paradise pattern. This arrangement completes the Father's liberation from the bonds of centralized perfection. The Universal Father bestows absoluteness of personality upon the Son, and in co-ordination with the Son, brings about the final personalization of the Conjoint Actor. This critical interdependence of the three divine personalities with regard to the totality of absolute Deity function allows the Father to finally and fully escape from the fetters of absolute personality causation.

With the differentiation of the Son from the Father and in the presence of Paradise, the Infinite Spirit and the central universe of Havona are brought into existence. The Infinite Spirit personalizes as an unlimited spirit presence co-ordinated with absolute mind and is endowed with unique prerogatives of energy manipulation. With the appearance of the coexistent personal Deities of the Son and the Spirit, The Father escapes as a personality from otherwise inevitable diffusion throughout the potentials of total Deity, and now begins the consummational adventure for Deity actualization on the experiential divinity levels of Supremacy, Ultimacy, and Absoluteness.

Therefore is divine creativity unfailingly characterized by unity, and this unity is the outward reflection of the absolute oneness of the duality of the Father-Son and of the Trinity of the Father-Son-Spirit. [UB 105:2:7 (1154:6)]

The Paradise Father

The Paradise Father [UB 1:2:1 (23:4)]

- **Primal reality in the spirit world.**
- **The source of truth in the mind spheres.**
- **Overshadows all throughout the material realms.**
- **Universal spirit, eternal truth, infinite reality, and Father personality.**
- **Personality to all created intelligences.**
- **First Source and Center of eternal reality to the universe of universes.**

As the First Source and Center, the Paradise Father functions as a physical controller in the material universe of universes. The Paradise Father utilizes the patterns of the Eternal Isle of Paradise while exercising cosmic overcontrol of the physical level throughout the universe of universes. As the Universal Father, he possesses exclusive control over the personality gravity circuit, but by the nature of his infinite primacy he can act over all three of the other absolute gravity circuits in the Master Universe. The will of the Father is carried out in spirit, with minds, and on matter.

Absolute Gravity Circuits in the Master Universe

- (1) **The Personality Gravity of the Universal Father.**
- (2) **The Spirit Gravity of the Eternal Son.**
- (3) **The Mind Gravity of the Conjoint Actor.**
- (4) **The Cosmic Gravity of the Isle of Paradise.**

The personalization of God as Father has an immediate appeal to the parental instincts of humanity; that phase of the infinite God that we have come to know as Father is experientially real and personally meaningful to us in our life experiences as members within the human family - both as children and as parents.

First and last--eternally--the infinite God is a Father. Of all the possible titles by which he might appropriately be known, I have been instructed to portray the God of all creation as the Universal Father. [UB 4:4:5 (59:1)]

At the level of Deity, personality implies identity, self-consciousness, self-will, and possibility for self-revelation. It is by virtue of these characteristics that the Universal Father is revealed, that the possibility for fellowship with other and equal personalities is enacted. Even though the perfect unity of the Father is characterized by an all-pervading unity of Being, the indivisibility of his personality does not interfere with his capacity to be a Father to

other self-willed personalities, divine or human. We discover that "in the worshipful experience of the personal contact of every worshiping personality throughout the master universe, God is one; and that unified and personal Deity is our Paradise parent, God the Father, the bestower, conservator, and Father of all personalities from mortal man on the inhabited worlds to the Eternal Son on the central Isle of Light." [UB 56:4:5 (640:4)]

Regarding other inhabited worlds, we are given a glimpse as to alternative designations for God that are also expressive of personal concepts of the First Source and Center. These representative examples are presented to us in variations of the Lord's Prayer as it has become known on other worlds within our local universe. Notice that there are practiced subtle variations on the Father theme that are family oriented and, in one example, gender-inclusive of both male and female:

"Our Father, who is in heaven, Hallowed be your name" [UB 144:3:3 (1620:2)]

"Our Creative Parent, who is in the center of the universe, Bestow upon us your nature and give us your character" [UB 144:5:3 (1622:10)]

"Glorious Father and Mother, in one parent combined Loyal would we be to your divine nature" [UB 144:5:6 (1623:4)]

As we begin our lives as mortal children on an inhabited material world, we acquire our first impression of the universe from the maternal care of our earthly mother. We eventually derive our first conception of the Universal Father from the qualities possessed by our earthly father. These profound and personal insights into God's Fatherhood allow us to better understand what human fatherhood truly is because we will have learned that the divine truth of God as Father precedes and grounds the human comprehension of fatherhood.

If we truly wish to discover the personal nature of the Universal Father, who better to turn to for enlightenment than his bestowed Son to this world. Jesus' primary mission for living out his life on this world as a human mortal was to reveal this selfsame Father to mankind. He carried out this exquisite achievement by actually living his life as the personal manifestation of the perfect love of the Father. It was the very life of Jesus, and not necessarily his teachings, that best revealed the Father's divine character and loving personality:

Jesus never gave his apostles a systematic lesson concerning the personality and attributes of the Father in heaven. He never asked men to believe in his Father; he took it for granted they did. Jesus never belittled himself by offering arguments in proof of the reality of the Father. His teaching regarding the Father all centered in the declaration that he and the Father are one; that he who has seen the Son has seen the Father; that the Father, like the Son, knows all things; that only the Son really knows the Father, and he to whom the Son will reveal him; that he who knows the Son knows also the Father; and that the Father sent him into the world to reveal their combined natures and

to show forth their conjoint work. He never made other pronouncements about his Father except to the woman of Samaria at Jacob's well, when he declared, "God is Spirit." [UB 169:4.2 (1855:3)]

When speaking to his followers, Jesus would always refer to the concept of Deity as either God or Father. For the purposes of describing the transcendent and abstract nature of infinite Deity, Jesus would apply the word God. If he made any reference to Deity that touched upon the personal nature of God, he would choose the term Father - this was the appropriate term for Jesus that best described his own personal experience with the First Source and Center. Jesus expanded the traditional concept of God as Father by exalting and elevating this tradition to include the sublime experience that God personally reveals himself to every mortal willing to become a child of this Father of love:

The God of universes rules the far-flung creation, but it is the Father in heaven who sends forth his spirit to dwell within your minds. [UB 169:4:11 (1857:3)]

Jesus exhorted his apostles to listen to his teachings regarding the Father with a spiritual ear. God the Father is a spiritual being - he is the fatherhead of the spiritual kingdom is an infinite and eternal spirit and they, the apostles, are spiritual children in the spirit family of heaven. The kingdom of heaven is a divine family with the Universal Father as the "universally recognized and unreservedly worshiped center and head of this far-flung brotherhood of intelligent beings." [UB 149:6:8 (1676:2)] This spiritual kingdom begins with and centers in "the dual concept of the truth of the fatherhood of God and the correlated fact of the brotherhood of man." [UB 170:2:1 (1859:11)] Between God and man, there exists a truly intimate and living relationship that is based on real Father-child affection. This Creator-creature relationship is a uniquely real experience in cosmic sociology. Even the child Jesus knew this as an experiential fact - he affirmed this truth to his earthly father Joseph when he gave testimony that "the heavenly Father cannot love his children less than you love me." [UB 125:0:6 (1378:1)]

As a human father loves his children with the truest and most real affection, the Universal Father can do no less. We are incapable of comprehending his infinite love and sympathy for his spiritually immature and erring children, but we can discover with the certainty of experience that "the Universal Father loves and forever seeks the welfare of his created sons and daughters." [UB 2:5:9 (40:1)] This love is assured by the supernal fact that this same Father actually sends a fragment of himself to live in the minds of his children:

"A part of every father lives in the child. The father enjoys priority and superiority of understanding in all matters connected with the child-parent relationship. The parent is able to view the immaturity of the child in the light of the more advanced parental maturity, the ripper experience of the older partner. With the earthly child and the heavenly Father, the divine parent possesses infinity and divinity of sympathy and capacity for loving understanding." [UB 174:1:3 (1898:3)]

Special importance should be attributed to the fact that the very last sentence contained within The Urantia Book makes special reference to the fatherly nature of God - the very last thought continued within this, the fifth and most recent epochal revelation to mankind, makes it clearly understood that:

When all is said and done, the Father idea is still the highest human concept of God. [UB 196:3:34 (2076:3)]

Personality

In all your contemplation of universal phenomena, make certain that you take into consideration the interrelation of physical, intellectual, and spiritual energies, and that due allowance is made for the unexpected phenomena attendant upon their unification by personality and for the unpredictable phenomena resulting from the actions and reactions of experiential Deity and the Absolutes. (UB 12:6:4 (136:2))

The divine gift of personality is bestowed upon a mind-endowed mortal mechanism as an exclusive gift of the Paradise Father. Personality is one of the greatest mysteries in all existence. The concepts of personality and Deity are very similar in origin, function, and reach of their characterization. The endowment of personality originates at the most primal and original level of the Father-I AM. Before the divergence of the two absolutes of the spiritual Eternal Son and the material Isle of Paradise, there is the original personality of the Universal Father. It is at this primal level of deified reality that all personality derives.

God the Father bestows personality as a quality and value in cosmic reality upon living energy systems of matter, mind, and spirit. Personality is the unifier of the associated factors of individuality, the living and associative energies of body, mind, and spirit. Personality is the creative and unifying presence that coordinates mind with spirit, and subjugates energy-matter through mind. The possession of personality endows man with the unity of selfhood, spiritual self-consciousness, and the potential for God-consciousness. Most importantly, personality endows man with the personal dignity of free will. Personality is contactable, self-distributive, and sharing. Personalities may be similar according to a given series, type, order, or pattern, but they are never identical. Personality is always recognizable even if the vehicle of its identity changes in form, mind or spirit characteristics. If we have ever once known a person, we will always be able to recognize and identify such a person no matter how much they may have otherwise changed.

In and of itself, personality does not possess identity, but it does act to unify the differential components of spirit, mind, and matter as these characterize the experiential individuality of an ascending mortal. The great mystery is that while this unified identity of personal being is ever changing and transforming, the unifying personality itself remains unchanged. However, it is this non-changing quality of personality that will always and forever allow someone like me to be ever recognizable as being the same unchanging me. That

personality of mine that blew out the birthday candles on my sixth birthday is the same personally that is writing this book many years later. My personality will remain unchanged when I breathe my last breath in this world of mortal flesh, and it will be once again the same when I reconsciousize on the first mansion world of my survival. In fact, the archangels will faithfully confirm that this same unchanging personality of mine has returned at my resurrection to re-unify my new morontia body. As to where my personality goes during the interim between my death and new awakening, no one knows.

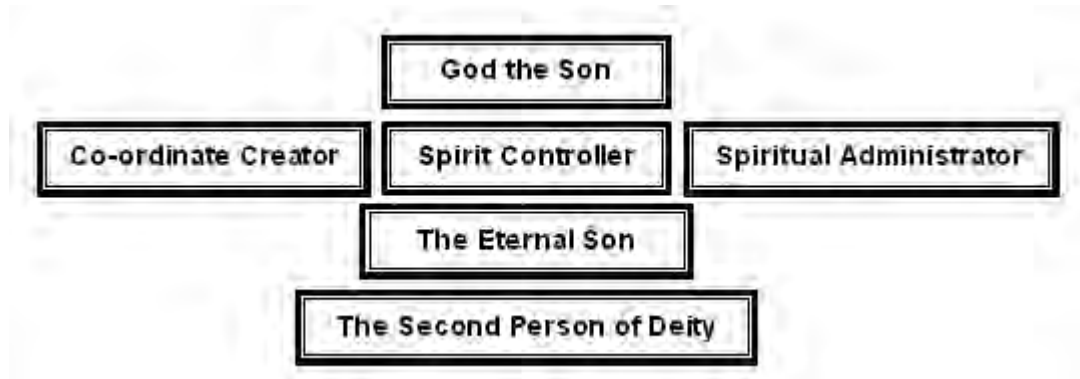
As a more simplified example, personality is like the color red - there are red roses, red balloons, and red dresses, but there are no examples of red alone. There must be a red "something". Personality, like the color red, must be embodied in a pattern of mind, spirit, and matter in order to be recognizable. The pattern may undergo numerous changes and transformations, but the unifying personality remains unchanged.

The circumstances of my unified being are always changing - my physical body may age or my new resurrected body may be completely different, but it will still be me. I may be wiser and more experienced and the circumstances of my life may have changed dramatically, but my innermost being is still unmoved.

CHAPTER SIX: THE ETERNAL SON

The Second Source and Center
Spirit Gravity
Paradise Sons

The Second Source and Center



As love is comprehended on a sex planet, the love of God is more comparable to the love of a father while the love of the Eternal Son is more like the affection of a mother. Crude, indeed, are such illustrations, but I [a Divine Counselor] employ them in the hope of conveying to the human mind the thought that there is a difference, not in divine content but in quality and technique of expression, between the love of the Father and the love of the Son. [UB 6:3:5 (76:0)]

As the second person of the Trinity and the Second Source and Center of all spirit reality, the Eternal Son of the Paradise Father is the eternal personality. He is the eternal pattern for all other personalities; he "is the perfect and final expression of the 'first' personal and absolute concept of the Universal Father." [UB 6:0:1 (73:1)]

The Eternal Son is the original and only-begotten Son of God. He is God the Son, the Second Person of Deity and the associate creator of all things. As the Father is the First Great Source and Center, so the Eternal Son is the Second Great Source and Center. [UB 6:1:1 (73:5)]

Being personal, God reveals himself to his self-willed creation as the divine Father of all personality; the absolute truth of this revelation of God as Father rests in the absolute person of the Eternal Son. This primal relationship of Father and Son provides the necessary foundation for finite creatures such as ourselves to co-exist and to equally partake of the Fatherhood of God. The truth that the I AM is Father to the Eternal Son brings into being the personality relationships of all actualized beings.

The Son is naturally endowed with the life of the Father. Having been endowed with the living spirit of the Father, you are therefore sons of God. You survive your life in the material world of the flesh because you are identified with the Father's living spirit, the gift of eternal life. [UB 146:3:5 (1642:1)]

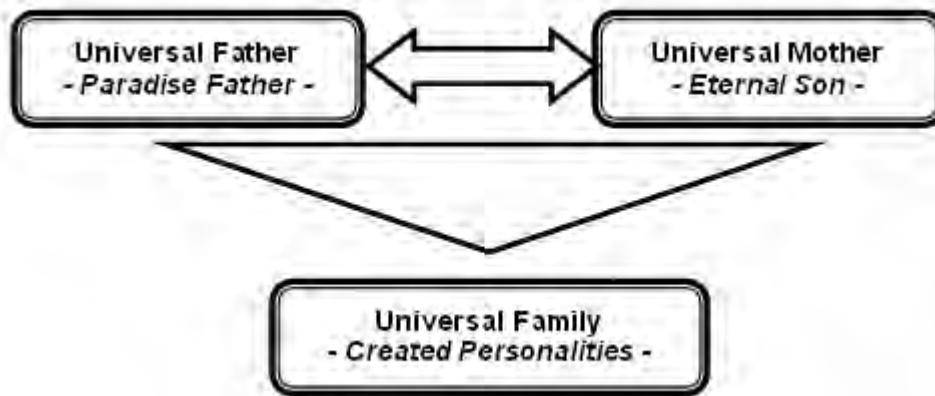
The Son is uncreated, eternal, equally God: "In the beginning was the Word, and the Word was with God, and the Word was God." [John. 1:1] At the same time, the Father-I AM is one with the Eternal Son because the divine nature that each possesses is eternal. The Son shares with the Father his divine character of Deity, for they are forever and inseparably one personal unity of universe presence; and it is by virtue of this mutual omnipresence that all creation rests upon the everywhere active presence of the divine spirit of the Eternal Son. The spirit of the Father is eternally resident in the spirit of his Son, but the Son alone perfectly personalizes the Father's love and mercy. To the universes of creation, the Son is the living revelation of his loving Father:

As God is love, so the Son is mercy. The Son cannot love more than the Father, but he can show mercy to creatures in one additional way, for he is not only a creator like the Father, but he is also the Eternal Son of that same Father thereby sharing in the sonship experience of all other sons of the Universal Father. [UB 5:3:1 (75:6)]

Concerning identity, nature, and other attributes of personality, the Eternal Son is the full equal, the perfect complement, and the eternal counterpart of the Universal Father. In the same sense that God is the Universal Father, the Son is the Universal Mother. And all of us, high and low, constitute their universal family. [UB 6:8:1 (79:4)]

With this revelation of the Eternal Son, The Urantia Book employs for the first time a divine derivation of a feminine-gendered basis of Deity function. The divine concept of the Eternal Son as being the Original Mother Son is represented within The Urantia Book as a clear break from the patriarchy of the Judeo-Christian tradition. Here we have presented a reality of personal Deity that is definitely flavored by maternal divinity and colored by the warmth of loving mercy.

The Universal Father forever separates by his eternal act of free will all those mind-spirit-personal realities comprising meanings and values that are actually centered in the Eternal Son from "those things which center and inhere in the eternal Isle of Paradise." [UB 0:IV:10 (7:8)]



Spirit Gravity

Spirit, through mind, masters energy-matter. As conditioned by personality, spirit transcends mind and matter, the experiential variables of progressive spirit attainment. Spirit dominates matter by the mediation of personal mind. Spirit is the highest personal reality and is the motivating influence of all personality-energy systems.

As the Second Source and Center of all spirit reality, the Eternal Son exercises absolute spiritual control throughout the universe of universes. Spiritual gravity encompasses all bestowals of spirit, and the Son ever draws these spirit realities unto himself. All actualized spirit energy is held in the absolute grasp of his spirit gravity. As the spirit potentials inherent in the infinite spirit reservoirs of the Deity Absolute become actualized, they enter into the spirit-gravity circuit of the Son. The Eternal Son is spiritually omnipresent throughout creation; his spirit envelops all creature personalities of spirit potential. As human beings grow in the development of their spiritual souls, they are drawn relentlessly into the Son's all-powerful gravity circuit. As mortal ascenders enhance their spiritual natures, they become increasingly responsive to the incessant Paradiseward pull of this spirit gravity. This spirit pull Godward is intense and inescapable.

Spirit gravity operates instantaneously independent of time and space. No matter where or when spirit reality comes into being, it is held immediately in the spirit-gravity grasp of the Son. The strength of the Son's drawing power of this emergent spirit reality is directly in accordance with the quality of its actual spiritual value. This spirit-gravity pull operates between not only the Second Source and Center and the actualized spirit reality, it also manifests itself in the interactions of spiritual beings. Mortal beings of spirit character are drawn to each other as kindred spirits.

The Eternal Son is spiritually present to all beings of spirit responsiveness. This spirit gravity presence provides a reliable channel for direct spirit communion and guidance. All human prayers that originate from the innermost level of mortal consciousness find their direct channel in the Son's spirit gravity. The sincerity of such prayers possesses spirit value, and

this earnestness assures that these petitions will be seized by the spirit gravity circuit. Such prayers, once they have found their way into the Son's spiritual circuit, will end up where they need to in order to be acted upon.

Paradise Sons

The Universal Father controls and regulates his creation through the downstepping administration of his descending Sons. This unbroken chain of authority extends downward from Paradise throughout all the levels of his superuniverse domains, starting with the Paradise Sons and ending with the Planetary Princes who carry the responsibility for directing the destinies of the evolutionary worlds. Even though the Paradise Sons are scattered throughout the grand universe, they always maintain a direct and exclusive channel of communication with the Original Mother Son.

All Sons of God who take origin in the persons of the Paradise Deities are in direct and constant communication with the Eternal Mother Son. [UB 7:6:7 (88:5)]

Three classifications of Paradise Sons take origin in various creative liaisons of the three Persons of Deity - the Father, the Son, and the Spirit. The Second Person of Deity, the Eternal Son, is involved in giving origin to all three of these Paradise Son offspring.

1. CREATOR SONS – The Michaels [Father-Son liaison]

- **Combining the love of the Universal Father and the mercy of the Eternal Son.**
- **As the Fathers of the local universe creations, they portray the infinite character of the Universal Father.**
- **Revelatory of the Will of God (fatherly relationship with universe personalities).**
 1. **Creative Power**
 2. **Loving Ministry**
 3. **Understanding Sovereignty**

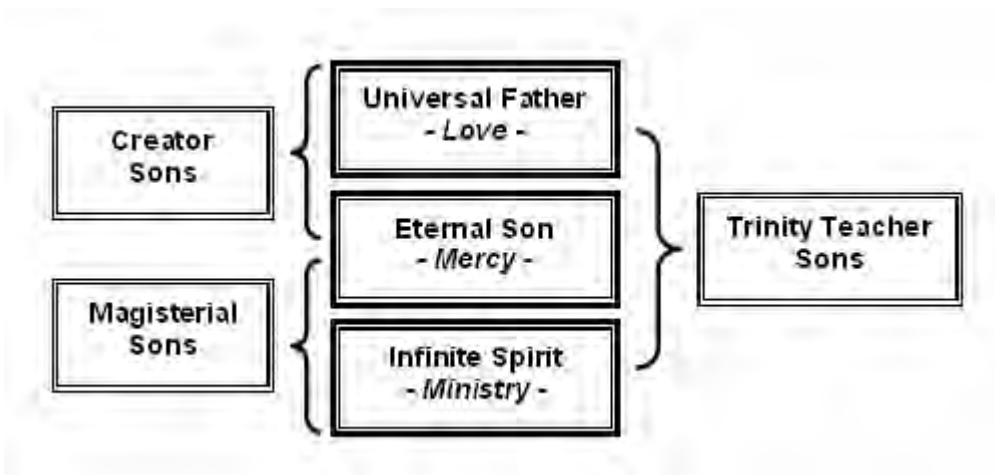
2. MAGISTERIAL SONS – The Avonals [Son-Spirit liaison]

- **Combining the mercy of the Eternal Son and the ministry of the Infinite Spirit.**
- **As the bestowal Sons of mercy, they reveal the infinite compassion of the Eternal Son.**
- **Revelatory of the Law of God.**
 1. **Judgment**
 2. **Service**
 3. **Bestowal**

3. TRINITY TEACHER SONS - The Daynals [Father-Son-Spirit liaison]

- **Combining the love (Father), mercy (Son), ministry (Spirit) of the three Paradise Deities.**
- **As the true teachers of ascending personalities, they disclose the teacher personality of the Infinite Spirit.**
- **Revelatory of the Nature of God (his infinite love).**
 1. **Living Truth**
 2. **Divine Goodness**
 3. **True Spiritual Beauty**

All these Paradise Sons are the divine presentation of the acting natures of the three persons of Deity to the domains of time and space. The Creator, Magisterial, and Teacher Sons are the gifts of the eternal Deities to the children of men and to all other universe creatures of ascension potential. These Sons of God are the divine ministers who are unceasingly devoted to the work of helping the creatures of time attain the high spiritual goal of eternity. [UB 20:10:2 (232:5)]



In order to prepare for the common indwelling of normal minded mortal beings by the personal presence of the Paradise Father (as manifested through his fragmented Thought Adjusters), a Paradise Son must first bestow himself onto a chosen world of mortal habitation. There are several orders of Paradise Sons who can incarnate themselves in the flesh of mortal habiliment - Avonal, Magisterial, and Michael (Creator) Sons, for example. These Paradise Sons of God are personalities who are of direct and divine creation. They are a descending order of sonship "dedicated to the descending ministry of service on the worlds and systems of time and space, there to facilitate the progress in the Paradise climb of the lowly creatures of evolutionary origin--the ascending sons of God." [UB 20:1:1 (223:6)]

A Creator Son is a Paradise Son of the order of Michael. He is uniquely endowed with "world making" creative prerogatives that extend outward to the creation of self-contained and localized universes. In the sevenfold "bestowal" career of a Creator Son, he bestows

himself "in the flesh" onto a world of his own creation only once. In fulfilling his special "in the flesh" bestowal as a Creator Son of Paradise origin to a world of mortal habitation, he is seeking experientially earned sovereignty over his very own local universe creation. Bestowal mission completed, he ascends to the "right hand of God" for acceptance by his Paradise Father. Upon the investment by the Father of local universe sovereignty over the Creator Son's own creation, the returning Sovereign Son pours out his own personal Spirit of Truth. This Spirit of Truth perfectly reveals the Creator Son to all men.

A Creator Paradise Son of the order of Michael takes origin through a joint action of the Universal Father and the Eternal Son. He personalizes from "the perfect union of the perfect concepts of the two infinite and eternal and perfect minds" of the Universal Father and the Eternal Son. [UB 21:1:2 (235:1)]

Every time the Universal Father and the Eternal Son jointly project a new, original, identical, unique, and absolute personal thought, that very instant this creative idea is perfectly and finally personalized in the being and personality of a new and original Creator Son. [UB 7:6:3 (88:1)]

Indwelling by the Father's spirit presence in the mind of man becomes automatic for all normal minds on an inhabited world once a Creator Son of the Paradise order has finished his final bestowal mission to such a world. In liaison with the Universal Father, this bestowal Son liberates his Spirit of Truth. The joint ministries of both the Holy Spirit from the local universe Creative Mother Spirit (the Universe Daughter of the Infinite Spirit) and the Spirit of Truth from the local universe Creator Son work in close collaboration with each other. Together, they coordinate their spirit influences for the spiritual enlightenment of men's minds, for the inspiration of their souls, and for directing the progression of all sincere truth-seekers in their faithful search for the Universal Father. A Creator Son's Spirit of Truth is functionally centered in his co-creative consort, the local universe Mother Spirit. In liaison with the Creator Son, the Creative Mother Spirit acts conjointly as both the universe focus and center of the Creator Son's Spirit of Truth and as the complementary center for her own personal influence, the Holy Spirit.

Other orders of bestowal Sons, such as Avonal Sons of Paradise, may sometime have the opportunity to bestow themselves "upon some mortal race on some evolutionary world." [UB 20:2:7 (225:6)] They can seek the finalizing fulfillment of their bestowal missions by establishing the epochal planetary status (e.g., the "adjudication of the realm"), by releasing the ministry of the Spirit of Truth, and by thus effecting "the universal coming of the Thought Adjusters". [UB 49:5:26 (567:5)] In similar fashion to a Creator Son, the termination of an Avonal Son's planetary bestowal initiates his ascension "on the third day" to the Universal Father for the acceptance of his bestowal mission. With the Father's "blessing" in hand, he then returns to the Creator Son (a Michael Son of Paradise with creator prerogatives) of the local universe creation in which his bestowal world belongs. Together, the Avonal Son and Creator Son conjointly pour out the Spirit of Truth "in the name of the Father" to pervade the minds of will-creatures who have made their first bona fide spiritual choice. In the pre-sovereignty ages of a local universe (i.e., before a Creator Michael Son has earned his

sovereignty over his local universe creation by bestowing himself onto an inhabited world of his own creation), this is the joint spirit of both Sons, implemented by the local universe Creative Mother Spirit.

This "jointly poured" Spirit of Truth differs somewhat from the Spirit of Truth that characterizes the local universe ages following a Creator Son's final bestowal. Among other things, a Creator Son administers his own personally unique spirit of the Universal Father and the Creator Son - his own personally recognizable Spirit of Truth. His "Truth Spirit" functionally represents the "universe presence" of the Creator Son to his creation, forever making present his personal being as the "personification of truth in the local universe". [UB 34:4:5 (377:9)]

The bestowal of the Spirit of Truth invests the human mind with unerring responsiveness to truth, a spiritual recognition of "the living spirit relationship of all things and all beings as they are co-ordinated in the eternal ascent Godward." [UB 56:10:13 (647:4)] As mortal man sets out upon his ascendancy career in search for the Universal Father, this Spirit of Truth works by endowing the individual with the "power of the certain and joyous performance of the gracious, acceptable, and perfect will of God." [UB 143:2:4 (1609:5)]

Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, the Spirit of Truth will always speak, saying, "This is the way." [UB 34:7:8 (383:2)]

CHAPTER SEVEN: THE PARADISE-HAVONA SYSTEM

The Isle of Paradise
Havona
Pattern, Form, and Energy
The Paradise Source and Center
Dynamics of the Ultimaton

The Isle of Paradise

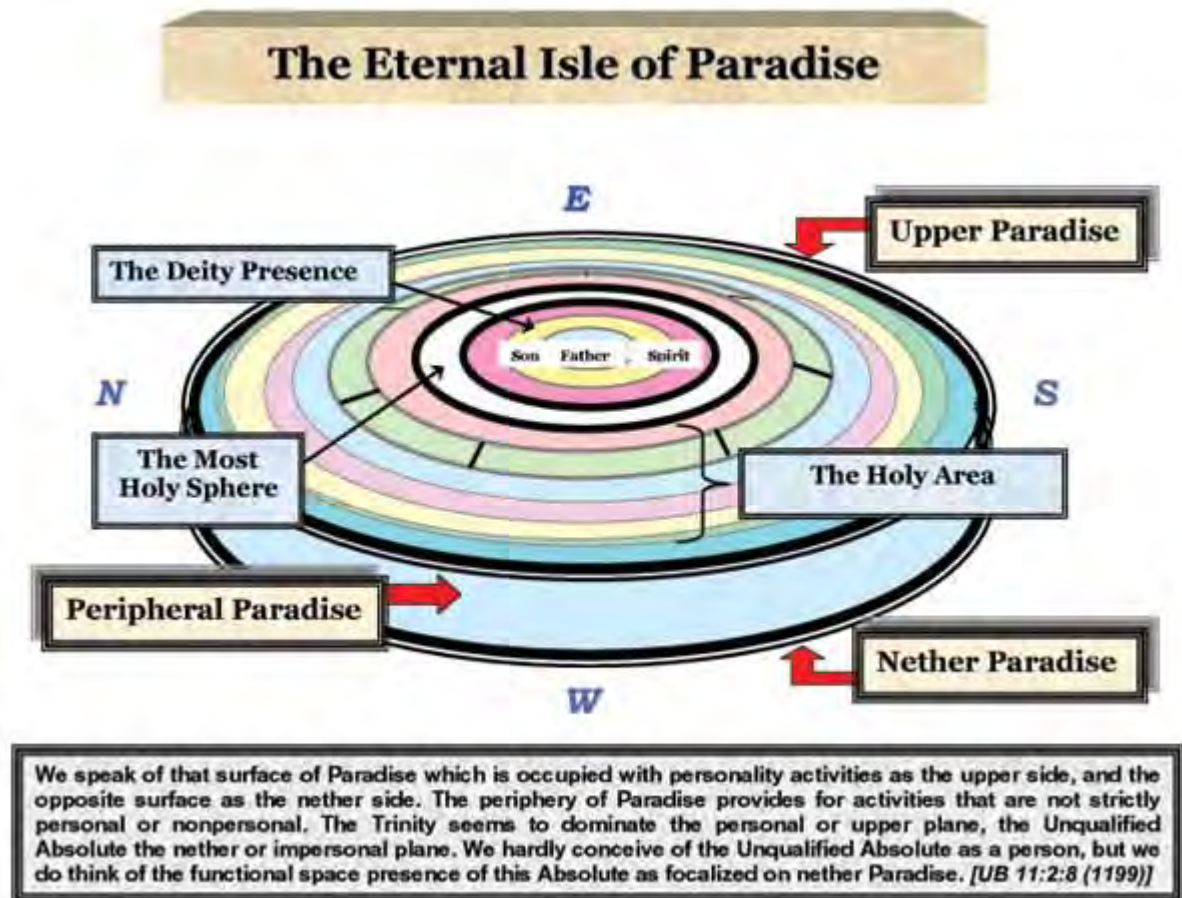
The Paradise-Havona System, the eternal universe encircling the eternal Isle, constitutes the perfect and eternal nucleus of the master universe; all seven of the superuniverses and all regions of outer space revolve in established orbits around the gigantic central aggregation of the Paradise satellites and the Havona spheres. [UB 12:1:11 (129:9)]

The Paradise-Havona system is the central nucleus of all creation. The universes of time and space revolve around this perfect center of divine creation. At the core of this eternal universe system is found the motionless Isle of Paradise. Paradise is the geographic center of infinity and the dwelling place of God. Paradise, being neither a part of the universe creation nor the central universe of Havona, is unique unto itself. Paradise is an eternal and exclusive existence. It is not even a part of the Master Universe; it is primal to the derivative creations of the Master Universe. All phases and forms of universe reality share Paradise as their place of origin, function, and final destiny. Paradise is a unique controller of many universe activities, influencing the reactions and conduct of all beings having to do with force, energy, and power.

Paradise is:

- The co-ordinate but antipodal revelation of the Universal Father-Force (in contradistinction to the spirit-person of the Eternal Son).
- The center of all creation.
- The Absolute of the material-gravity control of the First Source and Center.
- The place of primal personality origin (the Universal Father, the Eternal Son, the Infinite Spirit).
- The absolute of pattern potentials, of which Havona is an eternal and perfect exhibit.
- The source of all universe physical energies, of all non-spiritual/non-mindal realities.
- The source of time and space (wherein all creation takes place and by virtue of which motion is related to space and sequence becomes comprehensible to finite beings).
- The source of space potency (from which all materialization is derived).

The Eternal Isle of Light is a Deity derivative, and the material creations are a consequence of Deity. Neither Paradise nor the material creations are a proper part of Deity itself. The Isle of Paradise is nonpersonal in its constitution – it is the essence of the universal body, the Paradise Source and Center of physical matter, and the absolute pattern of universe material reality. Paradise is an expression of absolute unity – it is homogeneously singular in constitution. Paradise is the master pattern. Havona is a perfect and the superuniverses are a perfecting revelation of this master pattern.



Havona

The theoretical I AM achieved the realization of personality by becoming the Eternal Father of the Original Son simultaneously with becoming the Eternal Source of the Isle of Paradise. Coexistent with differentiation of the Son from the Father, and in the presence of Paradise, there appeared the person of the Infinite Spirit and the central universe of Havona. [UB 0:III:22 (6:2)]

The central universe of Havona is the never-beginning, never-ending creation of divine perfection. It was not created in time; its existence comes from eternity. The origin of Havona derives from the Infinite-I AM self-will act of becoming the personal and Eternal Father of the Original Son and at the same time becoming the Eternal Source of the Isle of Paradise. This original act of eternity brings about the coexistent appearance of the Third Person of Deity, the Infinite Spirit, as well as the central universe Havona. Havona is created in eternity simultaneously with the Infinite Spirit and by the Infinite Spirit. The Infinite Spirit consummates his deitization as the Third Person of the Paradise Trinity by creating the central universe of Havona in perfect abeyance to the united wills of the Eternal Son and the Universal Father. In essence, the Paradise Father projects the eternal creation of Havona conjointly with the Eternal Son and in the Infinite Spirit.

This union of the Father and the Son (in the presence of Paradise) initiates the creative cycle, which is consummated in the appearance of conjoint personality and the eternal universe. From the finite mortal's viewpoint, reality has its true beginnings with the eternity appearance of the Havona creation. This creative act of Deity is by and through the God of Action, who is in essence the unity of the Father-Son manifested on and to all levels of the actual. [UB 105:2:7 (1154:6)]

The perfect universe of Havona contains one billion perfect worlds arranged in seven concentric circuits and inhabited with personal beings of perfection. These are actual and literal worlds of unimaginable beauty and grandeur. Each world is unique and wholly original in its physical, intellectual, and spiritual aspects. Reflecting the thought of the Universal Father and the word of the Eternal Son, Havona possesses an eternal and stable balance of spirit and energy. Reflecting Paradise as the absolute of patterns, Havona reveals the unlimited potentials of these patterns in actual display.

The physical constitution of these worlds is of balanced threefold energy, greatly differing from the dynamic twofold energy charge that characterizes the energy-matter of the created universes of time and space. While superuniverse energy builds upon an organization of energy-matter that contains a twofold energy charge (positive and negative), the divinely conceived central universe of Havona comprises a threefold system of perfection and symmetry. The physical systems of the central universe of Havona are based on a triune organization known as triata. These systems provide the superpower patterns for the gravita physical systems of the superuniverses that are dual in constitution. The divinely perfect organization of the unified Paradise-Havona system provides for a central universe wherein all cosmic realities and all spiritual forces are in perfectly triune balance.

There are numerous physical phenomena and spiritual reactions transpiring in the central creation which are unknown on worlds such as Urantia. The basic organization of a threefold creation is wholly unlike that of the twofold constitution of the created universes of time and space. [UB 14:2:5 (154:7)]



Being the direct offspring of the Paradise Trinity, the perfect beings of Havona possess inherent goodness and righteousness. By the very nature of their perfect natures, they are incapable of committing error. Havona natives are innately kind, loyal, and unselfish, but these qualities of character did not have to be achieved with applied effort as is the case with the finite creatures in the universes of time and space. All personal beings throughout the universe of universes are designed from some creature pattern existing on one of the inhabited worlds in Havona. The experiential natures of finite creature personalities are cosmic complements of the perfect natures of Havona natives. Creature mind is patterned on Havona mind as it is exhibited in the endless variety throughout the many Havona worlds. Although Havona mind is sub-absolute when contrasted to existential Paradise mind, it is super-evolutionary to the finite mind found in the seven superuniverses. It is in many ways similar to transcendental absonite mind.

The Paradise Father takes exalted satisfaction in the perfection of Havona. This fully actualized perfection is a preview of the someday perfection of the universe of universes. The Infinite Spirit, acting as the Conjoint Actor for the united wills of the Father and the Son, finds in Havona the perfect platform on which to demonstrate his capability to serve as the God of Action and as the divine minister of loving mercy throughout all the creations of time and space. In similar fashion that the Father and the Son united together for the central creation of Havona, the Eternal Son and the Conjoint Actor act in partnership in planning for and laying the groundwork for all post-Havona creations in the outlying Master Universe. Together, they activate the perfect pattern of Havona to inspire the derivative patterns for all other post-Havona universes.

The beautiful creation of Havona provides the perfect tabernacle for the spiritual reality of the Supreme Being. Before the time-space adventure of the power-personality synthesis for evolving the emergence of the Supreme Being, the eternal perfection and symmetry of God the Supreme finds ideal placement in Havona. It is in Havona where the power potential of the Almighty Supreme becomes unified in the spirit-person of God the Supreme. The perfect pattern of Havona is a revelation of the future-eternal unity of the Supreme.

The creative liaisons of Paradise Creator Sons and Universe Mother Spirits find in Havona the ideal patterns for their joint plans for local universe creation. Everything from the wide variety of possible world types, from the extensive range of possible intellects of mind, and from the diverse selection of possible creature identities are to be found in Havona. Together, the Creator Son and the Mother Spirit strive to evolve their local universe creations into some supreme semblance of Paradise-Havona perfection. In positive contrast, this Havona perfection provides the drawing lure for the time-space creatures of the local universe systems to initiate their Paradise ascensions.

Although Havona is from eternity, it is not changeless. There exists from eternity an innate potential within Havona for growth. Because of this, Havona is more than finite but it is not quite absolute. It is this quality that makes Havona an excellent byway between the finite creations of time and space and the absolute reality of Paradise. The inhabitants of Havona are perfection-limited; they are incomplete as regards the experiencing of the finite possibilities for growth and evolution. The perfection of Havona is in some ways for them a limitation, and even a deprivation.



The fact that the perfecting superuniverses of time and space depend on Havona for the final perfection of its ascending Paradise pilgrims provides ample opportunity for both ascender and Havona beings to interact and affect one another, and this provides for a full opportunity for personal expansion of both ascender and Havona inhabitant. The first arrival of these Paradise pilgrims effected wide-ranging changes and modifications to the circuits of Havona. Today, Havona is essentially different than it was before contact with the imperfections of the finite realms. Havona is serving as the proving grounds for the pilgrims of time in their search for the Paradise destination. Ascending pilgrims journey inward towards Paradise one Havona circuit of progressive attainment at a time in their attempts to attain the Paradise Deities and achieve earned Paradise residence.

On Urantia you pass through a short and intense test during your initial life of material existence. On the mansion worlds and up through your system, constellation, and local universe, you traverse the morontia phases of ascension. On the training worlds of the superuniverse you pass through the true spirit stages of progression and are prepared for eventual transit to Havona. On the seven circuits of Havona your attainment is intellectual, spiritual, and experiential. And there is a definite task to be achieved on each of the worlds of each of these circuits. [UB 14:5:1 (158:4)]

Pattern, Form, and Energy

The Universal Father, as the First Source and Center, is the primal source of both personality and pattern. The Universal Father-Force is both loving person and power-pattern all in one unified universal reality. Paradise is the pattern of infinity, and pattern is a master design from which copies are made. The Infinite Spirit, as Conjoint Actor, activates the patterns of Paradise. Pattern is projected onto diversified levels and combinations of reality. Pattern, as a configuration of reality, is based upon its varied compositions of mind, spirit, and material energy systems. The reality of a pattern consists of its energies – of its mind, spirit, and material components. Pattern can encompass personal and nonpersonal systems and identity forms, living or non-living arrangements of matter, mind, and spirit.

Master Patterns:

- The personality of the Son is the master pattern for all personality throughout the universes.
- The substance of the Paradise Isle is the master pattern of which Havona is a perfect and the superuniverses are a perfecting revelation.
- The Conjoint Actor is the activator of the mind patterns for all forms of cosmic energy, for the conceptualizations of spirit purpose, and for the integrations of the causes and effects of the material levels with the volitional purposes and motives of the spiritual level.

***Pattern and personality are two of the great manifestations of the acts of the First Source and Center; and no matter how difficult it may be to comprehend, it is nonetheless true that the power-Pattern and the living person are one and the same universe reality; the Paradise Isle and the Eternal Son are coordinate but antipodal revelations of the unfathomable nature of the Universal Father-Force.
[UB 104:4:15 (1148:15)]***

All material reality is reproductive, duplicative, of the absolute Paradise pattern. Energy is fashioned after the pattern of Paradise, the absolute materialization. The cosmic agents of the Third Source and Center organize this energy. This absolute manipulation of Paradise energy by the God of Action is initiated by the union of the Father-Son, whose presence "first activated the Paradise pattern in the appearance of Havona concomitant with the birth of the Infinite Spirit, the conjoint Actor." [UB 104:4.7 (1148:13)]

The Paradise Source and Center

Energy-matter, in all its metamorphic presentations, responds to the material-gravity circuit centering in nether Paradise. Paradise energy, monota, can be characterized as living but

non-spirit energy. On Paradise, monota is indistinguishable from that Paradise spirit which originates in the person of the Eternal Son; it is only when you depart from unity of Paradise that monota energy can be distinguished from Paradise spirit. Paradise monota is the original non-spirit expression of the First Source and Center. Thought Adjusters, as prepersonal God fragments, are fragments of something, which, when expressed, are known as either Paradise monota or Paradise spirit. These Father fragments are existentially primal to the Father's freewill expression of Paradise spirit and Paradise monota. This is why a Thought Adjuster fragment of the Father can effectively utilize the gravity circuit of Paradise for entering into time-space reality. [UB 107:6:4-8 (1182:6 - 1183:2)]

The Eternal Isle of Paradise is composed of a single form of materialization, a stationary system of reality and a homogenous organization of space potency, called absolutum by the Melchizedeks of Nebadon. [UB 11:2:9 (120:1)] Absolutum is the "stuff of Paradise." Space potency, absoluta, is that which emanates from Paradise and is the ultimate ancestor of all matter. The special worlds in the central universe of Havona are constituted on a unique threefold organization of physical energy known as triata.

Space potency passes from Paradise, at its source, to the control and custody of the Unqualified Absolute, whose functional presence pervades all universe space. As the free-space presence of the Unqualified Absolute, space potency is universe force-space potential. It emanates from Paradise while remaining pre-realized in the domain of the Unqualified Absolute. Although space potency issues forth from the Unqualified Absolute, it never loses its responsiveness to the personal grasp of the Universe Father - the Father ever remains in primal overcontrol of all aspects reality.



The Unqualified Absolute, as a member of the Seven Absolutes of Infinity, is one of three Absolutes of potentiality that appear to supersede matter (the Unqualified Absolute), to transcend mind (the Universal Absolute), and to supervene spirit (the Deity Absolute). Along with exercising functions that expand out to the superultimate borders of absoluteness, the Unqualified Absolute might be thought of as the not-fully-revealed universe presence in the phenomena of space potency. The Infinite Spirit, as Conjoint Actor and acting as the God of Action, is very likely involved in the prying loose of space potency from the grasp of the Unqualified Absolute. This potency of space then becomes modifiable and transmutable by the living presence of the Paradise Force Organizers.

Being prereality, space potency is not subject to any known form of gravitation. Still, it remains responsive to the all-powerful grasp of the Universal Father. Absolute gravity is Paradise gravity. Space potency is that potential infinity of gravity extension, the elastic tension of Paradise presence. Material energy potential begins as absolute space potency. It evolves into segregated primordial force, segregata. The emergence of segregated

primordial force from space potency is probably a function of the Conjoint Actor, the infinite manipulator, as he functions within the fourth triunity of "energy infinity." Segregata manifests itself on the transcendental Deity level of the Ultimate, and it is here that the Primary Eventuated Master Force Organizers and the Associate Transcendental Master Force Organizers begin to actively function while under the direction of the Architects of the Master Universe. Primordial force, segregata, is the first form of force that is manipulatable outside of the exclusive Deity domain. The action-response of the Conjoint Actor gets directly involved at the level of segregata. The arrival of the Primary Master Force Organizers signals this involvement, and their added presence completes the segregation of space potency. This primordial force-charge of space is "pure energy".



Primary Eventuated Master Force Organizers transmute pre-material space potency into primary and secondary energy manifestations of physical reality. The space presence of these force organizers initiates that tremendous force for mobilizing the eventual appearance of the ultimatic building units of universe matter. The force organizers initiate those changes and institute those modifications of space-force that eventuate in this emergent energy. Thus, material energy potential, space potency, is downgraded to a state of actuality where the Supreme can begin functioning by first passing through the transcendent energy domain of the Ultimate. This interim force-charge of space, cosmic force, is known as ultimata, and this is the domain of the emerging Ultimate, God the Ultimate.



Ultimata is neutral, pre-positive/negative metamorphosed energy. The progression of physical manifestation must pass from the space potency of the Unqualified Absolute through the absonite (superfinite) realms of the Ultimate before it can emerge into the time-space domains of the Supreme. This progression through the transcendental level of the Ultimate to the finite level of the Supreme typifies the description of the Deity realm of the Ultimate as the encompassing "pre-echo" of the finite Deity realm of the Supreme. The transcendent Deity level of Ultimacy enshrouds the time-space creations of Supremacy from the absolute Deity level of infinite eternity, so all reality that descends from Paradise and all reality that returns to Paradise must always pass through the transcendental Deity of the Ultimate.

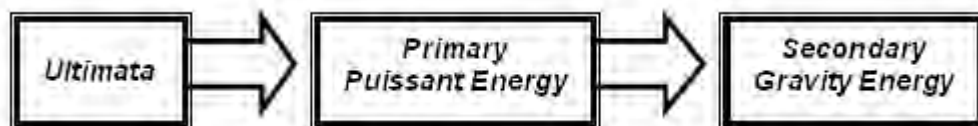
From the creature standpoint, that which is transcendental would appear to have eventuated as a consequence of the finite; from the

eternity viewpoint, in anticipation of the finite; and there are those who have considered it as a "pre-echo" of the finite. [UB 105:7:1 (1159:6)]

The transcending realities of the supertime and superspace of the Ultimate are both before and after the evolutionary realities of time and space. The Deity of the Ultimate encompasses finite time-space reality from all sides, so it is sensible that all transmutations of the space-potency from the Unqualified Absolute must always penetrate first though the enshrouding wall of the transcendental Deity level of Ultimacy.

From a creature's viewpoint, actuality is substance, potentiality is capacity. Actuality exists centermost and expands therefrom into peripheral infinity; potentiality comes inward from the infinity periphery and converges at the center of all things. [UB 115:3:12 (1262:9)]

The first emerging stage of ultimatonic energy is known as puissant energy, (primary energy), and it is not yet definitively responsive to the Paradise gravity pull. The presence of the Associate Transcendental Master Force Organizers evolves primary energy into gravity energy, the second stage of emerging ultimatonic energy. This secondary energy is the potential of universe matter. It is directly responsive to the circular grasp of Paradise (absolute) energy, and it is potentially responsive to the linear gravity pull on the material mass of the electronic and post-electronic stages of energy and matter.



Ultimatons are the first measurable form of energy, and, as ultimatonic matter, they comprise the primal monadic physical units of material existence. The Urantia Book reveals that the ultimaton possesses Paradise as its literal nucleus. [UB 42:1:2 (467:4)] Paradise controls materialized realities through its potential infinity of gravity power, and it may effect this control from within the ultimatons of cosmic space. The ultimaton, as the smallest building block of all physical matter, is centered within itself by the most magnificent and powerful presence of Paradise.

Different levels (phases) of material reality may be thought of as co-existing simultaneously. Whether we focus on gross matter, on ultimatons, or even the Isle of Paradise itself, physical energy is unified throughout its many levels of emerging manifestation. The ultimaton is the looking glass that most clearly signifies this unity of material expression. One can unify the material nature of the ultimaton with primal Paradise as its reality core. Material reality can never really separate itself from its source - Paradise will always remain an integral component of the physical creations of time and space. Paradise establishes a firm reality base for the physical reality domain. The process for the emerging steps of energy materialization initiates with Paradise and terminates in universe power expression.

Now the Universe Power Directors begin the work of transmuting the ultimatons into the circuits and revolutions of the electron. This stage of materialization (electronic stage) falls under the complete grasp of the drawing power of linear gravity. This is the stage of post-gravity response, universe power, known as gravita. Gravita is dual in constitution (positive and negative charge). As the power directors transmute this gravita energy into matter, the material worlds are born.



The approximate combination of about one hundred ultimatons yields an equivalent mass of one electron. Ultimatons spread, or cluster, within the electron according to their axial revolutionary velocities. These axial revolutions determine the negative or positive natures of several types of electronic units. The ultimatonic function of clustering is effected by mutual attraction, responsive only to the circular Paradise-gravity pull. Consider that the ultimatons emerge into the time-space realms of the finite Deity level of the Supreme from the supertime and transcended space realms of the transcendental Deity level of the Ultimate. This transcending time-space nature of the ultimatons may have some association with the often surprising and unpredictable scientific findings to be found in the field of quantum physics.

Superuniverse gravita results in the evolution of "dual" material organizations, whereas the absolute gravity-responsive energy-matter in the Central Universe of Havona, triata, results in the generation of "triune" physical systems. Exactly one thousand basic chemical elements make up the material of Havona, and there exists here the balanced function of seven forms of Havona energy. The basic organization of this threefold creation of Havona is wholly unlike that of the twofold constitution of the created universes of time and space.

Dynamics of the Ultimatons

Nearly all the matter contained in the known universe may be fundamentally different from the atoms that allow stars to shine. Invisible "dark matter", as it is commonly called, may be generating ten times the gravitational force than the visible stars alone can account for. It has been calculated that the exterior arms of a spiraling galaxy, such as our own Milky Way, should be moving more slowly than those moving within the body of the galaxy. There are fewer stars in the outer galactical arms, and consequentially less gravitational mass. However, the observed rotation of the outer stars of over 150 observed galaxies is surprisingly fast. Estimates are that galaxies must have from 5 to 10 times the mass of their shining stars to account for these observed speeds of rotation. The estimated gravity generated by the even more massive galaxy clusters, those compact aggregations of individual galaxies, indicates the presence of dark matter 10 to 20 times the mass of the

visible matter. Both reckoned accounts point to a substantial discrepancy regarding "observed" and "predicted" matter content in the cosmos.

The scientific community has put forth many proposals that attempt to account for this missing mass. In order for so-called "brown dwarves" - cool, dim stars one-tenth to one-hundredth the mass of our sun - to account for the extra mass necessary to generate observed gravitational forces, 1000 of these imperceptible stars would be necessary for each visible star (about 100 trillion per galaxy). Along the same line of reasoning, billions of "black holes" - intense vortices of gravity arising from the collapse of massive hydrogen stars - are estimated per galaxy as necessary to account for the missing mass. These black holes, which are likely the "dark islands of space" referred to in *The Urantia Book*, gravitationally ensnare surrounding space-matter which, in turn, is expected to produce abundant emissions of X-rays. Nevertheless, so far, extensive X-ray searches of the heavens have not identified a massive number of black holes.

Scientists have speculated that there exists an elusive family of neutrinos, an assemblage of sub-atomic particles whose presence in the cosmos is considered pervasive and whose masses are only conjectured. Neutrinos have been taken to account for the excessive gravity in galaxies. These mysterious neutrinos are expected in most theoretical models of particle physics, such as the Grand Unification Theory (GUT), that comprehensively attempt to interrelate all universe forces and manifestations of matter into one unified whole, operating within one fundamental principle of cosmic reality. Neutrinos have been virtually undetectable except for the infinitesimal gravitational force they exert on atoms; they are conjectured to possess an extremely tiny, almost immeasurable mass. Because the energy of a neutrino is so small and the margin of error in measurement so great, various approaches to measuring this mass have proven inconclusive.

Neutrino masses play an important role in the theories of astrophysics and cosmology. The best laboratory determinations for the upper bounds on the neutrinos are uncertain, but experimentation decidedly indicates a restrictively minute mass. The best astrophysical and cosmological bounds are even more restrictive. In 1985, John J. Simpson of the University of Guelf in Ontario was the first to report the possible presence of a heavy neutrino with a calculated mass of 17 kilo-electron-volts (keV). The mass of an electron is 511 keV, and the electron itself is surmised to be founded on smaller sub-electronic particle components; the hypothetical electron neutrino is one such constituent. Simpson's particle, a "heavy" neutrino, is determined to be electrically neutral and to be weakly interactive with ordinary matter.

Scientific Bounds on the Neutrino Masses

(astrophysical bound follows from measurements from SN1987A, cosmological bound follows from the observed energy density of the universe)

| Name | Mass | [Laboratory/Astrophysics/Cosmology] | | | Charge | Spin |
|-------------------|---------|-------------------------------------|---------|-----------|--------|------|
| Electron | 511 keV | --- | -- | --- | -1 | 1/2 |
| Positron | 511 keV | --- | -- | --- | +1 | 1/2 |
| Electron Neutrino | ? | [< 9.6 eV | < 16 eV | < 40 eV] | 0 | 1/2 |

Particle descriptions similar to the scientifically conjectured family of neutrinos are used by The Urantia Book to describe inter-associations of the ultimatons as they position themselves intra-electronically within the electron. The Urantia Book tells us that what we would designate as "empty space" actually contains approximately the equivalent mass of about 100 ultimatons, the mass of one electron, in every cubic inch. [UB 42:4:6 (473:4)] On a cosmological scale, this ultimatonic mass adds up to be of considerable magnitude; the gravitational effect on the physical universe would be expansively immense and would go a long way towards solving the scientific mystery of the missing universal dark matter.

The question becomes, then: Are ultimatons and neutrinos one and the same reality? If not, are they in any fashion related to one another? Now, we are told that ultimatons are not subject to linear gravity as are atoms and electrons; at least this is true for unassociated ultimatons. Scientific observation also notes this lack of linear gravity response as being characteristic of unattached and uncharged organizations of sub-electronic energy particles. However, when X-rays and other powerful energy sources activate pre-electronic matter, it becomes slightly gravity responsive. Otherwise, unassociated ultimatons respond only to the circular gravity pull of Paradise; they are held in the universal space drift, forever swinging through pervaded space in the exact gigantic outlines of Paradise. In the creation of matter as we know it, ultimatons are slowed down through many phases of physical activity before they attain the revolutionary-energy (spin) prerequisites to electronic organization. Linear gravity begins to become operative with this progressive development towards the electronic organization of matter; mass response to linear gravity becomes operative.

Functioning by inherent mutual attraction, ultimatons cluster according to their axial revolutionary velocities and these revolutions determine the negative and positive natures of several types of electronic units. Aggregating clusters of ultimatons, the primal physical units of material existence, collect in groups of one hundred to make up the constitution of an electron. There are never more nor less than one hundred ultimatons in the typical electron. Any variation of this number less than one hundred results in the loss of typical electron identity, bringing into existence one of "ten modified forms" of the electron assembly.

Temperature extremes, both hot and cold, exert a great influence on the ultimatons in the realm of energy and matter evolution. Extremely low temperatures, along with other cosmic

influences, promote certain forms of electronic construction and atomic assembly; extremely high temperature and pressure, such as exists with certain internal solar states, initiate the onset of atomic breakup and material disintegration. There are no cosmic conditions of heat or pressure that are capable of converting ultimatons back into their primal ancestry of emergent energy.

The combination of these peculiarities connected with the unusual properties of the ultimatons may have made its direct discovery so elusive. The lone unassociated ultimatons as well as its various sub-electronic combinations that comprise the existence of the ten revealed modified forms of the electron are truly standing at the very doorstep of emergent physical reality. They become manifest within that shadowy transition zone that separates the pure energy of nascent cosmic force from the phenomena of physical matter in all of its universe power. These various ultimatonic associations, as disclosed within The Urantia Book might provide a correlated basis for three currently investigated members of the neutrino family, a proposed fourth neutrino and possibly another six undiscovered neutrino manifestations. Their someday discovery might well bring the scientific community to the very brink of knowable physical (emerged) reality. Mankind would then reach the true and final particle foundation on which all other particle manifestations, including the neutrinos, are built. This search would conceivably lead to the validation of the ultimatons as the ultimate "monad" whose primal reality can actually have Paradise, the source of all energies and the source of that from which all materialization is derived, as its most primal nucleus.

Under such pressure and at such temperature all atoms are degraded and broken up into their electronic and other ancestral components; even the electrons and their associations of ultimatons may be broken up, but the suns are not able to degrade the ultimatons. [UB 41:7:12 (463:5)]

CHAPTER EIGHT: THE INFINITE SPIRIT

The Third Source and Center
Mind Gravity
Levels of Mind
The Seven Master Spirits and Cosmic Mind

The Third Source and Center



The Third Source and Center is known by many names, all designative of relationship and in recognition of function: As God the Spirit, he is the personality co-ordinate and divine equal of God the Son and God the Father. As the Infinite Spirit, he is an omnipresent spiritual influence. As the Universal Manipulator, he is the ancestor of the power-control creatures and the activator of the cosmic forces of space. As the Conjoint Actor, he is the joint representative and partnership executive of the Father-Son. As the Absolute Mind, he is the source of the endowment of intellect throughout the universes. As the God of Action, he is the apparent ancestor of motion, change, and relationship. [UB 9:1:1 (98:5)]

As the multifaceted third person of the Trinity and the Third Source and Center, the Infinite Spirit is also unitive Being. It is a function of the Spirit to maintain, strengthen, and where needed restore the unity of Being with creation, a unity that is in constant tension. The unity that the Spirit imparts is a higher unity than would have been possible had Deity never moved out of primordial Being and into expressive Being. For this new unity that the Spirit builds is a unity of freedom, a unity comprehending a diversity of free responsible beings such as ourselves. The Spirit, as unitive Being proceeding from both the Father and the Son, maintains the unity of creation.

And herein is an infinite mystery: That the Infinite simultaneously revealed his infinity in the Son and as Paradise, and then there springs into existence a being equal to God in divinity, reflective of the Son's spiritual nature, and capable of activating the Paradise pattern, a being

provisionally subordinate in sovereignty but in many ways apparently the most versatile in action. And such apparent superiority in action is disclosed in an attribute of the Third Source and Center which is superior even to physical gravity--the universal manifestation of the Isle of Paradise. [UB 9:1:7 (100:1)]

Paradise is the pattern of infinity; the God of Action is the activator of that pattern. Paradise is the material fulcrum of infinity; the agencies of the Third Source and Center are the levers of intelligence which motivate the material level and inject spontaneity into the mechanism of the physical creation. [UB 9:3:8 (101:8)]

The Infinite Spirit, acting as the Conjoint Creator with the Father-Son union, is the universal and divine minister of the Son's mercy and the Father's love. As Conjoint Actor, he is also the co-operative universal coordinator of creation; he is the coordinator of all actual reality; he is the unifier of the manifold energies and diverse creations that have appeared in consequence of the divine plan and eternal purpose of the Universal Father:

The Father is infinite in love and volition, in spiritual thought and purpose; he is the universal upholder. The Son is infinite in wisdom and truth, in spiritual expression and interpretation; he is the universal revealer. Paradise is infinite in potential for force endowment and in capacity for energy dominance; it is the universal stabilizer. The Conjoint Actor possesses unique prerogatives of synthesis, infinite capacity to co-ordinate all existing universe energies, all actual universe spirits, and all real universe intellects; the Third Source and Center is the universal unifier of the manifold energies and diverse creations which have appeared in consequence of the divine plan and the eternal purpose of the Universal Father. [UB 9:0:2 (98:2)]

The Infinite Spirit functions in all three spheres of mind, matter, and spirit, and these functions tend to transcend even the most primal manifestations of cosmic reality, right up to the superultimate borders of absoluteness. As the living revelation of the unity of God, the Infinite Spirit is responsive to all things, meanings, and values. As Third Source and Center, he is coordinative of all energies, minds, and spirits. He operates not only on the deified spirit realities centered in the Son, but he also manipulates the undeified forces and energies of the created universes, thus bringing into existence the universal and absolute mind:

The Third Source and Center. Third Person of Deity, the Conjoint Actor; infinite integrator of Paradise cosmic energies with the spirit energies of the Eternal Son; perfect co-ordinator of the motives of will and the mechanics of force; unifier of all actual and actualizing reality. Through the ministrations of his manifold children the Infinite Spirit reveals the mercy of the Eternal Son while at the same time functioning as the infinite manipulator, forever weaving the pattern of Paradise into the energies of space. This selfsame Conjoint Actor, this God of Action, is the

perfect expression of the limitless plans and purposes of the Father-Son while functioning himself as the source of mind and the bestower of intellect upon the creatures of a far-flung cosmos. [UB 105:3:5 (1156:2)]

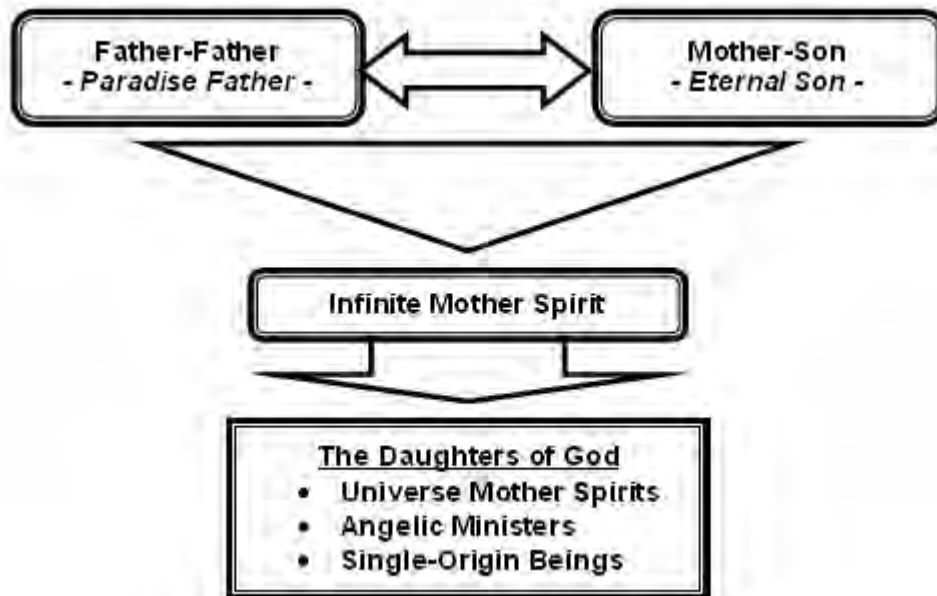
Mind is the functional endowment of the Infinite Spirit, and it is by the technique of mind that the dual universes manifestations of the original monothetic Creator personality, the I AM, are inevitably unified. The primal thought of the Father-I AM eternalizes the dual expression of his Deity equal, the Eternal Son, and of the antipodal nonspiritual material realities of creation reliant on Paradise as it's source and center. The Infinite Spirit, by virtue of mind, is the indispensable coordinator of both these spiritual and material realities:

The Conjoint Actor functions throughout the grand universe as a positive and distinct personality, especially in the higher spheres of spiritual values, physical-energy relationships, and true mind meanings. He functions specifically wherever and whenever energy and spirit associate and interact; he dominates all reactions with mind, wields great power in the spiritual world, and exerts a mighty influence over energy and matter. At all times the Third Source and Center is expressive of the nature of the First Source and Center. [UB 9:1:4 (99:3)]

The Father-I Am and the Eternal Mother Son love one another with an eternally boundless love, a love that is personal and living as are the Father and the Son. This personal love proceeding from the Father and the Son is fully embodied in the eternal persona of the Infinite Spirit, the third person of the Trinity. The Infinite Spirit was not created – rather, the Spirit is a person co-equal and co-eternal with the Father and the Son. The Infinite Spirit, acting as the Conjoint Creator with the Father-Son union, is the universal and divine minister of the Son's mercy and the Father's love to all created personalities. The Infinite Spirit is sincerely "devoted to the task of fostering the ascension of the material creatures to higher and higher levels of spiritual attainment." [UB 8:4:4 (94:6)]

God the Father loves men; God the Son serves men; God the Spirit inspires the children of the universe to the ever-ascending adventure of finding God the Father by the ways ordained by God the Sons through the ministry of the grace of God the Spirit. [UB 3:6:8 (53:6)]

Scattered throughout The Urantia Book is an interesting accounting of the primal relationships between the three eternal Persons of Deity that uses strong imagery of the family of Father-Mother-Daughter. As the Father-I AM is one with the Eternal Mother Son, this fortuitous union consummates in the appearance of the third person of Deity, the Infinite Mother Spirit. The first act of the Mother Spirit is the inspection and recognition of her divine parents, the Father-Father and the Mother-Son. This presented sequence of eternity events sets the stage for the Creator prerogatives of the Father, who, in liaison with the Son and Spirit, initiates the evolutionary momentum of time and space.



The Infinite Spirit is also the co-operative universal coordinator of creation, the coordinator of all actual reality. The Spirit is the unifier of the manifold energies and diverse creations that have appeared in consequence of the divine plan and eternal purpose of the Universal Father. As intuitive Being, the Infinite Spirit maintains, strengthens, and, where needed, restores the deified Being of the Trinity with non-deified creation. The unity which the Infinite Spirit imparts is of a higher unity than would have been possible had the I AM never moved out of primordial Being, for the unity which the Spirit builds is a unity of freedom, a unity comprehending a diversity of free and responsible beings. The Spirit Mother maintains the unity of creation.

As the living revelation of God, the Infinite Spirit is responsive to all things, meanings, and values. As God the Spirit, the Spirit is truly personal in function and possesses supernal kindness and merciful affection. As the Conjoint Actor, the Spirit is coordinative of all energies, minds, and spirits, operating not only on the deified spirit realities centered in the Son but also manipulating the undeified non-spirit forces and energies of the created universes, thus bringing into existence the universal and absolute mind. The Conjoint Actor is a will-endowed personality of "unlimited spirituality co-ordinated with absolute mind and endowed with unique prerogatives of energy manipulation." [UB 9:0:1 (98:1)]

The Conjoint Actor functions in all three realms of universal reality: physical-energy relationships, true mind meanings, and spiritual values. The Conjoint Actor is the mind activator of cosmic energy, the conceptualizer of spirit purpose, the interactor of the causes and effects of the material levels with the volitional purposes and motives of the spiritual level. The Conjoint Actor integrates the divine spirituality of the personal Son with the immutable energies of the Paradise pattern.

GOD THE SPIRIT - The Infinite Spirit, the Third Person of Deity

THE CONJOINT ACTOR - Universal Integrator, Mind Bestower

Mind, in all of its phases, is the functional endowment of the Infinite Spirit. All mind responds to the mind circuit of the Conjoint Actor. The universe is mind-made and personality-managed. The universe is knowable and intelligible. It is by the technique of mind that the spiritual and material universe manifestations of the original Creator personality, the I AM, are inevitably unified. The primal freewill act of the Father-I Am eternalizes the dual expression of his Deity equal, the Eternal Mother Son, and of the antipodal non-spiritual material realities of creation that are centered in the Isle of Paradise. The Infinite Spirit, by virtue of mind, is the indispensable coordinator of both these spiritual and material realities.

The Paradise liaison of the Universal Father and the Eternal Son brought about the perfect creation of Havona, the first and central universe. As coordinate Paradise personalities, the Eternal Son and the Infinite Spirit (functioning as Conjoint Actor) work together in divine partnership for the creation of all post-Havona universes.

The Spirit sustains the same personal relation to the Son in all subsequent creation that the Son sustains to the Father in the first and central creation. [UB 8:3:3 (94:5)]

The Infinite Spirit, along with the supreme spirit groups, is partaker in the creation of "the vast creature family of the Third Source and Center. All orders of the ministering spirits spring from this association." [UB 17:8:2 (205:3)] The Spirit is the original and eternal mother of all her ministering angelic daughters:

Nevertheless, in dealing with sex creatures it is our custom to speak of those beings of more direct descent from the Father and the Son as the sons of God, while referring to the children of the Spirit as the daughters of God. Angels are, therefore, commonly designated by feminine pronouns on the sex planets. [UB 38:2:2 (419:2)]

Mind Gravity

In the material universe of universes, spirit is expressed through the Eternal Son and physical reality is manifested through Paradise. The absolute mind of the Infinite Spirit functions by perfectly correlating the spirit realities originating with the Son with the material manifestations of Paradise. This ministry of mind is mutually spirit-responsive and materially directive. The Father and Son possess a form of premind that is ancestral to the absolute mind of the Third Source and Center.

The mind of the Eternal Son is like that of the Father but unlike any other mind in the universe, and with the mind of the Father it is ancestor to the diverse and far-flung minds of the Conjoint Creator. The mind of the Father and the Son, that intellect which is ancestral to the

absolute mind of the Third Source and Center, is perhaps best illustrated in the premind of a Thought Adjuster, for, though these Father fragments are entirely outside of the mind circuits of the Conjoint Actor, they have some form of premind; they know as they are known; they enjoy the equivalent of human thinking. [UB 6:6:3 (78:7)]

Mind does not have to be added to pure spirit, for spirit is innately conscious and identifying. Spirit is always intelligent, minded in some way. It may be this mind or that mind, it may be premind or supermind, even spirit mind, but it does the equivalent of thinking and knowing. The insight of spirit transcends, supervenes, and theoretically antedates the consciousness of mind. [UB 9:4:2 (102:2)]

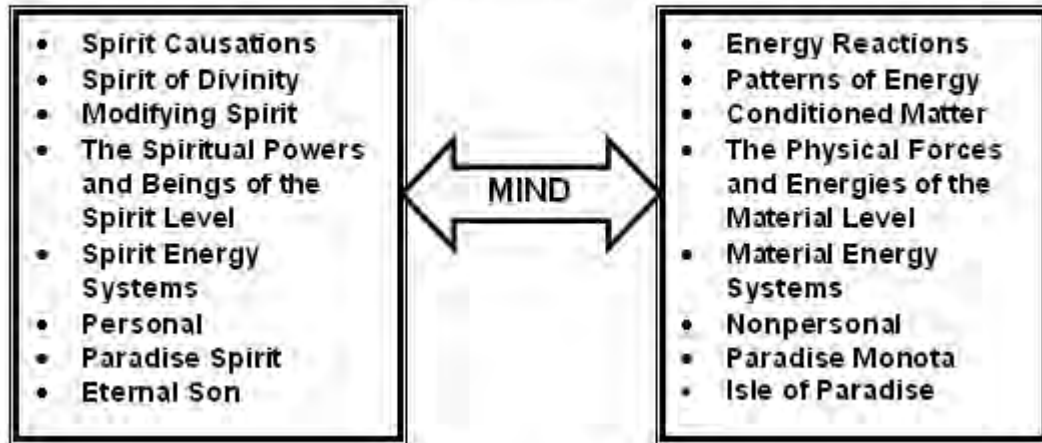
The duality of the eternal realities of the Isle of Paradise and the spirit expressions of the Eternal Son is eternally expressed in the primal thought of the Universal Father. The mind of the Infinite Spirit is the inevitable repercussion of this eternity act of the Father, becoming the "indispensable channel of communication between spiritual and material realities." [UB 56:2:2 (638:6)] The Conjoint Actor exclusively endows intelligence as a ministry of material and spiritual mind.

The Conjoint Actor

- **Partner of Spiritual Mind**
- **Essence of Morontia Mind**
- **Substance of Material Mind**

The Infinite Spirit functions in all three spheres of mind, matter, and spirit, and these functions tend to transcend even the most primal manifestations of cosmic reality, right up to the superultimate borders of absoluteness. The universe is a creation of mind. Mind is a necessary factor in the planning, creation, and maintenance of the material cosmos. The universe is mind-made and personality managed. The fact that mankind can know the universe in an intelligible fashion presupposes the reality of divine mind and further reveals the presence of actual personality as a primal foundation for the function of mind. Mind is organized consciousness that is capable of conditioning matter and is capable of becoming liberated by spirit modification. Mind is the vital link connecting matter and spirit. Mind unifies spirit causations with energy reactions. Mind unifies the spirit of divinity with the pattern of energy.

The Essence of Mind is Functional Unity



Mind alone can interassociate the physical forces and energies of the material level with the spiritual powers and beings of the spirit level.
[UB 12:6:3 (136:1)]

The living ministry of mind ever intervenes between the spirit and material energy systems. Mind is the personal-energy system which exists around a divine spirit nucleus and functions in a material environment. Mind is the experiential technique of endless progress. Mind, in all of its phases, is an attribute of the Infinite Spirit, the Third Person of Deity.

Evolutionary will creatures will find it easier to comprehend the Deity nature of the Infinite Spirit than that of the Eternal Son or the Universal Father because the Third Person of Deity is the original source of mind. Mind is a necessary factor in the planning, creation, and maintenance of the material cosmos. In time and space, mind interrelates energy and spirit, establishing their mutual kinship in eternity. The gravity circuits of spirit, mind, and matter are independent of time. The spirit and spirit-mind levels of reality are also nonspatial making them independent of space as well.

Levels of Mind

All sub-absolute levels of mind are unified at the Deity level of the Master Spirits in association with the Supreme Being, and they are unified as the cosmic mind (in subordination to absolute mind).

There are three distinctly different qualities of mind:

- **Spirit Mind** - mind directly allied with spirit.
- **Pure Mind** - mind which coordinates spirit and matter.
- **Material Mind** - mind allied only with matter.

To the universe of universes, spirit mind is:

- **Creating (mind planned)**
- **Controlling (mind made)**
- **Upholding (mind administered)**



When unassociated with either material-energy or spirit, pure mind at any level of reality expression is closely related to the Infinite Mind of the Third Source and Center. Pure mind, as the unassociated and intellectual nature of the Third Source and Center, never truly functions independently of physical or spiritual association. Pure mind is "the theoretical coordinate of the absolutes of spirit and energy" [UB 9:6:6 (104:4)], and is thus subject only to the grasp of the Conjoint Actor. There are no personalities of pure mind. Mind entities unassociated with either spiritual or physical energy are not personalities. Mind ministry always pertains to either mind-spirit personalities or mind-energy personalities.

Living beings always function with mind that is in some form of coordination with either energy-matter or spirit, or both. Material-energy systems are receptive and responsive to mind, but mind is not necessarily inherent in physical manifestations. Mind can be superimposed on living energy patterns, but the material does not possess any form of innate consciousness apart from the endowment of mind. Pure Spirit, on the other hand, does not require the addition of mind to be innately conscious. Eternal Son spirit is primal to the eternity expression of infinite mind and as such possesses a pre-mind quality of spirit

mindedness that somehow "transcends, supervenes, and theoretically antedates the consciousness of mind." [UB 9:4:2 (102:2)]

Havona mind is:

- **The mind laboratory of the creators of cosmic mind and the ministers to every creature mind in existence.**
- **The pattern for all spiritual and material creature intellects.**
- **The perfect home and retreat for the untiring Mind Ministers of time and space.**
- **The mind graduate schools for all beings destined for Paradise society.**

The Seven Master Spirits and Cosmic Mind

Seven Master Spirits function as superuniverse source-centers for the far-flung ministry of cosmic mind. The absolute mind of the Infinite Spirit is discerned in the time-space creations as the cosmic mind. Cosmic mind is endowed by and derived from the Seven Master Spirits. Cosmic mind "is the sevenfold diversified mind of time and space, one phase of which is ministered by each of the Seven Master Spirits to one of the seven superuniverses." [UB 42:10:6 (481:3)]

- **Cosmic mind encompasses all finite-mind levels.**
- **Cosmic mind coordinates experientially with the evolutionary-deity level of the Supreme Mind.**
- **Cosmic mind coordinates transcendentally with the existential levels of absolute mind (the direct circuits of the Conjoint Actor).**
- **Differential and divergent cosmic mind is convergent in the Seven Master Spirits.**

From a power focus on the periphery of Paradise, a Master Spirit equalizes and stabilizes a cosmic-mind circuit of one of the seven superuniverses. The Seven Master Spirits maintain central supervision while managing the activities of each superuniverse in the grand universe from one of the seven special executive spheres of the Infinite Spirit.

The Seven Master Spirits are, in reality, the mind-spirit balance wheel of the universe of universes, an all-embracing, all-encompassing, and all-co-ordinating power of central location. [UB 13:4:2 (150:1)]

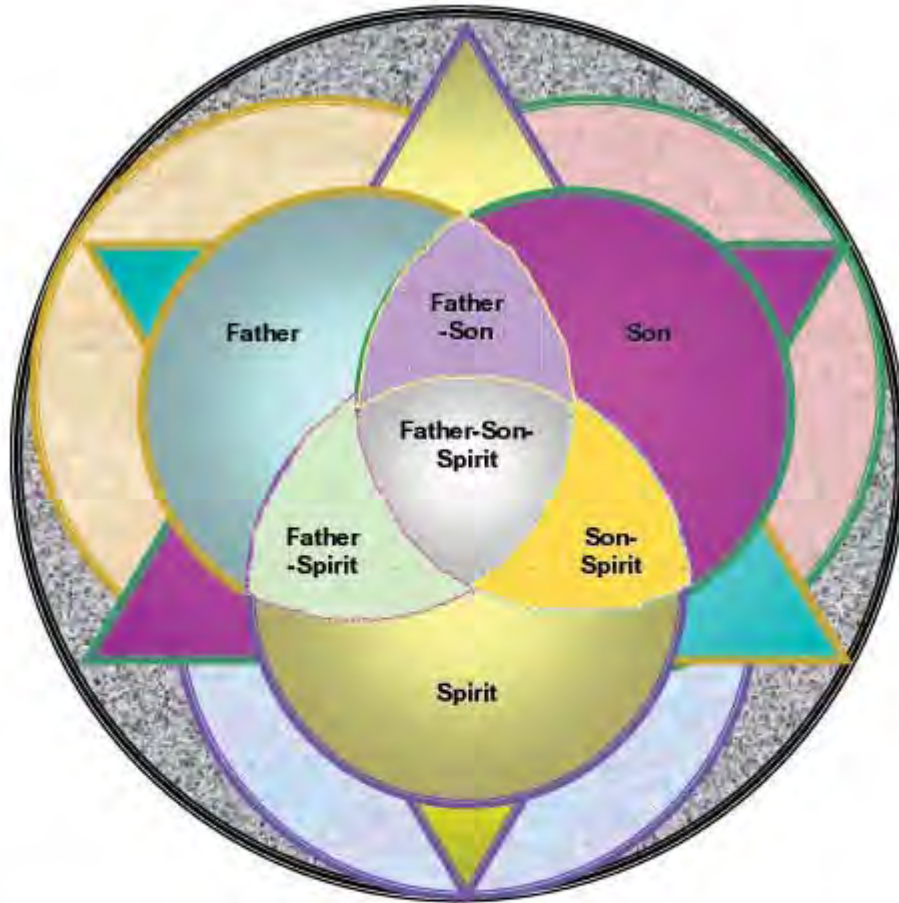
The probable event that initiated the first universe age of finite reality, the age of superuniverse evolution, was the creation of the Seven Master Spirits. These Master Spirits, one assigned for each of the seven superuniverses, are not existential; they are experiential

- they had beginnings in time. They are the very first expressions of experiential Deity. They are representative of Paradise Deity on all levels below the existential absolute - finite (Supreme), absonite (Ultimate), and finite-absonite (Supreme-Ultimate). The Seven Master Spirits each personally express one of seven possible combinations of the three persons of Paradise Deity (as do, collaterally, each of the seven superuniverses over which they have jurisdiction):

Personalizations of the Seven Master Spirits

- | | | |
|----------------------|---|-----------------------------|
| 1. Father | } | Primary (1 ⁰) |
| 2. Son | | |
| 3. Spirit | | |
| 4. Father-Son | } | Secondary (2 ⁰) |
| 5. Father-Spirit | | |
| 6. Son-Spirit | | |
| 7. Father-Son-Spirit | | Tertiary (3 ⁰) |

In Havona, Master Spirit number seven personally sponsors all ascension candidates from the worlds of time in their attempts to find God the Supreme. Despite the noncontactability of the actualized person of the Supreme in the present universe age, the Seventh Master Spirit is in the meantime revelatory of the spirit person of the Supreme by virtue of his triune Father-Son-Spirit nature; this nature discloses "the marvelous symmetry of the co-ordinate blending of the divine natures of Father, Son, and Spirit." [UB 16:3:20 (189:2)] He will prove instrumental in empowering the pilgrims of time with the eventual ability to penetrate the Trinity and to discover the three infinite persons of Deity.



I [a Universal Censor acting by authority from the Ancients of Days resident on Uversa] am of origin in the Paradise Trinity. I know the Trinity as unified Deity; I also know that the Father, Son, and Spirit exist and act in their definite personal capacities. I positively know that they not only act personally and collectively, but that they also co-ordinate their performances in various groupings, so that in the end they function in seven different singular and plural capacities. And since these seven associations exhaust the possibilities for such divinity combination, it is inevitable that the realities of the universe shall appear in seven variations of values, meanings, and personality. [UB 10:2:8 (110:6)]

The Master Spirits are the actual sources of the intellectual and spirit potentials that are segmentally distributed throughout the seven superuniverses and are diffusely specialized in the local universe creations. Collectively, the Seven Master Spirits are functionally equivalent to the divinity level of the Trinity of the Paradise Deities. Individually, they exhaust the primary associable possibilities of triune Deity. As representatives of the Conjoint Actor, they are the repositories of that spirit-mind-power sovereignty of the Supreme Being that he does not yet personally exercise prior to his final actualization.

The Conjoint Actor is the universe center of the mind circuit and is the ancestor of cosmic mind. Cosmic mind operates under the dominance of the absolute mind gravity of the Third

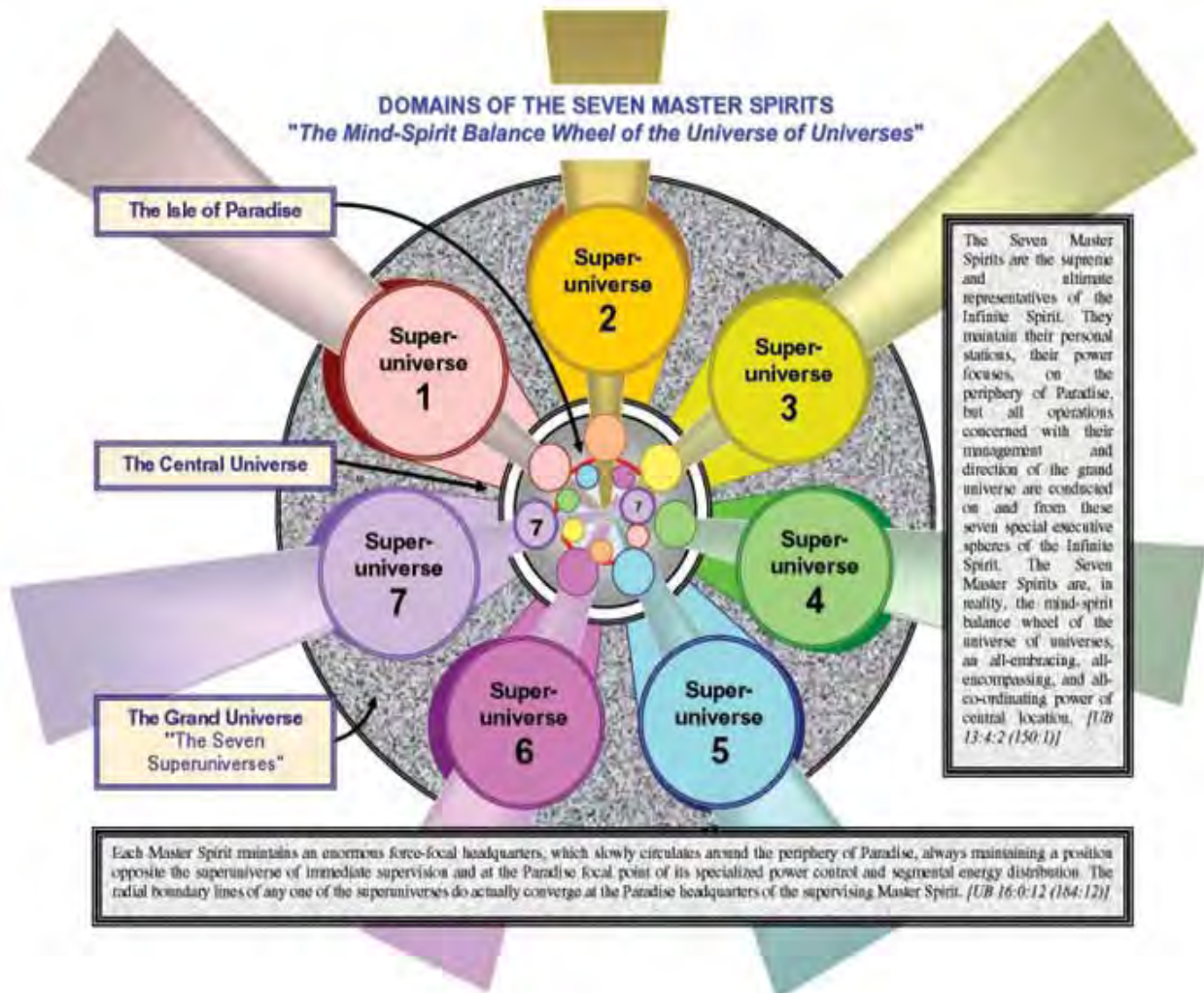
Source and Center. The circuits of cosmic mind influence the intellectual levels of all known existence, focusing back into the Seven Master Spirits and converging in the Third Source and Center. The Master Spirits are the sevenfold source of cosmic mind that is:

- **The intellectual potential of the grand universe.**
- **The subabsolute manifestation of the mind of the Third Source and Center.**
- **The functional counterpart to the mind of the evolving Supreme Being.**

Cosmic mind is ministered by the infinite and universal mind to the universes of time. Cosmic mind is unified in the supervision of the Seven Master Spirits who are themselves in coordination with the evolving Supreme Mind of time and space and who are "perfectly correlated with the all-embracing mind of the Infinite Spirit." [UB 56:2:3 (638:7)] The near Supreme levels of cosmic mind are subordinate to the infinite and eternal wisdom of the unconditioned and limitless mind of the Third Source and Center.

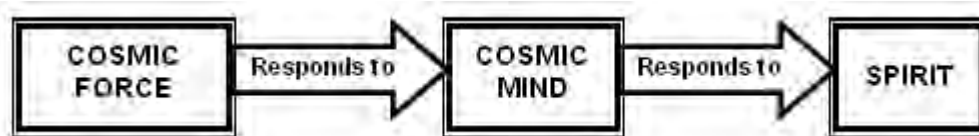
Through this personal influence of the Seven Master Spirits every creature of every order of intelligent beings, outside of Paradise and Havona, must bear the characteristic stamp of individuality indicative of the ancestral nature of some one of these Seven Paradise Spirits. As concerns the seven superuniverses, each native creature, man or angel, will forever bear this badge of natal identification. [UB 16:5:2 (190:12)]

Concomitant with the activation of the spiritual circuits of the Seven Master Spirits, the Seven Supreme Power Directors contrastingly exercise their supervision of the physical activities in the superuniverses. The Power Directors exercise certain jurisdiction over those phases of mind which are physical-energy associated mechanical mind. Because of the time-space efforts of these Power Directors, cosmic mind appears as a new factor coordinating matter and spirit.



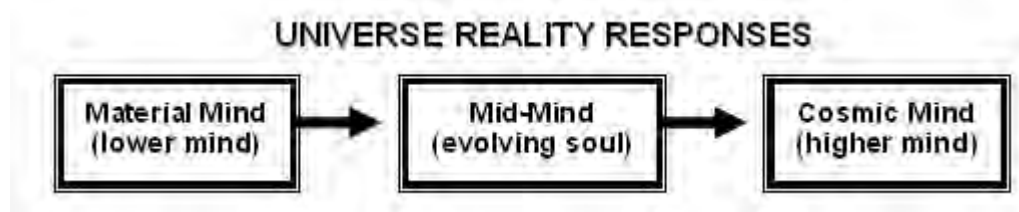
The Seven Master Spirits and the associated Seven Supreme Power Directors, respectively, are the personal repositories of the mind potential and of the power potential of the Supreme Being which he does not, as yet, operate personally. [UB 24:7:8 (271:7)]

All personalities coordinated with cosmic mind display an intuitive sense of reality response. Cosmic mind is responsive to spirit. Spirit mind unified by personality is responsive to total Deity reality. Cosmic force is responsive to cosmic mind. This spirit represents divine purpose that is activated within creature mind - "spirit mind is divine purpose in action." [UB 9:4:5 (102:5)] Mind relates matter and spirit in unifying ways that are reflective of their mutual kinship in eternity.



As reality shifts from the absolute unity of Paradise and proceeds outward into the universes of time and space, there is observed an ever-widening divergence between matter and spirit. Cosmic mind intervenes between the universal opposites of the relative manifestations of matter and its spiritual universal counterpart. Cosmic mind equals time-space mind. In the universes of time and space, cosmic mind functions in a mid-zone between energy and spirit.

The greater the spirit-energy divergence, the greater the observable function of mind; the lesser the diversity of energy and spirit, the lesser the observable function of mind. Apparently, the maximum function of the cosmic mind is in the time universes of space. Here mind seems to function in a mid-zone between energy and spirit, but this is not true of the higher levels of mind; on Paradise, energy and spirit are essentially one. [UB 9:6:7 (104:5)]



The ubiquitous presence of cosmic mind provides a basis for the sometimes remarkable interconnection and functional fraternity of various types of mind.

Not only are kindred spirits attracted to each other, but kindred minds are also very fraternal and inclined towards co-operation the one with the other. Human minds are sometimes observed to be running in channels of astonishing similarity and inexplicable agreement. [UB 16:6:3 (91:6)]

All human beings are conscious of three levels of functional cosmic mind that are inherent to our nature:

The Fact of God [causation] - The energy-reality domain of the physical senses;

- Logical uniformity.
- Factual from non-factual discrimination.
- Reflective conclusions based on cosmic response.

The Law of God [duty] - The mind-reality domain of morals in the philosophic realm;

- The arena of reason.
- The recognition of relative right from wrong.

The Love of God [worship] - The spirit-reality domain of religious experience;

- The personal realization of divine fellowship.
- The recognition of spirit values.

- The assurance of eternal survival.
- The joy and liberty of ascent as the sons of God.

These three endowments of the human mind are:

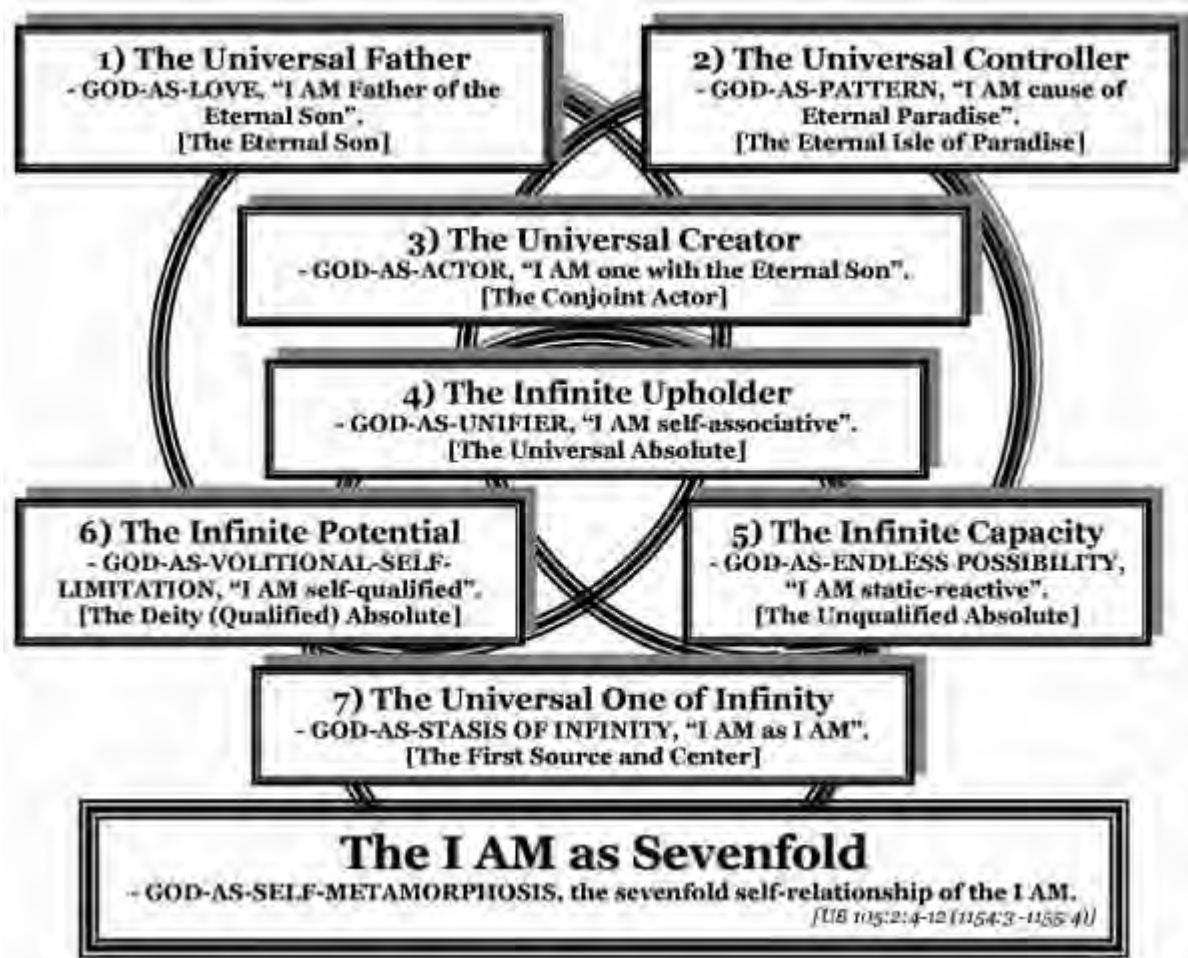
1. Developed by education
2. Expressed by civilization
3. Realized by life experience
4. Ennobled by religion
5. Unified by personality

Universal Mind is like a great ocean, its surface ruffled by waves and surges but its depths remaining forever unmoved. Between Universal Mind and the individual discriminating mind is the intuitive-mind (manas) which is dependent upon Universal Mind for its cause and support and enters into relations with both. But the intuitive-mind enters into relations with the lower mind system, shares its experiences and reflects upon its activities. The discriminating-mind is a dancer and a magician with the objective world as his stage. Intuitive-mind is the wise jester who travels with the magician and reflects upon his emptiness and transiency. Universal Mind keeps the record and knows what must be. [The Lankavatara Scripture (Self-realization of Noble Wisdom)]

CHAPTER NINE: THE SEVEN ABSOLUTES OF INFINITY

The Sevenfold Self-Relationship of the I AM
Unity, Duality, Triunity
Triunities
The Seven Revealed Triunities
The Unrevealed Triunities
The Triodities of Actuality and Potentiality

The Sevenfold Self-Relationship of the I AM



Prior to the divergence of all energy and spirit, the I AM, as the original monothetic Creator and the First Source and Center, is the most primal of all Deity reality. This reality level supersedes the expression of both spiritual and material reality. It is at this primal level of absolute reality that the Father-I AM prepersonally fragments himself in the form of his prepersonal Thought Adjusters. It is by the presence of these Adjusters that the Father

indwells the minds of all mortal beings desiring his presence. This presence represents the Father-I AM at his most awesomely primal being.

Upon the divergence of spirit and matter from the Father-I AM, there is brought about a divinity-tension creating an infinity differential. There is now presented the thesis of deified and personal spirit reality contrasted against the antithesis of undeified nonpersonal energy-matter reality. Synthesis is achieved as this tension is resolved by the unifying presence of mind. The Deity Absolute results from this primal act of the Infinite I AM and is ripe with unlimited potential for generating all levels of Deity expression, while the presence of the static infinity of the undeified Unqualified Absolute creates a dynamic tension that results in the appearance of the Universal Absolute. The Universal Absolute "signifies the adjustment of differential between deity reality and undeified reality inherent in the separation of the dynamics of freewill divinity from the statics of unqualified infinity." [UB 0:XI:11 (15:1)]

The eternity potentials of Deity expression that reside in the Deity (Qualified) Absolute find absolute actuality in the person of the Eternal Son, the source and center of all spirit reality. The eternity potentials of the static and undeified Unqualified Absolute find absolute presence in the eternal Isle of Paradise, the source and center of all physical energy-matter reality. The eternal potentials resulting from the resolution of all the divinity-tensions possible from the separation of the deified from the undeified are found in the Universal Absolute. They find absolute expression in the Infinite Spirit, the source and center of all mind reality.

Diverse Operations of the Absolutes [UB 104:3:4 (1146:6)]

- **Differentials**
- **Variables**
- **Modifiers**
- **Attenuators**
- **Qualifiers**
- **Diminishers**

THE SEVEN ABSOLUTES OF INFINITY



The First Source and Center, who is Father to the Eternal Son, is also Pattern to the Paradise Isle. He is personality unqualified in the Son but personality potentialized in the Deity Absolute. The Father is energy revealed in Paradise-Havona and at the same time energy concealed in the Unqualified Absolute. The Infinite is ever disclosed in the ceaseless acts of the Conjoint Actor while he is eternally functioning in the compensating but enshrouded activities of the Universal Absolute. Thus is the Father related to the six co-ordinate Absolutes, and thus do all seven encompass the circle of infinity throughout the endless cycles of eternity. [UB 104:3:13 (1147:5)]

The Seven Absolutes of Infinity are manifestations of the co-ordinate Eternals with the I AM-First Source and Center. All reality is predicated upon their eternal existence and infinity relationships. The Seven Absolutes of Infinity are eternalized from the seven prime relationships within the I AM. They are the premise for all reality. The Seven Absolutes of Infinity provide for the limitless metamorphosing evolution of reality co-ordinated with the emergence of the experiential Deities. The First Source and Center is the Universal Father to the Eternal Son and all things personal. He is also the Universal Patternner, the source of

pattern, to Paradise and all physical reality. In the same manner, the First Source and Center is the corresponding source to each of the associated six Absolutes. These relationships may be personal or impersonal, or they may be primal in actuality or primal in potentiality.

The First Source and Center, who is Father to the Eternal Son, is also Pattern to the Paradise Isle. He is personally unqualified in the Son but personality potentialized in the Deity Absolute. The Father is energy revealed in Paradise-Havona and at the same time energy concealed in the Unqualified Absolute. The Infinite is ever disclosed in the ceaseless acts of the Conjoint Actor while he is eternally functioning in the compensating but enshrouded activities of the Universal Absolute. Thus is the Father related to the six co-ordinate Absolutes, and thus do all seven encompass the circle of infinity throughout the endless cycles of eternity. [UB 104:3.6 (1147:5)]

Three of the Seven Absolutes of Infinity correspond to the dimensions of potential matter, mind, and spirit (the Unqualified, the Universal, and the Deity Absolutes). Three more correspond to the dimensions of actual matter (the Isle of Paradise), mind (the Infinite Spirit), and spirit (the Eternal Son).



1. The First Source and Center - The Universal Father

- "I AM as I AM."
- All personality is centered in the personality of the Universal Father.
- The secret of the reality of personality, the bestowal of personality, and the destiny of personality.
- First Person of Deity.
- Universal Father of all persons .
- Primal non-deity pattern, source of all pattern.
- Creator, Controller, Upholder.
- Primal reality in the spirit world, source of truth in the mind spheres, overshadowing all throughout the material realms.
- Universal love, eternal spirit, and infinite energy.
- Potential of all potentials - source of all actuals.
- Stability of all statics - dynamism of all change.

2. The Second Source and Center - The Eternal Son

- "I AM Father of the Eternal Son."
- All universal forces of spirit are convergent in the Eternal Son.
- The secret of spiritual energy, morontia spirits, and perfected spirits.
- The Second Person of Deity.
- The Eternal and Original Son.
- The absolute personality reality of the Father-I AM, the realization-revelation of "I AM personality."
- The absolute master pattern for all personalities.

3. The Paradise Source and Center - The Eternal Isle of Paradise

- "I AM cause of eternal Paradise."
- All gravity forces of the material universes are convergent in the gravity center of nether Paradise.
- The primal impersonal relationship of actualities, the original nonspiritual association with the I AM.
- The absolute master pattern of impersonal and nonspiritual relationship - the master pattern from which all copies are made.
- The foundation of gravity control throughout the universes.
- The realization-revelation of "I AM force."
- The absolute master pattern of all universal material reality of which Havona is perfect and the seven superuniverses are a perfecting revelation.

4. The Third Source and Center - The Infinite Spirit

- "I AM one with the Eternal Son."

- All universal mind forces are convergent in the Infinite Spirit.
- The source of intelligence, reason, and universal mind - the bestower of intellect.
- The Third Person of Deity.
- The unity of the Father-Son manifested on and to all levels of the actual.
- The outward reflection of the absolute oneness of the duality of the Father-Son and of the Trinity of the Father-Son-Spirit.
- The conjoint personality of spirit-mind.
- The Conjoint Actor - Infinite Spirit, God of Action.
- The mind-activation of Paradise cosmic energy, the conceptualization of the Eternal Son's spirit purpose, the integration of the causes and effects of the material levels with the volitional purposes and motives of the spiritual level.
- Perfect co-ordinator of the motives of will and the mechanics of force.
- Unifier of all actual and actualizing reality.
- Revealer of the mercy of the Eternal Son.
- Infinite manipulator of the Paradise pattern into the energies of space.
- The perfect expression of the limitless plans and purposes of the Father-Son.

5. The Deity Absolute

- "I AM self-qualified."
- The unlimited capacity for Deity action resides in the Deity Absolute.
- The volitional self-limitation of the I AM.
- The causational, potentially personal possibilities of universal reality.
- The totality of all Deity potential.
- The purposive qualifier of the unqualified and non-deity realities.
- The absolutizer of the qualified.
- The destiny inceptor.

6. The Unqualified Absolute

- "I AM static-reactive."
- The unlimited capacity for infinity response exists in the Unqualified Absolute.
- The possibility for all future cosmic expansion.
- Static, reactive, and abeyant.
- The unrevealed cosmic infinity of the I AM.
- Totality of nondeified reality, finality of all nonpersonal potential.
- The supergravity presence.

7. The Universal Absolute

- "I AM self-associative."
- The two Absolutes - Qualified and Unqualified - are co-ordinated and unified in and by the Universal Absolute.
- The primordial association of the statics and potentials of reality.
- Static, potential, and associative.
- Unifier of the deified and undeified.
- Correlator of the absolute and the relative.
- Compensator of the tension between the ever-existent and the uncompleted.



Unity, Duality, Triunity

There are three great classes of primordial relationships. They provide the absolute foundation for generating realities on the finite and absonite levels in the Master Universe:

1. Unity Relationships -- the unity of relations existent within the I AM, conceived of as a threefold and then as a sevenfold self-differentiation.

2. Duality Relationships -- relations existent between the I AM as sevenfold and the Seven Absolutes of Infinity.
3. Triunity Relationships -- the triune functional associations of the Seven Absolutes of Infinity.

The I AM is unqualified infinity as unity. The dualities externalize reality foundations. The triunities eventuate the realization of infinity as universal function. [UB 105:4:8 (1157:10)]

The duality foundation arising from the relationship between the I AM and the Seven Absolutes of Infinity expectedly converts into triunity relationships because Absolute interassociation is inevitable. These triunity associations externalize the potential of all infinity into functional application; they encompass both the deified and undeified relationships of the First Source and Center. The revelators of The Urantia Book tell us that contemplation of the seven revealed triunities can reduce certain difficulties of understanding in the comprehension of the Trinity as infinite and unified Deity, and thus may certain paradoxes may be partially resolved. [UB 10:5 7 (113:8)] The First Source and Center is seen in some functional triune associations in which the Infinite functions in various non-Father capacities of universal manifestation. These triunity relationships present, apart from a personal God as Father, a God of force, energy, power, causation, reaction, potentiality, actuality, gravity, tension, pattern, principle, and unity.

Pre-existentials become existential in the seven Absolutes, and existentials become functional in the triunities, the basic association of Absolutes. And concomitant with the eternalization of the triunities the universe stage is set- the potentials are existent and the actuals are present-and the fullness of eternity witnesses the diversification of cosmic energy, the outspreading of Paradise spirit and the endowment of mind together with the bestowal of personality, by virtue of which all of these Deity and Paradise derivatives are unified in experience on the creature level and by other techniques on the supercreature level. [UB 105:4:9 (1157:10)]

The triune personalization of undivided Deity is achieved by the eternity technique of trinitization. This divine partnership of the Father, Son, and Spirit within the eternal Paradise Trinity is an existential relationship of sublime effectiveness:

God is spirit in a threefold sense: He himself is spirit; in his Son he appears as spirit without qualification; in the Conjoint Actor, as spirit allied with mind. [UB 9:2:1 (100:3)]

The infinite energy of Paradise and the divine spirit of the Eternal Son characterize the superuniverses of time and space - this represents a twofold gravity embraced creation of spirit and matter.

The Universal Father is one, but to time-space he is revealed in the dual phenomena of pure energy and pure spirit. [UB 56:3:1 (639:1)]

These two time-space revelations of the Universal Father are perfectly unified in the mind consciousness of the Infinite Spirit; the material superuniverses are a creation of mind and a mechanism of law. Mind is the inevitable technique by the Infinite Spirit for coordinating and unifying the dual spirit/material universe creations of the First Source and Center.

But while in practical application the laws of nature operated in what seems to be dual realms of the physical and the spiritual, in reality they are one. The First Source and Center is the primal cause of all materialization and at the same time the first and final Father of all spirits. [UB 42:11:1(481:5)]

The status of perfection and balance that typifies Havona does not directly apply to the evolving superuniverse and local universe realms of finite time and space. In these creations, where patterns of duality appear to be manifest, evolving Deity in the aspect of the Supreme Being is foremost in expression and appearance. Reality in these domains has not yet reached a state of triune balance and perfection. There exists the ever-urgent drive within this finite realm of the Supreme for someday achieving the evolved unification of the wide divergence of the dual universe manifestations of spirit and matter via mind.

Whereas the balanced perfection of Havona is triune in expression and composition, the seven superuniverses of time and space are apparently dual in constitution - physical matter is positively and negatively charged, sexual gender and many other personal working relationships are functionally dualized. The creation of the local universes is characterized by the dual supervision by a Creator Son and a Creative Mother Spirit.

The administration of Trinity-origin personalities ends with the government of the superuniverses. The local universes are characterized by dual supervision, the beginning of the father-mother concept. The universe father is the Creator Son; the universe mother is the Divine Minister, the local universe Creative Spirit. [UB 33:5:1 (370:6)]

The local universe creations are conjointly supervised by the dual administrative presence of a Creator Son, the universe father and sovereign, and a Creative Mother Spirit, Spirit-Mother of all the native personalities within her local universe domain. In our own local universe of Nebadon, our Creator Son Michael and his Creative Mother Spirit companion represent the beginning of the father-mother pattern for the local universe creations. Their creative collaboration provides the subsequent pattern for those many orders of universe creatures who are created in dual phases of personality manifestation -- mortal creatures, Material Sons and Daughters, midway creatures, midsoniters, seraphim, cherubim, and Morontia Companions:

Such dual associations greatly multiply versatility and overcome inherent limitations, even as do triune associations in the Paradise-Havona system. [UB 84:6:5 (938:9)]

We are reminded that in every mortal being "there exists a dual nature: the inheritance of animal tendencies and the high urge of spirit endowment." [UB 34:6:9 (381:3)] The human brain itself is dually hemisphered: "one [hemisphere] for intellectual functions and the other for the spiritual-counterparting activities of the Thought Adjuster." [UB 49:5:14 (566:2)] Mankind is ever urged onward to the goal of mastering the mortal flesh by the incessant leading of this indwelling spirit. We are born into the physical world of nature; our very being is qualifiedly finite. But we are indwelt by a spark of infinity, the very presence of the Universal Father, and this provides for us the potential for transcending our nature. Our twofold relation to the cosmos is undergoing a perfecting unification that is enacted by the aligning of the will of the mortal creature with the will of the infinite Creator. At the same time, this partnership of God and man contributes to the evolving Deity of the Supreme Being.

To the extent that this identity is realized, you are mentally approaching the morontia order of existence. Morontia mind is a term signifying the substance and sum total of the co-operating minds of diversely material and spiritual natures. Morontia intellect, therefore, connotes a dual mind in the local universe dominated by one will. And with mortals this is a will, human in origin, which is becoming divine through man's identification with the human mind with the mindedness of God. [UB 110:2:6 (1205:4)]

Dual mind partakes of the threefold spirit endowment of the evolutionary realms. This threefold endowment comprises the spirit of the Father (the Thought Adjuster), the spirit of the Son (the Spirit of Truth), and the spirit of the Spirit (the Holy Spirit). The ongoing perfection of creature existence will eventually lead to unifying fusion of the self-conscious morontia mind with a fragment of God, the Thought Adjuster.

And when these mortal intellects in the unrevealed future assignments of the Corps of the Finality attain the seventh stage of spirit existence, such dual minds will become triune. These two attuned minds, the human and the divine, will become glorified in union with the experiential mind of the then actualized Supreme Being. [UB 117:5:3 (1286:1)]

Triunities

The triunities are the functional balance wheel of infinity, the unification of the uniqueness of the Seven Infinity Absolutes. It is the existential presence of the triunities that enables the Father-I AM to

experience functional infinity unity despite the diversification of infinity into seven Absolutes. The First Source and Center is the unifying member of all triunities; in Him all things have their unqualified beginnings, eternal existences, and infinite destinies. [UB 104:4:25 (1150:14)]

In the elucidation of the seven revealed triunities, it is important to point out that the Universal Father is the primal member of each. He is, was, and ever will be:

- **The First Universal Father- Source**
- **Absolute Center**
- **Primal Cause**
- **Universal Controller**
- **Limitless Energizer**
- **Original Unity**
- **Unqualified Upholder**
- **First Person of Deity**
- **Primal Cosmic Pattern**
- **Essence of Infinity**

As the First Source and Center, the Universal Father is the personal cause of the other six Absolutes of Infinity. He is the absolute of Absolutes. The completion of infinity inherent in the I AM is eternally present in the seven Absolutes. Infinity is functionally associated in the triunities and transmutively associated in the triodities. Total reality is functionalized in the triunities, and it is through them that the Universal Father exercises his immediate and personal control over the master functions of infinity. The conversion of potentialities into actualities provides for the entire scheme of universal creation and evolution on all experiencing levels. These transmutations of reality potentials deal equally with the realms of space potency, mind potency, and spirit potency.

Although finite possibility is inherent in the Infinite, it is the attribute of the self-existent free will of the First Source and Center that activates all triunity associations in functionalizing the transmutation of possibility to probability and even inevitability. It is the infinity of the Father's will that so qualifies the absolute level of existence as to eventuate an ultimate or to create a finite. God passes from simplicity to complexity, from identity to variation, from quiescence to motion, from infinity to finitude, from the divine to the human, and from unity to duality and triunity. It is because God possesses will, is will, that he can accordingly modify the manifestations of his absoluteness.

The Seven Revealed Triunities

These approximations are sufficient to elucidate the concept of the triunities. Not knowing the ultimate level of the triunities, you cannot fully comprehend the first seven. [UB 104:4:47 (1150:12)]

The First Triunity - The Personal-Purposive Triunity

- The Universal Father
- The Eternal Son
- The Infinite Spirit

The first triunity is the working association of the Three Persons of Deity - the Universal Father, the Eternal Son, and the Infinite Spirit. Together, they totalize the infinity of all personal volition, and they collectively reveal themselves to all living creatures throughout creation. The first triunity focuses on the shared purpose and plan for the betterment of all living personalities.

This is the threefold union of love, mercy, and ministry -- the purposive and personal association of the three eternal Paradise personalities. This is the divinely fraternal, creature-loving, fatherly-acting, and ascension-promoting association. The divine personalities of this first triunity are personality-bequeathing, spirit-bestowing, and mind-endowing Gods. [UB 104:4:7 (1148:6)]

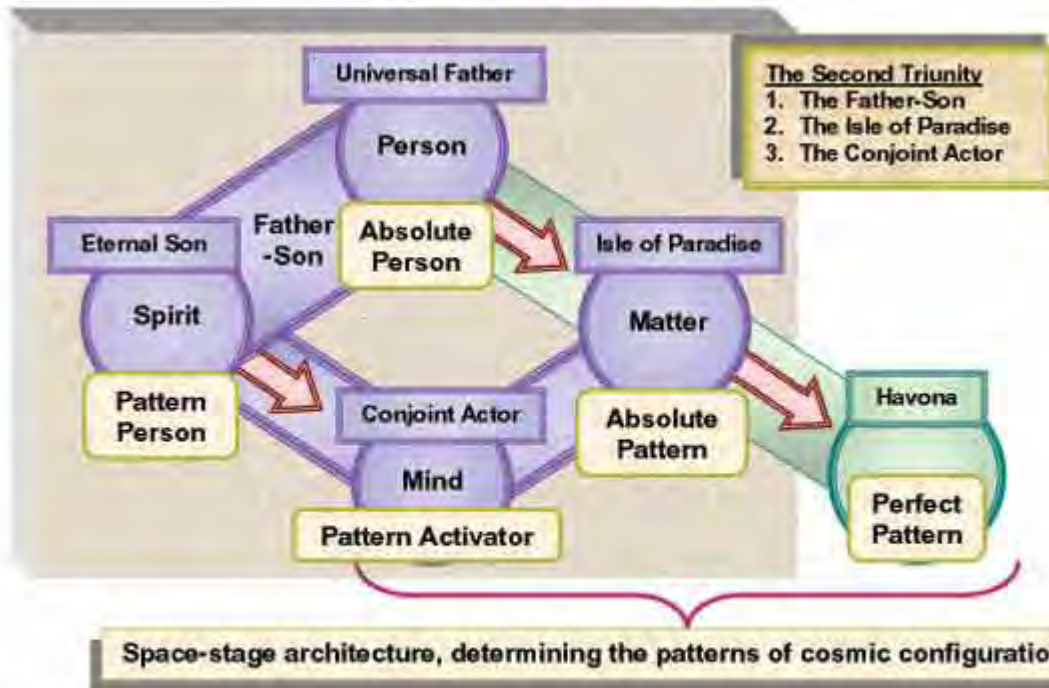
The Second Triunity - The Power-Pattern Triunity

- The Father-Son
- The Paradise Isle
- The Conjoint Actor

The second triunity establishes the foundational stage for all creation. The second triunity functions to provide the patterning for the totality of physical creation. The Father delegates all the power of his creative expression to his Eternal Son, and together the united pairing of the Father-Son issues forth the activating agency of the Infinite Spirit, the Conjoint Actor. The Conjoint Actor activates the patterns of Paradise Isle for establishing the space-stage architecture of cosmic configuration. The second triunity focuses on the evolving universes.

Energy is organized by the cosmic agents of the Third Source and Center; energy is fashioned after the pattern of Paradise, the absolute materialization; but behind all of this ceaseless manipulation is the presence of the Father-Son, whose union first activated the Paradise pattern in the appearance of Havona concomitant with the birth of the Infinite Spirit, the Conjoint Actor. [UB 104:4:13 (1146:13)]

THE SECOND TRIUNITY - The Power-Pattern Triunity -



In religious experience, creatures make contact with the God who is love, but such spiritual insight must never eclipse the intelligent recognition of the universe fact of the pattern which is Paradise. The Paradise personalities enlist the freewill adoration of all creatures by the compelling power of divine love and lead all such spirit-born personalities into the supernal delights of the unending service of the finaliter sons of God. The second triunity is the architect of the space stage whereon these transactions unfold; it determines the patterns of cosmic configuration. [UB 104:4:24 (1149:12)]

The Third Triunity - The Spirit-Evolutional Triunity

- The Universal Father
- The Son-Spirit
- The Deity Absolute

While the first triunity focuses on personality and the second triunity focuses on the cosmic patterning of the evolving universes, the third triunity focuses on the manifestation of all spirit reality. The Universal Father is the primal source of all spirit, and the united pairing of the Son-Spirit encompass all aspects of actualized spirit Deity - the Eternal Son is the Second Source and Center of all actualized spirit reality and the Infinite Spirit is the universal activator of their joint spirit prerogatives. The Father-sponsored activities of the Son-Spirit rely on and derive their combined spirit-force presence from the infinite and unlimited spirit potentials contained with the Deity Absolute.

From spirit potency to Paradise spirit, all spirit finds reality expression in this triune association of the pure spirit essence of the Father, the active spirit values of the Son-Spirit, and the unlimited spirit potentials

of the Deity Absolute. The existential values of spirit have their primordial genesis, complete manifestation, and final destiny in this triunity. [UB 104:4:20 (1149:5)]

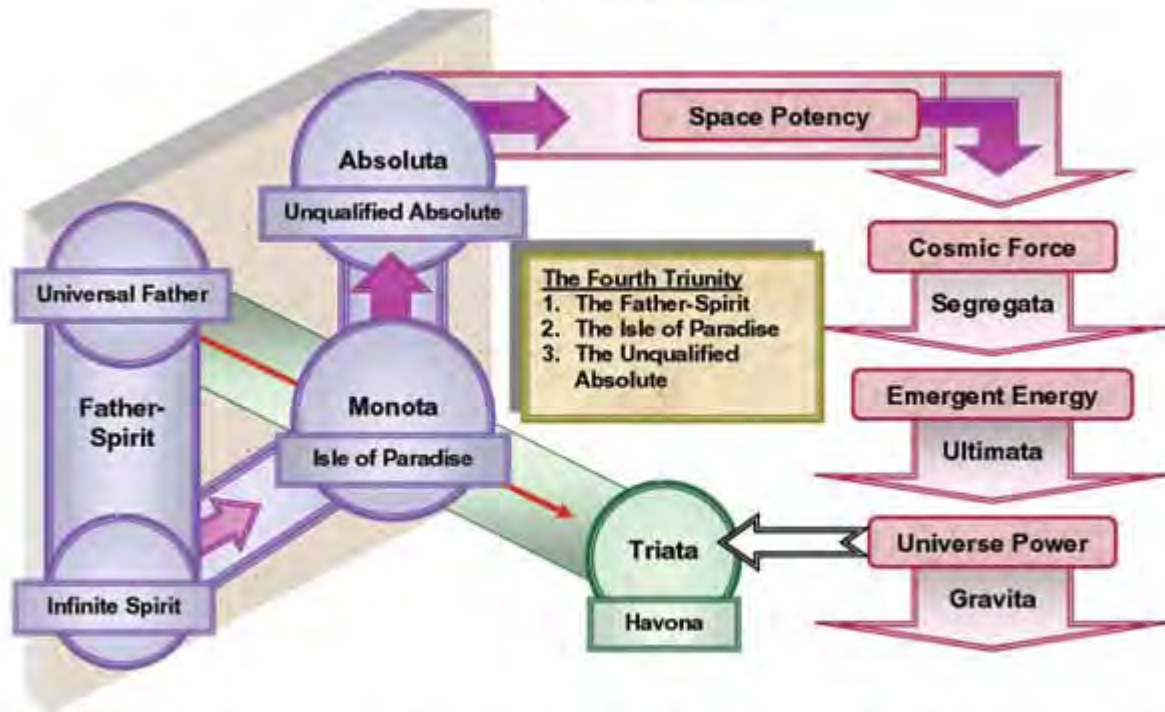
The Fourth Triunity - The Trinity of Energy Infinity

- The Universal Father
- The Paradise Isle
- The Unqualified Absolute

As the third triunity focuses on the manifestation of all spirit reality, the fourth triunity focuses on the manifestation of all physical reality. The Universal Father is the primal First Source and Center of all physical reality and is the Infinite Energizer for its manifestation. The Infinite Spirit as the God of Action is the Father's principal associate for energizing the whole process of physical activation. The united pairing of the Father-Spirit forcefully initiates the release of space potency from the Paradise Isle into the control of the unlimited possibilities contained within the Unqualified Absolute. This triunity embodies the energy-force that initiates the activation of all energy reality from the unlimited potentials of infinity.

The fourth triunity absolutely controls the fundamental units of cosmic energy and releases them from the grasp of the Unqualified Absolute in direct proportion to the appearance in the experiential Deities of subabsolute capacity to control and stabilize the metamorphosing cosmos. [UB 104:4:27 (1149:12)]

THE FOURTH TRIUNITY
- The Triunity of Energy Infinity -



The fourth triunity absolutely controls the fundamental units of cosmic energy and releases them from the grasp of the Unqualified Absolute in direct proportion to the appearance in the experiential Deities of subabsolute capacity to control and stabilize the metamorphosing cosmos. [UB 104:4:24 (1149:12)]

The Fifth Triunity - The Triunity of Reactive Infinity

- The Universal Father
- The Universal Absolute
- The Unqualified Absolute

The fifth triunity is the absolute reservoir of the eternal responsiveness of nondeity reality. The Universal Father initiates and maintains all aspects of reality, the Universal Absolute is the unfathomable infinity-unity of the Paradise Father, and the Unqualified Absolute maintains all the potential inherent to infinity. This triunity manifests unlimited capacity to be responsive to all efforts focused on its activation. It is the passive-reactive triunity of pure potential that ever responds to the "volitional, causative, tensional, and paternal actions and presences of the other triunities." [UB 104:4:33 (1149:18)]

This grouping yields the eternalization of the functional infinity realization of all that is actualizable within the domains of nondeity reality. [UB 104:4:33 (1149:18)]

The Sixth Triunity - The Triunity of Cosmic-Associated Deity

- The Universal Father
- The Deity Absolute
- The Universal Absolute

The sixth triunity contrasts the immanence of the Universal Father in contradistinction to the transcendence of two Absolutes of Potential, the everlasting divinity potential of the Deity Absolute and the unifying function of the Universal Absolute. This triunity encompasses the absolute potentials of all evolutionary Deity and of all personality focalization.

This is the association of Deity-in-the-cosmos, the immanence of Deity in conjunction with the transcendence of Deity. This is the last outreach of divinity on the levels of infinity toward those realities which lie outside the domain of deified reality. [UB 104:4:38 (1150:5)]

The Seventh Triunity - The Triunity of Infinite Deity

- The Universal Father
- The Conjoint Actor
- The Universal Absolute

The seventh triunity embodies the unity of all infinity, whether it is yet-to-be-expressed in the absolute of potentiality or whether it is already functionally manifest in time and eternity. As revealed in this triunity, the Universal Father is essentially indistinguishable as the First Source and Center from the I AM. The Infinite Spirit acting as Conjoint Actor as well as the Universal Absolute are both unifying of Deity and nondeity realities and they are together unifying of all actual and potential realities.

The Conjoint Actor universally integrates the varying functional aspects of all actualized reality on all levels of manifestation, from finites through transcendentals and on to absolutes. The Universal Absolute perfectly compensates the differentials inherent in the varying aspects of all incomplete reality, from the limitless potentialities of active-volitional and causative Deity reality to the boundless possibilities of static, reactive, nondeity reality in the incomprehensible domains of the Unqualified Absolute. [UB 104:4:43 (1150:10)]

The Unrevealed Triunities

While we do not deem it wise to attempt any further elaboration, we may state that there are fifteen triune associations of the First Source and Center, eight of which are unrevealed in these papers. These unrevealed associations are concerned with realities, actualities, and potentialities which are beyond the experiential level of supremacy. [UB 104:4:47 (1150:12)]

Each of the seven revealed triunities results from the Universal Father entering into relationship with specific "phases" or aspects of total infinite reality that exist as a result of his volitional creativity. The repercussions of these relationships give rise to the dynamic phenomena of universe reality. Because of this apparent associative mechanism, the possibility of eight additional unrevealed triune associations might be considered. It might logically follow that these would be:

First Unrevealed Triunity - The Spirit-Transcendental Triunity

- The Universal Father
- The Eternal Son
- The Deity Absolute

Second Unrevealed Triunity - The Energy-Transcendental Triunity

- The Universal Father
- The Isle of Paradise
- The Unqualified Absolute

Third Unrevealed Triunity - The Triunity of Cosmic-Consummated Deity

- The Universal Father
- The Isle of Paradise
- The Infinite Spirit

Fourth Unrevealed Triunity - The Responsive-Pattern Triunity

- The Universal Father-Deity Absolute
- The Unqualified Absolute
- The Universal Absolute

Fifth Unrevealed Triunity - The Spirit-Concealed Triunity

- The Universal Father
- The Deity Absolute-Universal Absolute
- The Eternal Son

The Sixth Unrevealed Triunity - The Triunity of Infinite Energy Potential

- The Universal Father-Universal Absolute
- The Isle of Paradise
- The Unqualified Absolute

The Seventh Unrevealed Triunity - The Triunity of Emergent Actuality

- **The Universal Father**
- **The Eternal Son**
- **The Isle of Paradise**

The Eighth Unrevealed Triunity - The Triunity of Emergent Potentiality

- **The Universal Father**
- **The Deity Absolute**
- **The Unqualified Absolute**

The Triodities of Actuality and Potentiality

Whereas the triunities always have the Father in their make-up, the triodities are triune relationships of the Absolutes of Infinity that are non-Father in constitution. Infinity is inherent in the I AM, is eternally present in the seven Absolutes, is functionally associated in the triunities, and is transmutively associated in the triodities. The Father-inclusive triunities always deal with the functional unification of infinity, while the non-Father constituted triodities are always involved in the cosmic appearance of the three experiential Deities - God the Supreme, God the Ultimate, and God the Absolute. The triodities of potentiality and actuality "encompass the totality of the interrelationships of growth in the universes." [UB 115:4:1 (1264:0)]

The Triodity of Actuality - The Union of the Three Absolutes of Actuality

- **The Eternal Son**
- **The Infinite Spirit**
- **The Paradise Isle**

The Triodity of Potentiality - The Union of the Three Absolutes of Potentiality

- **The Deity Absolute**
- **The Unqualified Absolute**
- **The Universal Absolute**

The Triodity of Actuality consists in the interrelationship of the three absolute actuals - the Second, Third, and Paradise Sources and Centers. This triodity of the Eternal Son, the Infinite Spirit, and the Paradise Isle reveals the actual originality of the First Source and Center. The existent spirit, mind, and energy realities in the finite realm of time and space find their center in the triodity of actuality - the association of the Son, the Spirit, and Paradise. The Triodity of Potentiality consists in the association of the three Absolutes of potentiality - the Deity, Unqualified, and Universal Absolutes. This triodity of existential potentiality reveals the potential originality of the First Source and Center. Potentiality is absolute and actuality is emergent in the triodity of potentiality. In contrast, actuality is absolute and potentiality is emergent in the triodity of actuality.

The possibilities of the different levels of the cosmos are brought into actual existence by experiential evolution on the finite level of the Supreme and by experiential eventuation on the absolute level of the Ultimate. The power-personality synthesis of the actualizing Supreme Being manifests from the progressive association of all the absoluteness contained within the triadities of potentiality and actuality. The evolutionary growth of the Supreme is driven by the infinite dynamics contained within these triadities; triadity relations on the finite level of existence re-percuss directly in the Supreme. This growth is centered on the Absolutes of actuality and predicated on the Absolutes of potentiality. The continual transfer of reality from potentiality to actuality directly drives the dynamic evolution of the cosmos.

The transmutation (transformation) of potential realities into actual realities on the finite level of existence culminates in the Deity of the Supreme. The Supreme is the Deity focalization and cosmic summation of the finite aspects of the Absolute Actual and the Absolute Potential. With the final emergence of the Supreme Being and the settling of the seven superuniverses in light and life, all the personal creature children of the Supreme will have access to a new experiential meaning-value of the absoluteness and infinity contained within these triadities.

The Supreme is the divine channel through which flows the creative infinity of the triadities that crystallizes into the galactic panorama of space, against which takes place the magnificent personality drama of time: the spirit conquest of energy-matter through the mediation of mind. [UB 117:3:2 (1281:4)]

7 < 5 DH9 F %\$. THE CREATOR SON-MOTHER SPIRIT LIASON

Local Universe Creation
 The Material Sons and Daughters
 Seraphic Daughters of the Mother Spirit
 The Bestowals of Christ Michael
 Local Universe Sovereignty



Local Universe Creation

At the head of all personality in Nebadon stands the Creator and Master Son, Michael, the universe father and sovereign. Coordinate in divinity and complementary in creative attributes is the local universe Mother Spirit, the Divine Minister of Salvington. And these creators are in a very literal sense the Father-Son and the Spirit-Mother of all the native creatures of Nebadon. [UB 37:0:1 (406:1)]

All local universe creations are supervised by the dual administrative presence of a Paradise Creator Son, who takes origin in the Father-Son union of Paradise Deity, and a

Creative Mother Spirit, representing the local universe presence of the Paradise Mother Spirit. In our local universe of Neadon, our Creator Son Michael and his Spirit companion, the Creative Mother Spirit, have been conjointly responsible for the creation of this material universe in which we live and breathe. The Paradise Father faithfully upholds this locally coordinated act of creative prerogative by fully supporting their divine right to "foster and sustain their work as well as to minister to the creatures of their own making." [UB 8:3:4 (93:6)] Michael functions in Neadon as father of the inhabited worlds and as sovereign of the local universe - he is the personal residential manifestation of the Universal Father to the local universe materialization.

In the local creations (excepting the personnel of the superuniverses) God has no personal or residential manifestation aside from the Paradise Creator Sons who are the fathers of the inhabited worlds and the sovereigns of the local universes. If the faith of the creature were perfect, he would assuredly know that when he had seen a Creator Son he had seen the Universal Father; in seeking for the Father, he would not ask nor expect to see other than the Son. Mortal man simply cannot see God until he achieves completed spirit transformation and actually attains Paradise. [UB 1:5:5 (28:2)]

While some Creator Sons appear to be more like their co-parent, God the Father, we are informed that our Michael Son is more like God the Son.

The trend of administration in the universe of Neadon suggests that its Creator and ruling Son is one whose nature and character more resembles that of the Eternal Mother Son. [UB 21:1:3 (235:2)]

The Creative Mother Spirit is ever present to assist the Son - she is indispensable to effective universe administration. This creative collaboration represents the beginning of the dualized father-mother concept to the local universe creations. She sustains the Son in all of his efforts to enact a stable government and to establish a firm center of authority within their joint creation. A Creator Son cannot effectively function in his local universe creation without the full co-operation of the Divine Minister and her vast assemblage of spirit helpers, the daughters of God.

In all his work of love and life bestowal the Creator Son is always and ever perfectly sustained and ably assisted by the all-wise and ever-faithful Universe Spirit and by all of her diversified retinue of angelic personalities. Such a Divine Minister is in reality the mother of spirits and spirit personalities, the ever-present and all-wise advisor of the Creator Son, a faithful and true manifestation of the Paradise Infinite Spirit. [UB 33:3:3 (368:3)]

When approval has been granted for initiating the creative materialization of a local universe, a Creator Son arrives from Paradise accompanied by a Creative Daughter of the Infinite Spirit. The first act of the Son is to take possession of the space site of his chosen

creation. He then pays recognition to his divine complement, the Daughter of the Infinite Spirit, and initiates the formation of an effective and co-operative working union with her.

In no creative act does the one do aught without the counsel and approval of the other. [UB 33:3:8 (369:3)]

Together, they enact the physical materialization of their local universe domain by jointly resolving the logistics for equilibrating the available universe energies. The local universe Mother Spirit, as daughter of the Infinite Mother Spirit, utilizes the available mind patterns of Havona for all the spiritual and material intelligences in her personal domain of time and space.

In physical creation the Universe Son provides the pattern while the Universe Spirit initiates the materialization of physical realities. The Son operates in power designs, but the Spirit transforms these energy creations into physical substances. [UB 34:0:3 (374:3)]

When this initial stage has reached completion, when the material creation of the local universe is well under way, the Creative Spirit begins her process of progressively taking on "the personal qualities of the Mother Spirit of a local universe." [UB 21:2:8 (236:6)] At the completion of the materialization of their local universe, the Creator Son and Creative Mother Spirit initiate that stage of creative liaison which is designed to give origin to the innumerable hosts of their local universe children. This creative liaison of Creator Son and Mother Spirit now presides over the local universe creation and ministers to their family of sons and daughters.

The natures of the Paradise Creator Sons do not encompass all the unqualified potentials of the universal absoluteness of the infinite nature of the First Great Source and Center, but the Universal Father is in every way divinely present in the Creator Sons. The Father and his Sons are one. These Paradise Sons of the order of Michael are perfect personalities, even the pattern for all local universe personality from that of the Bright and Morning Star down to the lowest human creature of progressing animal evolution. [UB 1:5:6 (28:3)]

The Son initiates the creation of certain of his universe children on his own initiative, and some he creates as joint offspring in varied association with the complementary Universe Mother Spirit. The Spirit is solely responsible for bringing into existence the numerous orders of spirit personalities such as her diversified retinue of angelic personalities who minister and serve under her direction and guidance.

Following the completion of this united effort, the Son engages in the creation of the Material Sons, the first of the sex creatures, while the Universe Mother Spirit concurrently engages in her initial solitary effort at spirit reproduction. Thus begins the creation of the seraphic hosts of a local universe. [UB 38:1:1 (418:4)]

The Material Sons and Daughters

When a creative liaison between the Creator Son and the universe representative of the Infinite Spirit, the Universe Mother Spirit, has completed its cycle, when no more offspring of the combined nature are forthcoming, then does the Creator Son personalize in dual form his last concept of being, thus finally confirming his own and original dual origin. In and of himself he then creates the beautiful and superb Sons and Daughters of the material order of universe sonship. This is the origin of the original Adam and Eve of each local system of Nebadon. They are a reproducing order of sonship, being created male and female. [UB 37:9:9 (415:2)]

The material order of sonship, such as the sex Sons (Adams) and Daughters (Eves), are the final manifestation of the sole creative urge of the Creator Son. These paired personalities are the first order of local universe beings capable of sex procreation in the same manner by which mortal men and women are capable of reproducing themselves. This procreative collaboration is derivative of "the pattern for the long list of reproductions of the dual order in the evolutionary universes, extending from the creation of a Bright and Morning Star by a Creator Son-Creative Spirit liaison down to sex procreation on worlds like Urantia." [UB 25:1:2 (273:11)]

In the local universes, the Material Sons are classified as descending Sons. In their roles as Planetary Adams, they come down to the inhabited worlds from the spheres of their origin, the capitals of the local systems. Their planetary mission is to serve as biologic uplifters for that planet's multiracial population, and they are given the additional task of performing administrative duties for the settling of this world in the advanced stages of light and life.

These Sons, for there are two of them -- the Material Son and Daughter - are usually known on a planet as Adam and Eve. [UB 51:0:1 (580)]

These Material Sons (the Adams) and Material Daughters (the Eves) are equal to each other, differing only in reproductive nature and in certain chemical endowments. They are equal but differential, male and female -- hence complementary -- and are designed to serve on almost all assignments in pairs. [UB 51:1:3 (581:0)]

Now, for the first time, we come across an order of created beings who are representative of our own mortal natures. These Material Sons and Daughters are very real to our sensibilities - they are physical, they are created truly male and female, and they are sexually reproductive. They are created equal but complementary, and you will rarely find one without the other - they need one another's company both by choice and by design. These created Sons of planetary service represent vital connecting links between the spiritual and physical worlds. They are physically tangible and visibly contactable by material creatures such as ourselves - this certainly helps them in their efforts to carry out

their descending missions to the evolutionary planets of time and space. The Material Sons and Daughters work together in close union, among the mortal creatures of the flesh, for the joint fulfillment of their planetary mission.

It is the essence of their service at all times and in all places never to be separated. They are designed to work in pairs; seldom do they function alone. [UB 74:0:1 (828:1)]

Material Son and Daughter pairs are commissioned from on high for assignment to those inhabited planets whose mortal populations are ready for undergoing the evolutionary benefits of racial amalgamation. The mission of the Planetary Adams entails the cultivation of a critical population of their own progeny via sexual reproduction. This progeny is then unleashed to interbreed with the world's differential racial segments for the purpose of infusing them with those Adamic heredity factors that will enable the genetic and cultural upgrading of the world's mortal population.

Upon completion of their mission, a faithful Material Son and Daughter are accredited as perfected Material Sons in the records of the local universe. This recognition liberates them for their next endeavor as ascending Sons of God in their long journey to Havona and Paradise, in their search to find the Paradise Father.

Seraphic Daughters of the Mother Spirit

The angelic hosts are a separate order of created beings; they are entirely different from the material order of mortal creatures, and they function as a distinct group of universe intelligences. Angels are not of that group of creatures called 'the Sons of Gods' in the Scriptures; neither are they the glorified spirits of mortal men who have gone on to progress through the mansions on high. Angels are a direct creation, and they do not reproduce themselves. The angelic hosts have only a spiritual kinship with the human race. [UB 167:7:2 (1841:1)]

In the previous section, we learned that the material or sex Sons and Daughters are the offspring of the Creator Son - they are the result of a solitary creative effort on his part. The Universe Mother Spirit does not participate in the creation of any of these beings whose sexual gender differentiation is derivative of the Creator Son's dual origin nature. The Universe Mother Spirit exercises her own solitary creative prerogative by producing a diversified retinue of angelic personalities for directed service and ministry within the confines of the local universe.

The seraphic order of ministering daughters of the local universe Mother Spirit are also created in pairs, in like manner as are the Material Sons and Daughters. They are not, however, created male and female -- rather, they are designated as negative and positive within these pairs. This may be best understood as functional differentiation in

contradistinction to the complementary gender sexuality of the Material Sons and the mortal races.

Such associations are primarily necessitated by function; they are not characterized by sex emotion, though they are exceedingly personal and truly affectionate. [UB 38:4:3(420:4)]

Seraphim are intentionally paired for their functional activities, because, for the majority of their assignments, it requires two angels to accomplish the task at hand. The combination of these two angelic natures, both positive and negative, provides for exquisitely effective functioning because these seraphim are so complementary in all their universe functions.

All seraphic assignments for the status of guardian angels to the mortal creatures of time and space are chosen from a group of volunteering seraphim. This guardian pair provides for excellent complementary co-operation in their roles as the recording angels of the evolutionary worlds. While the primary (positive) guardian discharges her duties, the other seraphim, the complement of being, takes on the individual responsibility as the sponsoring recorder of the undertaking. The records are subsequently kept by a pair of cherubim (a cherubim and a sanobim, respectively) who are always associated with the seraphic guardians.

Next in the descending order of local universe daughters of the Mother Spirit are the cherubim and sanobim. This pair of ministering angels is quite similar to the seraphim regarding their dual functional design.

Cherubim and sanobim are inherently associated, functionally united. One is an energy positive personality; the other, energy negative. The right hand deflector, or positively charged angel, is the cherubim -- the senior or controlling personality. The left hand deflector, or negatively charged angel, is the sanobim -- the complement of being. Each type of angel is very limited in solitary function; hence they usually serve in pairs. [UB 38:7:2 (4223)]

Another ministering order of local universe angelic hosts are the Morontia Companions who are closely associated with the ascending mortals on the mansion and morontia worlds. They too are the direct offspring of the local universe Mother Spirit.

There are two distinct types of Morontia Companions; one type is aggressive, the other retiring, but otherwise they are equal in status. They are not sex creatures, but they manifest a touchingly beautiful affection for one another. [UB 48:3:4 (545:5)]

The Bestowals of Christ Michael

Still, the technique of these successive bestowals remained a mystery. Even Gabriel confesses that he does not comprehend the method whereby this Paradise Son and universe Creator could, at will, assume the personality and live the life of one of his own subordinate creatures. [UB 119:5:5 (1315:3)]



The Eternal Son of the Paradise Trinity bestowed himself seven times upon the seven circuits of Havona and he "continues to bestow himself upon the local universes in the persons of his representatives, the Michael and Avonal Sons." [UB 119:0:2 (1308:2)] Bestowal is an inherent trait of these Paradise Sons. Each Michael Son vows not to assume full sovereignty of his local universe creation until seven bestowals shall have been successfully completed and certified by the Ancients of Days of the superuniverse of jurisdiction. The inherent endowments of justice and righteousness possessed by a Michael Son will not suffice for unchallenged universe sovereignty by the Ancients of Days until "he has really acquired the viewpoint of his own creatures by actual experience in the environment of their existence and as these very creatures themselves." [UB 119:0:6 (1309:0)]

A Michael Son could conceivably assert his unearned sovereignty over his personal creation at any time, but this would entail the immediate withdrawal of all Paradise personalities in his local universe and the consequent loss of Paradise co-operation in the

administration of his local universe. A Michael Son must gain the life experience of his subordinate living creatures to complete his personal training and universe education as a Creator Son.

It required almost one billion years of Urantia time to complete the bestowal career of Michael and to effect the final establishment of his supreme authority in the universe of his own creation. Michael was born a creator, educated an administrator, trained an executive, but he was required to earn his sovereignty by experience. And thus has your little world become known throughout all Nebadon as the arena wherein Michael completed the experience which is required of every Paradise Creator Son before he is given unlimited control and direction of the universe of his own making. [UB 119:8:2 (1318:1)]

Michael has freely chosen to live such live such identical lives as he imposes upon the intelligent beings of his own creation. He has, by experience, become a fellow creature. Moreover, in so carrying out this progressive acquirement of the creature's viewpoint in his universe administration, he has earned the love and adoration of his creatures.

Michael began his bestowal experience as the personalities of three orders of his created universe Sons: the Melchizedeks, the Lanonandeks, and the Material Sons. Next, he personalized in the likeness of angelic life as a supreme seraphim. Lastly, he experienced the various phases of the ascending careers of his lowest form of will creatures, the evolutionary mortals of time. By his bestowal on our planet of Urantia as a mortal of the realm, we have come to know him as Jesus, Son of Man and Son of God.

THE BESTOWALS OF CHRIST MICHAEL

Sevenfold Master Son, Supreme Sovereign of Nebadon

| Bestowal Number | Local Universe Personality | Accompanying Entourage | Manifestation Of Divine Will |
|---|--|--------------------------------------|------------------------------|
| 1. | Melchizedek Son "Minister to the Realms" | Omniaphim | Father-Son-Spirit |
| 2. | Lanonandek Son "System Savior" | Tertiaphim | Father-Son |
| 3. | Material Son "Adamic Redeemer" | Seconaphim | Father-Spirit |
| Created Universe Sons | | | |
| 4. | Supreme Seraphim "Seraphic Fellow" | Supernaphim | Son-Spirit |
| Daughter of the Universe Mother Spirit | | | |
| 5. | Uversa Spirit Mortal "Associate of Ascending Spirits" | Gabriel | Spirit |
| 6. | Edantum Morantia Mortal "Morontia Progressor" | Seraphim, Bright and Morning Star | Son |
| 7. | Urantia Material Mortal "Jesus, Son of Man" | 12 Apostles | Father |
| Ascending Mortals of Time and Space | | | |

These bestowals began about one billion years ago, occurring at intervals approximately one hundred and fifty million years apart. Each bestowal was succeeded by "an age of increasing service and loyalty among all celestial intelligences of universe origin, while each succeeding bestowal age was characterized by advancement and improvement in all methods of universe administration and in all techniques of government." [UB 119:3:8 (1313:3)]

Michael's fourth bestowal was as a local universe seraphim belonging to the supreme order. As a supreme seraphim, he was assigned to the corps of teaching counselors. Seraphic offspring of the Infinite Spirit, as personalized on the local universe headquarters by the Universe Mother Spirit, classify into seven distinct groups:

1. **Supreme Seraphim**
2. **Superior Seraphim**
3. **Supervisor Seraphim**
4. **Administrator Seraphim**

5. Planetary Helpers
6. Transition Ministers
7. Seraphim of the Future

Supreme Seraphim are the highest of the seven revealed orders of local universe angels. They function in seven groups:

1. Son-Spirit Ministers
2. Court Advisors
3. Universe Orientators
4. The Teaching Counselors
5. Directors of Assignment
6. The Recorders
7. Unattached Ministers

Seraphim are experiential creatures. By application and devoted service, seraphim can achieve, one by one, all seven of these seraphic services. The higher the inherent function level, the more persistently do angelic ministers seek assignment to the lower orders of universe service.

Seraphim must acquire knowledge and gain experience much as do human beings. They are not far removed from you in certain personality attributes. And they all crave to start at the bottom, on the lowest possible level of ministry; thus may they hope to achieve the highest possible level of experiential destiny. [UB 39:0:11 (427:0)]

For 40 standard universe years, this special supreme seraphim was attached as a seraphic teaching counselor (a private secretary) to 26 different master teachers, functioning on 22 different worlds. The last world was as counsel and helper attached to a bestowal mission of a Trinity Teacher Son (a Daynal Paradise Son) to a world of mortal habitation. This mission was concerned with the initiation of a spiritual age, "a millennium of cosmic enlightenment," the dawn of the era of spiritual realities on this evolving planet, the final planetary age, the age of light and life.

And so it has become forever true, concerning angels, that their Creator and Ruler has been "in all points tried and tested in the likeness of seraphic personality." [UB 119:4:4 (1314:1)]

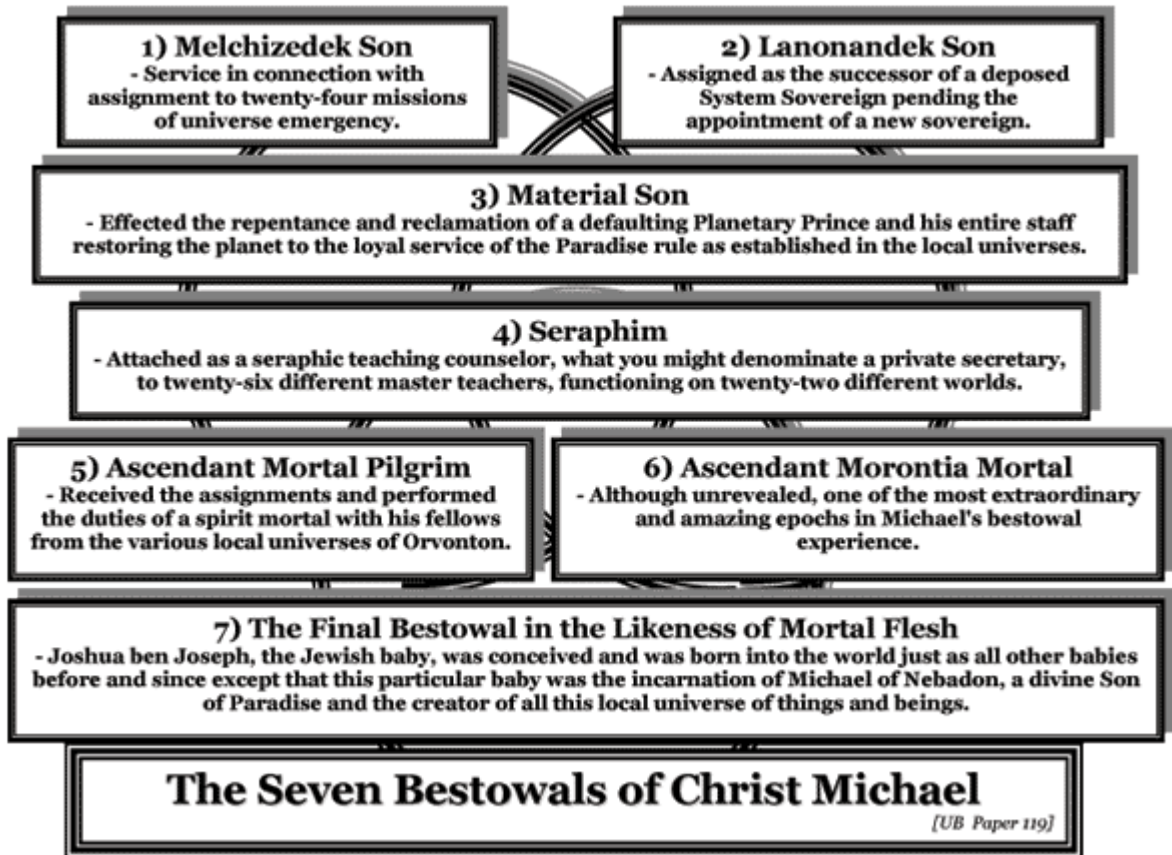
This fourth bestowal by Michael as a supreme seraphim was compelling in a number of ways:

- The seven bestowal experiences of Michael parallel the augmenting service experiences of local universe seraphim.
- Michael surely must have gained insight into his own experiential bestowal growth as a consequence of his 26 attachments as a seraphic teaching counselor to a diversified group of master teachers.

- **Michael's bestowal experience in the service of a brother Paradise Son, a Daynal Trinity Teacher Son, must have gained for him new insights into the role of Paradise Sons in general, and specifically into his own role as Creator Michael Son.**
- **This bestowal experience in the service to a Trinity Teacher Son helped prepare him for his forthcoming seventh bestowal mission as a Urantia mortal.**
- **Michael's role as a daughter spirit of the Universe Mother Spirit, under the ministering auspices of the Infinite Spirit, helped him gain an experiential insight into the triune nature of the Paradise Trinity (note that his existential being derives exclusively from the Universal Father and the Eternal Son).**
- **Michael must have enhanced his understanding into the role of dual deity functioning in the local universes by reciprocating his subordination to the local universe Mother Spirit.**

The choice of Michael to bestow himself in the personality of one of the angelic daughters of the Universe Mother Spirit was a sublime act of reciprocal subordination to his creative liaison partner, the Mother Spirit of his local universe creation. Together, a Creator Son and a Mother Spirit can undertake stupendous enterprises, but "no Son could hope for final success without the incessant co-operation of the Divine Minister and her vast assemblage of spirit helpers, the daughters of God, who so faithfully and valiantly struggle for the welfare of mortal men and the glory of their divine parents." [UB 33:3:4 (368:4)]

In this act of bestowing himself as a seraphic daughter of his co-creative and complementary Universe Mother Spirit, Michael very directly enhances his experiential understanding of dual deity functioning in the local universe realm. He has not only subordinated himself to the local universe Mother Spirit, but he also lived the life bestowal as one of her daughter spirits. Moreover, since the Mother Spirit takes origin in the Paradise Mother Spirit, and since Michael takes origin in the dual Paradise personalities of the Father and Son, Michael gains triune insight into the functional unity of the Paradise Trinity.



The following personality traits are inherently present in all Creator Sons, but these must be transformed into a new insightful reality as a direct result of required experience in creature understanding. This is the experience acquired during the bestowal career of a Michael Son:

Inherent Creator Son Traits

- Fair Judgment
- Fortitude
- Just Decision-Making
- Patience
- Practical Mercy
- Skillful Conduct
- Sympathy
- Understanding
- Wisdom

The Universe Sovereign thus became the friend and sympathetic helper of even the lowest form of created intelligence in the realms. The following is a sampling of commendations made various personalities who were witness to one of these various bestowals of Michael.

Even those creatures committed to local universe rebellion were often compelled to acknowledge the inimitable character of their own Creator Son:

Bestowal Commendations

- "Just and righteous"
- "Matchless wisdom"
- "Merciful administrator"
- "Superb devotion to duty"
- "Supreme love"

Millions upon millions of beings were assembled from the constellation headquarters worlds of Neadon, and a majority of the sojourners on the worlds adjacent to Salvington were gathered together to welcome him back to the rulership of his universe. In response to our many addresses of welcome and expressions of appreciation of a Sovereign so vitally interested in his creatures, he only replied: "I have simply been about my Father's business. I am only doing the pleasure of the Paradise Sons who love and crave to understand their creatures." [UB 119:6:5 (1316:2)]

Michael aspired to the privilege of representing the maximum authority of the Paradise Trinity. In the direct and personal administration of a local universe, he acquired this essential experience in co-operation with and subordination to the Paradise Trinity. The result of this supreme devotion to the mandates of Paradise is that his earned sovereign power is unqualifiedly supported by the Paradise Deities.

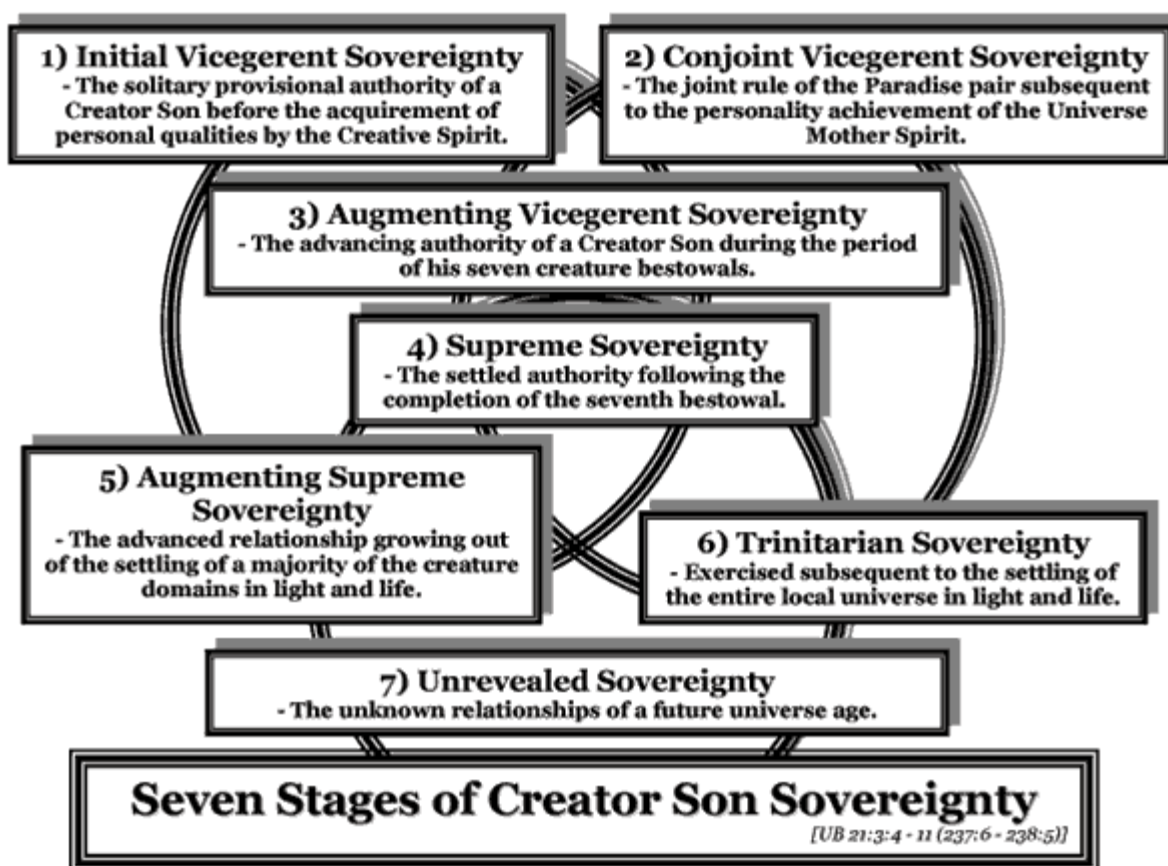
Michael, therefore, combines in his personal sovereignty the divine will of the sevenfold phases of the universal Creators with the understanding experience of his local universe creatures. Thus has his administration become representative of the greatest possible power and authority although divested of all arbitrary assumptions. His power is unlimited since it is derived from experienced association with the Paradise Deities; his authority is unquestioned inasmuch as it was acquired through actual experience in the likeness of universe creatures; his sovereignty is supreme since it embodies at one and the same time the sevenfold viewpoint of Paradise Deity with the creature viewpoint of time and space. [UB 120:0:5 (1324:2)]

By establishing his own unchallengeable authority, Michael also augments the evolving sovereignty of God the Supreme and achieving "the revelation of the variously diversified wills of the Paradise Deities, whose synthetic unity, as revealed by the Supreme Creators, is revelatory of the will of the Supreme Being." [UB 119:8:3 (1318:2)] Michael has come to identify himself eternally with the Supreme. He has experienced the full manifestation of the Supremacy of finite action and finality, thus liberating his potential for one-day absonite

(superfinite) function. As a sevenfold Master Son, Michael is a member of the divine corps constituting the Trinity Ultimate.

The completion of these seven bestowals resulted in the liberation of Michael's supreme sovereignty and also in the creation of the possibility for the sovereignty of the Supreme in Nebadon. On none of Michael's bestowals did he reveal God the Supreme, but the sum total of all seven bestowals is a new Nebadon revelation of the Supreme Being. [UB 119:8:5 (1318:4)]

Local Universe Sovereignty



This creative liaison of Creator Son and Mother Spirit now presides over the local universe creation and ministers to their family of sons and daughters. The Son initiates the creation of certain of his universe children on his own initiative, and some he creates as joint offspring in varied association with the complementary Universe Mother Spirit. The Mother Spirit is solely responsible for bringing into existence the numerous orders of spirit personalities such as her diversified retinue of angelic personalities who minister and serve under her direction and guidance.

The Universe Mother Spirit is everlastingly indispensable to the Creator Son's administration of a local universe. The Mother Spirit ever sustains the Son in all of everything he may be required to experience in his efforts to stabilize government and uphold authority. The choice of Michael to bestow himself in the personality of one of the angelic daughters of this very same Universe Mother Spirit is a sublime act of reciprocal subordination to his creative liaison partner, the Mother Spirit to his local universe creation.

Michael of Nebadon nobly acknowledges his eternal dependence on his Spirit companion. At the completion of his seven bestowals and his entitlement of Sovereign of Nebadon, the Universe Mother Spirit "makes public and universal acknowledgment of subordination to the Son, pledging fidelity and obedience." [UB 33:3:5 (368:5)] He, in turn, constitutes her co-ruler of his universe realm and requires all of their creature offspring "to pledge themselves in loyalty to the Spirit as they had to the Son; and there issued and went forth the final Proclamation of Equality." [UB 33:3:6 (369:1)] Upon the Creator Son becoming a Master Son, the Mother Spirit completes her full personalization - she becomes contactable as a person; and, together, with the Master Son, they pour out their combined gift, The Spirit of Truth, which is focalized in her presence.

In the local universes even the Creators evolve: The presence of the Conjoint Actor evolves from a living power focus to the status of the divine personality of a Universe Mother Spirit; the Creator Son evolves from the nature of existential Paradise divinity to the experiential nature of supreme sovereignty. The local universes are the starting points of true evolution, the spawning grounds of bona fide imperfect personalities endowed with the freewill choice of becoming cocreators of themselves as they are to be. [UB 116:4:8 (1272:7)]

1) Initial Paradise Differentiation

- The birth within the person of the Infinite Spirit of the potential of the future local universe consort of a Paradise Son.

2) Preliminary Creatorship Training

- Undergoes further development of entity and becomes group conscious of destiny, and possibly becomes space cognizant.

3) The Stage of Physical Creation

- The entity of the Creative Spirit appears as differentiated from the person of the Infinite Spirit, and the Father-united Creator Son and Creative Spirit go forth on the adventure of universe creation.

4) The Life-Creation Era

- The phenomenon of "the primary eruption" in the person of the Infinite Spirit, and the heretofore impersonal Spirit consort of the Creator Son becomes a bona fide person.

5) The Postbestowal Ages

- The Creator Son completes his seventh bestowal (but before his sovereignty), he elevates the Mother Spirit to cosovereignty and acknowledges her his equal.

6) The Ages of Light and Life

- The local universe cosovereign enters upon the sixth phase of a Creative Spirit's career. But we may not portray the nature of this great experience.

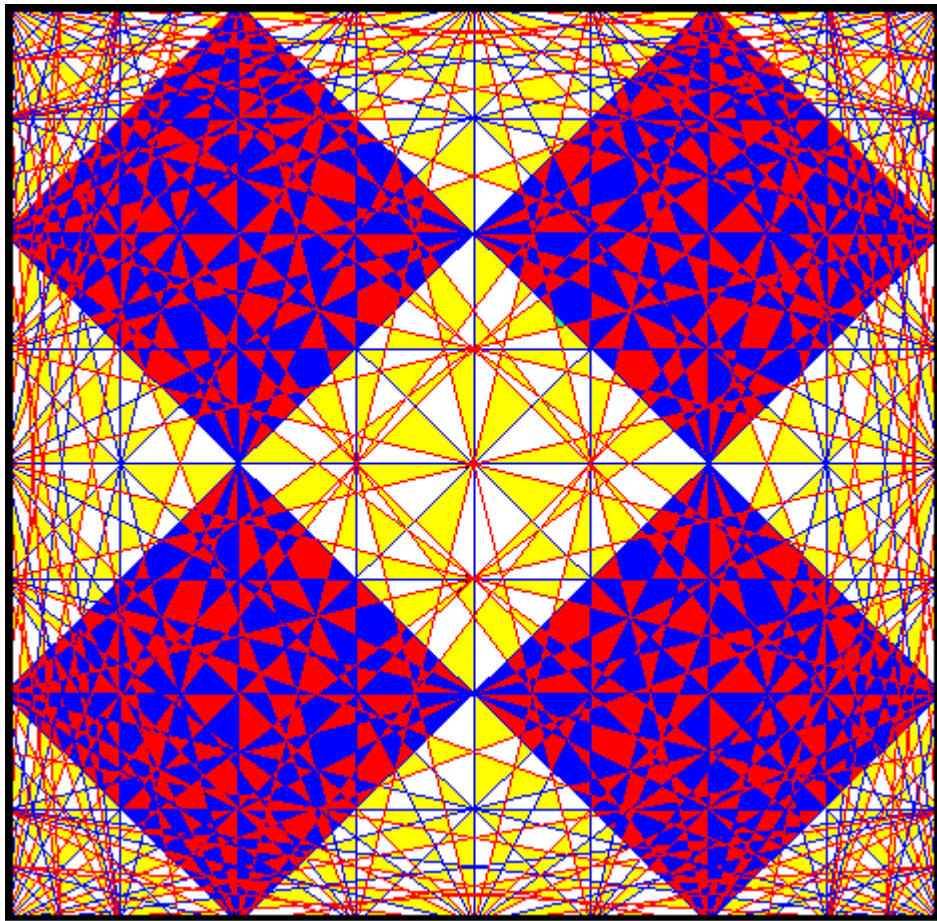
7) The Unrevealed Career

- May have ahead of them an undisclosed career constituting their seventh phase of personal experience in universe service and loyal co-operation with the order of the Creator Michaels.

**Seven Stages in the Career of a
Local Universe Mother Spirit**

(UR 17:612-11 (2015-5 - 2016))

Man



CHAPTER ELEVEN: BODY, MIND AND SOUL

Organism and Mechanism
Material (Preadjutant) Mind
Adjutant Mind
The Unity of Mind
The Holy Spirit and the Adjuster Bestowal
The Spirit of Truth
Soul
Morontia (Soul) Mind
Mortal Ascent and the Supreme Being

Organism and Mechanism

On a material world you think of a body as having a spirit, but we regard the spirit as having a body. The material eyes are truly the windows of the spirit-born soul. The spirit is the architect, the mind is the builder, the body is the material building. [UB 42:12:12 (48312)]

Mortal man is a machine, a living mechanism. His roots are truly in the physical world of energy. Many human reactions are mechanical in nature. Much of life is machinelike. Nevertheless, man as a living mechanism is much more than a machine. He is mind endowed and spirit indwelt. Though he can never throughout his material life escape the chemical and electrical mechanics of his physical existence, he can increasingly learn how to subordinate this physical-life machine to the directive wisdom of experience by the process of consecrating the human mind to the execution of the spiritual urges of the indwelling presence of the heavenly Father.

THE MORTAL FRAMEWORK

1. **The Human Body** – material and electrochemical machine:
 - Of animal nature and origin.
 - Our material "vehicle" and the physical temple of God's indwelling.
2. **The Mortal Mind** – the thinking, perceiving, and feeling system of human experience:
 - Manages and directs the human body.
 - The fountainhead of mortal intelligence.
3. **The Immortal Soul** – the joint creation of the God-knowing mortal mind and the Father's indwelling divine spirit (the Thought Adjuster):
 - The emerging "morontia" reality of spiritualizing mind.
 - The evolving vehicle for surviving selfhood continuity.
4. **The Freewill Personality** – of primal source in the original person of the Universal Father:

- **The one changeless reality in an ever-changing creature experience.**
- **The unifier of all the associated factors of individuality - the living and associated energies of matter (body), mind, and spirit (soul).**

It would be helpful in the study of selfhood to remember:

1. **Physical systems are subordinate.**
 2. **Intellectual systems are co-ordinate.**
 3. **Personality is superordinate.**
 4. **The indwelling spiritual force is potentially directive.**
- [UB 112:2:1 (127:11)]**

As a physical organism, the human body is a material and electrochemical machine of animal nature and origin. The mortal mind is the thinking, perceiving, and feeling system of the human organism that manages and directs the body vehicle. The human mind is the mechanism for intercommunication and interassociation between spirit and matter, between the material and the spiritual. The experiential acquirement of the emerging and immortal soul is of a new "morontia" reality - being neither material but not quite yet fully spiritual, it might be thought of as being in the process of "spiritualizing". As used throughout The Urantia Book, the term morontia represents a vast level of realities and energies - personal or impersonal, living or non-living - that intervene between the material and the spiritual. The spiritualizing morontia soul is destined to survive mortal death.

The freewill personality of a human being finds its primal source directly in the original person of the Universal Father. Our personality is the one changeless reality in an ever-changing creature experience, it is the unifier of all the associated factors of individuality - the living and associated energies of matter (body), mind, and spirit (soul). The divine gift of personality is bestowed upon a mind-endowed mortal mechanism.

THE URANTIA TYPE OF HUMAN PERSONALITY **[UB 16:8:15 (195:2)]**

1. **Functions in a physical mechanism of our planetary modification of the Nebadon (our local universe) type of organism.**
2. **Belongs to the electrochemical order of life activation.**
3. **Is endowed with the Nebadon order of the Orvonton (our superuniverse) series of the cosmic mind of parental reproductive pattern.**
4. **Is conferred with the dignity of cosmic citizenship.**
5. **Is enabled with reactivity to and recognition of three basic cosmic mind realities:**
 - **Logical recognition of the uniformity of physical causation.**
 - **Reasoned recognition of the obligation of moral choice.**
 - **Faith-grasp of the fellowship worship of Deity in association with the loving service of humanity.**

If mind is the arena in which we make the choice to align ourselves with the Father's purposes, in which we choose to follow his divine will in all things, what is the real nature and source of mind? Is mind a natural outgrowth of the neural organization of the material brain, or is the phenomenon of "thinking mind" a reality unto itself? Is mind a physical attribute similar to the mechanical reasoning of a computer, or is true mind a creative resource given us superimposed upon the physical mechanism of the material brain? Does the function of thinking mind transcend the cause-and-effect boundaries inherent to the mechanics of logic? Does the phenomenon of mind allow for the true freedom of original choice? These are important questions because we must know if there is such a thing as freewill choice. We must know if the thinking arena of mind allows us to freely evaluate our life experiences and to thereby make personal and original choices as to how we want to proceed with the rest of our lives. The Urantia Book is very clear in its presentation on the reality and source of mind.

Mind is not inherent in energy; energy is receptive and responsive to mind; mind can be superimposed upon energy, but consciousness is not inherent in the purely material level. [UB 9:4:2 (102:2)]

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. [UB 103:6:6 (1136:1)]

According to The Urantia Book, the intellect of mind takes primal origin in the Infinite Spirit, the third person of the Paradise Trinity and the universal source and center of infinite mind. Mind is necessary for mortal beings to enact their freewill choices and decisions. As commonly used on our world, the working adjutants of mortal mind are provided by the Creative Mother Spirit (the local universe presence of the Infinite Spirit). These mind-adjutants are the tools by which human personalities digest and analyze their life-experiences. They buttress the material mind arena in which human beings "live, are self-conscious, make decisions, choose God or forsake him, eternalize or destroy themselves". [UB 111:1:3 (1216:4)]

Mind provides for the total conscious and sub-conscious experience of the mortal creature. Mind is the foundation of mortal intelligence. From a base of simple mechanical response, mind reaches upward from the experiential assimilation and analysis of day-to-day living and into the sublime experience of worship and wisdom. Mind even strives for and attains to the very borders of the spirit. A divine "spark" of the Paradise Father indwells a receptive

mortal mind. This primal fragment of Father is immortal and pre-personal "divine spirit". It co-partners with mortal personality to give birth to the embryonic soul of our potential salvation. If we prove willing and worthy, this divine spark (designated our Thought Adjuster) is destined to become one (to fuse) with the personality of the surviving mortal creature of its indwelling thus assuring eternal life for the mortal ascender.

Even as a man who is asleep awakes, but when he is asleep does not know that he is going to awake, so a part of the subtle invisible Spirit comes as a messenger to the body without the body being conscious of his arrival. A part of Infinite Consciousness becomes our own finite consciousness with powers of discrimination and definition, and with false conceptions. He is in truth Prajapati and Visva, the Source of creation and the Universal in us all. [Maitri Upanishad (Part 2)]

Mortal mind initiates consciousness in joint coordination (intimate association) with matter (i.e., the physical brain). By virtue of the indwelling presence of the Thought Adjuster, mortal mind is transformed by the adjusting acts of the mortal will from a level of material association to the potentially spirit phases of the immortal soul. The human exercise of free will transforms mortal mind from matter association to spirit union by both personal choices and actions. When a mortal personality makes freewill choices in the daily activities of his life that have an impact on his evolving sense of right and wrong, the spirit potentials of these new meanings and values within the mortal mind are translated into the morontia comprehensions of the immortal soul. This mortal mind, onetime subservient to matter, yields to spirit and will hopefully attain survival and eternity of personality existence.

Mortal mind subservient to matter is destined to become increasingly material and consequently to suffer eventual personality extinction; mind yielded to spirit is destined to become increasingly spiritual and ultimately to achieve oneness with the surviving and guiding divine spirit and in this way to attain survival and eternity of personality existence. [UB 1:3:7 (26:1)]

Material (Preadjutant) Mind

This level of mind is nonexperiencing and on the inhabited worlds is ministered by the Master Physical Controllers. This is mechanical mind, the nonteachable intellect of the most primitive forms of material life, but the nonteachable mind functions on many levels beside that of primitive planetary life. [UB 42:9:3 (480:1)]

All organizations of material energy are receptive and responsive to the phenomenon of mind. Some functional operation of mind must always be superimposed upon a material energy system in order for it to be characterized as being minded. The most basic ministry

of mind functioning is material (preadjutant) mind. This is also referred to as mechanical mind. Material mind operates exclusively with subpersonal living things. This superimposition of material mind is mechanical in that it is non-teachable, being passively and predictably responsive to stimuli. Mechanical (material) mind lacks the capacity to learn from experience. It is certainly devoid of the personal ability to recognize the deity attributes of divinity and worship. On the other hand, material mind strives for the mechanical perfection of design in the complete absence of free will and independence of decision. This attainment of the mechanical perfection of design may still be perfectly matter-of-fact and skillfully performed with intelligent precision and accuracy.

Material mind is bestowed upon the most primitive forms of material life, providing them with a limited form of consciousness that is void of the quality of personality. Mind can function in the absence of association with personality, although this phase of material mind is consequently deprived of all powers of original choice. This operation of material mind functions largely in the non-teachable levels of the lower orders of animal life. It is sensitive to external and physical stimuli originating from the outer environment of the living organism. The external stimulus of physical reality travels over the sensory mechanism of the material body and registers in the physical mind of some rudimentary foundation of primitive brain center. Such an undeveloped (or, rather, pre-developed) physical brain provides the elementary pattern for mind endowment.

Master Physical Controllers are a class of beings who are capable of metamorphosing energy and power. In one of their variegated capacities, they serve as controllers and directors on inhabitable worlds of those physical life factors that are anticipatory of mechanical mind. They involve themselves in the development of the pre-living manifestations of material energy, the physical preliminaries of life, in anticipation for the sometime endowment of material (mechanical) mind. They elaborate on those energy systems that may eventually develop into the physical embodiments of the most elementary living organisms. Master Physical Controllers formulate the material designs of evolutionary pre-mind in conjunction with the active life implantation ministries of the assigned Life Carriers. The physical controllers have charge over the mechanical, non-teachable levels of material mind as these are passively subject to organismal environmental response. In preparation for the functioning of the adjutant mind spirits, the physical controllers activate the energy-matter of physical mind in subpersonal living things.

Life Carriers are created beings of local universe origin who develop the life formulas and assemble the vital patterns of living things for implantation onto a targeted world. The Ancients of Days, who have jurisdiction over final decrees of life and death, participate in the creation of the Life Carriers. While the local universe Creator Sons provide the full scope of original life designs, it is the Life Carriers and their associates who actually impart these designs to the inhabitable worlds. They usually carry the original life plasm to these worlds of implantation, but sometimes they can formulate these life designs once they arrive on these worlds. The seven local universe adjutant mind-spirits always accompany these Life Carriers in readiness to activate adjutant mind. When the physical patterns of life have been provided, it is the very presence of the Life Carriers that catalyzes the life-activation. They do this by imparting through their very being the essential vital life spark as supplied by the

local universe Mother Spirit. This living spark enlivens the body and activates the living mind.

With the assistance of the Master Physical Controllers and their associates, and presided over by the chief of archangels acting under the mandate of Gabriel and with the permission of the Ancients of Days, the Life Carriers initiate their manipulations on the physical level of the living electrochemistry. They fabricate physical energy and matter into living existence; they activate the energy circuits of living matter. Life Carriers organize the physical patterns of life and their very presence initiates life, but these living systems lack both mind and reproductive capacity. The local universe Mother Spirit contributes the initial spark of reproductive life, the "breathe of life", along with bestowing the endowment of mind. When the initiation of planetary life has been successfully achieved, these Life Carriers remain for long periods of time to foster the further development of this life. They will remain until that time when sentient mortal beings have evolved with the ability to make moral decisions and spiritual choices.

Adjutant Mind

Mind such as man comprehends is an endowment of the seven adjutant mind-spirits superimposed on the nonteachable or mechanical levels of mind by the agencies of the Infinite Spirit. The life patterns are variously responsive to these adjutants and to the different spirit ministries operating throughout the universes of time and space. The capacity of material creatures to effect spirit response is entirely dependent on the associated mind endowment, which, in turn, has directionized the course of the biologic evolution of these same mortal creatures. [UB 36:2:18 (399:0)]



On the local universe level, material mind is ministered to the lowest, non-experiencing entities of the most primitive types of material life forms by the Master Physical Controllers. Above this level, human and animal (sub-human) intellect is superimposed upon a base of material mind through the ministry of the local universe adjutant mind-spirits. In the history of an evolving world, the mechanical non-teachable level of mind always pre-dates the demonstrated capacity of creature mind to learn from experience. The mature development of the material level of mind initiates the superimposition of the adjutant mind circuitry of the local universe Mother Spirit. Ultimately, upon the demonstrated spiritual capability of the adjutant mind to recognize divinity and to partake of the worship experience within the creature intellect, such spiritually motivated superminds become encircled in the spirit cycles of the Mother Spirit.

The most primitive forms of life are characterized by the most elementary level of mechanical (pre-animal) mind. They are wholly passive in their response to physical, chemical, and electrical stimuli from the immediate environment. The more advanced manifestations of life progressively partake of the operative ministries of the seven adjutant mind-spirits. Adjutant mind functions as the teachable (non-mechanical) level of material mind. These advanced life forms develop greater capabilities to creatively adjust to changes in the environment.

The lower forms of plant life are wholly responsive to physical, chemical, and electrical environment. But as the scale of life ascends, one by one the mind ministries of the seven adjutant spirits become operative, and the mind becomes increasingly adjustive, creative, coordinative, and dominative. The ability of animals to adapt themselves to air, water, and land is not a supernatural endowment, but it is a superphysical adjustment. [UB 65:6:7 (737:7)]

Adjutant (nonmechanical) levels of mind are adaptive and teachable. A local universe Mother Spirit activates and regulates this level of mind through the ministry of her seven adjutant mind-spirits. Adjutant mind is inherently adaptive to changes in the environment. Advanced organismal mind is equipped with adjutant mind response-mechanisms providing the ability to learn from experience. While the adjutant mind-spirits manipulate human mind potentials, the material mind and its coordinated adjutant mind circuit are positioned in subordination to the acts and choosing of the will of the mortal personality.

THE SEVEN ADJUTANT MIND-SPIRITS

(from the lowest and most primitive up to the highest and most advanced)

1. **The Spirit of Intuition** - reflexively quick and instinctive perception [instinctive reflex]
2. **The Spirit of Understanding** - automatic understanding of ideas [intuitive comprehension]
3. **The Spirit of Courage** - the intellectual root of moral stamina and spiritual bravery [e.g., parental protective urge]
4. **The Spirit of Knowledge** - the scientific spirit [creative invention]
5. **The Spirit of Counsel** - the social urge [e.g., the wolf pack hierarchy with the so-called "alpha" dog]

6. **The Spirit of Worship** - the religious impulse [the God impulse]
7. **The Spirit of Wisdom** - the tendency towards progressive advancement [the spirit coordinator and articulator of all the other adjutants]

The seven adjutant mind-spirits variably function to lesser degrees in the lower orders of animal life, interacting with the pre-spiritual functions of material mind. At this level, they make extensive functional contact with the nonteachable levels of mechanical mind. In particular, the lowest functional adjutant mind-spirit, the Spirit of Intuition (instinctive reflex), functions extensively in the lowest orders of animal life and at the same time makes broad contact with the nonteachable levels of material mind.

Sub-human (animal) intellect operates only in the first five adjutants - it does not have the capacity for worship or wisdom. Animals are not self-contemplative and they do not experience spiritual realities. They cannot discriminate moral meanings and they cannot choose spiritual values. The mind of an animal does not possess a consciousness of its own consciousness. Its sole consciousness is directed objectively outward into the physical world. The appearance in animal consciousness of the adjutant of worship results in

superanimal expansion for the instinctive human perception of God - this results in the distinctive emergence of the human being. The appearance of the adjutant of wisdom in a worshipful mind directs the human perception towards elevated concepts of Deity reality.

When the lower five adjutants of mind begin to coordinately function (as usually occurs with human beings in early childhood), such developing mind activates the potential functioning of the last two highest functioning adjutants, the Spirit of Worship and the Spirit of Wisdom, and this repercussions in the initiation of superhuman intellect (soul mind). The most functionally advanced adjutants of worship and wisdom represent the highest level of mind activation as practiced by mortal beings. The mortal being ascends from the purely animal mind of evolutionary creatures when it develops reception capacity for the highest adjutants of worship and wisdom. When the purely animal mind of evolutionary creatures attains receptivity of these top two mind adjutants of worship and wisdom, an embryonic soul is born and this mortal material mind crosses the critical threshold of the spiritual ministry of the Spirit. This event activates the mortal mind encirclement into the spiritual circuits of the local universe Mother Spirit.

While material (mechanical) mind functions largely in the lower orders of animal life, adjutant mind is a biological upgrade that is superimposed on this evolutionary non-teachable (mechanical) level of mind. In like manner as material mind, adjutant mind requires only an associated pattern of material-energy (e.g., the human brain) in order to become functionally operative. The seven adjutant mind spirits of the local universe Mother Spirit minister to both animal and human mind, each possessing the intellectual capacity for experiential growth.

Although the seven adjutant mind-spirits are the children of the local universe Mother Spirit, the adjutant mind-spirits should not be regarded as personal entities. They are more properly described as mind circuits, a sevenfold level of directed consciousness from the Divine Minister, the Mother Spirit of a local universe. They are the essential constitution of her personal ministry to the material minds of the inhabited worlds. These mind-spirits are always subordinate and subservient to her presence and activities. The human adjutant mind is an impersonal and individualized circuit of cosmic mind as it is ministered at the local universe level by the Divine Mother, a Creative Daughter of the Infinite Spirit (the ancestor of cosmic mind). The seven adjutant mind-spirits experientially evolve in function, but as such, they never become personal. The local universe Mother Spirit creates the seven adjutant mind-spirits who equally share in character her diverse power attributes, though they lack the evolving personality attributes of her developing nature.

The Life Carriers (beings entrusted with establishing physical life on evolving worlds) manipulate the evolutionary aspects of the physical environment that promote the development of human mind right up to the appearance of the human choosing to do the will of God. Humankind is wholly dependent on the mind capacity of the physical brain as this is afforded by the evolutionary developments of the planetary habitat. Circumstances of purely physical and evolutionary development dictate the brain capacity afforded to the ministry of adjutant mind on the inhabited worlds.

The seven adjutant mind-spirits actually condition the course of biologic evolution. The life patterns on an inhabited planet are variably responsive to the ministries of these adjutant mind-spirits in accordance to their receptive capacity as afforded by the evolving biologic status on such inhabited worlds in time and space. The adjutant mind endowment of material creatures directionizes the course of biologic evolution. The influence of the adjutant mind-spirits on the evolutionary development of teachable, experiencing animal mind is indispensable to physical evolution of human intellect.

The mechanical-nonteachable levels of organismal environmental response are the domains of the physical controllers. The adjutant mind-spirits activate and regulate the adaptative or nonmechanical-teachable types of mind--those response mechanisms of organisms capable of learning from experience. And as the spirit adjutants thus manipulate mind potentials, so do the Life Carriers exercise considerable discretionary control over the environmental aspects of evolutionary processes right up to the time of the appearance of human will--the ability to know God and the power of choosing to worship him. [UB 65:0:6 (730:6)]

The Unity of Mind

The nonliving energy forces of the universe are under the direction of the power centers and physical controllers. The evolution of creature life of intelligence status is influenced by the directive urge of the mind-adjutants of a local universe Mother Spirit. Both of these groups are effective collaborators with the Master Physical Controllers who are in control of laying the foundations of pre-adjutant (non-teachable, mechanical) mind levels on the inhabited worlds. Before the emergence of working adjutant mind, the basics of evolutionary material life are formulated by the Master Physical Controllers. Subsequent life impartation is initiated by the Seven Master Spirits in association with the active ministration of the ordained Life Carriers. Because of the co-ordinate function on worlds of life of this threefold creativity (Master Physical Controllers, the Seven Master Spirits, and the ministering Life Carriers), there develops over time the organismal physical capacity for mind. This mind capacity is embodied in the rudimentary material brain mechanisms responsible for intelligent reaction to external environmental stimuli. Later on, these material brain mechanisms evolve and begin reacting to internal stimuli (influences taking origin in the organismal mind itself).

The processes of life implantation and the processes of life evolution are directed in the physical-energy domain toward the eventual production of material mind capacity. This is the ultimate goal of life implantation. In the dynamics of life production and evolution on a world endowed with the spark of life, the physical-energy domain drives the production of growing mind capacity. The appearance of living volitional mind initiates the ministry of the adjutant mind-spirits for developing mind with the capacity to impinge upon spirit reality. It

becomes the objective to endow this level of emerging mind with the quality of spirit responsiveness and with the receptive culmination of Thought Adjuster bestowal.

LIVING MIND

1. Mechanical (non-teachable) mind - ministry of the Master Physical Controllers.
2. Creature (adjutant) mind - exclusive domain of the seven adjutant mind-spirits as ministered by the local universe Mother Spirit.
3. Supermind - encircuited in the spirit cycles of the local universe Mother Spirit.

THE 3 MIND LEVELS UNDERLYING LIFE PRODUCTION AND EVOLUTION

1. The physical-energy domain of material mind - enhanced mind capacity production.
2. The mind ministry of the adjutant spirits - enhanced potential for spirit capacity.
3. The spirit endowment of mortal mind - Thought Adjuster bestowal.

Spirit realities are comprehensible to creature personalities through the technique of mind. Mortal mind is loaned to human beings, being subject to human will. God has endowed man with mind as the vehicle for pursuing the supernal and divine goal of self-realization. By this mind, the mortal being accepts or rejects the potential of eternal existence. Spirit identification is propelled by the strivings of mortal mind and survival is conditioned by the desires of mortal mind. The evolving soul will be an eventual portrait of the sum total of mortal decisions.

Mortal mind is a temporary intellect system loaned to human beings for use during a material lifetime, and as they use this mind, they are either accepting or rejecting the potential of eternal existence. Mind is about all you have of universe reality that is subject to your will, and the soul--the morontia self--will faithfully portray the harvest of the temporal decisions which the mortal self is making. Human consciousness rests gently upon the electrochemical mechanism below and delicately touches the spirit-morontia energy system above. Of neither of these two systems is the human being ever completely conscious in his mortal life; therefore must he work in mind, of which he is conscious. And it is not so much what mind comprehends as what mind desires to comprehend that insures survival; it is not so much what mind is like as what mind is striving to be like that constitutes spirit identification. It is not so much that man is conscious of God as that man yearns for God that results in universe ascension. What you are today is not so important as what you are becoming day by day and in eternity. [UB 111:1:5 (1216:6)]

The Holy Spirit and the Adjuster Bestowal

Greater than all is Brahman, the Supreme, the Infinite. He dwells in the mystery of all beings according to their forms in nature. Those who know him who knows all, and in whose glory all things are, attain immortality. He is the inmost soul of all, which like a little flame the size of a thumb is hidden in the hearts of men. He is the master of wisdom ever reached by thought and love. He is the immortality of those who know him. Concealed in the heart of all beings lies the Atman, the Spirit, the Self; smaller than the smallest atom, greater than the greatest spaces. When by the grace of God man sees the glory of God, he sees beyond him the world of desires and then sorrows are left behind. [Svetasvatara Upanisad (Part3)]

The sub-spiritual adjutant mind is limited to a level of intellectual self-consciousness that falls short of the full capability to attain the reality of true worship experience. The consciousness of true worship entails the mobilization of the fully manifested human personality as it works upon adjutant mind, as it is dominated by the evolving soul, and as it becomes willfully subject to the associated presence of the indwelling Thought Adjuster. The extent of the soul's development determines the quality of the worshipful experience.

Mind is sensitive to external and physical stimuli originating from the outer environment of the living creature. Mortal mind is further receptive to the internal spiritual stimulus as provided by the indwelling presence of the Paradise Father in the form of his bestowed Thought Adjusters. Before a Thought Adjuster can indwell the mortal mind, such mind must first be endowed with adjutant mind and encircuited in the Holy Spirit of the local universe Mother Spirit.

The Adjusters cannot invade the mortal mind until it has been duly prepared by the indwelling ministry of the adjutant mind-spirits and encircuited in the Holy Spirit. And it requires the co-ordinate function of all seven adjutants to thus qualify the human mind for the reception of an Adjuster. Creature mind must exhibit the worship outreach and indicate wisdom function by exhibiting the ability to choose between the emerging values of good and evil--moral choice. [UB 108:2:2 (1187:1)]

Along with the basic functioning of mortal adjutant mind, the superadditive ministry of the Holy Spirit is also provided by the Creative Mother Spirit to endow mortal mind with the capacity for choosing the spiritual presence of the Universal Father. The Holy Spirit is a supermind endowment available to all normal-minded human beings. It provides the mortal adjutant-mind with the endowment of spiritual reasoning; it "functions to enlarge man's viewpoint of ethics, religion, and spirituality." [UB 103:0:1 (1129:1)] The Holy Spirit allies itself with the top mind adjutants of worship and wisdom in expanding the human comprehension of human survival. The influence of the Holy Spirit is pervasive in the

thinking and reflective thought of man even without man's conscious co-operation, but the Holy Spirit becomes more effective when man displays a willing openness for this ministry, especially when making the supreme choice for desiring the Father's personal presence.

The adjutant mind-spirits are functionally antecedent to, and preparatory for, the appearance of the Holy Spirit (the diverse and highly spiritual function of the personal spirit presence of the Divine Minister). The endowment of adjutant mind with the ministry of the Holy Spirit provides a capacity for the conscious or unconscious choice of the Thought Adjuster as the actual presence of the Universal Father. As prepared for by the Holy Spirit and as desired by the recipient mortal being, the ensuing presence of the Father's spirit in the deepest part of our mortal being provides limitless possibilities for personal growth and prayerful communion. In our practical experience, we know our presence of the Paradise Father as our still small voice ever leading us on the paths of our salvation.

No more shall suffering mortals be denied the comfort of knowing the love of God and understanding the mercy of the Father in heaven. While the speech of God spoken from the whirlwind was a majestic concept for the day of its utterance, you have already learned that the Father does not thus reveal himself, but rather that he speaks within the human heart as a still, small voice, saying, "This is the way; walk therein." Do you not comprehend that God dwells within you, that he has become what you are that he may make you what he is! [UB 148:6:10 (1664:2)]

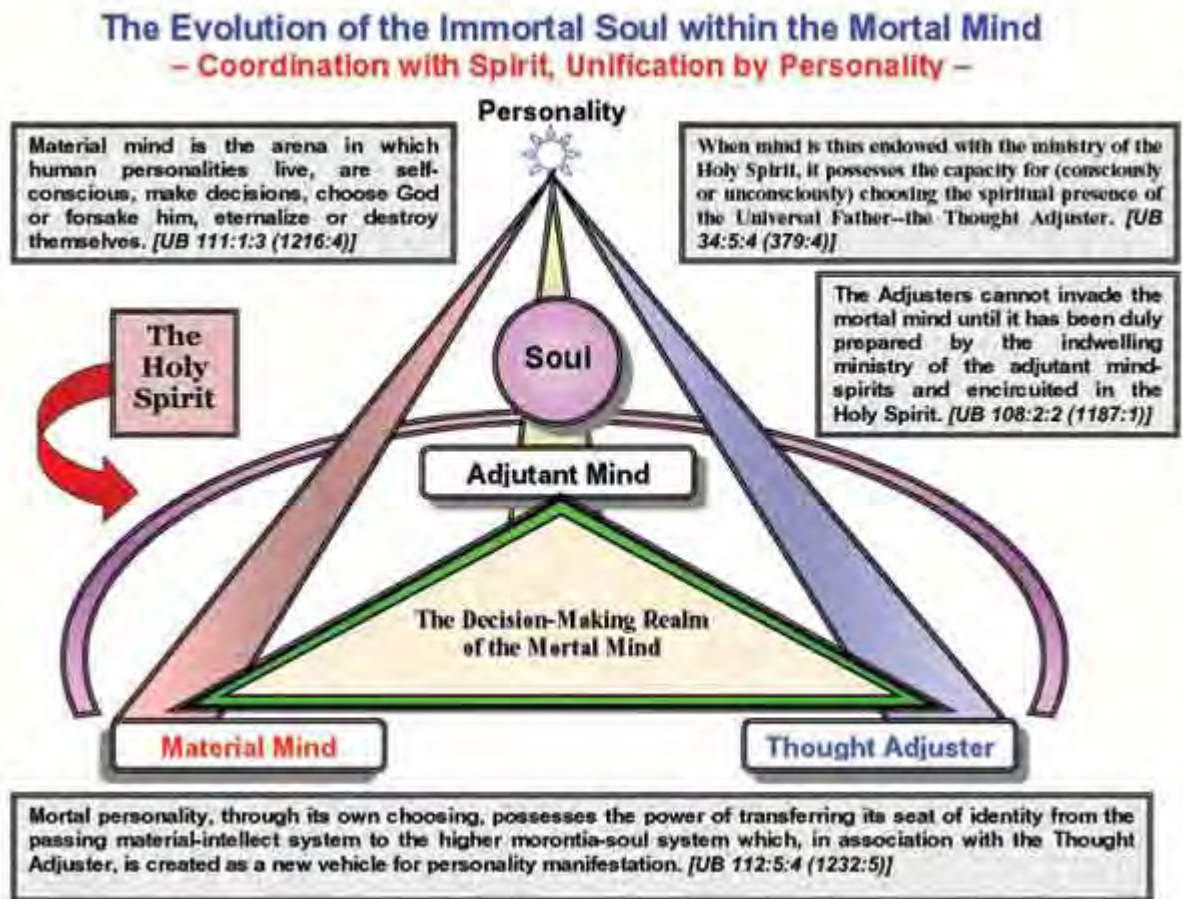
The indwelling Thought Adjuster illumines the mortal mind with a continually present and divine voice, always nurturing a growing consciousness of wisdom, truth, goodness, and beauty. Growing communion with the Thought Adjuster is influenced by the indwelt individual's level of moral status, mental motivation, and spiritual experience. Achievements in these areas are usually recognized on the level of soul consciousness, "but the proofs are forthcoming and abundant in the manifestation of the fruits of the spirit in the lives of all such inner-spirit contactors." [UB 5:2:6 (65:2)] The Adjuster brings to the personal creature of mind and will a unique association with a prepersonal presence of the Father. Divine attunement with this Adjuster reinforces the mortal being with the eternity essence of the Adjuster who, in return, achieves true personality expression.

Mortal man has a spirit nucleus. The mind is a personal-energy system existing around a divine spirit nucleus and functioning in a material environment. Such a living relationship of personal mind and spirit constitutes the universe potential of eternal personality. Real trouble, lasting disappointment, serious defeat, or inescapable death can come only after self-concepts presume fully to displace the governing power of the central spirit nucleus, thereby disrupting the cosmic scheme of personality identity. [UB 12:9:6 (142:1)]

We now have an understanding of the manifold tools of the intellect and gifts of the spirit that have been provided for us to work within our mind arena of choice. We understand how these subtle and interactive influences allow us as personal children of our freewill Paradise Father to make our personal choices in life and to enact our personal attitudes in decisive

acts of conduct. However, these potentials for spiritual communion and survival potential are conditioned by "the manner of your own choosing, in the decisions of your minds, and in the determination of your wills" since the Father has decreed that man should be given full liberty to exercise his freewill choices.

And the Deities are ever true to the ebb and flow of their spirits in meeting and satisfying the conditions and demands of this differential of creature choice, now bestowing more of their presence in response to a sincere desire for the same and again withdrawing themselves from the scene as their creatures decide adversely in the exercise of their divinely bestowed freedom of choice. And thus does the spirit of divinity become humbly obedient to the choosing of the creatures of the realms.
[UB 13:4:5 (150:4)]



As we encounter newfound truths in our everyday lives, we strive to comprehend their meaningful impacts on our lives. We seek to uncover the potential of their spiritual value. When these efforts at spirit attainment are fully mobilized within the mortal psyche, "then there very often occurs a sudden down-grasp of the indwelling spirit to synchronize with the concentrated and consecrated purpose of the superconscious mind of the believing mortal." [UB 100:5:4 (1099:2)] The indwelling Adjuster offers "spiritized" counterparts of conceptual

thought for these variously interpreted meanings and values (thought "adjustments", hence the appropriate designation of Thought Adjuster as utilized by The Urantia Book). The majestic spark of the Father's divine presence "adjusts" these mortal discernments to a higher spiritualized level of soul-comprehension. However, man must decide whether or not to select and incorporate these spiritually sorted and unified interpretations into his evolving mindset.

We cannot perceive the immutable truth of things unless they are illuminated as by a sun. This divine light which illumines the mind, comes from God, who is the 'intelligible light', in whom and by whom and through whom all those things which are luminous to the intellect become luminous. As the sunlight makes corporeal things visible to the eye, so the divine illumination makes the eternal truths visible to the mind. [St. Augustine (354 A.D.)]

The human mind assimilates life-experience and makes personal choices of action and interpretation while the indwelling divine spirit reveals the higher manifestations of human comprehension and anticipated divine impact. Each time man volitionally chooses God's way in things, he creates for himself a bolder, more spiritually elevated universe framework in which to continue in his efforts to follow the Father's will.

Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover beauty in things, recognize truth in meanings, and discover goodness in values. Spiritual development is determined by capacity therefor and is directly proportional to the elimination of the selfish qualities of love. [UB 100:2:4 (1096:1)]

The Adjuster is worthy of mortal trust regarding their stewardship of those spiritual meanings and values of the mortal mind entrusted to their care and keeping. If not in this world, then surely in the next the Adjusters "will give good account for their stewardship." [UB 110:4:4 (1207:4)]

ONE ADJUSTER'S PLEA TO THE MORTAL MIND [UB 110:7:10: (1213:5)]

- "More faithfully give me his sincere cooperation."
- "More cheerfully endure the tasks of my emplacement."
- "More faithfully carry out the program of my arrangement."
- "More patiently go through the trials of my selection."
- "More persistently and cheerfully tread the path of my choosing."
- "More humbly receive credit that may accrue as a result of my ceaseless endeavors."

The material mind of the mortal creature encounters great challenges in experiencing consciousness of the spirit activities of the indwelling presence of the spirit Father, the

Thought Adjuster. As the soul, being of joint creation of the mortal mind and the Adjuster, becomes increasingly manifest in the personality experience of the mortal being, an emerging phase of soul consciousness begins to experience the spiritual urges of the supermaterial activities for this indwelling Adjuster. The Adjuster brings to the personal creature of mind and will the unique association of a pre-personal presence endowed with pre-mind and pre-will. We say pre-personal, pre-mind, and pre-will because the Adjuster originates as a fragment of the Father-I AM at an eternity level even more primal in Deity expression than when the Father-I AM reveals himself as divine Father and First Person of the Paradise Trinity. Hence, our indwelling Thought Adjuster is a fragment of almost incomprehensible power and originality. Divine attunement with the Adjuster reinforces the mortal being with the eternity essence of the Adjuster who, in return, derives a true expression of personality.

The Thought Adjuster acts by adjusting the mortal mind to become increasingly responsive to the spiritual drawing power of the Eternal Son, the Second Person of Deity and the source and center for all spirit reality. The mind of the ascending mortal becomes progressively attuned to spiritually divine attributes and sensitivities. Cosmic mind, in association with the Thought Adjuster, endows the mortal creature with the spiritual intuition of insight. The indwelling of creature mind with a fragment of the prepersonal spirit bestowal of the personal Father provides the mortal personality with the potential to aspire towards the divine and eternal, to the ultimacy of God, "even reaching out for a realization of the Absolute." [UB 5:6:5 (70:6)]

The Spirit of Truth

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also.... And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. [John 14:2,3,16,17]

Religious experience must first take origin in the mind of man through his efforts to discover and recognize the truth, beauty, and goodness of God's creation. As man then attempts to interpret his experiences and to discern their moral meanings and values, he provides the fertile soil for the combined spiritual influences of the Father's indwelling Adjuster and of the living waters of Jesus' promised Spirit of Truth. Jesus' Spirit of Truth "is unerringly responsive to truth--the living spirit relationship of all things and all beings as they are coordinated in the eternal ascent Godward". [UB 56:10:13 (647:4)]

Like the personal presence of the Paradise Father in the form of his indwelling Adjuster, the Spirit of Truth is a gift to mankind as well. This Spirit of Truth is the spiritual "comforter"

promised by Jesus himself. It descended upon the Apostles at Pentecost and it services us today in the here and now. It brings to us Jesus' own personal presence to be with us and to guide us in his truth. This is the spiritual presence of Jesus himself. Recognition of the spiritual quality of truth may be viewed as being intellectually consistent, but its true comprehension is validated by "the unerring response of the ever-present Spirit of Truth." [UB 2:7:6 (42:7)]

Truth is made accessible to the wisdom-endowed individual by the bestowal on such a mind of the spirits of the Father and the Sons, the Thought Adjuster and the Spirit of Truth. [UB 101:6:4 (1112:0)]

Jesus' Spirit of Truth leads man to the fertile realization of truth, and the Father's spiritual presence functions to spiritually elevate such comprehension of truth to the transcendent comprehension of soul-insight. We are told that "these spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings", that "these spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience--God-consciousness." [UB 0:XII:12 (17:2)]

Human mind, being imbued with the Holy Spirit, requests the desired presence of the Universal Father. An actual fragment of the living God, an infinite spark of divinity, comes to indwell such a mind. Jesus' Spirit of Truth pervades this mortal mind and sojourns with the human soul. These attuned and symmetrical spiritual presences of the Father (Adjuster), Son (Spirit of Truth), and Spirit (Holy Spirit) effect their triune influence and divine transformations on such a faith-pilgrim. Faith-recognition of truth becomes the personal experience of spiritual reality by the faith-children of our heavenly Father. Faith-insight results "from the impress made upon the mind of man by the combined operations of the Adjuster and the Spirit of Truth as they function amid and upon the ideas, ideals, insights, and spirit strivings of the evolving sons of God." [UB 101:1:3 (1105:0)]

Faith-insight, or spiritual intuition, is the endowment of the cosmic mind in association with the Thought Adjuster, which is the Father's gift to man. Spiritual reason, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to man. Spiritual philosophy, the wisdom of spirit realities, is the endowment of the Spirit of Truth, the combined gift of the bestowal Sons to the children of men. And the coordination and interassociation of these spirit endowments constitute man a spirit personality in potential destiny. [UB 101:3:2 (1108:1)]

When mortal nature on an inhabited world has been upstepped by the addition of the genetic contribution of the Material Sons of God (as the Urantia races were in a measure advanced by the bestowal of Adam and Eve), then is the way better prepared for the Spirit of Truth to co-operate with the indwelling Adjuster. Together, they bring forth the beautiful harvest of the character fruits of the spirit. If you do not reject this spirit, even though eternity may be required to fulfill the commission, "he will guide you into all truth." [UB 34:7:1 (382:1)]

Soul

The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man which forever elevates the human being above the level of the animal world. [UB 133:6:5 (1478:4)]

When the mortal creature initiates a relationship with the Paradise Father by desiring the intimacy of his divine presence, and when the mortal creature willingly chooses to do the Father's will, the Paradise Father responds by sending a fragment of his primal being to live within the mind of this receptive mortal being. Such a divinely indwelt creature finds it possible to acquire and develop the supermaterial reality of a viable soul. The Father presence (our Thought Adjuster) drives the spiritual evolution of the immortal soul upon "the material and mortal mind in accordance with the freewill choosing of the personality which has been bestowed upon such a mortal creature by the parental act of God as a Father." [UB 30:1:12 (333:7)]

By and with the consent of your will, the Adjuster has the power to subject the creature trends of the material mind to the transforming actions of the motivations and purposes of the emerging morontial soul. [UB 108:5:4 (1191:5)]

Before the spiritual indwelling by the Father presence, the mortal adjutant mind operates in unaided association with the material brain and is limited to instinctive and mostly animal-like reasoning. However, this adjutant mind not only recognizes the realities of energy and mind within the human consciousness, it also possesses an innate responsiveness to spirit realities as well. Mortal adjutant mind possesses a sense of cosmic mindedness that endows it with the capability to make moral decisions. Upon this foundation of responsiveness to realities of the spirit, and in accordance with the indwelling spiritual leadings of the Father presence, God-consciousness is achieved and such a mortal mind is transformed concomitant with the birth of the human soul.

The indwelling presence of the Father in the mortal mind of man assists in the evolution of the immortal soul of eternal survival. The substance of such a soul is the "child" of both the mortal material mind and the present spirit of the Father (his bestowed Thought Adjuster), and this new substance being neither purely material nor spiritual in itself is termed morontial. Morontia soul occupies a realm between the material and the spiritual, being responsive to the God-seeking urges of the creature finite mind and to the divine impulse of God reaching out to man. It is this morontial soul that survives the death of the mortal creature, and if such a freewill creature makes the right life-choices, this creature personality will survive as well in shared identity with this soul. Mortal man can thus transcend his material nature by identifying his personal self with the morontia and immortal soul.

This evolution of the human mind from matter association to spirit union results in the transmutation of the potentially spirit phases of the

mortal mind into the morontia realities of the immortal soul. [UB 1:3:7 (26:1)]

Mortal mind in full association with only the material brain cannot survive physical death. Only spirit realities survive death. Mortal mind in association with the spiritual Thought Adjuster can experience a post-death resurrection that is dependent on the spiritualization of the immortal soul by the ministry of the Thought Adjuster. Such a morontia soul signals the beginning of the ascension experience of the mortal personality even while still in the flesh, and such a flesh-bound morontia soul has the impending capacity for supermortal function. After death, the soul retains certain phases of the decision-making mortal mind and thereby takes on the continuing character of the surviving human personality. The soul is fully reflective of the accumulated decision-acts and motivations of its former mortal association, especially as these have been influenced by the mortal recognition of truth, beauty, and goodness.

Revealed truth, personally discovered truth, is the supreme delight of the human soul; it is the joint creation of the material mind and the indwelling spirit. The eternal salvation of this truth-discerning and beauty-loving soul is assured by that hunger and thirst for goodness which leads this mortal to develop a singleness of purpose to do the Father's will, to find God and to become like him. [UB 132:3:4 (1459:4)]

Meanwhile, upon the physical death of its indwelt mortal being, the Adjuster holds onto certain experiential values of this former human mind. During the post-mortal resurrection of the former mortal personality, the Thought Adjuster activates the memory patterns of the former adjutant mind within the new soul-mind. The post-death reassociation of both the immortal soul and the Adjuster within the new life vehicle of a morontia body, along with the reappearance of the surviving personality, constitutes our true resurrection.

The mortal-mind transcripts and the active creature-memory patterns as transformed from the material levels to the spiritual are the individual possession of the detached Thought Adjusters; these spiritized factors of mind, memory, and creature personality are forever a part of such Adjusters. The creature mind-matrix and the passive potentials of identity are present in the morontia soul intrusted to the keeping of the seraphic destiny guardians. And it is the reuniting of the morontia-soul trust of the seraphim and the spirit-mind trust of the Adjuster that reassembles creature personality and constitutes resurrection of a sleeping survivor. [UB 47:3:3 (533:1)]

The divine Thought Adjuster must necessarily work within the intellectual foundation of the mortal material mind, and it is upon this mind along with the assenting cooperation of the human personality that the Adjuster evolves the morontial soul. Adjutant mind is subject to the mortal free will and the morontia soul faithfully portrays "the harvest of the temporal decisions which the mortal self is making." [UB 111:1:5 (1216:6)] When human mind strives to grasp the spiritual meanings and values of life experience, the human soul uniquely acquires a transmuted form of this personal experience. The Thought Adjuster fashions

an adjusted presentation of the truth behind these meanings and values and presents this new spiritualized truth of human experience to the immortal soul. This evolution of soul experience results in a growing sense of soul-consciousness for the mortal personality, and this consciousness becomes more receptive to the supermaterial influences and spirit leadings of the indwelling Father presence.

The human personality is identified with mind and spirit held together in functional relationship by life in a material body. This functioning relationship of such mind and spirit does not result in some combination of the qualities or attributes of mind and spirit but rather in an entirely new, original, and unique universe value of potentially eternal endurance, the soul. [UB 111:2:3 (1218:1)]

The mortal mind in initial association with the physical mechanisms of the material brain, by virtue of freewill choice, becomes less bound to material reality and more associated with the divine presence of the Thought Adjuster and the spirit nature of the evolving morontia soul. Such a spiritualizing mind begins to experience the spirit gravity of the Eternal Son, and this ascendant pull of Paradise is the secret of human soul survival.

Our soul is not at all united to our body in the way that common opinion supposes that it is. The soul is united immediately and directly to God alone. We see all things in God. [Nicolas Malebranche (b. 1638)]

The evolving immortal soul within the mortal creature mind becomes the spiritual counterpart of the new identity of survival potential. The soul reinforces those decisions of the mortal mind that have supermaterial impact. The soul does not of its own accord make decisions that have inherent value and meaning for the mortal mind, but it can influence and act for such a personal being when freely delegated to do so. When the mortal being increasingly identifies itself with the emerging morontia-soul identity, the influence of the soul-mind becomes more apparent in the decisions-choices of that mortal being. At the same time, the soul tirelessly seeks growth through augmented coordination with the spiritual presence of the Father.

Man's greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness--contact with the divine presence. Such an experience constitutes God-consciousness, an experience mightily confirmative of the pre-existent truth of the religious experience of knowing God. [UB 196:3:33 (2097:2)]

Morontia (Soul) Mind

As the creative source of local universe intellect, the Mother Spirit ministers a translated modification of cosmic mind to directly assist in the evolution of morontia (soul) mind. Whereas adjutant mind can freely operate within a pattern of material-energy, the superadjutant morontia soul requires the presence of the Adjuster to fully attain self-consciousness. The human mind and the indwelling Adjuster are each aware of the differential presence of the evolving soul, and the soul becomes conscious as well of the mortal mind and the indwelling Adjuster.

The soul becomes increasingly conscious of both the mind and the Adjuster as associated identities, proportional to its own evolutionary growth. The soul partakes of the qualities of both the human mind and the divine spirit but persistently evolves toward augmentation of spirit control and divine dominance through the fostering of a mind function whose meanings seek to co-ordinate with true spirit value. [UB 111:3:4 (1219:3)]

The soul is the joint creation of mortal mind and indwelling Adjuster. The soul is the child of the God-seeking mortal mind and the indwelling presence of the God-revealing and immortal Thought Adjuster. Its spiritual growth is independent of the intellectual self-consciousness, but it is capable of experiencing the presence of the Thought Adjuster and of recognizing its spirit leadings. Spirit identification is propelled by the strivings of mortal mind and survival is conditioned by the desires of mortal mind. The evolving soul will be an eventual portrait of the sum total of mortal decisions.

Your spirit nature--the jointly created soul--is a living growth, but the mind and morals of the individual are the soil from which these higher manifestations of human development and divine destiny must spring. The soil of the evolving soul is human and material, but the destiny of this combined creature of mind and spirit is spiritual and divine. [UB 156:5:2 (1738:1)]

Mortal mind initiates the universe career of pre-morontia ascension by working in close coordination with the seven adjutant mind-spirits as these are progressively subjected to the unifying direction of the top Spirit of Wisdom. This highest functioning of adjutant mind-spirits assists the mortal creature in the completion of the seven circles of pre-morontia attainment. This mortal mind becomes increasingly motivated in its ongoing search for the supreme realities of truth, beauty, and goodness, and these discoveries ever harmonize themselves with the mortal's supernal goal of completing the seven circles of pre-morontia attainment. All of this associated effort inevitably leads to the embryonic growth of the mortal soul and its eventual endowment with morontia mind. This act anticipates the morontia career of local universe progression.

Self-realization and mind-attainment are the supernal and divine goals that the Universal Father sets before his mortal children. The mortal progression through seven psychic circles of cosmic advancement brings about a growing sense of cosmic consciousness and a greater kinship of the evolutionary soul with the emerging Supreme Being. As the mortal being progresses to the soul level of morontia consciousness, he becomes better able to

grasp universe meanings and to realize divine values. These accomplishments provide such a mortal a greater awareness of his true universe citizenship and his ensuing promise of local universe progression.

Mastery of the innermost (the "first") psychic circle, the final and most accomplished cosmic level of creature mastery, signals the well-earned attainment of pre-morontia mind maturity. This achievement effectively terminates the collective ministry of the adjutant mind-spirits as the sole and exclusive influence of mind-activity in the mortal personality. Mortal mind now becomes increasingly sensitive to the superimposition of the endowment of morontia mind upon adjutant mind, and this initiates the pre-spiritual or morontia stage of personal evolution. This new mind begins to enjoy the ministry of a superadjutant endowment of the Creative Spirit, an endowment of mind more harmoniously in alignment with cosmic mind.

Progress in the seven psychic circles of mortal advancement entails experiential expansion in personality status, mind attunement, soul growth, and Adjuster attunement. The harmonious functioning of the entire personality, the expansion of the entire self - material, intellectual, and spiritual - characterizes this growth. As the mortal creature superimposes this endowment of morontia soul intellect upon adjutant mind, the creature eventually becomes solely dependent on morontia mind. He begins to seek attunement with the direct ministry of superuniverse cosmic mind; he begins to strive for higher levels of a spiritual existence that lie just beyond the morontia level.

Creature Mind experience:

- **Native planet - adjutant ministry.**
- **Local universe - morontia intellect.**
- **Superuniverse - the direct ministry of cosmic mind.**

God Consciousness: 3 differential levels of reality realization

1. **Mind consciousness - the comprehension of the idea of God.**
2. **Soul Consciousness - the realization of the ideal of God.**
3. **Spirit consciousness - the realization of the spirit reality of God.**

The evolution of morontia mind is enacted through contact with a modification of cosmic mind that is directly translated by a Divine Minister throughout the vast expanses of her local universe domain. As the creative source of local universe intellect, the Mother Spirit ministers a translated modification of cosmic mind to directly assist in the evolution of morontia mind. We are told that revelation is a technique of atonement for the absence of morontia mind in mortal man for bridging the morontia gulf between the physical and the spiritual realms.

The mortal mind, encircuited into the adjutant ministry of the local universe Mother Spirit, is fully subject to the acts and choosing of the will of human personality. Although the mortal creature possesses identity only on the material level of existence, mortal personality can act by virtue of its freewill choosing to literally transfer "its seat of identity from the passing material intellect system to the higher morontia-soul system which, in association with the Thought Adjuster, is created as a new vehicle for personality manifestation." [UB 112:5:4

(1233:0) This superadjutant morontia soul requires the spirit presence of the Adjuster to retain self-consciousness.

Mortal Ascent and the Supreme Being

The morontia soul of an evolving mortal is really the son of the Adjuster action of the Universal Father and the child of the cosmic reaction of the Supreme Being, the Universal Mother. The mother influence dominates the human personality throughout the local universe childhood of the growing soul. The influence of the Deity parents becomes more equal after the Adjuster fusion and during the superuniverse career, but when the creatures of time begin the traversal of the central universe of eternity, the Father nature becomes increasingly manifest, attaining its height of finite manifestation upon the recognition of the Universal Father and the admission into the Corps of the Finality. [UB 117:6:5 (1288:4)]

The soul of the mortal being is that spiritual reality of the higher self that is a co-creation of the cooperative interaction of the human will with a fragment of the Universal Father, the Thought Adjuster, that indwells the mortal mind. As we choose to do the will of the Father, as we accept the supreme challenge of Paradise perfection, this choice-action repercussions in the evolving growth of the soul. It is by virtue of this soul-vehicle that mortal beings are capable of resurrection as morontia beings on the mansion words. In reality, this soul is our higher and advancing self, our better morontial and future spiritual self. As we are the human parent of our resurrected selves, the Universal Father, by virtue of his Adjuster presence, is the divine parent of this future ascending son.

The soul of man is an experiential acquirement. As a mortal creature chooses to "do the will of the Father in heaven," so the indwelling spirit becomes the father of a new reality in human experience. The mortal and material mind is the mother of this same emerging reality. [UB 0:V:10 (8:10)]

The Universal Father sets the cosmic stage for our spiritual ascension as a finite reality; it is conditioned by time and space, it has a beginning and it has a foreordained destiny. This creation is experiential - events occur in time-conditioned sequences, and they are constrained within limiting spatial boundaries. The reality of the finite cosmos originates within the eternal purposes of the Universal Father. These purposes are brought to fruition in time and space, and the total and evolved finite is culminated in the Deity of the Supreme. The Supreme is the great avenue through which the love of the Father flows outward to all creation, and the Supreme is the great avenue through which finite creatures pass inward in their quest of the Father, who is love.

The actualizing Supreme Being of time and space expands with the evolutionary universes and identifies with all creature growth. The Supreme Being grows as we grow and we grow as an integral part of this growth. In our ascending careers as universe creatures, our divine Mother, the Supreme, faithfully nurtures us:

All soul-evolving humans are literally the evolutionary sons of God the Father and God the Mother, the Supreme Being. But until such time as mortal man becomes soul-conscious of his divine heritage, this assurance of Deity kinship must be faith realized. Human life experience is the cosmic cocoon in which the universe endowments of the Supreme Being and the universe presence of the Universal Father (none of which are personalities) are evolving the morontia soul of time and the human-divine finaliter character of universe destiny and eternal service. [UB 117:6:8 (1289:1)]

As the Supreme Being evolves within the grand universe, all finite reality within the grand universe grows as well. When this process reaches full completion in the far-distant future, when all growth within the Supreme is forever exhausted, the Supreme will have actualized as a contactable person of Deity that we all perceive and know. Finite experience as such will end.

Prior to soul-fusion with the indwelling Adjuster, a mortal ascender is highly influenced by the maternal qualities of the Mother Supreme -- our very life is derived from the mother-potentials of the Supreme in whom "we actually live, move, and have our being." [UB 117:3:12 (1283:1)] After Adjuster fusion, and as we proceed with our progressive and experiential universe careers, the influence of the Universal Father begins to become increasingly manifest - his influence increasingly beckons to us as we traverse the central universe of eternity towards Paradise.

Upon admission to the Corps of the Finality, a mortal ascender attains perfected status as "the eternal finaliter son of the Paradise Father as well as the eternal universe child of the Mother Supreme." [UB 117:6:7 (1289:0)] Upon our realization of perfected self will as "sixth-stage finaliters" on Paradise, we will resume our universe careers in the assistance of the actualizing Supreme Being towards the perfecting of the evolving superuniverse of time and space into unified light and life. It is here where we will begin to fully realize within our perfected natures both our debt to the mother inheritance of the Supreme as well as our indebtedness to the maternal qualities of the Eternal Mother Son and the Infinite Mother Spirit.

In and through the experience of finaliter attainment the experiential mother qualities of the ascending self become tremendously affected by contact and infusion with the spirit presence of the Eternal Son and the mind presence of the Infinite Spirit. Then, throughout the realms of finaliter activity in the grand universe, there appears a new awakening of the latent mother potential of the Supreme, a new realization of experiential meanings, and a new synthesis of experiential values of the entire ascension career. It appears that this realization of self will

continue in the universe careers of the sixth-stage finalizers until the mother inheritance of the Supreme attains to finite synchrony with the Adjuster inheritance of the Father. [UB 117 6:6 (1288:5)]

CHAPTER TWELVE: THE HUMAN EXPERIENCE

Human Gender -- Background
Human Gender -- Design and Purpose
Human Gender -- Conclusion
Prayer
Worship

Human Gender - Background

In the history of humanity, men and women have always worked together in a complementally mating and partnership basis. Any attempt, though, at truly comprehending the essential nature and design of human gender must pursue a more transcendent understanding. From a cosmic perspective, there is a divine plan that establishes the purposed duality of male and female. By striving to gain insight into our Paradise Father's purposes and plans, especially as these refer to the purposed duality of men and women, we will begin to appreciate just how special we men and women are in the Father's creation and just how important we are in the carrying out his divine will.

What is the most revealing approach to gaining insights into the sometimes perplexing relationship between men and women? On our world, men and women have patterned their relationships to conform in accordance to the evolutionary influences and driving forces of their own particular time and place. Because a civilization's status quo of culture and society is in constant flux, being subject to both long periods of slow evolutionary growth interspersed with sudden incursions of revolutionary change, this dynamic of change exerts strong influence on the relations between men and women. These sporadic pressures on gender relations will be both erratic and often transitory.

Because the world status quo of gender relations is so diverse and variable, it may be impractical to solely concentrate on culturally specific and qualifiedly historical influences on the sexes as they have co-existed and co-evolved on our isolated planet. We can more fruitfully investigate the true nature and design of the sexes by understanding their place within the functional arena of divine and cosmic relationships. Our duality of sexual gender is not accidental and unique to the mortal creatures of this world - it is patterned by creative design and intent on a higher prototype, on an elevated cosmic pattern. Our heightened understanding of these elevated patterns of cosmic association should provide insightful light on our own sexual attitudes.

Analysis will shed needed light on the wisdom and skill that the revelators of The Urantia Book have creatively exercised in their efforts to strategically establish this epochal revelation on the world today. The Urantia Book examines gender relationships throughout its many papers, revealing many subtle levels of cosmic understanding and interpretation. The presenters of these papers have also employed sexual terminology in unique ways, often adding subtle meanings that go beyond standard usage on gender.

For example, at first glance it may be understandably awkward to comprehend the term "son of God" as entailing a non-sexual but functionally insightful definition that equates this designation to meaning "children of inheritance" (e.g., of the kingdom of heaven) -- but there is good theologic precedent for exactly this interpretation. Jesus' own usage of this term is consistently inclusive of both men and women - he did not exclude women from any of his statements when referring to humanity as potential sons of the Father. He did, however, conform to the patriarchal linguistic norms of contemporary Judaic society in using such terms as the brotherhood of man and the sons of God, doing so with a crucially astute twist - he focused his conceptual semantics around the higher idealization of the functional family with unqualified inclusion of both men and women. Men and women belong to the brotherhood of man, and men and women have the potential to become sons of God. This inclusion is of a functionally and not a sexually qualified nature.

The family occupied the very center of Jesus' philosophy of life--here and hereafter. He based his teachings about God on the family. He taught the new and larger brotherhood of man--the sons of God. [UB 140:8:14 (1581:1)]

The apostle Paul very specifically uses the word son in a spiritually functional sense: "And because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying Abba, Father, 'Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ'." [Galatians 4:6,7] Paul is not excluding women from being proper heirs of God through Christ. If Paul's statement were to be arbitrarily altered to read the "sons and daughters of God", we would lose sight of the functionally non-gender usage of "son" as entailing spiritual inheritance. This altered phrase could only then be properly understood in the context of an inclusive gendered connotation, and this subtle notion of both men and women as being sons (spiritual heirs) of the kingdom would then likely be missed.

The Bible itself is certainly not void of positively reinforcing statements about the purposed design of dual genders. One of the most powerful affirmations of woman's integral role in God's creation is stated quite plainly at the beginning of the very first page of the Old Testament: "So God created mankind in his own image, in the image of God he created him: male and female he created them." (Genesis 1:27) Woman is, along with man, the direct and intentional creation of God and the crown of his creation; man and woman were made for each other by divine purpose. Together, they constitute humankind, which is in its full and essential nature dually gendered. Compared to the Old Testament, the New Testament represents an enlarged advancement in theological thinking and presentation. Here we have an example of a critical paradigm shift in the manner in which men and women are regarded respecting their mutual purposes and destinies. The epochal role that women play in this new scheme of things, though far from ideal, represented a major advancement in a culture that was previously immersed in the theology and ethics embodied within the central core of the "patriarchal" Old Testament.

Jesus himself was particularly quite positive in his attitudes towards women, and this mindset was truly revolutionary for his historical time and place. He freely conversed with women from all stations of life, he assigned them key roles in his public ministry, and he numbered

them among his closest friends and followers. Jesus strove to present women as complete human beings, in all ways spiritually equal to men. This attitude was truly revolutionary for his time, and it consequently became a source of many of his ministerial difficulties and much of his instructional rejection by the leaders of the old vanguard, the Pharisees and the Sadducees.

Before the teachings of Jesus which culminated in Pentecost, women had little or no spiritual standing in the tenets of the older religions. After Pentecost, in the brotherhood of the kingdom woman stood before God on an equality with man. Among the one hundred and twenty who received this special visitation of the spirit were many of the women disciples, and they shared these blessings equally with the men believers. [UB 194:3:14 (2065:2)]

Even the apostle Paul, who has inherited an unsavory reputation regarding some of his perceived attitudes towards women, still possessed the positive frame of mind to make some remarkably powerful statements about the spiritual equality of women. For example, it was Paul who was able to proclaim "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Jesus Christ." [Galatians 3:28] God is beyond gender. Our conception of God, especially as a personal and contactable being, is intuited from the Father's own revelation of himself to his creation. However, we often develop an inadequate and incomplete understanding of the true nature of our relationship to a personal God because we participate in this relationship as sexually gendered persons - we have difficulty in separating our own finite natures from God's eternal nature. We tend to anthropomorphize God into our own image.

Paul has been routinely castigated for his avowed subordination of women. In all fairness to his detractors, Paul did erroneously understand women as occupying a distinctly subordinate role in society - but this biased assessment of his was in harmony with the social norms and the historical context of his culture. As a result of recent investigations by scholars of the New Testament, opinions are being formulated that cast Paul in a relatively more sensitive light. His views are being re-evaluated as being well ahead of his times. He is being recognized for his willingness to work closely with women and for his habit of regularly extolling their spiritual virtues within the framework of the embryonic churches that were emerging throughout the Mediterranean basin.

Taking into account the patriarchal environment affecting the culture and religion of his times, Paul's expressed views on the spiritual equality of women on their mutual roles within the church organization were decidedly radical and progressive. Men and women were enforced to build their relationships on a foundation of mutuality and love. There is put forward an insistent degree of reciprocity between men and women. By virtue of their baptism into the Church, women obtained a new standing of equality. Men and women stood before God in the same relation; both are born into sin, but with the identical opportunity for salvation.

Sex equality prevails on all advanced worlds; male and female are equal in mind endowment and spiritual status. We do not regard a planet as having emerged from barbarism so long as one sex seeks to tyrannize over the other. [UB 49:4:4 (564:6)]

Human Gender - Design and Purpose

Investigation into the true nature and design of the sexes will exemplify two primary insights:

- 1. The male and female derivations of human gender are truly equal but differential - hence complementary - to one another by creative design.**
- 2. The supreme dependence of men and women on shared co-operation is divinely intended to greatly enhance their mutual potentials for social, intellectual, emotional, and spiritual growth.**

In its full and essential nature, humankind is dually differentiated according to function, awareness, and behavior response. Male and female are perfectly equal in mind endowment and spiritual status, but they remain individually supreme in their own personal domains of activity as these are "determined by biologic differentiation and by mental dissimilarity." [UB 84:5:13 (938:3)] Practically regarded, men and women are representative of "two distinct varieties of the same species living in close and intimate association." [UB 84:6:3 (938:7)]

Through the distinct and separate natures of the sexes, there result great dissimilarities of reaction, viewpoint, and thinking between man and woman. This division by gender provides for partnership associations that greatly multiply functional versatility. This enhancement of possibilities for personal attainment and accomplishment provides a means for overcoming the many inherent limitations incumbent on the imperfect status of finite being. Throughout our ascendant careers, men and women will beneficially cooperate "in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties." [UB 84:6:6 (939:1)]

The differences of nature, reaction, viewpoint, and thinking between men and women, far from occasioning concern, should be regarded as highly beneficial to mankind, both individually and collectively. Many orders of universe creatures are created in dual phases of personality manifestation. [UB 84:6:5 (938:9)]

The complex mammalian life systems on our world of Urantia reproduce by the physical interaction of two individuals differing from one another with respect to sexual gender. This patterned dimorphism of sexual phenotype is characteristic of the dual gender patterns that are manifest throughout the local universe realm - most local universe creatures are dually differentiated according to function, recognition, and behavior response. We are informed

that such divinely purposed dual personality associations are intended to greatly multiply functional versatility, providing these orders of universe creatures with a means for overcoming their many inherent limitations incumbent on their imperfect status of finite being.

Most men and women have very confused notions regarding gender and its effects on the ways we view ourselves, each other, and our roles in society. Are we able to understand how these acquired perceptions affect the way we see ourselves, how others see us, and how this shapes our identity? Do males and females have different complements of intellectual abilities? Are there inherent differences in cognition and perception between men and women?

Biogenetics tells us that the male and female are physically different from one another because women are endowed with two X chromosomes whereas men have one X and one Y chromosome. Chromosomes are DNA-containing aggregates within the cell nuclei of plants and animals - they are directly responsible for the determination and transmission of heredity characteristics. While the X chromosome contains genes that direct a broad range of functions, such as blood clotting and some aspects of color perception, the Y chromosome primarily bears those genes responsible for male sexual characteristics. The science of neurology is beginning to determine that men and women use their brains in fundamentally different ways. In concert with our differential complement of hormones, men's and women's brains process information differently - this accounts for our mutual differences in perceptions, priorities, and behaviors. Primarily, speech is processed in different regions in women's and men's brains. In addition, it is being discovered how hormonal levels can affect people's performance on certain verbal and spatial tests.

The revelators of The Urantia Book have very little to say about scientific revealments involving physiological, neurological, or psychological bases of differences between men and women. They have been mandated not to anticipate any information that our world is ready to discover for itself - and I believe that we are now on the verge of understanding at least the rudimentary differences that contribute to the various ways we differentially act, think, and experience in our lives. Where The Urantia Book does provide enlightenment regarding this issue is in its portrayal of the mindal and spiritual make-up of men and women. For example, the book makes it a point to indicate that there is a qualitative, but not a quantitative, difference in the mind endowment of men and women. Both male and female are given a fully equal quantity of adjutant mind; there is no quantitative inequality of mind bestowal. Men and women share equal capacity for intelligence quotient. However, there appear to be qualitatively subtle differences in the mind that the Universe Mother Spirit bequeaths to her universe children as this mind is used in conjunction with the brain.

The adjutant mind that is utilized by a man may be qualitatively different from the complement of adjutant mind that is bestowed to a woman. We often attribute these perceptual and reactionary differences to the level of animal instinct and hormonal influence. We usually assign strictly physical causes to these differences. But The Urantia Book would lead us to consider that mind itself may be dually bestowed by design and

according to gender: For example, what we understand as "mother instinct" may be attributed more to female mind endowment than to genetic make-up.

A family of some simple sort was insured by the fact that the reproductive function entails the mother-child relationship. Mother love is instinctive; it did not originate in the mores as did marriage. All mammalian mother love is the inherent endowment of the adjutant mind-spirits of the local universe and is in strength and devotion always directly proportional to the length of the helpless infancy of the species. [UB 84:1:6 (932:3)]

It may be that the different hormonal constitutions and levels between men and women require that the local universe Mother Spirit administer a different quality of dualized mind endowment; it may be that this difference in the physical functioning of the brain requires different complemental bestowals of human mind. Even so, we are also informed that this qualitative differentiation has absolutely no spiritual impact on the subsequent interaction of the mortal mind and God in the co-creation of soul. The Universal Father treats all of his universe children with equal consideration regarding their perfecting of the human spirit.

In the assignment and service of the Adjusters the sex of the creature is of no consideration. [UB 108:1:7 (1186:5)]

This complemental allocation of mind, in conjunction with key differences in the psychological functioning of the brain, may help us understand why the sexes have such supreme difficulty in attaining a full comprehension of one another. Ever will we be challenged in our efforts to achieve effective and co-operative union with one another.

Their viewpoints and entire life reactions are essentially different; they are wholly incapable of full and real comprehension of each other. Complete understanding between the sexes is not attainable. [UB 84:6:3 (938:7)]

On the other side of the coin, we are strongly encouraged to take heart in the fact that we are divinely designed to be effectively complementary. A working union between man and woman is capable of incredible synergy. Apart from our shared capability for maintaining and reproducing the society in which we co-exist, co-operative unions of men and women "are vastly superior in most ways to either two men or two women." [UB 84:1:9 (932:6)] This partnership technique dramatically enhances our combined attainment and accomplishment possibilities for our intellectual, social, and spiritual growth.

The behavioral gap that separates men and women can never be bridged. Societal customs and sexual mores will always be subject to evolutionary and revolutionary pressures, but the instincts and mind endowments that characterize the complemental natures of the sexes will not allow for civilization ever to reconcile these differential behaviors. We are created equal in spirit and aspiration; but always will we be separated by biology and mind.

Civilization never can obliterate the behavior gulf between the sexes. From age to age the mores change, but instinct never. Innate maternal affection will never permit emancipated woman to become man's serious rival in industry. Forever each sex will remain supreme in its own domain. [UB 84:5:13 (938:3)]

Each sex experiences a life that is characterized by distinctively different spheres of existence. This remains ever so, even if these specialized spheres will often interface and even overlap. The Urantia Book not only acknowledges this truth, it proceeds to pronounce that these domains, as differentiated by gender, carry with them inalienable and noninclusive rights. A refusal to recognize this truth can only lead to social discord and cultural disaster.

Woman is man's equal partner in race reproduction, hence just as important in the unfolding of racial evolution; therefore has evolution increasingly worked toward the realization of women's rights. But women's rights are by no means men's rights. Woman cannot thrive on man's rights any more than man can prosper on woman's rights. [UB 84:5:11 (938:1)]

As much as man and woman require one another in the fulfillment of their mortal careers here on Urantia, they will continue to need one another as they progress onward in their ascents through the morontial and spiritual spheres of existence. We will always recognize and be glad for our persistent differences in viewpoint, and this recognition and appreciation will endure through every stage of our superuniverse ascent; this attitude will remain with us in our efforts to assist one another in our ascent through Havona and onward towards Paradise. Even when we have achieved perfection of self as members of the Corps of the Finality, we will maintain our ability to recognize those personality trends that once characterized us as male and female.

We are purposed to interact with one another, to take full advantage of the benefits that are attainable through the efforts of our interaction. In fact, if we do not take advantage of this opportunity while we live our lives here in the flesh, we are prevailed upon to take advantage of those opportunities available to us later, compensating these very personal deprivations. Sex experience in a physical sense provides for very great exercise of personal discipline - it provides for a full measure of social, intellectual, emotional, and spiritual growth and maturation. If we miss this opportunity here on this world, then those of us who have been "deprived of the benefits of advantageous sex association on the evolutionary worlds" are "afforded full opportunity to acquire these essential mortal experiences in the close and loving association with the supernal Adamic sex creatures of permanent residence on the system capitals." [UB 45:6:3 (516:1)] We are then enabled to take advantage of the close association with the Material Sons and Daughters, both individually and as members of their families for just this very purpose.

One of the strongest human impulses that incessantly drive men and women into association with one another is the mating instinct. Next to food, there is no stronger drive of human incentive than the sex urge. We are literally designed so that this is so. It is a "simple

and innate biologic fact that men and women positively will not live without each other." [UB 83:0:2 (922:2)] This innate propensity is one of the dominant physical driving forces that ensure the propagation of the species.

Notwithstanding the personality gulf between men and women, the sex urge is sufficient to insure their coming together for the reproduction of the species. This instinct operated effectively long before humans experienced much of what was later called love, devotion, and marital loyalty. Mating is an innate propensity, and marriage is its evolutionary social repercussion. [UB 82:1:1 (913:4)]

When social evolution has sufficiently progressed to that stage where the sexual interaction of the species has acquired formal cultural customs and mores, the institution of marriage emerges as an accepted and enduring aspect of that society.

Marriage--mating--grows out of bisexuality. Marriage is man's reactional adjustment to such bisexuality, while the family life is the sum total resulting from all such evolutionary and adaptative adjustments. Marriage is enduring; it is not inherent in biologic evolution, but it is the basis of all social evolution and is therefore certain of continued existence in some form. Marriage has given mankind the home, and the home is the crowning glory of the whole long and arduous evolutionary struggle. [UB 82:0:1 (913:1)]

Contrary to much accepted belief, marriage is not a sacred and divine institution - it is a derivative and material function of the mortals of the evolutionary worlds. Essentially, it is not ordained that the pairing of any man and woman in matrimony should initiate an obligation that is necessarily carried over beyond this material life. Marriage is strictly the "evolving social partnership of a man and a woman existing and functioning under the current mores, restricted by the taboos, and enforced by the laws and regulations of society." [UB 83:8:8 (930:4)] Along with marriage, the resulting human family is also a distinctly human institution.

Woman, because of physical and emotional attachment to her offspring, is dependent on co-operation with the male, and this urges her into the sheltering protection of marriage. But no direct biologic urge led man into marriage--much less held him in. It was not love that made marriage attractive to man, but food hunger which first attracted savage man to woman and the primitive shelter shared by her children. [UB 84:1:2 (931:5)]

Although divine authority does not directly consummate the actual human institution of the marriage-home relationship, it is divinely supported that such unions of men and women in the bonds of a marriage contract exist for the purpose of procreating and rearing offspring. It remains the very highest of human ideals.

Jesus said: "Marriage is honorable and is to be desired by all men. The fact that the Son of Man pursues his earth mission alone is in no way a reflection on the desirability of marriage. That I should so work is the Father's will, but this same Father has directed the creation of male and female, and it is the divine will that men and women should find their highest service and consequent joy in the establishment of homes for the reception and training of children, in the creation of whom these parents become copartners with the Makers of heaven and earth. And for this cause shall a man leave his father and mother and shall cleave to his wife, and they two shall become as one." [UB 167:5:7 (1839:4)]

A true family generates profound insights in all of its members regarding the real and loving attitude that the Universal Father has for his children. In like manner, the mother and father within such a family portray to their children a loving parental portrait of the same Father. For such children, this is only the beginning of a "long series of ascending disclosures of the Paradise parent of all universe children." [UB 84:7:30 (942:1)]

Along with the injunction to take advantage of the personal growth potentials available in co-operative relationships with the individuals of the opposite gender, men and women must also experience the personal joys and disciplines involved in the raising of children. Children need both the father and mother for a healthy universe outlook and expectation. These children do not necessarily need to have been of direct issue of either parent. It is not the actual birth experience that qualifies this discipline as being acceptable. Rather, the acceptance of the personal responsibilities to which each and every individual must acquiesce qualifies as true parenthood.

We cannot forever remain dependent wards of the universe. We must sometime undergo that reversal of insight that accompanies these child-to-parent transitions, and this essential experience is not limited to the task of mothers. Fathers need the experience of being a full-time parent just as much as do mothers. In fact, it is also necessary for many non-mortal candidates for the Corps of the Finality on Paradise to undergo this same type of parental experience.

No surviving mortal, midwayer, or seraphim may ascend to Paradise, attain the Father, and be mustered into the Corps of the Finality without having passed through that sublime experience of achieving parental relationship to an evolving child of the worlds or some other experience analogous and equivalent thereto. The relationship of child and parent is fundamental to the essential concept of the Universal Father and his universe children. Therefore does such an experience become indispensable to the experiential training of all ascenders. [UB 45:6:4 (516:2)]

Human Gender - Conclusion

The revelation contained within The Urantia Book offers this world new modes of thinking, new systems of values, and new expressions of spiritual imagery. We are challenged with new insights into the functional arena of divine and temporal relationships as these are based on new and transcendent meanings. These expressions are given unique and cosmic understanding and interpretation.

The Urantia Book makes a strong break from many of the cultural and theological traditions of Judeo-Christian patriarchy, especially as these regard the conceptual imagery central to religious language. The descriptive language in The Urantia Book is filled with personal expressions of God and Deity that are bursting with the images of maternal divinity and femininity. The ultimate power of femininity and maternity forever course through the very fabric of the universe of universes; the creative heart of God is beautifully characterized by the image of the Universal Mother.

Today, we are in possession of a revealed theology that is capable of fulfilling both male and female desires. We are exposed to spiritual imagery that transcends gender-specific capacities and awareness. These new and transcendent functional concepts are derived from higher cosmic patterns - these allow us to better understand the underlying purpose and design that gives rise to the male and female derivation of human gender. We learn of the basic design that establishes the purposed duality of man and woman; we realize that we are truly complementary to one another by creative design. This revelation is a powerful resource for promoting a supreme ideal of self-affirmation for men and women in their search for a natural ground in the cosmic scheme of things.

Men and women are created truly male and female. We are gendered as such to provide us with the functional capability for sexual reproduction. But this species differentiation does not end at this distinction - although we are essentially created equal as regards our spiritual make-up and mindal allotment, we are complementary in our mutual natures by design. We are biologically different and qualitatively complementary in mind. There are very definite differences in nature, reaction, viewpoint, and thinking between men and women; these differences affect the various ways we act, think and experience in our lives. It is by virtue of this complementary design that we are supremely dependent on shared co-operation with one another. The benefits from these personal relationships and commitments are that both parties, both men and women, will forever continue to intrigue, stimulate, encourage, and assist each other ever on towards higher achievements of social, intellectual, emotional, and spiritual growth.

Men and women must be encouraged to develop a loving tolerance and understanding for one another. They need to experientially learn to feel and respect the deepest concerns and aspirations of the other. We all need to create a culture that promotes new modes of thinking, new systems of values, and new expressions of spiritual imagery that must be inclusive of both male and female spiritual desires. If men and women can more clearly understand how we have come to today's established customs and norms, then we will have created a more solid foundation on which to build a more transcendent symbology and terminology for sharing our mutual spiritual aspirations and destinies.

Each sex has the ability to transcend itself, to experientially learn to feel and to represent the deepest concerns of the other. Through the acquirement of these skills, men can partake of the natural qualities of motherliness and women can similarly partake of the natural qualities of masculinity. We can accomplish this without ever losing sight of our more basic and instinctive natures. We should strive to create a culture that allows and encourages women to become masculinely feminine and men to become femininely masculine. Many individuals will choose to actualize both masculine and feminine aspects of their natures if they are only encouraged or allowed to do so by their culture. Men and women need to attune themselves to the values and qualities of the opposite gender so that they may become more perfectly whole.

Jesus said: "My brother, always remember that man has no rightful authority over woman unless the woman has willingly and voluntarily given him such authority. Your wife has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service it is only fair that she receive from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children. The loving care and consideration which a man is willing to bestow upon his wife and their children are the measure of that man's attainment of the higher levels of creative and spiritual self-consciousness. Do you not know that men and women are partners with God in that they co-operate to create beings who grow up to possess themselves of the potential of immortal souls? The Father in heaven treats the Spirit Mother of the children of the universe as one equal to himself." [UB 133:2:2 (1471:1)]

Prayer

PRAYER [UB 196:0:10 (2089:0)]

- A sincere expression of spiritual attitude.
- A declaration of loyalty.
- A recital of personal devotion.
- An expression of thanksgiving.
- An avoidance of emotional tension.
- A prevention of conflict.
- An exaltation of intellection.
- An ennoblement of desire.
- A vindication of moral decision..
- An enrichment of thought.
- An invigoration of higher inclinations.
- A consecration of impulse.
- A clarification of viewpoint.

- A declaration of faith.
- A transcendental surrender of will.
- A sublime assertion of confidence.
- A revelation of courage.
- The proclamation of discovery.
- A confession of supreme devotion.
- The validation of consecration.
- A technique for the adjustment of difficulties.
- The mighty mobilization of the combined soul power to withstand all human tendencies towards selfishness, evil, and sin.

By opening the human end of the channel of the God-man communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds. When man hears God's spirit speak within the human heart, inherent in such an experience is the fact that God simultaneously hears that man's prayer. [UB 146:2:4 (1638:4)]

Prayer is a very real phenomenon in human experience that has a lasting impact on the individual doing the praying. It is by divine design that "there is an instinctive longing in the heart of evolutionary man for help from above and beyond." [UB 92:5:2 (1008:7)] The more spiritually and progressive forms of prayer touch upon the superconscious levels of mortal mind wherein lies the indwelling Father-presence of the Adjuster, thus making contact with the spiritual influences of the universe. Prayer effects a spiritualizing response, especially when it seeks for divine inspiration and guidance. The best prayer initiates contact with objective spiritual realities, and this effort becomes a powerful spiritual-growth stimulus towards super-human values. This kind of prayer expands the soul's capacity for spiritual receptivity.

Prayer leads to an appreciation for the social communion of sonship and the group expression of fellowship, and collectively this leads to cooperative spiritual progress. Prayer is designed to expand insight. Prayer is conducive to health, especially psychological health. Prayer is "the psychologic process of exchanging the human will for the divine will." [UB 144:4:7 (1621:6)] Although prayer does not necessarily provide for miraculous cures of real diseases of a physical nature, it often aids and assists the remedial treatments against these diseases.

Prayer, even as a purely human practice, a dialogue with one's alter ego, constitutes a technique of the most efficient approach to the realization of those reserve powers of human nature which are stored and conserved in the unconscious realms of the human mind. Prayer is a sound psychologic practice, aside from its religious implications and its spiritual significance. [UB 91:6:4 (999:7)]

The words that are employed in expressing prayer are our attempts to verbalize our heart's desire, but God searches the yearnings of the soul and knows of our innermost needs even

before we can give them intellectual expression. The answers to these prayers usually result in an attitudinal adjustment to our life circumstances such that we become experientially wiser in dealing with them.

A sinful heart flirts with spiritual iniquity and its prayers threaten the connection of the human soul with the channels of spirit communication between man and God. Also, in similar manner, prayers that go counter against the Father's will likewise threaten these spiritual circuits.

Worship

WORSHIP [UB 16:6:8 (192:4)]

1. The spiritual domain of the reality of religious experience.
2. The personal realization of divine fellowship.
3. The recognition of spirit values.
4. The assurance of eternal survival.
5. The ascent from the status of servants of God to the joy and liberty of the sons of God.
6. The highest insight of cosmic mind, the reverential and worshipful form of the cosmic discrimination.

The Paradise Father never imposes the obligation of worship upon his universe creatures. Rather, it is his children who voluntarily worship the Father out of a deep abiding love and a recognition of his worthiness for being loved. There are no expectations in return for this heart-felt adoration by the true worshiper. We all freely worship the Father because ultimately it gives us joy to do so.

Worship is for its own sake; prayer embodies a self- or creature-interest element; that is the great difference between worship and prayer. There is absolutely no self-request or other element of personal interest in true worship; we simply worship God for what we comprehend him to be. Worship asks nothing and expects nothing for the worshiper. We do not worship the Father because of anything we may derive from such veneration; we render such devotion and engage in such worship as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes. [UB 5:3:3 (65:5)]

We naturally worship the Father in complete adoration because we recognize that his love for us is so divinely unbounded and unconditional. The Father loves us regardless of whether we love him in return. In fact, his love for each one of us is just as full and replete if we were a lost sinner as it is if we were the greatest of saints.

The Fatherhood of God and the brotherhood of man present the paradox of the part and the whole on the level of personality. God loves each individual as an individual child in the heavenly family. Yet God thus loves every individual; he is no respecter of persons, and the universality of his love brings into being a relationship of the whole, the universal brotherhood. [UB 12:7:8 (138:3)]

We worship the Father because he is personally involved in every aspect of our lives and because he incessantly proves worthy of our fullest trust. The Father lives within each of us, and he remains intimately in our deepest being as we traverse our life pathways. The indwelling of his spiritual spark through his bestowed Thought Adjusters unfailingly registers all "the bona fide adoration of their subjects acceptably in the presence of the Universal Father." [UB 5:3:2 (65:4)]

We worship God, first, because he is, then, because he is in us, and last, because we are in him. [UB 16:9:14 (196:10)]

We may include forms of prayer in our worship sessions, but in reality these prayers will find more purposeful registry in the Eternal Son or the Creator Son. We cooperate with such spirit personalities as our guardian seraphim in working out the practical details of our daily life, we pray to and commune with the Eternal Son and the Creator Son, but we worship God our Paradise Father. Presiding in the local universe creations for the Universal Father and the Eternal Son of Paradise, the Creator Sons respond to the sincere and heartfelt prayers of their creature subjects. Upon earning their unquestioned recognition of local universe sovereignty, these Creator Sons become entitled to receive worshipful adoration in the rightful name of the Father.

Sincere worship by a mortal creature entails the full dedication of personal being. The real significance of this worship finds reflection within the evolving immortal soul, while the material mind only achieves a partial semblance of this experience. This experience by the mortal mind is proportional in accomplishment to the degree that the immortal soul has evolved. On Paradise, worship becomes a blissful passion for those who find themselves in the personal presence of God. Worship here becomes a supreme expression of adoration and spiritual praise. This act of worship becomes a perfect form of self-expression, enjoyment, appreciation, and gratitude.

Worship is the highest privilege and the first duty of all created intelligences. Worship is the conscious and joyous act of recognizing and acknowledging the truth and fact of the intimate and personal relationships of the Creators with their creatures. The quality of worship is determined by the depth of creature perception; and as the knowledge of the infinite character of the Gods progresses, the act of worship becomes increasingly all-encompassing until it eventually attains the glory of the highest experiential delight and the most exquisite pleasure known to created beings. [UB 27:6:7 (303:5)]

As mortal beings, we are given the supreme ascension challenge from Paradise for seeking and eventually finding the Paradise Father starting as we do from a remote outpost of finite creation. Rising to this challenge, we will one day develop an all-encompassing purpose of will, and at the same time we will experience a swelling of spiritual emotion that can only be satisfied in heart-felt worship. In the worshipful communion with our Paradise Father, we obtain a glimpse of our perfecting future in anticipation of what we are becoming day by day. The worship experience reflects back to us a divine inspiration of what lies ahead. We anticipate our enhancing dedication for the loving ministry of our brothers and sisters, and we gain a foretaste of our soul-detachment from material concerns as replaced with an augmenting hunger for spirit attunement.

Worship is the act of a part identifying itself with the Whole; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity. Worship is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit. [UB 143:7:8 (1616:10)]

The material mind is limited to a level of intellectual self-consciousness that falls short of the capability to attain the reality of true worship experience. The consciousness of true worship entails the mobilization of the fully manifested human personality as it is dominated by the evolving soul and is willfully subject to the associated presence of the indwelling Thought Adjuster. Worship consists in the full mobilization of all the powers of human personality, under the dominance of the evolving soul, divinely directionized by the Thought Adjuster. The extent of the soul's development determines the quality of the personal worship experience.

4 Cosmic Levels of Worship:

- 1. The intellectual mortal mind consents to worship.**
- 2. The immortal morontia soul craves and initiates worship.**
- 3. The spiritual presence of the Thought Adjuster conducts worship on behalf of the mortal mind and the evolving soul in the attempt to communicate to the Universal Father their conjoint longings and spiritual aspirations.**
- 4. Personality is the unifier of the worship consciousness of mind, soul, and spirit.**

Mortal mind experiences the true significance of sincere worship by utilizing the full faculties of human personality as these are influenced by the participation of the evolving soul under the direction of the associated Thought Adjuster. In human experience, true worship is soul-inspired because the developmental growth of the evolving immortal soul transcends the intellectual status of the self-conscious mortal mind.

CHAPTER THIRTEEN: THE DISCOVERY AND INTEGRATION OF EXPERIENTIAL REALITY

The Discernment of Things, Meanings, and Values
The Discovery of Truth, Beauty, and Goodness
Science, Religion, Philosophy, and Revelation
Fact and Truth, Belief and Faith

The Discernment of Things, Meanings, and Values

Mortal consciousness proceeds from the fact, to the meaning, and then to the value. Creator consciousness proceeds from the thought-value, through the word-meaning, to the fact of action. [UB 118:5:3 (1299:3)]

The cosmic-mind endowed personality possesses innate recognition-realization of physical reality, intellectual reality, and spiritual reality. The physical senses of life discover the existence of things (energy), mind consciousness interprets the reality of meanings (mind), and spiritual experience chooses the true values of life (spirit). The personal experience of these three elements in universal reality generates the development of the facts of reason (science), the ideas of wisdom (philosophy), and the insights of faith (religion).

| PHYSICAL REALITY | INTELLECTUAL REALITY | SPIRITUAL REALITY |
|--|---|---|
| <ul style="list-style-type: none">• Things• Discovery• Facts• Reason• Science• Logic• Law• Power• Attractive• Harmony• Education | <ul style="list-style-type: none">• Meanings• Interpretation• Ideas• Belief• Philosophy• Relationship• Morality• Justice• Coherent• Wisdom• Ennoblement | <ul style="list-style-type: none">• Values• Choice• Insights• Faith• Religion• Ideals• Divinity• Sovereignty• Stabilizing• Justice• Salvation |
| BEAUTY | TRUTH | GOODNESS |

The cosmic-minded creature personality has the ability to recognize the multiple realities of energy, mind, and spirit. This cosmic recognition within the human consciousness grounds and validates the personal unification of human experience. The three reality domains of things, meanings, and values are innate to all manifestations of cosmic mind. They are the a priori assumptions on which all personal experiences are based. These three cosmic intuitions are innate self-revelatory realizations that give objective validity (reality) to the human experience in and with things, meanings, and values.

MATERIAL THINGS:

- The reality domain of the physical senses.
- Logical uniformity of physical causation.
- Differentiation of factual from non-factual.
- Reflective conclusions.
- Universal beauty.
- *The Fact of God.*

INTELLECTUAL MEANINGS:

- The reality domain of morals in the philosophic realm.
- The arena of reason.
- The recognition of relative right and wrong and the obligation of moral conduct.
- Eternal truth.
- *The Law of God.*

SPIRITUAL VALUES:

- The spiritual domain of the reality of religious experience.
- The personal realization of divine fellowship in association with the loving service of humanity.
- The recognition of spirit values.
- The faith-grasp assurance of eternal survival.
- The joy and liberty of ascent as sons of God.
- Divine goodness.
- *The Love of God.*

The fact, the law, and the love of God are all discernible to will creatures as inalienable endowments of human consciousness. These three reality responses of cosmic recognition are intuitively realizable and are subject to the personality-unification of the human consciousness. The cosmic-mind-endowed, Adjuster-indwelt, personal creature is thereby equipped to discern the fact, the law, and the love of God.

THE TRIUNITY OF FUNCTIONAL REALITY:

- The Fact of God - energy reality.
- The Law of God - mind reality.
- The Love of God - spirit reality.

We are told that mind is the functional unifier of diverse realities (e.g., energy, mind, and spirit), and that the individualized mind-experience of this "triunity of functional reality" creates a "personality satisfaction of the realization of cosmic constancy and consistency." [UB 102:2:5 (1120:2)] Furthermore, the accumulation of these personal syntheses of energy realities, mind realities, and spirit realities are collected and correlated in the actualizing experience of the person of the Supreme Being himself.

The mortal consciousness perceives the universal realities of energy, mind, and spirit "from the mind level, from the perspective of its psychological registry." [UB 102:2:5 (1120:2)] As these triune aspects of experiential reality become functionally active in the personal environment of a mortal being, the harmonizing nature of that person's encircuited mind endowment will innately act to unify this diverse reality of things, meanings, and values. The mortal consciousness depends on the mechanism and technique of mind for correlating the outer material human experiences with the inner spiritual response. This mind activity of the experiencing personality conditions the quality of personal expression and the extent of self-realization.

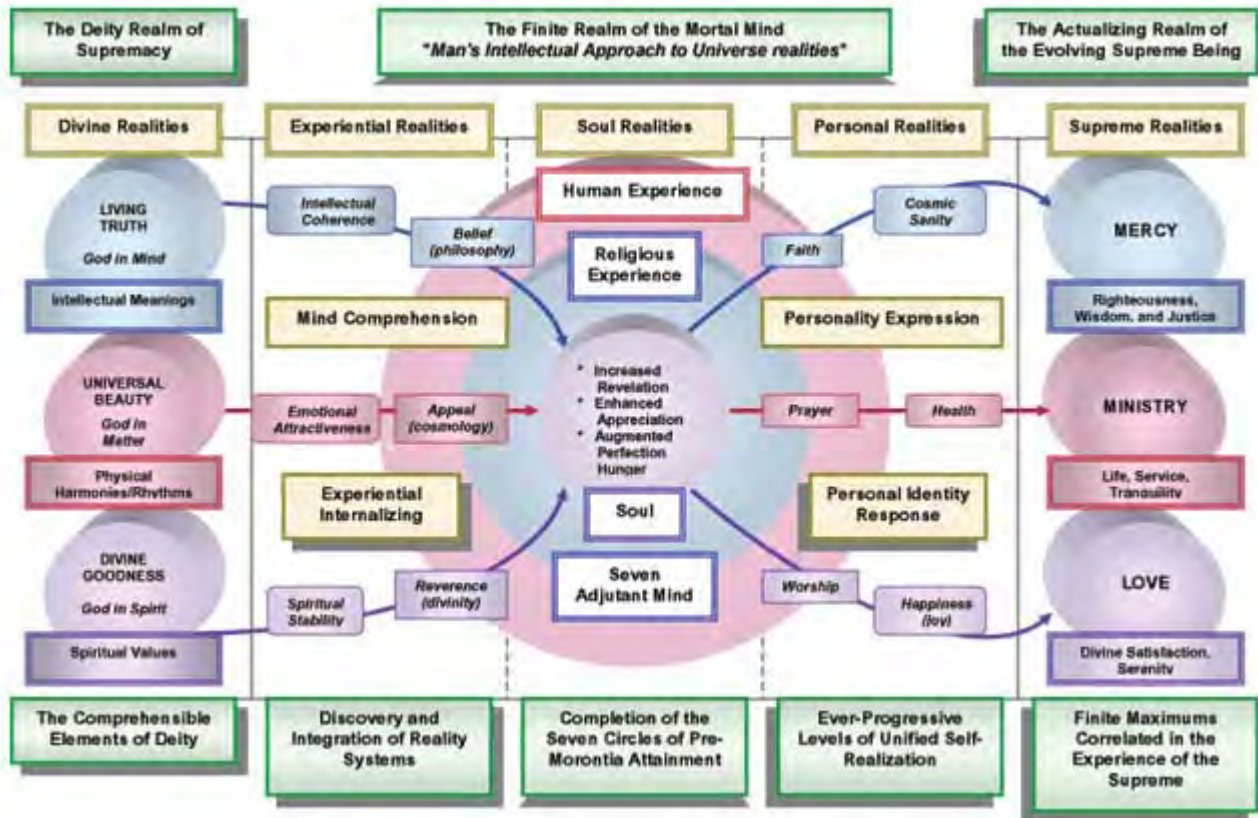
The Discovery of Truth, Beauty and Goodness

Truth, beauty, and goodness are man's intellectual approach to the universe of mind, matter, and spirit. Mortal personality unifies the human experience of mind, matter, and spirit realities. Truth is the intellectual foundation of religion. Beauty is representative of the meaningful rhythms of all human experience. Goodness drives experiential perfection-hunger. Although truth and beauty may be conceptualized by non-personal mind, goodness is incomprehensible when separated from personality. Goodness is always associated with the discrimination of truth and beauty. The hunger and thirst for goodness by a truth-discerning, beauty-loving soul assures eternal salvation by leading the mortal creature towards the "singleness of purpose to do the Father's will, to find God and to become like him." [UB 132:3:4 (1459:4)]

The meanings of eternal truth are appealing to both the intellectual and spiritual natures of mortal man. The revelation of the infinite values of divine goodness to the finite mind are perceived and elevated to the very threshold of the spiritual level of human comprehension. The intellectual appeal of universal beauty leads towards a unified and synchronous comprehension of the harmonious relations and rhythms of the cosmic creation. It is through the discovery of truth that man attains the appreciation for beauty, and it is through the exercise of spiritual love that man ascends into goodness.

Truth is coherent, beauty attractive, goodness stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. [UB 2:7:12 (43:5)]

UNIFICATION OF REALITY SYSTEMS IN THE LIFE EXPERIENCE OF THE EVOLVING CREATURE



The comprehension of truth, beauty and goodness embrace the revelation of Deity to the realms of time and space. God is the source and destiny of all that is good and beautiful and true. The Creator, as the God of universal love, reveals himself to the fullness of the creature's spiritual capacity to comprehend the qualities of divine truth, beauty, and goodness. To finite man, this intellectual approach to universe realities promotes the supreme ideal of the full revelation of divinity reality. These personal experiences become power-unified in supremacy and personified as the God of fatherly love. Love, then, as the sum and total experience of universal beauty, eternal truth, and divine goodness becomes the focus of mankind's perception of God as his Spirit Father. In the world of religious experience, we find the goodness of God. In the intellectual world, we discover eternal truth. In the physical universe, we discern divine beauty. These divine realities become the supreme qualities of the eternal as reflected in time and space. These are the comprehensible elements of Deity - living truth (God in mind), universal beauty (God in matter), and divine goodness (God in spirit). They are revealed to mind-conscious beings in time and space, in the Deity Realm of Supremacy.

The evolving creature is challenged with the discovery and integration of the experiential realities of these reality systems of truth, beauty, and goodness. The finite realm of the mortal mind begins to comprehend that there is an intellectual coherence in his discoveries of living truth, and this influences the promotion of personal philosophical beliefs. This mortal mind begins to grasp that there is an emotional attractiveness in his experience with

harmonious beauty in the material creations, and this helps in the development of an appealing cosmology. This mortal mind also realizes that there is a stability of spiritual values characterizing divine goodness, and this generates a reverence for all things divine.

Within the seven-adjutant mind of an evolving creature, these discoveries of truth, beauty, and goodness initiate human religious experience that finds registry and integration within the mortal soul. The mortal soul experiences increased revelation, enhanced appreciation, and augmented perfection-hunger. This is a process of internalization of new meanings and values, and it drives the completion of the seven circles of pre-morontia attainment. The tutelage of the seven adjutant mind-spirits, under the direction of the Spirit of Wisdom, works in preparation for the superimposition of morontia soul-mind upon the foundation of adjutant mind.

The love of the beautiful, the pursuit of truth, and the worship of divine goodness lead the mortal being to spiritual insight. Love, as the highest of these values, leads us to God. The love-dominated personality unifies the powers of the soul resulting in health, mental efficiency, and happiness. The powers of the soul arise from the conceptual unification of truth, beauty, and goodness. The morontia soul becomes permeated by truth, beauty, and goodness as the value-realization of God-consciousness. Mankind unifies the concepts of truth, beauty, and goodness by the increasing spirituality of his experience as he ascends towards Paradise realities. Only a God-knowing personality can realize the unity of truth, beauty and goodness through spiritual experience.

The result is that the mortal creature experiences ever-progressive levels of unified self-realization co-ordinated in personality experience, and these new expressions of personality become the personal identity response of a transformed being. Personal philosophy has transformed into the cosmic sanity of faith. The appreciation for awe-inspiring cosmology has stimulated healthy prayer. The reverence for divine goodness has revealed the joyful happiness in the outpouring of worship.

Physical Harmony - health

Balanced Mind - sanity

Spirit Growth - happiness and lasting joy

Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience. Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems. [UB 2:7:11 (43:4)]

All of these personal transformations of identity and expression find their collective impact within the actualizing realm of the evolving Supreme Being, where the finite maximums of ideational experience find correlation within the experience of the Supreme Being. Living truth translates into the supreme reality of mercy as conditioned with righteousness, wisdom, and justice. Universal beauty becomes conducive towards developing a life as

motivated for tranquil service and ministry. Divine goodness becomes supremely expressed in the serene satisfaction of sharing divine love.

The Mortal mind is increasingly challenged to integrate personal concepts of eternal truth, universe beauty, and divine goodness. These new and progressive visions of reality, all dominated by divine love, lead ever onward towards spiritual insight and soul enhancement. The achievement of godliness is "the experiential blending in the evolutionary experience of eternal truth, universal beauty, and divine goodness." [UB 44:7:4 (507:5)] Living in the Father's will is predicated on truth, sensitive to beauty, and dominated by goodness. These qualities of mortal experience are perfectly and absolutely unified in God, and they are subject to ever-progressive levels of unified self-realization. Although the finite mind cannot experience the absolute nature of truth, beauty, and goodness, the human personality can acquire a unique and personal experience of their divine attributes. The reality of this experience becomes a unique possession of the human soul.

Science, Religion, Philosophy, and Revelation

The certainties of science proceed entirely from the intellect; the certitudes of religion spring from the very foundations of the entire personality. Science appeals to the understanding of the mind; religion appeals to the loyalty and devotion of the body, mind, and spirit, even to the whole personality. [UB 102:1:4 (1119:3)]

Science is representative of mankind's attempt to study the cosmic realities of his physical environment. Science uses reason as a tool for recognizing the conclusions of consciousness with regard to the experience in and with the physical world of energy and matter. The relevant facts of science are clarified and correlated, becoming meaning "through encircuitment in the thought streams of mind." [UB 102:2:5 (1120:2)] Science is dedicated to the investigation of physical things and energies. Religion, on the other hand, deals with the realities of a spiritual nature. Science encounters great difficulties when it presumes to make pronouncements on things that are not associated with the physical creation. The analytical tools of science cannot penetrate the worlds of either mind (the proper domain of philosophy) or spirit (the proper domain of religion). However, this inability of science to effectively delve into the worlds of mind and spirit does not in any way negate the unique value it brings to providing insights into the workings of the physical creation.

Science should do for man materially what religion does for him spiritually: extend the horizon of life and enlarge his personality. True science can have no lasting quarrel with true religion. The "scientific method" is merely an intellectual yardstick wherewith to measure material adventures and physical achievements. But being material and wholly intellectual, it is utterly useless in the evaluation of spiritual realities and religious experiences. [UB 195:7:2 (2078:6)]

Philosophy designates the love of wisdom. It is representative of mankind's enlightened mind-effort to discover the intellectual meanings of facts and values through his efforts to organize and correlate the findings of science and the personal experiences of religion into a reasonable and unified attitude towards the cosmos. Philosophy seeks for the first principles of being and experience, and it delves into the nature, function, and value of religion. In its most basic function, philosophy attempts to arrive at a coordinated comprehension of reality. In its highest function, philosophy strives for the spiritual insights and unified values of eternal meanings.

The acid test for any religious philosophy consists in whether or not it distinguishes between the realities of the material and the spiritual worlds while at the same moment recognizing their unification in intellectual striving and in social serving. A sound religious philosophy does not confound the things of God with the things of Caesar. Neither does it recognize the aesthetic cult of pure wonder as a substitute for religion. [UB 101:7:5 (1114:3)]

Religion is representative of mankind's personal experience with the cosmos of spirit values. Religion exercises faith for recognizing the validity of spirit-consciousness. Religion puts its faith in the goodness of God. The realm of religion encompasses the total of human life experience. The religious experience does not need to acquiesce to the scrutiny of science or philosophy in order to certify its value.

The realization of the recognition of spiritual values is an experience which is superideational. There is no word in any human language which can be employed to designate this "sense," "feeling," "intuition," or "experience" which we have elected to call God-consciousness. [UB 103:1:6 (1130:5)]

Religion stands above science and philosophy, but its truths do not conflict with their doctrines. Spiritual love has the utmost of personal value when it is invested with truth, beauty, and goodness. The power of love drives man's perfection-hunger for truth beauty, and goodness.

In the physical universe we may see the divine beauty, in the intellectual world we may discern eternal truth, but the goodness of God is found only in the spiritual world of personal religious experience. In its true essence, religion is a faith-trust in the goodness of God. God could be great and absolute, somehow even intelligent and personal, in philosophy, but in religion God must also be moral; he must be good. [UB 2:6:1 (40:5)]

True religion, if it is to remain dynamic and meaningful to the day-to-day lives of men and women, must not be crystallized into formalized and static dogma. True religion must be individually personalized for each unique child of the heavenly Father. Rather than acquiesce to an institutionalized religion of authority, we will fare much better if we choose to share in the personal religion of our Master, Jesus of Nazareth. He provides the perfect

example of religious living in dedication to doing the will of the Father. We should feel inspired and be encouraged for finding our own personal spiritual life with the Original Father. This approach is mandated by the Jesus' saving gospel of the kingdom, the religion of Jesus of Nazareth.

TRUE RELIGION [UB 99:4:3 (1089:7)]

- **Stimulates individual development of character.**
- **Augments integration of personality.**
- **Stimulates evaluation of experience.**
- **Serves as a value-lure.**
- **Promotes supreme loyalties.**

Revelation is the potent technique for assisting the mortal efforts to unify his cosmic viewpoint by affirming the unified reality and relationships of matter and spirit via the mediation of mind. The truth of revelation is revealed in its usefulness in the human life experience. Revelation works to synthesize the insights of science and religion into a life-revealing cosmic philosophy. Revelation does not ever contravene the truths of science, religion, or philosophy. The process of revelation adds a new dimension of spiritual insight by affirming the divine unity of the fact of Deity, the idea of the absolute, and the spiritual personality of God. The Universal Father himself is a revelation of the universal fact of existence, the eternal idea of mind, and the infinite spirit of life.

Revelation is intended to spur on the spiritual progress of mankind. However, it is provided only in measured doses. Too large an infusion of revelation cannot be fully assimilated, and it may actually hinder the development of original and autorevelatory insights within the mind of man.

SCIENCE - Deity as Fact

- **The universal fact of existential Deity.**
- **The domain of knowledge.**
- **The appreciation of universe beauty.**
- **God as First Cause and primal force.**

RELIGION - God as Loving Spiritual Personality

- **The spiritual experience of a loving and personal God.**
- **The sphere of faith.**
- **The love-comprehension of divine goodness.**
- **God as loving Father and living spiritual experience.**

PHILOSOPHY - The Idea of the Absolute

- **The idea of the eternal Absolute.**
- **The realm of wisdom.**
- **The discovery of living truth.**
- **God as idea and self-existent unity.**

REVELATION - The Validation of Faith

- The technique for achieving comprehension unity of the relationships of matter and spirit by the mediation of mind.
- The expansion of enlightened spiritual insight.
- The authoritative elimination of error.
- The co-ordination of known facts and observations.
- The restoration of lost knowledge.
- God as personal salvation and destiny.

Philosophy, cosmology, theology, and revelation are representative of the quest of the ever-advancing mortals to gain a better understanding and a fuller realization of the comprehensible elements of Deity. The mind reasons between right and wrong with the subsequent acquirement of knowledge. The soul displays wisdom in discerning between truth and error and this leads to self-revelation. The inner spirit of man conveys the enhancement of faith that results in living spiritual experience and facilitated spirit leading.

Religious experience leads to the application of a positive and living faith in the goodness of the universe realm. Such a faith-trust leads to the ideal of a religious philosophy where the love of the Paradise Father is fully depended on, where salvation is taken for granted, and where the greatest burning desire is the doing the will of the Father. There develops a new and appealing philosophy of living that "will attract all that is good in the mind of man and challenge that which is best in the human soul." [UB 2:7:10 (43:21:3)]

Fact and Truth, Belief and Faith

Though reason can always question faith, faith can always supplement both reason and logic. Reason creates the probability which faith can transform into a moral certainty, even a spiritual experience. God is the first truth and the last fact; therefore does all truth take origin in him, while all facts exist relative to him. God is absolute truth. As truth one may know God, but to understand--to explain--God, one must explore the fact of the universe of universes. The vast gulf between the experience of the truth of God and ignorance as to the fact of God can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact. [UB 102:6:6 (1125:1)]

Man reaches inward and Paradiseward for God-consciousness, for the faith-experience of the spiritual values of the Universal Father and the Eternal Son. Man reaches outward and spaceward for an energy understanding of the material cosmos, for the energy facts of the Universal Controller and the Isle of Paradise. The Infinite-I AM, as both Paradise Father and First Source and Center, perfectly correlates these two phases of universe experience in the

mind-functioning of the Conjoint Actor, and he unifies them in the emerging Deity of the Supreme Being.

I can choose to accept that my many beliefs are true and reasonable. I can profess with certainty and conviction that my assembled facts are accurate and true. I can associate with other people who share my beliefs. We can find mutual agreement that we have all our facts straight, that they are inclusively coherent, and that they are reliably repeatable in our experience. We can further collectively assert that our reasoned conclusions based on these facts are the basis of truth and are worthy of influencing our beliefs. Nevertheless, we should be cautious about the simplistic equating of fact and truth. Individual facts are isolated, unassociated, and technically cold. They may be factually correct, but that does not mean that they necessarily represent the truth. For example, one could try to convey the facts of the nature and actions of human love, but these assembled facts will never convey the truthful experience of human love. Truth adds a quality of personal meaning and value.

All truth takes origin in God who is "the first truth and the last fact." All facts exist in relativity next to a God who is absolute. Reason and logic can propose the probability of God, but only faith can supplement reason and logic with moral certainty, thereby achieving harmony between the infinite truth of God and the universal fact of God. Scientific materialism utterly fails to recognize the manifold activities of universe phenomena as deriving from the creative acts of a purposive Creator. It persistently reverts phenomena of the higher cosmic realities of mind and spirit back into the baser and more derivative aspects of material reality.

Belief accepts the facts of acquired knowledge - this information is provable. Beliefs can be supported and validated through the scrutiny of trial and error. Faith, on the other hand, must be validated through personal living experience. Faith motivates the individual to focus his highest perception on "the validity of the innate recognition of things, meanings, and values." [UB 103:7:13 (1139:5)] The only proof available to support personal faith is based on the innate recognition of emerging spiritual consciousness. Faith dominates the life experience of the individual resulting in growing religious experience and developing an enhanced hunger for God consciousness.

Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates. But living religious faith is more than the association of noble beliefs; it is more than an exalted system of philosophy; it is a living experience concerned with spiritual meanings, divine ideals, and supreme values; it is God-knowing and man-serving. Beliefs may become group possessions, but faith must be personal. Theologic beliefs can be suggested to a group, but faith can rise up only in the heart of the individual religionist. [UB 101:9:1 (1114:6)]

CHAPTER FOURTEEN: GUARDIAN SERAPHIM

Angel Ministry
Destiny Guardians
Circle Attainment
Soul Guardianship
Soul Rebirth
Seraphic Destiny

Angel Ministry

One of the most important things a destiny guardian does for her mortal subject is to effect a personal co-ordination of the numerous impersonal spirit influences which indwell, surround, and impinge upon the mind and soul of the evolving material creature. Human beings are personalities, and it is exceedingly difficult for nonpersonal spirits and prepersonal entities to make direct contact with such highly material and discretely personal minds. In the ministry of the guarding angel all of these influences are more or less unified and made more nearly appreciable by the expanding moral nature of the evolving human personality. [UB 113:3:1 (1244:2)]

Seraphic guardians correlate for their mortal ward the manifold agencies and influences of the Infinite Spirit:

- The domain of the physical controllers.
- The domain of the adjutant mind-spirits.
- The Holy Spirit of the Divine Minister.
- The omnipresent spirit of the Infinite Spirit, the Paradise Third Source and Center.

The history of humankind has been indelibly marked by its possession of spirit guardianship. Without this universal guardianship by the angels, life on this planet would be very different from what it is. It would be far more dismal! The same could be said for each human being. We enjoy our lives as they are because they have been given into the safekeeping of the angels. Although very few occasions in our mortal careers can be traced with certainty to the immediate activity of these ministers of the spirit, we have the assurance of our faith that we are in fact being guarded. We have never known any other kind of existence.

We cannot know what it is to be without the angels. This guardianship by the heavenly spirits is given to us as a final, unalterable dispensation of God's providence. The ever-correcting, ever-defending interventions of these benign powers are provided to keep the

human race and each individual on the true pathway to perfection. This is a providence on the part of God that is absolute and independent of man's good will. It is our birthright.

The angels are anxiously bent on leading man to his eternal salvation. This attention of the angels, particularly of our guardian angels, is most immediately for our temporal welfare. Their more principal and final object is the soul of man as that soul is destined for greater prospects. The guardian angels fight for us largely without our knowledge. Their mission is essentially one of guardianship of a lower being, and this is carried out quite independently of that lower being's active participation or direct recognition. It is truly a trust, and the guardian angels are responsible for the full discharge of that trust. Angelic inspiration remains in our lives in spite of our voluntary deafness to it. The angels have not received a mission to interfere with man's free action. They have received a mission to save man from the results of his own sins as far as is compatible with the higher dictates of God's justice.

God and his angels work unceasingly for man's welfare, but the angelic ministry is most effective in the case of those who receive the inheritance willingly. Nevertheless, it is to be maintained that the ministry of the angels is not denied to other men, although in their case the ministry falls short of its final goal, the leading on to salvation. The sins of men are not signs that man is poorly guarded by the angels, for we can act against the good instigation of the angel who works outside of us as we can act against the good instincts that are within us in the presence of the divine Father fragments. An angel's influence may entice, may persuade, may tempt the will, but it can never touch it directly.

As we are called to the kingdom of heaven, the angels see us as their fellow participants in the graces of the Infinite Spirit, and they have an appointed incentive for leading us to our spiritual pilgrimage. Man's association with the angels is of a most intimate kind. It arises from a more profound dispensation from God. The mortal survivors of the human race will one day overstep the fringe of this material world and into a spiritual plane more compatible with that of the angels. With regard to the final destiny of transcendent union with God, the angels are in a similar position as man. They, too, seek progressive attainment for evolutionary perfection as fellow members in the all-embracing family of God. There is brought about a true community of condition between man and the angels.

When you deal with the practical affairs of your daily life, you are in the hands of the spirit personalities having origin in the Third Source and Center; you are co-operating with the agencies of the Conjoint Actor. And so it is: You worship God; pray to, and commune with, the Son; and work out the details of your earthly sojourn in connection with the intelligences of the Infinite Spirit operating on your world and throughout your universe. [UB 5:3:5 (66:1)]

As the Third Person of the Paradise Trinity, the Infinite Spirit is the personification of the Father's love and the Son's mercy. We are told that the Infinite Spirit "is love applied to the creature creation." [UB 8:4:2 (94:4)] Although we worship the Father and pray to and commune with the Son, we all work out the details of our daily lives under the supervision of

the ministering personalities of the Infinite Spirit. We will continue to do so for the fullness of our ascendancy careers throughout the entire universe creation.

Chief among these ministering personalities are the supernaphim, seconaphim, and seraphim who are integral to the ascendancy scheme of progressive perfection for the children of time. They form an unbroken chain of spirit ministers extending from the local universes, through the seven superuniverses, and into the central universe, providing help and guidance for all who seek the attainment of the Universal Father. Angels and human beings share many emotional and personality traits, and these similarities will become even more pronounced when the mortal creature divests himself of his material body and takes on a more comparable spirit form.

Although angels do not possess material bodies as such, they remain definite and discrete beings. Their sentient forms are of a spirit nature and origin, and they are invisible to mortal eyes. On the other hand, they see you in the flesh as you really are. Through experience and contact, they grow to love their human associates, "they intellectually understand the mode of mortal life, and they share all of man's non sensuous emotions and sentiments." [UB 38:2:1 (419:1)]

Destiny Guardians

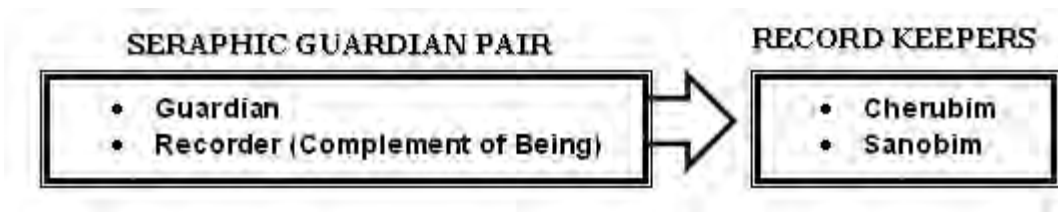
For every soul there is a guardian watching over it. [The Koran 86:1]

All angelic assignments for the status of destiny guardians are made from a group of volunteering seraphim. Both the conditions of the recipient human's particular needs and the standing of the angelic pair with regard to seraphic experience, skill, and wisdom, are taken into consideration.

All angelic assignments are made from a group of volunteering seraphim, and these appointments are always in accordance with human needs and with regard to the status of the angelic pair--in the light of seraphic experience, skill, and wisdom. Only seraphim of long service, the more experienced and tested types, are assigned as destiny guards. [UB 113:2:3 (1242:6)]

Although assigned in pairs, either of the guardian seraphim can more than adequately discharge all of the required ministering responsibilities, and under certain circumstances, they will work alone with their human contacts. It is only for communication and service on the higher circuits of the universes that both angels are required. Still, this guardian pair does provide for excellent complementary co-operation in their roles as the recording angels of the evolutionary worlds. While the primary (positive) guardian discharges her duties, the other seraphim, the complement of being, takes on the individual responsibility as the sponsoring recorder of the undertaking. These records are subsequently kept by a pair of

cherubim (a cherubim and a sanobim respectively) who are always associated with the seraphic guardians.



***For purposes of rest and recharging with the life energy of the universe circuits, the guardian is periodically relieved by her complement, and during her absence the associated cherubim functions as the recorder, as is also the case when the complemental seraphim is similarly absent.
[UB 113:2:10 (1244:1)]***

As you proceed throughout your mortal career, your guardian angels will attempt to influence you in "every possible manner consistent with the dignity of your personality." [UB 113:5:1 (1245:7)] However, they will always stop short of risking interference with the free action of your human will. They will seek only to influence you indirectly by acting to make the best possible uses of the life-directing choices to which you have already committed. The course you have charted for your life is yours alone, but the guardian seraphim will subsequently act by manipulating the circumstances of your mortal environment with the solemn hope that the human ascender will experience a resulting growth of cosmic insight. Their goal is to increase your sensitivity to and co-operation with your inner presence of the Father fragment, your Thought Adjuster, and thus to make you more receptive to the spiritual mission of this divine presence.

It would be a mistake to believe that supervision by the guardian seraphim will provide for the "easy" life, because such is not the case. Consistent with the real point to all of our lives, we are to be necessarily challenged if we are to grow in the spirit. We are encouraged to develop the fortitude to traverse "the rugged hills of moral choosing and spiritual progress" [UB 113:4:3 (1245:3)] and we are never given more of a challenge than we can actually deal with. Many of us learn by our own trials and tribulations that we turn out to be stronger than we ever thought we were, and this self-realized discovery makes us all the better prepared to participate in the following of God's personalized will for our lives and destinies.

These guardian angels also perform other important, critical functions in our lives. One of these responsibilities is to effect "a personal co-ordination of the numerous impersonal spirit influences which indwell, surround, and impinge upon the mind and soul of the evolving creature." [UB 113:3:1 (1244:2)] The guardians act to personalize both impersonal and prepersonal ministries provided for us in our lives. They will act to spiritually co-ordinate and unify the leadings of the prepersonal Thought Adjuster in a fashion that better directs these urgings to our highly material and discretely personal minds. Intellectually, they will enhance the correlation of mind and morontia, so important to nurturing the growth of our souls, in ways that will make us more appreciable to the expanding moral nature of the evolving human personality. Remember that "spiritual reason, soul intelligence, is the endowment of

the Holy Spirit, the Creative Spirit's gift to man." [UB 101:3:2 (1108:1)] As the ministering daughters of this Creative Mother Spirit, our guardian angels are well prepared to interact with the adjutant mind-spirits for the purpose of correlating mind and morontia.

| Guardian Ministry | | |
|-------------------|---|---------------|
| LEVEL | FUNCTION | ROLE |
| Spiritual | Personalize impersonal / prepersonal ministries | Co-ordinators |
| Intellectual | Correlate mind and morontia | Interpreters |
| Physical | Manipulate terrestrial environment for cosmic insight | Augmentors |

These specialized functions of the seraphic guardians on the spiritual, intellectual, and material levels of mortal ministry help explain why they are so ideally suited to become the personal custodians of the mind patterns, memory formulas, and soul realities of the surviving mortal during that period of time elapsed between physical death and morontia resurrection.

None but the ministering children of the Infinite Spirit could thus function in behalf of the human creature during this phase of transition from one level of the universe to another and higher level. [UB 113:3:4 (1244:5)]

As the custodians of creature identity and personal integrity, seraphic guardians are functionally replete to initiate the transit sleep of mortal survivor transport, that unconscious slumber while in the state of being enseraphimed.

Circle Attainment

Seraphim are mind stimulators; they continually seek to promote circle-making decisions in human mind. They do this, not as does the Adjuster, operating from within and through the soul, but rather from the outside inward, working through the social, ethical, and moral environment of human beings. [UB 113:4:1 (1245:1)]

Self-realization and mind-attainment are the supernal and divine goals that the Universal Father sets before his mortal children. The psychic circles have to do with the harmonious functioning of the entire mortal personality with regard to personality status, mind

attainment, soul growth, and Adjuster attunement. A human being progressively strives to attain ever-higher levels of associated intellectual, social, spiritual, and cosmic insight values, and this evolution of a primarily material creature into the mature human of immortal potentiality is measured by the successive attainment and mastery of seven cosmic circles of mortal progression. These circles are attained from the outermost seventh and inward to the first. The embryonic spirit nature of an initial seventh circler gradually emerges and manifests into the emerging morontia nature of a local universe citizen.

The Seven Circles of Human Progress

| CIRCLE | DESTINY | SERAPHIC PAIR | CHERUBIM | MORTALS |
|--------|---------|---------------|------------------------|---------|
| 7th | | 1 | 1 Company ¹ | 1000 |
| 6th | | 1 | 1 Company | 500 |
| 5th | | 1 | 1 Group | 100 |
| 4th | | 1 | 1 Company | 10 |
| 3rd | | 1 | ----- | 1 |
| 2nd | | 1 | ----- | 1 |
| 1st | | 1 | ----- | 1 |

¹ Counting Angels (from the largest to the smallest ensembles):
Seraphic Army > Host > Legion > Unit > Battalion > Group > Number

The mortal progression through the seven psychic circles brings about a growing sense of cosmic consciousness and a greater kinship of the evolutionary soul with the emerging Supreme Being. As the mortal progresses to the soul-level of morontia consciousness, he becomes better able to grasp universe meanings and to realize divine values. These accomplishments provide such a mortal a greater awareness of his true universe citizenship and his ensuing promise of local universe progression. In the premorontia universe career of an ascending mortal, the ascension candidate begins to recognize with ever-increasing clarity and comprehension the true nature of God as this nature is revealed in the aspects of universal truth, beauty, and goodness. The ministry of the seven adjutant mind-spirits, as unified under the directing influence of the spirit of wisdom, assists the mortal creature in the completion of the seven circles of premorontia attainment.

From the standpoint of seraphic ministry, most men and women are grouped in seven classes in accordance with their status in making the circles of human progress and spiritual development. [UB 113:1:4 (1241:6)]

The developed personality characteristics that provides for successful entry into the seventh outermost circle signify the united functioning of all seven adjutant mind-spirits under the direction of the spirit of wisdom:

- **The powers of personal choice.**

- **Individual decision capability.**
- **Moral responsibility.**
- **The capacity for attainment of spiritual individuality.**

On the inward attainment of the third circle of human intellectuality and acquired spirituality, the mortal mind finally breaks through the inertia of animal legacy, and it is here where the indwelling Adjuster begins to more effectively morontiaize the mind of man for the remainder of his natural life-span. This event also marks the individual assignment of a pair of personal guardians of destiny who will henceforth be wholly and exclusively devoted to only this ascending mortal. Third circle mortals have earned the right to "receive the undivided assistance of these personal guardians of destiny in all their efforts to finish the third circle, traverse the second, and attain the first" [UB 113:1:8 (1242:3)], and they can expect to be repersonalized after mortal death into the morontia life without delay, independent of dispensational or other adjudications.

Mastery of the first and innermost cosmic circle, the final cosmic level of creature mastery, signals the well-earned attainment of pre-morontia mind maturity. This achievement effectively terminates the collective ministry of the adjutant mind-spirits as the sole and exclusive influence of mind-activity in the human personality. Beyond the first circle, mortal mind becomes increasingly akin to the intelligence of the morontia stage of identity evolution. It becomes increasingly sensitive to the superimposition of the endowment of morontia mind upon adjutant mind. This new mind begins to enjoy the ministry of a superadjutant endowment of the local universe Mother Spirit, an endowment of mind more harmonious in alignment with cosmic mind.

Soul Guardianship

Great is the dignity of souls, so great indeed that each of them has an angel assigned for its protection from the moment it is born. [Saint Jerome's "In Matt 18, 10"]

It is at the conception of the soul, that moment when the creature mind of moral status is indwelt by the Father fragment, that the morontia life of an ascender is really initiated on the inhabited worlds. During the mortal life in the flesh, this conceived soul is essentially of embryonic estate, though it does show an enigmatic capacity for supermortal function for the recognition of the higher levels of morontia reality. It is enabled to reinforce the supermaterial decisions of its associated mortal mind, and it can make final decisions of cosmic importance provided that "this material mind delegates such authority freely and willingly to such a morontia soul of associated function." [UB 111:3:2 (1219:1)]

As the life of a mortal being unfolds, that individual is increasingly urged to identify with its future morontia self. This gradual birthing of a soul emerges jointly as the offspring of the adjutant mind, as dominated by the God-craving human will, in concert with the "spiritual

forces of the universe which are under the overcontrol of an actual fragment of the very God of all creation--the Mystery Monitor." [UB 111:2:10 (1218:8)]

The mortal will, being the personality power of decision-choice resident in the material mind circuits, initiates this transference of its seat of identity from the temporal material intellect system to the higher morontia-soul system. Thus, in accordance with the influence of our angelic helpers' continuing struggle in conjunction with the Thought Adjuster, the embryonic soul transforms itself into the future morontia vehicle of personality identity.

Mortal man, subject to Adjuster leading, is also amenable to seraphic guidance. The Adjuster is the essence of man's eternal nature; the seraphim is the teacher of man's evolving nature--in this life the mortal mind, in the next the morontia soul. On the mansion worlds you will be conscious and aware of seraphic instructors, but in the first life men are usually unaware of them. [UB 113:4:2 (1245:2)]

There exists a mysterious, but nevertheless very real, relationship between the ministry of the personal seraphic guardians and the ministry of the Adjusters. They both appear to effect their mutual ministries in perfect harmony and exquisite accord, without the apparent benefit of any direct communication. Each respective ministrations to the mortal being takes on a most active role precisely when the other is least active, and this superb co-operation can hardly be viewed as either accidental or incidental.

Cherubim and sanobim are evolving spirit beings and the most senior of these may begin their attainment of the heights of universal seraphic service by being attached to the seraphic guardians of destiny in the roles as record keepers. They gain valuable experience at those special times when they are allowed to temporarily function as acting recorders during the absence of one or the other of the seraphic guardian pair.

Sometimes, a child of time with an undeveloped soul may pass away on an evolutionary world of space before the acquirement of individual status in the universe records (as signified by the reception of an indwelling Adjuster). Where either or both of such a child's parents have survived the mortal transition to the mansion worlds, "the guardian of destiny deputizes her associated cherubim as the custodian of the child's potential identity, charging the cherubim with the responsibility of delivering this undeveloped soul into the hands of the Mansion World Teachers on the probationary nurseries of the morontia worlds." [UB 47:2:1 (531:5)] In many ways, this undeveloped soul may be seen as analogous to a pre-fertilized ovum in its potent state of potentiality, waiting for the initiating act of conception.

SOUL MASS

| ADVANCING SOUL LEVELS | WATCHCARE |
|---|------------------------------|
| Undeveloped Soul (Pre-Adjuster) | Deputized Associate Cherubim |
| 7 th Psychic Circler (Post-Adjuster) | Group Seraphic Guardian |
| 3 rd Psychic Circler | Personal Seraphic Guardian |

Cherubim and sanobim are able assistants to the guardian seraphim in the carrying out of their responsibilities on the worlds of mortal existence. Nevertheless, this association is usually temporal, lasting up to that moment when the seraphim's mortal ward is delivered from the bonds of the flesh in preparation for the ascendant career. The guardians of destiny have no need for cherubim as helpers when their mortal wards attain the morontia life on the mansion worlds. When decommissioned by their seraphic seniors, these cherubim are duly placed in direct line for spirit ministry advancement.

Guardians of destiny do not have cherubim and sanobim as helpers when their mortal wards attain the morontia life. And when other types of evolutionary seraphim are granted clearance for Seraphington and Paradise, they must forsake their former subordinates when they pass out of the confines of Neadon. Such deserted cherubim and sanobim are usually embraced by the Universe Mother Spirit, thus achieving a level equivalent to that of a Mansion World Teacher in the attainment of seraphic status. [UB 38:8:5 (423:5)]

With growing experience and advancement in this capacity as faithful servants on the mansion worlds, these once-embraced senior cherubim and sanobim are periodically summoned in groups of seven thousand for the honorable administration of the oath of personality administration and are then re-embraced by the Universe Mother Spirit, emerging as full-fledged seraphim. These twice-embraced cherubim and sanobim "may be assigned as guardians of destiny to some mortal being, and if that mortal ward attains survival, then do they become eligible for advancement to Seraphington and the seven circles of seraphic attainment, even to Paradise and the Corps of The Finality." [UB 38:8:6 (423:6)]

Soul Rebirth

The phenomenon of mortal death, that transaction on the borderland of the physical and morontia realms, remains in many aspects a supernal mystery to humankind. The revelators of truth have been plainly restricted by the celestial governing authorities of Urantia from disclosing to us its full exposition in The Urantia Book.

There are many interesting details which might be presented, but I withhold them upon the advice of your immediate planetary supervisors. [UB 112:5:11 (1234:0)]

Various orders of seraphim are capable of enveloping within their spirit forms nonmaterial personalities and to transport the across the vast expanses of cosmic space. These angels cannot carry combustible bodies (such as our mortal bodies of flesh and blood). This process of enseraphiming results in the experience of transit slumber for the passenger personality who remains fully unconscious during the passage. Upon our mortal death, our destiny guardians transport our surviving souls to the Mansion Worlds for resurrection. The guardian seraphim are essential to terrestrial escape. The spiritual values and eternal realities of the newly evolved and immortal souls of the sleeping survivors are held as a sacred trust by these guardian seraphim. After man's spirit has been released from the tabernacles of the flesh, the soul is summarily escorted to the heavenly mansion worlds.

Also are these angels very much concerned with the means whereby man's spirit is released from the tabernacles of the flesh and his soul escorted to the mansions in heaven. Angels are the sure and heavenly guides of the soul of man during that uncharted and indefinite period of time which intervenes between the death of the flesh and the new life in the spirit abodes. [UB 167:7:6 (1841:5)]

It is here where your records, identity, specifications, and the morontia entity of the human soul are faithfully conserved by the destiny seraphim. This entails everything that constitutes the real you except for the Adjuster entrusted identity of continuing existence and the actuality of your eternally unique personality. All surviving mortals in the custody of personal guardians can expect to be repersonalized on the mansion worlds on the third period. Otherwise, such surviving souls that have failed to attain the requisite level of intelligence mastery and spirituality endowment must "rest in unconscious sleep until the judgment day of a new epoch, a new dispensation, the coming of a Son of God to call the rolls of the age and adjudicate the realm, and this is the general practice throughout all Nebadon." [UB 30:4:11 (341:1)] These sleeping survivors are entrusted to group guardians who may become custodians of thousands upon thousands of slumbering souls, encompassing age after planetary age.

Group guardians may serve on a planet age after age and eventually become custodians of the slumbering souls of thousands upon thousands of sleeping survivors. They can so serve on many different worlds in a given system since the resurrection response occurs on the mansion worlds. [UB 113:6:9 (1247:7)]

In those instances where there is no immortal spirit within the mortal watch care present to function with the group guardians of destiny, these associated creature personalities are considered nonsalvable and this constitutes cessation of individualized existence. The assigned guardian angel must then be adjudicated regarding these failures of survival. She must then be vindicated as to the faithful execution of her trust, but "Thought Adjusters are not thus subjected to examination when their subjects fail to survive." [UB 108:5:10]

(1192:5)] If their human wards fail to survive, these guardians will often repeat their ministries in similar capacities on the same planet where they were once stationed.

When human beings fail to survive, their personal or group guardians may repeatedly serve in similar capacities on the same planet. The seraphim develop a sentimental regard for individual worlds and entertain a special affection for certain races and types of mortal creatures with whom they have been so closely and intimately associated. [UB 113:2:4 (1243:1)]

The reassembly of a surviving being takes place in the resurrection hall of the first mansion world that serves as the rendezvous point for the seraphic destiny guardians, the Thought Adjusters, the archangels of the resurrection, and the Life Carriers. The first step in the reassembly of the constituent parts of a onetime material personality begins with the fabrication of a suitable form, a morontia energy pattern, which the seraphim of assignment "sponsors" as the new life vehicle for the immortal soul and for the indwelling of the returning Adjuster. The attending seraphim actually provides, with the assistance of the Morontia Power Supervisors, the undifferentiated morontia material wherewith the new morontia life can be initiated. It is within this suitable morontia form, as projected by the guardian of destiny, that the new survivor can "make contact with nonspiritual reality, and within which the morontia variant of the cosmic mind can be encircuited." [UB 112:5:16 (1234:5)] This morontia mind individualizes the morontia form for all mortal survivors, being of the same creature mind-matrix and passive potentials of identity that were entrusted to the keeping of the seraphic destiny guardians.

When you thus awaken, when you are thus reconsciousized, you will then see for the first time your long-loved and ever-present angelic companions of your days on Urantia. You will also become keenly aware of the identity and presence of your divine Father fragment who so long indwelt the mind of your mortal existence. This is a true rebirth in all respects, a true spiritual transformation of such magnitude that it is only by the close and loving presence of your destiny guardians and your Thought Adjuster that you will be able to effectively connect your new morontia consciousness with the reviving memory of your previous identity.

It is indeed an epoch in the career of an ascending mortal, this first awakening on the shores of the mansion world; there, for the first time, actually to see your long-loved and ever-present angelic companions of earth days; there also to become truly conscious of the identity and presence of the divine Monitor who so long indwelt your mind on earth. Such an experience constitutes a glorious awakening, a real resurrection. [UB 113:7:1 (1248:1)]

Seraphic Destiny

Man and angel may or may not be reunited in eternal service, but wherever seraphic assignment may take them, the seraphim are always in communication with their former wards of the evolutionary worlds, the ascendant mortals of time. The intimate associations and the affectionate attachments of the realms of human origin are never forgotten nor ever completely severed. In the eternal ages men and angels will co-operate in the divine service as they did in the career of time. [UB 113:7:6 (1248:6)]

Seraphim candidates for the ascension career yearn to attain the heights of universal seraphic service with the exalted goal of being sometime granted clearance for Seraphington and Paradise. Their most assured path for attaining a career of finality is by the supreme choice for the post of guardian angel. As the personal guides along the paths of divine destiny for the children of time, these angels are also determining their own high destiny for achieving the Paradise Deities. Their success as destiny guardians, the most highly prized of all seraphic duties, practically assures them access to Paradise by the progressive path of evolutionary ascent, the highest possible level of experiential destiny. Their ministry to their mortal wards of time and space will continue for many an age, and this provides them a wonderful and educational introduction to their future work and personality association.

It is not possible for angels to attain God from the human level of origin, for they are created a "little higher than you"; but it has been wisely arranged that, while they cannot possibly start up from the very bottom, the spiritual lowlands of mortal existence, they may go down to those who do start from the bottom and pilot such creatures, step by step, world by world, to the portals of Havona. [UB 39:8:7 (441:1)]

As we proceed with our mortal ascendancy careers, many of our faithful seraphic guardians will join us in their quest to become our finaliter associates in eternity as children of the Supreme and perfected sons of the Paradise Father. [UB 113:7:9 (1249:3)] Seraphington is the primary goal for such seraphic pairs who are engaging in the supreme adventure of identity at-oneness. Seraphington is the destiny sphere for all angels, and their attainment of this world is quite different from the experiences of the mortal pilgrims on Ascendington.

Seraphington is the destiny sphere for angels, and their attainment of this world is quite different from the experiences of the mortal pilgrims on Ascendington. Angels are not absolutely sure of their eternal future until they have attained Seraphington. [UB 39:8:9 (441:3)]

It is on Seraphington where these angels will undergo a process of spiritual bi-unification whereby their respective complemental natures achieve ultimate spirit unification. In the selective case of the destiny guardians, this transition of two-into-oneness is followed by fusion with a non-Adjuster fragment of the Paradise Father, thus securing their longed for eternal status of sonship and subsequent mustering into the Corps of Mortal Finality.

CHAPTER FIFTEEN: SURVIVAL

The Nature and Consequences of Free-Will Choice
Error, Evil, Sin, and Iniquity
Death and Resurrection
Fusion
Paradise Ascension

The Nature and Consequences of Free-Will Choice

In so far as man's evolving morontia soul becomes permeated by truth, beauty, and goodness as the value-realization of God-consciousness, such a resultant being becomes indestructible. If there is no survival of eternal values in the evolving soul of man, then mortal existence is without meaning, and life itself is a tragic illusion. But it is forever true: What you begin in time you will assuredly finish in eternity--if it is worth finishing. [UB 111:3:7 (1219:6)]

Our creature personalities unify the identity of our material, mindal, and spiritual natures into one unity of being, and our personal wills are relatively free in the determination of our volitional actions. Our creative and determinative free will is relatively independent of all other universal influence. In fact, there are local universe policies enforced to protect against the infringement of the moral free will of personal creatures.

From the metaphysical point of view the life of each finite self is a unique contribution to the fulfillment of the general purpose of God. When I will, God wills in me, and my act is part of the divine life. [Josiah Royce (b. 1855)]

The Paradise Father has ordained this liberty of choice as determined by the exercise of creature will and intelligent decision-making. In doing so, we are granted the supernal gift of experiencing the contribution of some cosmic value to the time-space creations that is both personal and unique (even as we are personal and unique). We become freewill participants "in the long evolutionary struggle to attain the status of light and life both individually and collectively." [UB 54:2:3 (614:8)] Sharing our natures with the Father of free will, all children of the Universal Father are endowed with a measure of divine spontaneity of freewill action. By seeking to carry out the Father's will, we become partners with the Creator Sons of time and space in the adventurous endeavor for the attainment of supreme perfection.

Mortal freewill choice for the doing of the Father's will and thus embarking on a path to eternal life is the supreme mandate of time and space. Nothing in all of creation can abrogate against this liberty of personal choice. We can align our will to the Father's will, or we can turn aside and proceed with our lives solely determined by our own free will. It is our

choice to make. If we choose to forsake the living presence of our Paradise Father's spirit within the deepest part of our mortal being, this we can choose. However, this personal choice of turning our face from the Father's presence means that we have refused the greatest gift that can be offered a mortal being of free will - we abandon our deepest friend and loving Father. Meanwhile, the Father waits patiently.

Mortal man may draw near God and may repeatedly forsake the divine will so long as the power of choice remains. Man's final doom is not sealed until he has lost the power to choose the Father's will. There is never a closure of the Father's heart to the need and the petition of his children. Only do his offspring close their hearts forever to the Father's drawing power when they finally and forever lose the desire to do his divine will--to know him and to be like him. [UB 5:1:10 (64:2)]

On the other hand, when it concerns the scope of our far-reaching future and path of personal growth, we are somewhat limited in our self-determination. These restrictions and limits are intended to constrain our actions from hurting our fellows and ourselves. The laws and mandates of creation sets predetermined restraints, controls, and limits on the far-reaching ramifications of the unfettered creature free will. Still, given these necessary considerations, we may choose freely within these relative restrictions that have been determined to be in our best interests, and these choices are relatively final on the finite level.

Relative free will is operative on six levels of human consciousness: [UB 16:8:8-14 (194:8-14)]

1. Moral decision, highest wisdom.
2. Spiritual choice, truth discernment.
3. Unselfish love, brotherhood service.
4. Purposeful co-operation, group loyalty.
5. Cosmic insight, the grasp of universe meanings.
6. Personality dedication, wholehearted devotion to doing the Father's will.
7. Worship, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver.

Because the imperfect creature can exercise free will in the choosing of good or evil, the possibility and even the probability of error and sin arises. This possibility is inevitable if creature will is to be truly free. Giving free license to mortal will within time-conditioned space is tantamount to providing for the very real possibility of sin, and sin results when the spiritually immature freewill creature takes full liberty of this freedom of choice while at the same time failing to pay reverence to his supreme duties and cosmic responsibilities.

Therefore is there increased safety in narrowing the limits of personality choice throughout the lower levels of existence. Choice becomes increasingly liberated as the universes are ascended; choice eventually approximates divine freedom when the ascending

personality achieves divinity of status, supremacy of consecration to the purposes of the universe, completion of cosmic-wisdom attainment, and finality of creature identification with the will and the way of God. [UB 118:7:8 (1301:5)]

The reality of sin, however, does not affect in any way a creature's freewill choice for undertaking the ascendancy career. This choice would remain unaffected in its critical importance and impact, even if all such choices were to be made in a perfect world free of sin and error. However, do not believe that unfortunate life circumstances and environment can ever hurt our chances to make an honest and real choice for accepting the adventure of mortal ascendancy. We contain deep within our being the divine spirit of our Paradise Father, and this presence insures that all mortal souls will have the same fair chance to accept the gift of salvation. The Father's indwelling spirit is the offered guarantee of personality survival. This divine spirit reveals to the mortal of indwelling the true meanings and values of living, and these elevated spiritual standards facilitate the proper personal life choices between good and evil. A seemingly poor deal of the cards in life can have no impact on our opportunity to become perfect even as the Father is perfect.

**NON-IMPACTING LIFE CIRCUMSTANCE ON SURVIVAL-CHOICE
[UB 5:5:13 (69:8)]**

- **Limitations of intellect.**
- **Curtailement of education.**
- **Deprivation of culture.**
- **Impoverishment of social status.**
- **Inferiority of the human standards of morality.**

By allowing for the possibility of sin in the world, a stark contrast is provided to highlight the ultimate benefits of goodness, considering that the overall effect of sin and evil is to accentuate even more clearly the consummate good that results on the whole. Our spiritual growth relies on the maturing of our voluntary choices of goodness thus diminishing the possibilities for evil.

While it is all too true that good cannot come of evil to the one who contemplates and performs evil, it is equally true that all things (including evil, potential and manifest) work together for good to all beings who know God, love to do his will, and are ascending Paradiseward according to his eternal plan and divine purpose. [UB 54:4:7 (616:6)]

Regarding the creature choice for eternal survival, the material and mortal free will is absolutely sovereign. It is man's spiritual heritage to possess sovereign free will for shaping his eternal destiny. We are true and creative architects of our destinies. Our choices are not predestined or foreordained. We may exercise the powers of our own self-creation or self-destruction. We are sovereign in the determination of our own destiny.

Having thus provided for the growth of the immortal soul and having liberated man's inner self from the fetters of absolute dependence on antecedent causation, the Father stands aside. Now, man having thus been liberated from the fetters of causation response, at least as pertains to eternal destiny, and provision having been made for the growth of the immortal self, the soul, it remains for man himself to will the creation or to inhibit the creation of this surviving and eternal self which is his for the choosing. No other being, force, creator, or agency in all the wide universe of universes can interfere to any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the choosing mortal. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute. [UB 5:6:6 (71:3)]

When we enact a freewill judgment for making a moral choice, this process of decision-making creates a religious experience that reveals the true value and ideal of living. Religious insights can arise only out of inevitable personal conflict and perplexity. The determined choosing and adopting of elevated values begins to reveal superior meanings, and this habitual process develops healthier, more spiritual patterns of thought and lifestyle. These new standards of values are indicative of spiritual attainment and personality alignment. On the other hand, an avoidance of making difficult life-choices puts us in jeopardy of spiritual stagnation.

The Thought Adjusters would like to change your feelings of fear to convictions of love and confidence; but they cannot mechanically and arbitrarily do such things; that is your task. In executing those decisions which deliver you from the fetters of fear, you literally supply the psychic fulcrum on which the Adjuster may subsequently apply a spiritual lever of uplifting and advancing illumination. [UB 108:5:8 (1192:3)]

All true personalities who have their origin in the Universal Father are provided with the sovereign choice for seeking the eternal adventure of participating in the Father's purposes and plans. Neither threats nor force can truly alter personal free will for desiring to do the Father's will. The indwelling Thought Adjuster may offer an assortment of elevated spirit-values for possible mortal choosing. Nevertheless, this spirit-value sorter will never coerce freewill choosing. This indwelling interpreter and unifier "refuses to compel man to think a single thought or to perform a single act against the choosing of man's own will." [UB 66:8:6 (753:2)]

No personal creature can be coerced into the eternal adventure; the portal of eternity opens only in response to the freewill choice of the freewill sons of the God of free will. [UB 5:6:10 (71:7)]

Upon the termination of our mortal life in the flesh, there will be a certain and sure reckoning of our life endowments and stewardships on the mansion worlds. The sovereign Judges of

the time-space creations are mandated to make sure that only an act of eternal choice status can influence the opportunity for mortal survival. Only when a mortal candidate for ascension reveals his true intents and purposes can the decree of judgment be made. Universal Censors are special celestial beings who provide a perfect reflection of the innermost attitude of such an ascension candidate.

In some way not fully understood, the Universal Censors are able to gain possession of an epitome of the human life as it is embodied in the Adjuster's duplicate transcription of the spiritual values and morontia meanings of the indwelt mind. The Censors are able to appropriate the Adjuster's version of the deceased human's survival character and spiritual qualities, and all this data, together with the seraphic records, is available for presentation at the time of the adjudication of the individual concerned. This information is also used to confirm those superuniverse mandates which make it possible for certain ascenders immediately to begin their morontia careers, upon mortal dissolution to proceed to the mansion worlds ahead of the formal termination of a planetary dispensation. [UB 112:4:2 (1231:2)]

The greatest gift we can give back to our loving Father in heaven is to make our freewill and wholehearted choice to carry out his will. This gift of ours is of greater importance and value than we can ever realize. By giving the Father our full and dedicated services, we automatically become his front-line ambassadors. We become his nearest and by far most effective servants to ministering to all of his personal children, and in ministering to our brothers and sisters, we are serving at the same time God the Father. We positively alter the odds for bringing the Father's creation to light and life. We accelerate the flow of all cosmic reality to the carrying out of his eternal purposes. In addition, we do all of this uniquely and originally within his divine plan. We do this in a way that ultimately shatters any hint of mechanistic cosmic determinism.

And it is this very power of choice, the universe insignia of freewill creaturehood, that constitutes man's greatest opportunity and his supreme cosmic responsibility. Upon the integrity of the human volition depends the eternal destiny of the future finaliter; upon the sincerity of the mortal free will the divine Adjuster depends for eternal personality; upon the faithfulness of mortal choice the Universal Father depends for the realization of a new ascending son; upon the steadfastness and wisdom of decision-actions the Supreme Being depends for the actuality of experiential evolution. [UB 112:5:5 (1233:1)]

Error, Evil, Sin, and Iniquity

EVOLUTIONARY man finds it difficult fully to comprehend the significance and to grasp the meanings of evil, error, sin, and iniquity.

Man is slow to perceive that contrastive perfection and imperfection produce potential evil; that conflicting truth and falsehood create confusing error; that the divine endowment of freewill choice eventuates in the divergent realms of sin and righteousness; that the persistent pursuit of divinity leads to the kingdom of God as contrasted with its continuous rejection, which leads to the domains of iniquity.
[UB 54:0:1 (613:1)]

Without the trials and errors of human experience, mankind is challenged to stimulate the growth of human wisdom; thus there is presented a cosmic “scheme of progressing from the partial and temporal to the complete and eternal, from the relative and imperfect to the final and perfected.” [UB 130:4:11 (1436:3)] The very nature of mortal free will entails the possibility of error and hopefully this provides valuable life lessons to learn from. Choosing between truth and untruth, fact and falsehood, creates the possibility for error. Errors in judgment are always possible because evolutionary man is inherently fallible. Living a life filled with error leads to disappointment and sorrow. Such a life filled with error and evil also affects all those around us: it contributes to the tribulation of everyone connected.

ERROR

- **A misconception or distortion of reality.**
- **A lack of intellectual keenness.**
- **An act involving an unintentional deviation from truth.**

Mistakes in mortal judgment and errors in human conduct are built into our finite and imperfect nature. But we can be confident that, although they may hinder and retard the evolution of the human soul, our freewill consent for the possession of the Father’s living spirit within us has assured our hopes for eternal survival. Although our finite imperfect being is tied to nature, we have full freedom of spiritual choice and action. We are told to become perfect as our Father in heaven is perfect and this means that we must resist the temptation for decisional errors, potential evil and for developing a life-killing arrogance towards committing sin.

“Your Father in heaven, by endowing you with the power to choose between truth and error, created the potential negative of the positive way of light and life; but such errors of evil are really nonexistent until such a time as an intelligent creature wills their existence by mischoosing the way of life. And then are such evils later exalted into sin by the knowing and deliberate choice of such a willful and rebellious creature. This is why our Father in heaven permits the good and the evil to go along together until the end of life, just as nature allows the wheat and the tares to grow side by side until the harvest.” [UB 130:1:6 (1429:2)]

The exercise of man’s moral nature is rewarded by his growing virtue of choosing good over evil, but man’s persistence in ignorance, immaturity, and delusion may still result in his

distorted choosing of the lesser in place of the greater. Potential evil is subject to the limitations of human nature. Moral misadaptation is a repercussion of “the inaccuracies of mind and the immaturity of the evolving self.” [UB 130:4:11 (1435:3)] The error of imperfection can lead to a penalty of evil. Potential evil signifies a remoteness from the ideals of divinity.

EVIL

- **The unconscious or unintended transgression of the divine law, the Father’s will.**
- **The measure of the imperfectness of obedience to the Father’s will.**
- **A partial realization of, or maladjustment to, universe realities.**
- **The misadaptation of plans and the maladjustment of techniques resulting in disharmony and confusion.**
- **Resistance to goodness, rejectfulness of beauty, disloyalty to truth.**
- **A deficiency in spiritual reasoning for rectifying the disharmonies of augmenting error.**
- **The distorted choosing of the lesser in place of the greater.**
- **A partiality of creativity which tends toward disintegration and eventual destruction.**

God does not create evil in this world. The possibility of evil arises because our universe creation of time and space is one of finite imperfection “embracing differential levels of perfection meanings and values.” [UB 54:0:1] The infinite goodness of God affords a natural contrast with comparative evil in the finite creations. All expressions of goodness stand out in stark contrast to the relative imperfections of time and space.

Spiritual insight guides us to choose good over evil, truth over error, the spiritual over the material. If we reject the leadings of our spirit insight, then we are aligning ourselves with darkness, error and eventual death. A perverse and self-seeking human will twists and distorts the mortal mind rendering it evil and ugly.

Evil results from a deficiency in spiritual reasoning for rectifying the disharmonies of augmenting error. Although human nature tends toward evil, it is not inherently sinful. As long as free-willed man can choose between good and evil, the potential for sin exists: “Potential evil is inherent in the necessary incompleteness of the revelation of God as a time-space-limited expression of infinity and eternity.” [UB 2:2:7 (36:5)]

Unrestrained evil can evolve into deliberate and willful sin. Evil practices lead to immorality and sin when they are consciously and deliberately embraced. Sin constitutes a deliberate choice for evil. All the way on our ascent through the worlds of space we will entertain error and experience evil though our experience of evil will diminish as we gravitate towards truth and goodness. It is not until we achieve final soul-spirit identification that we will be free of these pre-cursors toward sin.

Upon the establishment of a pattern of error and evil, there dangerously arises a growing urge towards embracing sin. This embrace signifies an over focus on self and unreserved liberty; it is a self-deception that gives one a sense of power over others while ignoring one's obligations to a fraternal society. Sin becomes real when the human will consciously and deliberately endorses an immoral judgment (evil).

SIN

- **The conscious, knowing, and deliberate transgression of the divine law, the Father's will – deliberate disloyalty to Deity.**
- **The measure of unwillingness to be divinely led and spiritually directed.**
- **Deliberately embraced evil.**
- **A purposeful resistance to divine reality—a conscious choosing to oppose spiritual progress.**
- **Abject spiritual poverty.**

The enticement towards sin greatly retards intellectual development, moral growth, social progress and spiritual attainment. The actuality of sin in time and space is a condition of the temporal liberty of the finite mortal will that fails to perceive supreme obligations and responsibilities of being a cosmic citizen. While being subservient to material nature, on spiritual levels man can triumph over nature and rise above "all things temporal and finite" [UB 111:6:2].

By confessing one's sins, one seeks to renew one's loyalty to Deity and thereby to reestablish personal religious growth and spiritual progress. The sought after forgiveness from God has only to be faithfully received for reestablishing loyalty relations between creature and Creator, for "the love of God saves the sinner; the law of God destroys the sin" [UB 2:6:8]

The mortal's willful and persistent rejection of God's divine light leads to a soul-destroying harvest of iniquity. A sin-identified individual, having embraced iniquity, destroys himself by becoming wholly unspiritual in nature. He will become personally unreal, unrecognizable to a personal God.

The imperfections and handicaps of evil are inherent; the penalties of sin are inevitable; the destroying consequences of iniquity are inexorable. [UB 148:5:3]

INIQUITY

- **The willful, determined, and persistent transgression of the divine law, the Father's will.**

- The measure of the continued rejection of the Father's loving plan of personality survival and the Sons' merciful ministry of salvation.
- The wholehearted pursuit of sin and error.
- An open and persistent defiance of recognized reality signifying such a degree of personality disintegration as to border on cosmic insanity.
- Habitual sinning, sinners becoming wholehearted rebels against the universe and all of its divine realities.

The sovereign law of God is the cosmic force that seeks to destroy all sin; therefore "undiluted evil, complete error, willful sin, and unmitigated iniquity are inherently and automatically suicidal." [UB 2:3:5 (37:3)] Wholehearted sin is iniquity, the result of which is eventual personal annihilation. By the final judgment and sentence of annihilation, the iniquiter will undergo extinction of being. He will become as though he had never existed; eternal obliteration. His vital factors of self-identity become resolved back into "the cosmic potentials whence they once emerged" [UB 2:3:4], and his personality is absorbed into the Supreme oversoul of creation.

While all manner of sins may be forgiven, we doubt whether the established iniquiter would ever sincerely experience sorrow for his misdeeds or accept forgiveness for his sins. [UB 67:1:6 (755:2)]

Death and Resurrection

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you.

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[Romans 8:11,14,15, 26]

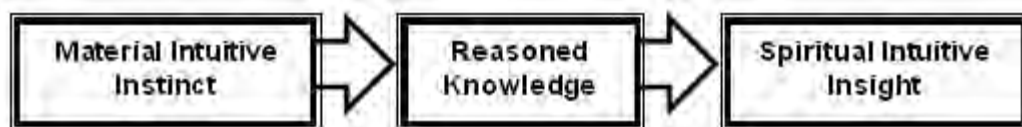
Upon the physical death of the mortal creature, the Thought Adjuster takes protective custody of only those memories and experiences that are essential to the subsequent universe career of such a surviving ascender. The Seraphic Guardian, in turn, "becomes the personal custodian of the mind patterns, memory formulas, and soul realities of the mortal survivor during that interval between physical death and morontia resurrection." [UB 113:3:4 (1244:5)] The Destiny Guardian faithfully conserves for the mortal survivor these identity specifications in preparation for the resurrection of a faithful morontia entity of this human soul. Those mortal memories completely void of any spiritual meaning or morontia value will perish with the passing away of the material brain. In the case of the creature memories of

interassociation and relationships with other living personalities, these memories always entail some level of cosmic value, and these will persist.

The Thought Adjuster takes custody of only those memories and experiences that are essential to the ascendant mortal's universe career. Those experiences lacking in morontia value will pass away with the mortal frame. We are told, "mortal memory of personality relationships has cosmic value and will persist." [UB 112:5:22 (1235:4)] The mortal mind transcripts and active creature memory patterns are spiritualized from material-to-spirit levels by the Thought Adjusters who, upon mortal death, take possession of these as a solemn trust. The creature mind-matrix and the passive potentials of identity are entrusted to the seraphic destiny guardians as these are present in the morontia soul of such a mortal being. The destiny guardians faithfully conserve for the mortal survivor:

- **Records**
- **Identity specifications**
- **Morontia entity of the human soul**

From this mortal life to the next level of mansion world experience and even beyond, the mind of the committed ascender must pass from matter identification through the various phases of morontia identity to the supreme universe status of spirit identification. The intuitive instincts of material mind that provided for the reasoned knowledge of mortal experience gives way to the intuitive insights of the spirit.



And even as a worker in gold, taking an old ornament, molds it into a form newer and fairer, even so the Soul, leaving the body and unwisdom behind, goes into a form newer and fairer: a form like that of the ancestors in heaven, or of the celestial beings, or of the gods of light, or of the Lord of Creation, or of Brahma the Creator supreme, or a form other beings. [The Supreme Teaching (Death)]

Fusion

Can you really realize the true significance of the Adjuster's indwelling? Do you really fathom what it means to have an absolute fragment of the absolute and infinite Deity, the Universal Father, indwelling and fusing with your finite mortal natures? When mortal man fuses with an actual fragment of the existential Cause of the total cosmos, no limit can ever be placed upon the destiny of such an unprecedented and unimaginable

partnership. In eternity, man will be discovering not only the infinity of the objective Deity but also the unending potentiality of the subjective fragment of this same God. Always will the Adjuster be revealing to the mortal personality the wonder of God, and never can this supernal revelation come to an end, for the Adjuster is of God and as God to mortal man. [UB 107:4:7 (1181:3)]

The indwelling of Adjusters in the minds of man is a great mystery of the Paradise Father. How can the Father fragment the most primal and absolute part of his Deity nature, and how can these immortal spirit presences of the Father join in eternal union with the soul of the fused mortal?

There are three stages in the relationships of Adjusters with their human subjects:

1. **Mortal entry into the third psychic circle of cosmic achievement:**
 - **Insures Adjuster's self-determination and increased functioning.**
2. **Mortal attainment of the first and innermost psychic circle:**
 - **Opens up lines of intercommunication.**
3. **Final and eternal fusion:**
 - **Eternal union with God.**

Fusion commences when the mortal being of indwelling makes a final and irrevocable choice for doing the Father's will and embarking on the Paradise ascension adventure. Upon the eternal fusion of the evolving mortal soul and the divine Adjuster, the differential natures of finite personal creature and the divine prepersonal fragment of the Universal Father become forever as one. Each now shares in full with the other their complementary qualities of being. Each shares all of the experience and values of the other. Each now shares the eternal past with the eternal future. Everything that was once human in the evolving soul and everything that was divine in the Adjuster is now unified in this new ascending personality. They are eternally fused, and no amount of time all the way to eternity will ever separate them again.

There is a bridge between time and Eternity; and this bridge is Atman, the Spirit of man. Neither day nor night cross that bridge, nor old age, nor death nor sorrow. [Chandogya Upanishad (Part 8)]

The prepersonal Thought Adjuster gains from the personal mortal creature the experience of personality reality, though the mortal takes priority in all instances of personality interaction. The Adjuster gains from the ancestral mortal mind and the fully developed morontia soul the experiential memory of survival. The Adjuster also is given the opportunity to liberate a channel to the universe of universes for revealing the divine and infinite nature of Deity. The mortal creature immediately gains all of the experiential memory of the Adjuster's previous indwellings. Together, this eternal union of divine spirit with the mind

and soul of mortal personality produces a new unity of being for these fusion partners that never again can be distinguished apart from one another.

SHARED NATURES OF ADJUSTER/MORTAL FUSION PARTNERS [UB 110:1:4 (1204:4)]

- **Morontia Oneness**
- **Supernal Harmony**
- **Cosmic Co-ordination**
- **Divine Attunement**
- **Celestial Fusion**
- **Never-Ending Blending of Identity**
- **Oneness of Being**

As the potential mortal finaliter ascends inward on his spiritualizing path to Paradise, he will gradually assimilate all of the "meanings and values which the divine Monitor carries forward from the eternity of the past." [UB 110:7:5 (1212:7)] The Adjuster will endlessly disclose eternal actualities to the mortal ascender that were only potential in the pre-fusion mortal creature. The Adjuster will progressively disclose new values and meanings to the maturing spirit ascender at each elevated step in the long pathway to Paradise. Because the Adjuster is of origin in eternity, the potential for an endless ongoing process of spiritual disclosure will be never-ending.

NATURES IMPARTED TO THE MORTAL FUSION PARTNER [UB 112:7:1 (1237:4)]

- **Fixation of Divinity Quality**
- **Past Eternity Experience and Memory**
- **Immortality, A Phase of Qualified Potential Absoluteness**
- **Future and Full Spiritualization Stabilization**

The actualization of mortal-Adjuster fusion is a confirmation of that ascension candidate's attaining Paradise. Although this attainment will require passage of time to accomplish, from the perspective of eternity the mortal ascender is accorded this recognition by virtue of the fusion act.

***What dignity of destiny and glory of attainment await every one of you!
Do you fully appreciate what has been done for you? Do you
comprehend the grandeur of the heights of eternal achievement which
are spread out before you?--even you who now trudge on in the lowly
path of life through your so-called "vale of tears"? [UB 40:7:5 (449:3)]***

Paradise Ascension

Though you cannot find God by searching, if you will submit to the leading of the indwelling spirit, you will be unerringly guided, step by step, life by life, through universe upon universe, and age by age, until you finally stand in the presence of the Paradise personality of the Universal Father. [UB 2:5:5 (39:4)]

One day in the future of our long pilgrimage to Paradise in search of our heavenly Father, we will gaze backward along the traveled path of our spiritual journey and we will fondly reminisce on our previous worlds of achievement. Ahead lies our fresh path of ascendancy to Paradise in search of the Father. Every step we take on the path to perfection augments our personal being. We grow in our appreciation for truth, beauty, and goodness. We gain enhanced recognition for divine meanings and spiritual values.

You humans have begun an endless unfolding of an almost infinite panorama, a limitless expanding of never-ending, ever-widening spheres of opportunity for exhilarating service, matchless adventure, sublime uncertainty, and boundless attainment. When the clouds gather overhead, your faith should accept the fact of the presence of the indwelling Adjuster, and thus you should be able to look beyond the mists of mortal uncertainty into the clear shining of the sun of eternal righteousness on the beckoning heights of the mansion worlds of Satania. [UB 108:6:8 (1194:1)]

We are told we will always be able to look back and appreciate with joy the earlier stages of our former existence. Our task has always been to become perfect in our personal identity just as the Paradise Father is absolutely perfect in his. In our own perfection, we will be able to find God. Having found God, we will have attained the supreme progression of spirit realization. We will experience the fullness of worshipful delight and richness of ministering desire.

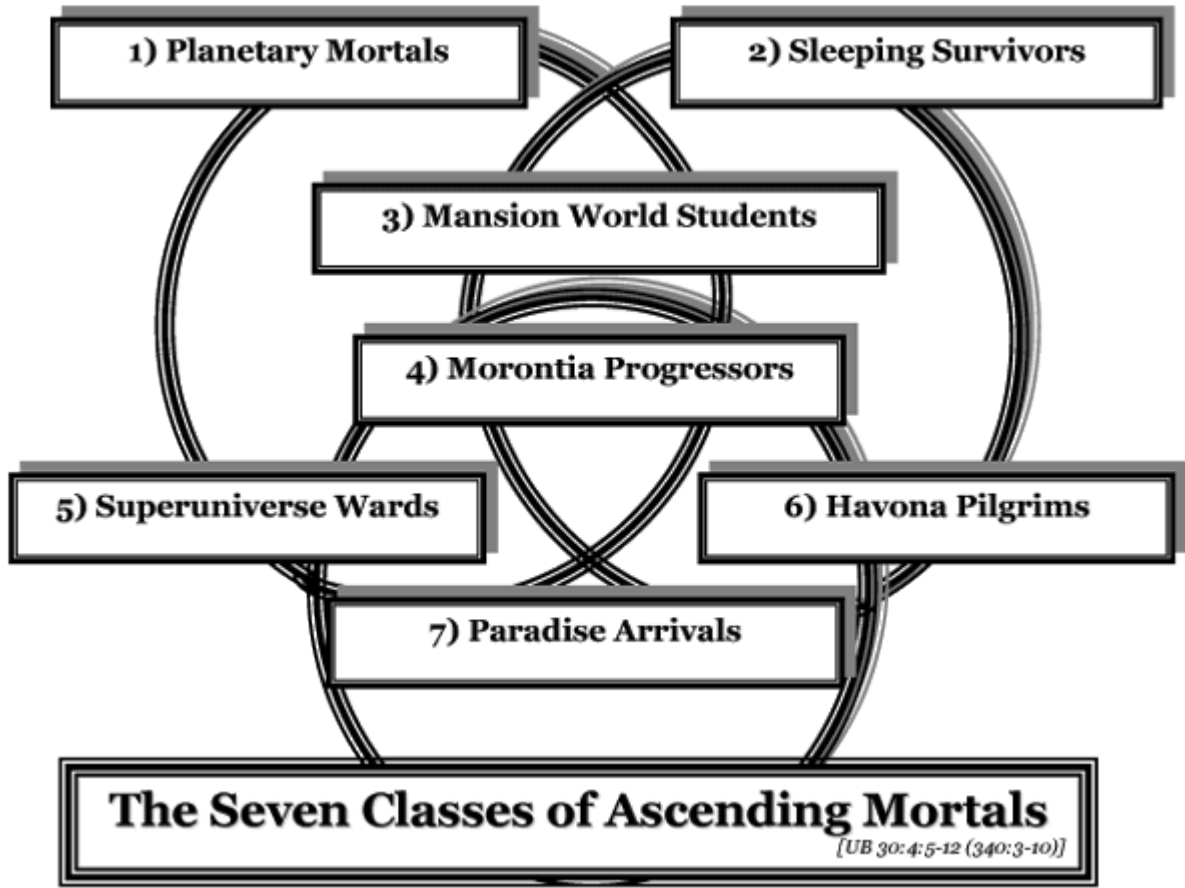
Step by step, life by life, world by world, the ascendant career has been mastered, and the goal of Deity has been attained. Survival is complete in perfection, and perfection is replete in the supremacy of divinity. Time is lost in eternity; space is swallowed up in worshipful identity and harmony with the Universal Father. The broadcasts of Havona flash forth the space reports of glory, the good news that in very truth the conscientious creatures of animal nature and material origin have, through evolutionary ascension, become in reality and eternally the perfected sons of God. [26:9:4 (295:2)]

Our Father in heaven has created us for a purpose, and in accordance with his boundless love and infinite wisdom, he has laid out a plan for our lives and our destinies. He has indwelt the deepest part of our personal beings with a fragment of his most primal being, and this indwelling is the Father's promise and assurance that perfection attainment is ours for the taking. This gift of life and purpose is of unqualified value, and all we have to do to

earn this gift is to receive it gladly. The drawing power of the Father's love has taken us from our beginnings of mortal existence and calls us to the Deity embrace. We have participated in doing the Father's will and we have contributed to carrying out his universal plans and divine purposes. We have been made important participants in this enormous undertaking. We have gained a divine sense of cosmic consciousness. We have become universe minded. We now begin to sense that a glorious destiny awaits us in our progressive Paradise ascension, and we become once again spiritually rejuvenated in our enthusiasm for the opportunities of advancement that lie ahead.

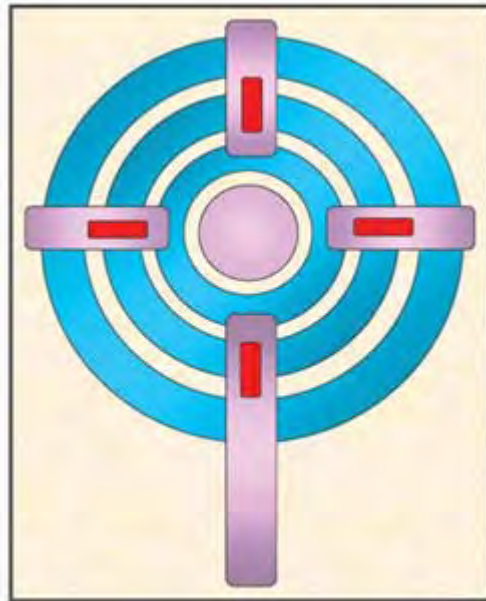
The goal of eternity is ahead! The adventure of divinity attainment lies before you! The race for perfection is on! whosoever will may enter, and certain victory will crown the efforts of every human being who will run the race of faith and trust, depending every step of the way on the leading of the indwelling Adjuster and on the guidance of that good spirit of the Universe Son, which so freely has been poured out upon all flesh. [UB 32:5:8 (365:4)]

The ascendant mortal is enabled to attain Deity, to achieve Paradise, and to know the Father through the dual ministry of the mind gravity of the Infinite Spirit and the spirit gravity of the Eternal Son. Upon the attainment of Paradise, the ascending mortal personality has become perfectly identified with the true spirit values of "the light of life" and the supreme qualities of truth, beauty, and goodness. The inherent goodness of such a spiritualized personality has become divinely complete and spiritually replete through the progressive experience of spiritual consciousness. Eternity of life and divinity of status are now so fully realized that "there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise." [UB 132:2:9 (1458:6)] These children of God can at last rejoice in their triumphant struggles against the partial shadows of existence.



CHAPTER SIXTEEN: JESUS AND THE SPIRIT OF TRUTH

The Bestowal Mission
Jesus, The Living Spirit of Truth



The Bestowal Mission

Mankind begins the mortal life as sons and daughters of the flesh. This is our introduction to physical reality wherein we strive on this our earthly estate. Our Creator Son, Michael of Nebadon, bestowed himself on this world 2,000 years ago to initiate a new dispensation to mankind. He came as Jesus of Nazareth, the Son of Man and the truth made manifest in the flesh. He came offering mankind a new way of living and a promise of transformation whereby his promised Comforter, the Spirit of Truth, would strengthen the inner soul of man by the constant spiritual renewal of mind.

The Universal Father has a far-reaching purpose and divine plan for his creation, and this is especially so regarding his mortal children. In accordance with the seven major purposes which are being unfolded in the evolution of the seven superuniverses, our Father in heaven has decreed "the successful prosecution of the divine plan of progress: the universal plan for the creation, evolution, ascension, and perfection of will creatures." [UB 7:4:1 (85:2)] This evolutionary plan of Paradise ascension is "one of the supernal businesses of the universe", a progressive plan for "bringing God down to man and then, by a sublime sort of partnership, carrying man up to God and on to eternity of service and divinity attainment." [UB 77:9:12 (867:3)] This is the great plan for advancing the material beings of time and

space to the eternal perfection of Paradise, a plan that has been made manifest by the life experience of a bestowal Son.

The Eternal Son pledges full acceptance for his Father's plan of perfection attainment for the creatures of the universes, and the Infinite Spirit lends all his infinite resources for reinforcing this "stupendous plan of exalting surviving will creatures to the divine heights of Paradise perfection." [UB 8:3:5 (93:7)] The Spirit of Truth ever leads the way on this path towards perfection. This outpoured Truth Spirit from the Father and the Son teaches men about the truths of the Father's love and the Son's mercy. It further reveals the Father's spirit nature and the Son's moral character.

To assist mankind in the faithful effort for finding the Universal Father and subsequently experiencing sonship with him, mortal man is spiritually endowed with the triune ministry of the Holy Spirit of the Universe Daughter of the Infinite Spirit, of the Spirit of Truth of the Universe Son of the Eternal Son, and of the Adjuster-spirit of the Paradise Father. When mortal adjutant-mind is thus endowed with the ministry of the Holy Spirit from a Universe Mother Spirit, this prepared mind becomes specially equipped for freewill choosing the indwelling presence of the Universal Father in the form of his bestowed Thought Adjusters. This preparation of the mortal mind through the ministry of the Holy Spirit provides for the fertile reception of the Father's Adjuster-spirit.

Jesus, the Living Spirit of Truth

Jesus of Nazareth truly loved people, and this heartfelt tenderness gave him great understanding as to their spiritual longings and desires. He possessed a keen insight into their spiritual psyches.

Jesus could help men so much because he loved them so sincerely. He truly loved each man, each woman, and each child. He could be such a true friend because of his remarkable insight--he knew so fully what was in the heart and in the mind of man. He was an interested and keen observer. He was an expert in the comprehension of human need, clever in detecting human longings. [UB 171:7:4 (1874:7)]

Jesus' spirit reaches the soul of man by working with and through the human mind. His spirit acts to promote an effective conduit linking the estate of the flesh with the higher estate of the spirit. It is through mind and to the soul that Jesus, via his Spirit of Truth, empowers the human personality through faith to attempt a breach of the mortal estate and to transcend to the higher spiritual realities of the kingdom of heaven. When the occasion arises, Jesus would appeal to the human emotions to arrest the intellectual attention. However, upon entering the mortal mind, he would thereupon make direct entreaty to the mortal soul in order to present his plea to the inner spirit of man. Jesus knew that any attempt directed solely to the human emotions or the human intellect, any approach that stopped short of

reaching the spiritual nature of man, would fail to have the desired impact to transform such a human character.

Jesus was the perfectly unified human personality. And today, as in Galilee, he continues to unify mortal experience and to co-ordinate human endeavors. He unifies life, ennobles character, and simplifies experience. He enters the human mind to elevate, transform, and transfigure it. It is literally true: "If any man has Christ Jesus within him, he is a new creature; old things are passing away; behold, all things are becoming new." [UB 100:7:18 (1103:6)]

Jesus' incarnation on our world of Urantia worked towards offering mankind the opportunity for living a new life within the spiritual estate of the kingdom of heaven. He started this mission by gathering his twelve chosen apostles together under his loving care and personal influence. Jesus initiated the process of transforming these rugged men of the flesh into newborn creatures of the spirit. He worked to transform their newborn identities to such a level of advancement within the kingdom that they would prove worthy as ambassadors of this heavenly estate to their brothers and sisters of the former flesh.

Jesus was able to accomplish this spiritual transformation of his chosen apostles by virtue of his being the present and living Spirit of Truth in the flesh. By the power of his very presence and by the sublime strength of his very personality, Jesus would draw these men to functionally align themselves to a new and higher reality of the spirit. They were to become sons of God within the heavenly estate of the Father's kingdom by fully and faithfully dedicating their wills to the will of the Universal Father. Just as the Spirit of Truth today leads the human heart to the loving Father, Jesus in the flesh personally revealed the perfect Father to man and presented in himself the perfected son of the realms to God. The spiritual Jesus guides mankind in the endless pursuit of truth, such a divine truth that "was so divinely folded up in the person and nature of the Son of Man." [UB 194:3:8 (2063:6)] The apostles of Jesus were able to incorporate many of his teachings because Jesus himself embodied these teachings in his daily life and his daily conduct.

The chief mission of this outpoured spirit of the Father and the Son is to teach men about the truths of the Father's love and the Son's mercy. These are the truths of divinity which men can comprehend more fully than all the other divine traits of character. The Spirit of Truth is concerned primarily with the revelation of the Father's spirit nature and the Son's moral character. The Creator Son, in the flesh, revealed God to men; the Spirit of Truth, in the heart, reveals the Creator Son to men. [UB 194:3:1 (2062:1)0]

Jesus has stated that when two or more are gathered in his name, then he is in very truth amongst them. This presence is his personal and spiritual influence, his Spirit of Truth, which can pervade any spirit-minded community of collective faith-seekers within the spiritual kingdom. This promise for being present when sought by any group gathering "in his name" applied specifically in Jesus' day to his apostles' coming together to deal with issues for maintaining temporal order in the kingdom on earth. It still applies here in our

world today as we too gather together in his name. Very clearly, Jesus has stated that "where two or three of you agree concerning any of these things and ask of me, it shall be done for you if your petition is not inconsistent with the will of my Father in heaven. And all this is ever true, for, where two or three believers are gathered together, there am I in the midst of them." [UB 159:1:3 (1763:0)]

Before he reached the age of thirty years, Jesus had completed the most basic requirements for his mission to live a full mortal life in the flesh. He had incarnated onto this world of ours as descending Son of God, and now he was ready to manifest himself to his heavenly Father as the glorified Son of Man. However, he remained on our world to take things to another level altogether. He began preparing the way for his eventual departure from the world and for the subsequent pouring out to all mankind the living waters of his Spirit of Truth.

“From the Father above I bring to this world the water of life. He who believes me shall be filled with the spirit which this water represents, for even the Scriptures have said, ‘Out of him shall flow rivers of living waters.’ When the Son of Man has finished his work on earth, there shall be poured out upon all flesh the living Spirit of Truth. Those who receive this spirit shall never know spiritual thirst.” [UB 162:6:1 (1795:5)]

Jesus' first attempts at raising the spiritual consciousness of his chosen apostles, these twelve men of the world, were often met with frustration and disappointment. The apostles would persistently relate the spiritual teachings of Jesus to their own concepts of the material, social, economic, and political realities of their own temporal circumstances and upbringing. His attempts at enlightening the attitude of the souls would often stop short at conveying spiritual insight; instead, the apostles would intellectualize his teachings into lifeless rules of mortal conduct.

“But you will stumble over my teaching because you are wont to interpret my message literally, you are slow to discern the spirit of my teaching.” [UB 140:6:8 (1577:2)]

“When I speak the language of the spirit, why do you insist on translating my meaning into the language of the flesh?...By this time it should be possible for me to instruct you as full-grown men of the spirit kingdom.” [UB 142:7:17 (1605:2)]

As the apostles slowly progressed in their attainment of a deeper understanding of Jesus' words, they began to demonstrate a real and spiritual grasp of his true meanings. Even though these men were still limited in their comprehension of Jesus' message by their finite mortal minds, these apostles were truly building a bridge that would allow them to cross over to a new estate of the spirit for the experiencing of new reality insights. They were truly re-identifying their lives as faith-sons of the Father within the kingdom of heaven. They began to truly grasp the spiritual truths that Jesus conveyed, and they realized that they were gaining the added responsibility for representing these spiritual teachings as the living ambassadors of the heavenly kingdom.

“I have taught you much by word of mouth, and I have lived my life among you. I have done all that can be done to enlighten your minds and liberate your souls, and 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. And in all of this new experience which now awaits you, I will go before you and the Spirit of Truth shall be with you. Fear not; that which you now fail to comprehend, the new teacher, when he has come, will reveal to you throughout the remainder of your life on earth and on through your training in the eternal ages.” [UB 181:2:24 (1961:3)]

“Be not dismayed that you fail to grasp the full meaning of the gospel. You are but finite, mortal men, and that which I have taught you is infinite, divine, and eternal. Be patient and of good courage since you have the eternal ages before you in which to continue your progressive attainment of the experience of becoming perfect, even as your Father in Paradise is perfect.” [UB 181:2:26 (1961:4)]

Encouraged by this new development in the apostles' spiritual maturation, Jesus then took his teaching to the next level of spiritual awareness and influence. He began to nurture the truth-insight that they were now different persons than who they once were, and that, as his ambassadors of the kingdom to the world, they must now become sensitive to the reality that their brothers and sisters remained in the status of the flesh. Many of their listeners would find their instructions regarding the kingdom to be, for the most part, incomprehensible; at least this would be the case unless these people could first be enticed to enter into the kingdom of the spirit as well.

“You cannot teach the deep things of the spirit to those who have been born only of the flesh; first see that men are born of the spirit before you seek to instruct them in the advanced ways of the spirit...Introduce men to God and as the sons of God before you discourse on the doctrines of the fatherhood of God and the sonship of men.” [UB 141:6:4 (1592:6)]

“My words to you, the apostles, must be somewhat different from those spoken to the disciples and the multitude since you have forsaken everything, not only to follow me, but to be ordained as ambassadors of the kingdom.” [UB 165:5:2 (1823:2)]

Jesus also taught the apostles that their achieved status as citizens of the kingdom did not completely remove them from their having had origin on a world of the flesh. These men were still obliged to finish their material lives as all men must, albeit they would do so as spiritual creatures of a nature rarely before seen by mortal man. And such citizens of the kingdom "do not have to wait for rewards in a distant future; they are rewarded now. They find the kingdom of heaven within their own hearts, and they experience such happiness now." [UB 140:5:7 (1574:0)]

“Let me assure you, once and for all, that, if you dedicate your lives to the work of the kingdom, all your real needs shall be supplied. Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included. The shadow is certain to follow the substance.” [UB 142:7:17 (1605:2)]

There finally came that critical moment that completely changed the life efforts of Jesus on this planet - without prompting, Peter openly confessed that he acknowledged Jesus as the Son of God, the living Christ. This candid confession of Peter's "marked the beginning of the new period of the more complete realization of the truth of his supreme ministry as a bestowal Son on Urantia and for an entire universe." [UB 157:6:3 (1749:2)] This recognition and acknowledgment of Jesus' divinity by Peter gave confirmation to Jesus that his Father in heaven recognized this as the completion of an important stage in his Son's human life in the flesh. Peter's acknowledgment of Jesus' divine nature came from a spiritual insight of soul-mind. A bridge had been crossed whereby soul-enlightened mind could now grasp the spiritual impact of truth as heretofore only partially comprehended by mortal adjutant mind. The doors to the kingdom were now open to all who would enter therein. The kingdom of heaven would manifest itself in the soul-community of all sons and daughters of living faith.

The stage was finally set to culminate the final juncture of his earthly bestowal career - to deliver to his apostles and their successors the very keys of the outward kingdom, the authority over all things temporal on this planet in preparation for his eventual death and resurrection.

“You are my chosen ambassadors....you could not entertain this belief as a result of mere human knowledge. This is a revelation of the spirit of my Father to your inmost souls... Upon this rock of spiritual reality will I build the living temple of spiritual fellowship in the eternal realities of my Father's kingdom....To you and your successors I now deliver the keys of the outward kingdom -- the authority over things temporal.” [UB 157:4:5 (1747:3)]

Jesus offers mankind a technique of spiritual re-birth whereby mankind is functionally endowed with the freewill prerogative to align his identity, starting from his original material and earthly estate, to a higher spiritual reality occupying another estate of heavenly existence. Mankind is challenged with the opportunity for becoming sons of God within the transcendent reality of the spiritual estate of the kingdom of heaven.

“As the new creature of the rebirth of the spirit, you are taught to believe and rejoice. In the Father's kingdom you are to become new creatures; old things are to pass away; behold I show you how all things are to become new. And by your love for one another you are to convince the world that you have from bondage to liberty, from death into life everlasting.” [UB 143:2:3 (1609:4)]

During his brief sojourn on this world, Jesus was the living Spirit of Truth. All that Jesus promised to mankind regarding the later outpouring of his Spirit of Truth at Pentecost, Jesus

was himself the literal and living manifestation of that promise. He would live in the hearts of men with the pouring out of the Spirit of Truth just as he had found his way into the hearts of the men and women that had the supernal privilege of having known and loved him while he was still in the flesh. By virtue of his promised Comforter, Jesus would share in the personal experiences of those who entered into the spirit kingdom.

“In a very short time I am going to send you my spirit, just like me except for this material body. This new teacher is the Spirit of Truth who will live with each one of you, in your hearts, and so will all the children of light be made one and be drawn toward no another. And in this very manner will my Father and I be able to live in the souls of each one of you and also in the hearts of all other men who love us and make that love real in their experiences by loving one another, even as I am now loving you.” [UB 180:4:5 (1949:1)]

Thus could Jesus, as the living Spirit of Truth, during his early years prior to his public ministry, convince his young travel companion Ganid to speak of this Spirit of Truth as a present reality. Because of his extensive personal relationship with Jesus, Ganid was able to acknowledge his experience with the Spirit of Truth years before the celebrated event of Pentecost that signaled the pouring out of this same Spirit of Truth to all the world.

“Always will I [Ganid] try to worship God with the help of the Spirit of Truth, which is my helper when I have become really God-knowing.” [UB 131:10:5 (1454:2)]

In a similar manner, Jesus tells his apostles that this same Spirit of Truth is transforming them (also before the actual event of Pentecost) as a very real part of their training as ambassadors of the kingdom. Jesus can avow these claims because he was this living Spirit of Truth in the flesh!

“By the old way you [the apostles] seek to suppress, obey, and conform to the rules of living; by the new way you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind.” [UB 143:2:4 (1609:5)]

Today, by virtue of his Spirit of Truth, Jesus fellowships with all mankind and reinforces man's emerging soul-faith through enhanced sensitivity and receptivity to spiritual truth. When man successfully undertakes this faithful attempt at spiritual transformation, he transforms his being into a proper temple of God, and the Father responds by sending his spirit, a fragment of himself, to actually dwell within the mind of man. Within the soul of man, the Living Spirit of Truth is our helper in this holy consecration of the mind. In concert with the Father's indwelling presence, Jesus' Spirit of Truth will assist the ascending pilgrim of time and space in his spiritual quest for finding the Father, both in this present life and well beyond into the afterlife.

“When I have returned to live in you and work through you, I can the better lead you on through this life and guide you through the many abodes in the future life in the heaven of heavens.” [UB 193:1:2 (1953:4)]

At his consecration of the apostles to the Father in heaven, Jesus entrusts his transformed apostles into the Father's loving care.

“I have manifested you to the men whom you chose from the world and gave to me. They are yours-as all life is in your hands- you gave them to me, and I have lived among them, teaching them the way of life, and they have believed.... Be near them, Father, until we can send the new teacher to comfort and strengthen them.” [UB 194:3:9 (1964:1)]

Jesus has fulfilled his mission to spiritually unify his apostles according to their faith and dedication to the Father, and by their dedication as ambassadors of the Father's kingdom. Jesus has admirably performed his role as the spirit unifier to this group of faithful believers, just as he will continue to perform this role to all faithful believers throughout all the worlds of habitation in his created local universe.

“I have sheep not of this flock. . . I must provide for them the pattern of doing the will of God while living the life of the mortal nature.” [UB 140:6:8 (1577:2)]

On that fateful day of Pentecost, when Jesus' chosen became reunited with his resurrected heart, these spiritually inspired apostles set out for all the world to proclaim with renewed conviction the same good news that they had the privilege to personally know firsthand. Armed with the spiritual endowment of the Spirit of Truth, they set out "to conquer the world with unfailing forgiveness, matchless good will, and abounding love." [UB 194:3:11 (2064:3)]

In less than a month after the bestowal of the Spirit of Truth, the apostles made more individual spiritual progress than during their almost four years of personal and loving association with the Master. [UB 194:2:9 (2061:7)]

And on the day of Pentecost this new teacher comes, and they go out at once to preach their gospel with new power. They are the bold and courageous followers of a living Lord, not a dead and defeated leader. The Master lives in the hearts of these evangelists; God is not a doctrine in their minds; he has become a living presence in their souls. [UB 194:4:2 (2066:2)]

The Spirit of Truth is Jesus' promised helper, teacher, and comforter to the souls of all men. When Jesus proclaimed to his astonished apostles that it was better that he leave them so that he may be with them more fully in the spirit, he also said that this spiritual help and guidance would come not only to them, but also to all other men who desire his presence. This is his personal gift to all the world, to both Jew and gentile, to both Christian and non-Christian. The spiritual kingdom proclaimed by Jesus exists within the collective hearts of all

believers of all religions, races, and nations. Wherever and whenever a believer receives the Spirit of Truth, they will be spiritually comforted and "this Spirit of Truth will become in them a well of living water springing up into eternal life." [UB 181:1:4 (1954:1)]

"I will not leave you desolate. Today I can be with you only in person. In the times to come I will be with you and all other men who desire my presence, wherever you may be, and with each of you at the same time. Do you not discern that it is better for me to go away; that I leave you in the flesh so that I may the better and the more fully be with you in the spirit?" [UB 180:4:1 (1948:2)]

The Spirit of Truth does not present a static and dogmatic interpretation of truth - rather, it provides a profound conviction of faith, a consciousness and assurance of true meanings on real spirit levels that is living, growing, expanding, unfolding, and adapting. For example, Jesus' teaching of his expansion of the golden rule to do unto others as you would have them do to you taught his followers to manifest fatherly love over that of brotherly love. In the kingdom of the expanded brotherhood of God-knowing truth-lovers, this new realization of the golden rule manifests itself on much higher spiritual levels. It requires the mortal sons of God "so to relate themselves to their fellows that they will receive the highest possible good as a result of the believer's contact with them." [UB 180:5:7 (1950:2)]

But the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration. The true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the Son to the spirit of the Father that indwells the soul of mortal man. And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of citizenship in a friendly universe, and their ideals of spirit reality are satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God. [UB 180:5:8 (1950:3)]

Up to the capacity that mankind can comprehend and benefit from their gift of the Spirit of Truth, this bestowed spirit is prepared to offer a spiritual comprehension of living and personalized truth. The Spirit of Truth leads the truth-seeker to everlasting spiritual expansion and endless spiritual growth: "The spirit guides into all truth; he is the teacher of an expanding and always-growing religion of endless progress and divine unfolding." [UB 194:3:8 (2063:6)] The receiver of this Spirit of Truth is introduced to the personal reality of Jesus as the embodiment of this living and divine truth. If this individual gets to know who Jesus was and how he lived his life, he has begun to develop a personal relationship with him. Then this person can further benefit from a personal connectedness with all believers in Jesus' gospel. The spirit will help all mankind to recall and understand Jesus' message to the world, and it will illuminate and reinterpret his life on earth.

And now that he has personally left the world, he sends in his place his Spirit of Truth, who is designed to live in man and, for each new

generation, to restate the Jesus message so that every new group of mortals to appear upon the face of the earth shall have a new and up-to-date version of the gospel, just such personal enlightenment and group guidance as will prove to be an effective solvent for man's ever-new and varied spiritual difficulties. [UB 194:2:1 (2060:6)]

This Spirit of Truth helps the believer "to witness to the realities of Jesus' teachings and his life as he lived it in the flesh, and as he now again lives it anew and afresh in the individual believer of each passing generation of the spirit-filled sons of God." [UB 194:2:6 (2061:4)] Jesus enters into the estate of mortal man, via the Spirit of Truth, by a supreme and dynamic act of immanence, and man reciprocates by his faithful attempts to transcend his mortal estate into the spiritual realm of the kingdom of heaven. Early on in The Urantia Book, we are encouraged by the revelators to put our trust in these spiritual gifts from the Father and the Son, to have faith that we will be led into the divine truth.

In all our efforts to enlarge and spiritualize the human concept of God, we are tremendously handicapped by the limited capacity of the mortal mind. We are also seriously handicapped in the execution of our assignment by the limitations of language and by the poverty of material which can be utilized for purposes of illustration or comparison in our efforts to portray divine values and to present spiritual meanings to the finite, mortal mind of man. All our efforts to enlarge the human concept of God would be well-nigh futile except for the fact that the mortal mind is indwelt by the bestowed Adjuster of the Universal Father and is pervaded by the Truth Spirit of the Creator Son. [UB 2:0:3 (33:3)]

1) The arrival of the Thought Adjuster.

2) The messenger of Immanuel who appeared to him when he was about twelve years old.

3) The manifestations attendant upon his baptism.

4) The experiences on the Mount of Transfiguration.

5) The morontia resurrection.

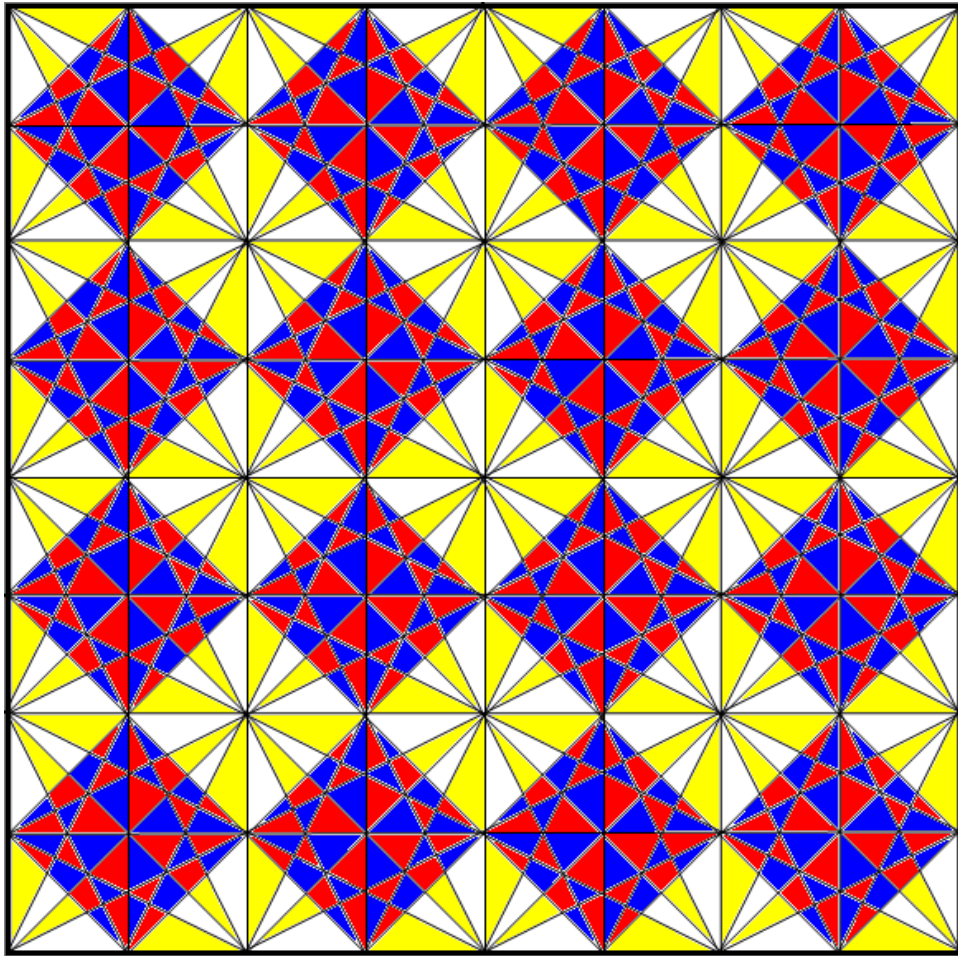
6) The spirit ascension.

7) The final embrace of the Paradise Father, conferring unlimited sovereignty of his universe.

The Seven Stages of Jesus' Self-Realization

[UB 196:1-6-13 (209:2-9)]

Supreme



CHAPTER SEVENTEEN: THE EVOLUTION OF THE SUPREME BEING

The Supremacy of Deity
Time-Space
God the Supreme
The Almighty Supreme
The Supreme Mind
The Experiential Perfection of the Supreme
The Transmutation of Potentials to actuals
Power-Personality Unification
God the Sevenfold
The Sevenfold Controllers
Havona and the Supreme Creator Personalities

The Supremacy of Deity

The Supreme Being did not create man, but man was literally created out of, his very life was derived from, the potentiality of the Supreme. Nor does he evolve man; yet is the Supreme himself the very essence of evolution. From the finite standpoint, we actually live, move, and have our being within the immanence of the Supreme. [UB 117:3:12 (1283:1)]

The Supremacy of Deity is functioning right now, in our very own finite reality of time and space. It is on this level of time-space conditioned Deity expression that we seek personal identification with our Father in Paradise, a level that encompasses the activity of "man finding God and God finding man - the creature becoming perfect as is the Creator." [UB 56:10:3 (646:4)] It is on this level of the Supreme that personalities throughout the grand universe begin their quest to find their true identity in the Father's love. It is here that we begin our endless journey to find eternity and to explore infinity. This is a search for finding the Father and for becoming perfect as the Father is absolutely perfect.

Sooner or later we all become aware that all creature growth is proportional to Father identification. We arrive at the understanding that living the will of God is the eternal passport to the endless possibility of infinity itself. [UB 107:9:11 (1174:7)]

The triune realities of spirit, mind, and energy proceed from the Deity acts of the Paradise Trinity and are time-space unified within the Deity of the Supreme. The two phases of universe reality, the spiritual presence of the Universal Father and the Eternal Son along with the energy manifestations of the material cosmos are correlated in the mind-circuit of the Infinite Spirit and are becoming unified with the emerging Deity of the Supreme Being. At this level of the Supreme, Deity is self-experiential, power-personalizing, and creature-Creator unifying. Perfection must be achieved in time and space through the process of

personal experience. In order for a Supreme reality to become actually real, it must first become experienced. The perfection of the Supreme Being is experienced in reality through the total commitments and efforts of each and every personality in the grand universe.

Creator Sons strive to bring their local universe creations into the power of light and life. Men and women strive for personal perfection by the free-will creature-Creator identification with the perfect Father. The power of personal effort must be put forth in order to evolve a personal self, the world at large, or even a universe creation. As all this power-personalizing and creature-Creator unifying comes to fruition, the gradual emergence of the person of the Supreme Being reciprocates by reinforcing these efforts. He is thus afforded the opportunity to contribute to his own emergence, and this makes him self-experiential. This supreme level of Deity reality is driven by the purposed overcontrol of absolute Paradise reality, and this divine process is being carried out under the directive urge of the evolving Supreme Being.

The experiential evolution of the Supreme Being is made possible as a direct consequence of the Universal Father's absolute decision to free himself from the bonds of infinity and the fetters of eternity.

In the Deity of the Supreme the Father-I AM has achieved relatively complete liberation from the limitations inherent in infinity of status, eternity of being, and absoluteness of nature. [UB 115:7:1 (1266:2)]

However, there is a price to pay for the Supreme's freedom. The existence of the Supreme has now become subject to the experiential qualifications of universal function in the confines of space and the barriers of time. Goals and ideals do not happen except by the gradual process of time, and what may be achieved now in this locality of space may often require achievement in time at some other locality of space.

The Father's liberation from eternity is achieved through the evolution of the Supreme Being, but he achieves this only at the cost of the non-absoluteness of the Supreme Being. At this moment in time, the actualized existence of the Supreme Being is necessarily partial, and the final nature of the Supreme Being is at present incomplete. On the other hand, this evolutionary-experiential status of the Supreme makes it possible for finite creatures such as ourselves to participate in the destined attainment of the Deity of Supremacy and the emergence of the contactable Supreme Being to all finite creatures.

This is the supreme challenge: to bring the perfection of eternity and the divinity of Paradise out into the evolutionary domains of time and space, domains of unsettled physical development, of imperfect nature and potential evil where creatures of imperfection make their appearance. The actualizing Supreme Being is compelled to express himself as a subeternal personality by virtue of his own emerging will and purpose in distributing himself to the time-space creations. His emerging being expands with the evolutionary universes and identifies with all creature growth.

The evolutionary growth of man and Supreme is in many ways a reciprocated process. He grows as we grow and we grow as an integral part of his growth. As the Supreme Being evolves within the grand universe, all finite reality within the grand universe grows with him. When this process reaches full completion in the far-distant future, when all original experience and growth within the Supreme is forever exhausted, the Supreme Being will have actualized as a contactable person of Deity that we will all perceive and know. Finite experience as such will end.

The Supreme is both actual and potential, a being of personal supremacy and of almighty power, responsive alike to creature effort and Creator purpose; self-acting upon the universe and self-reactive to the sum total of the universe; and at one and the same time the supreme creator and the supreme creature. The Deity of Supremacy is thus expressive of the sum total of the entire finite. [UB 117:1:9 (1279:7)]

The reality of the finite cosmos originates within the eternal purposes of the Universal Father. These purposes are brought to fruition in time and space and the total and evolved finite is culminated in the Supreme. The Deity of the Supreme is the great avenue through which the love of the Father flows outward to all creation, and the Supreme is the great avenue through which finite creatures pass inward in their quest of the Father, who is love.

Time-Space

The source of universe reality is the Infinite. The material things of finite creation are the time-space repercussions of the Paradise Pattern and the Universal Mind of the eternal God. Causation in the physical world, self-consciousness in the intellectual world, and progressing selfhood in the spirit world--these realities, projected on a universal scale, combined in eternal relatedness, and experienced with perfection of quality and divinity of value--constitute the reality of the Supreme. [UB 130:4:2 (1434:1)]

On Paradise, the status of time and space is absolute and without qualification. Paradise is essentially timeless and spaceless - it functions outside of space and before time. As one proceeds from the absolute unity of Paradise into the created universes of time and space, time and space begin to be perceptible in growing association and co-ordination with one another. The finite level of the Supreme is set apart by time-space limitations. Mortal mind is sensitive to the sequence of events in time, and is subject to the mechanisms and energies of space. Natural events occurring in time and space are "the inevitable stop-moments in the exhibition of the ever-moving reel of infinity picturization" - this linear sequencing of time against the backdrop of the circle of eternity allows "the mortal finite mind to catch a fleeting glimpse of divine reality in time and space." [UB 4:2:7 (57:4)] Natural events occur with a purposed momentum within the time-space continuum of Supremacy because they represent "a thread of perfection from the circle of eternity." [UB 4:2:3 (56:7)] There exist

within the Supreme the principles of causality continuity whereby there is an unending response of effect to antecedent action, and of ideational causality whereby the evolution of conceptual relationships arise from a pre-existent potential within the unlimited potentials of Deity expression.

The finite mind of mortal man views divine reality within the Deity realm of Supremacy as sequenced interruptions in the perfect continuity of eternity. Mortal vision views the phenomena of nature through unaided "natural eyes". All mortal experience within time and space is a projected derivative of absolute Deity reality. The human personality in time and space is itself an image-shadow of the personality of the Universal Father.

Physical matter is the time-space shadow of the Paradise energy-shining of the absolute Deities. Truth meanings are the mortal-intellect repercussions of the eternal word of Deity--the time-space comprehension of supreme concepts. The goodness values of divinity are the merciful ministries of the spirit personalities of the Universal, the Eternal, and the Infinite to the time-space finite creatures of the evolutionary spheres. [UB 56:10:19 (648:1)]

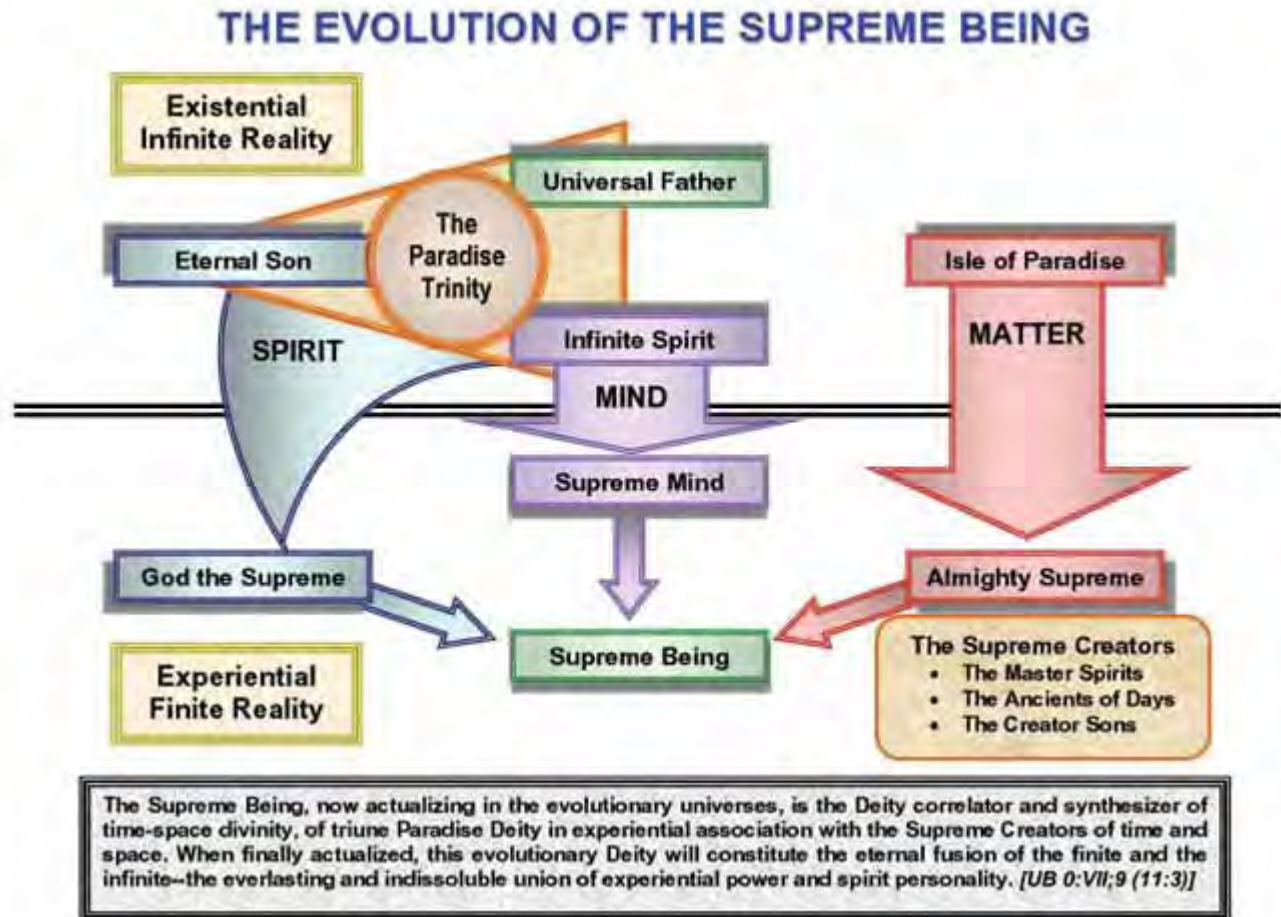
Within the created universes of time and space, we experience the process of potential reality becoming actual reality, but on Paradise and in eternity all potentials are perceived as actuals. The sensitivity to time within the framework of space gives finite man the perceptual capability to comprehend relative reality. The fact that Deity is everywhere and ever-present (ubiquitous) in the universe of universes provides the necessary link that establishes an opportunity for man to comprehend his finite existence within the full scope of creation.

Only by ubiquity could Deity unify time-space manifestations to the finite conception, for time is a succession of instants while space is a system of associated points. You do, after all, perceive time by analysis and space by synthesis. You co-ordinate and associate these two dissimilar conceptions by the integrating insight of personality. Of all the animal world only man possesses this time-space perceptibility. To an animal, motion has a meaning, but motion exhibits value only to a creature of personality status. [UB 118:1:2 (1295:2)]

The time-space challenges to man's growing personal consciousness are subject to being overcome by growth of spiritual insight. Personality is the only reality in the time-space creations that can transcend the material sequence of temporal events. In the process of spiritualizing his being, man can effect a partial transcending of time-space relativity. The ascending mortal of time and space experiences the expansion of consciousness and the enhancement of reality perception. His conceptual grasp of time-space reality will begin to approximate an understanding of the timeless and spaceless Deity reality.

God the Supreme

The Supreme Being is the unification of three phases of Deity reality: God the Supreme, the spiritual unification of certain aspects of the Paradise Trinity; the Almighty Supreme, the power unification of the grand universe Creators; and the Supreme Mind, the individual contribution of the Third Source and Center and his co-ordinates to the reality of the Supreme Being. [UB 22:7:11 (251:1)]



God the Supreme is a consequence of the acts of infinite Deity. Although the evolving Supreme Being is in the process of actualization in time and space, the spirit personality of the emerging Supreme Being is fully existent today as God the Supreme. Analogous to our mortal view of ourselves as body, mind, and spirit, the composite identity of the Supreme Being may crudely be thought of as the Almighty Supreme (body), the Supreme Mind (mind), and God the Supreme (spirit). The spirit person of God the Supreme takes origin from the Paradise Deities and functions in the present universe age only in the perfection of Havona and only on spiritual levels. God the Supreme will not be fully functional in the universe of universes until that time when the final actualization of the unified Supreme Being comes to fruition.

The spirit personality of God the Supreme is directly derived from the Paradise Trinity, "for the Trinity is original Deity while the Supreme is derived Deity." [UB 115:4:1 (1263:7)] God the Supreme depends on the Trinity for his personal and spirit nature. Prior to the sometime-to-be-completed "power-personality synthesis of the Paradise Deities in the experiential universes of time and space", the "perfect and symmetrical spirit nature of the Supreme Being" is revealed in the spirit person of God the Supreme. [UB 14:6:23 (161:10)]

Within the grand universe creations, the spirit person of God the Supreme is "now actualizing in the Creator Sons, Ancients of Days, and the Master Spirits" as the Almighty Supreme on the value-level of non-personal activities. His spirit person is unifying with his evolving power "as Almighty to the superuniverses of time and space" as one unified reality - the Supreme Being. [UB 0:VIII:10 (12:1)] His derived personality and spirit attributes are in the process of actualizing in time and space through the combined efforts of the Creator Sons, Ancients of Days, and the Master Spirits to unify creature experience with Creator divinity. God the Supreme is actualizing as the personal God of time and space. He is personal Deity associatively realizing the time-space experiential achievement of creature-Creator identity.

God the Supreme strives to achieve reality of self and completion of sovereignty within a finite cosmos that is expanding to the outermost limits of possibility. He is emerging as the Supreme Deity of the finite level of existence. This is evolutionary Deity, God in time, not God in eternity.

The emergence of the fully actualized Supreme Being is drawing heavily upon these spirit potentials of Paradise Deity as embodied in the person of God the Supreme. Along with the power potentials of the Almighty Supreme, God the Supreme is jointly contributing to the associative-creative expression of universe potentials that will someday actualize the power-personality unification of the Supreme Being himself. To the personalities of time and space, God the Supreme is [UB 118:9:9 (1304:2)]:

- **The personalization of all universe experience.**
- **The focalization of all finite evolution.**
- **The maximation of all creature reality.**
- **The consummation of cosmic wisdom.**
- **The embodiment of the harmonious beauties of time.**
- **The truth of cosmic mind meanings.**
- **The goodness of supreme spirit values.**

The Almighty Supreme

The time-space growth and emergence of the Almighty Supreme represents both the evolution of the non-personal physical universe and the sovereign power unification of the grand universe Creators. The unifying experiential nature of the Supreme Being is correlative of both the personal qualities of experiential divinity as embodied in spirit person

of God the Supreme as well as of all the other-than-personal qualities that characterize the Almighty Supreme. The impersonal aspects of the universe of universes are equally destined to undergo unification within the cosmos, but this cosmic unification is nevertheless directly under the sovereign supervision of the Supreme Creator Personalities. The power-personality synthesis of the Supreme Being is the unification of non-personal physical universe evolution subject to the personal overcontrol of the Paradise personalities evolving the universe. It should be recognized that the expression of power as used here is twofold. There is the physical power that drives the mechanism of the material universe, and there is the sovereign power that governs the personal rule of the Supreme Creator Personalities. This divine activity of power-personality synthesis eventuates the growing power presence of the evolving Deity of the Supreme in the nuclear grand universe.

Power is ordinarily limited to the designation of the electronic level of material or linear-gravity-responsive matter in the grand universe. Power is also employed to designate sovereignty. [UB 0:VI:2 (9:4)]

The power prerogatives of the Almighty Supreme are being generated by the Supreme Creator Personalities (the Seven Master Spirits, the 21 Ancients of Days, and the 700,000 Creator Sons of the local universes) throughout the evolving universe of universes. At the dawn of time, at the very inception of the Supreme Deity adventure into time and space, the Seven Master Spirits led the Supreme Creator Personalities in functioning as cocreators with the Paradise Trinity in originating 49 Reflective Spirits. The Reflective Spirits perfectly reflect "all phases of every possible manifestation of the three Paradise Deities as such phenomena might occur in any part of the seven superuniverses." [UB 17:3:1 (290:5)] This cocreative union of the Supreme Creators with the Paradise Trinity initializes the actualization process of the Supreme Being. Universe reflectivity is a process of time-space conditioned omniscience whereby all phases of mind, matter, and spirit activities in the realm of the Supreme can be known simultaneously. This information can be focalized to any desired point ranging from the local universe realms all the way to the Isle of Paradise. It is believed that the phenomena of reflectivity is connected in many ways to the activity of the Supreme Mind and that the universe functioning of reflectivity is a good indicator of the awakening consciousness of the Supreme Being.

Upon the final personalizations of the 49 Reflective Spirits, "a new and far-reaching reaction occurred in the Deity Absolute which imparted new personality prerogatives to the Supreme Being and culminated in the personalization of Majeston, the reflectivity chief and Paradise center of all the work of the forty-nine Reflective Spirits and their associates throughout the universe of universes." [UB 17:2:2 (199:7)] The personalization of Majeston represents the very first creative act of the Supreme Being, who in liaison with the Deity Absolute signals the Supreme Being as a volitional and creative participant in his own self-actualization. Majeston uniquely focalizes the cosmic presence of the Supreme Mind. Factualizing Supreme Mind is convergent in Majeston as the time-space experience of the evolving Supreme Being.

This will to action was volitional in the Supreme Being, but the stupendous reaction of the Deity Absolute was not foreknown. Not since

the eternity-appearance of Havona had the universe witnessed such a tremendous factualization of such a gigantic and far-flung alignment of power and co-ordination of functional spirit activities. The Deity response to the creative wills of the Supreme Being and his associates was vastly beyond their purposeful intent and greatly in excess of their conceptual forecasts. [UB 17:2:5 (200:3)]

The Supreme Mind

The spirit-personal qualities of the Supreme are inseparable from the power prerogatives of the Almighty, and both are complemented by the unknown potential of Supreme mind. [UB 106:5:2 (1167:3)]

Supreme Mind is bestowed upon the totality of the finite whereby the Supreme Being strives for mastery over energy-matter. Supreme Mind is the individual contribution of the Third Source and Center and his coordinates to the evolving reality of the Supreme Being. The Infinite Spirit bestows Supreme Mind as the conjoining factor of the spirit person of God the Supreme and the power prerogatives of the Almighty Supreme - the Supreme Mind functions to unify the power and personality attributes of Supremacy. Supreme Mind unifies the spirit person of God the Supreme with the experiential power of the evolutionary Almighty. The power prerogatives of the Almighty Supreme are power-personalized with the spirit of God the Supreme by the Supreme Mind. The creative activities of the Supreme Creators are coordinated with the spirit person of God the Supreme on the pilot world of the outer Havona circuit by means of the Supreme Mind.

The creative synthesis of power and personality is a part of the creative urge of the Supreme Mind and is the very essence of the evolutionary growth of unity in the Supreme Being. [UB 116:0:1 (1269:0)]

The experiential mind of the Supreme takes origin in the Infinite Spirit, the Third Source and Center and the eternal source and center of all mind. The experiential mind of the Supreme was likely bestowed by the Infinite Spirit at the very beginning of finite time, and it appears to have been evolving ever since in parallel with the growing relationship between the finite cosmic mind and the divine absolute mind. Supreme Mind is translated from the potential resident in the infinite mind of the Infinite Spirit to the active functional mind of the Supreme Being.

The evolution of Supreme Mind is driven by the dynamic tensions established between the finite cosmic mind and the divine absolute mind. The experiential mind of the Supreme evolves in proportion to the growth of the relationship between finite cosmic mind and divine absolute mind. Cosmic mind, the universal mind of the Infinite Spirit, is ministered to the universes of time and space under the supervision of the Seven Master Spirits. These Master Spirits are themselves perfectly coordinated with the Supreme Mind of time and space. Cosmic mind is "the sevenfold diversified mind of time and space, one phase of

which is ministered by each of the Seven Master Spirits to one of the seven superuniverses", and cosmic mind "encompasses all finite mind levels and co-ordinates experientially with the evolutionary-deity levels of the Supreme Mind." [UB 42:10:6 (481:3)]

The evolution of the Almighty power of Supremacy by diverse divinity synthesis in the evolving universes eventuated in a new power presence of Deity which co-ordinated with the spiritual person of the Supreme in Havona by means of the Supreme Mind, which concomitantly translated from the potential resident in the infinite mind of the Infinite Spirit to the active functional mind of the Supreme Being. [UB 56:6:2 (641:3)]

Supreme Mind is the active functional mind of the emerging Supreme Being. It acts to co-ordinate the evolving power prerogatives of the Almighty Supreme with the spirit person of God the Supreme as he is present on the pilot world of the outer Havona circuit. This sovereign power of Supremacy is generated from the efforts of the many Supreme Creator Personalities by diverse divinity synthesis throughout the whole of the grand universe. This power becomes focalized in the spirit person of God the Supreme via the coordinating and unifying activities of the Supreme Mind. Supreme Mind is bestowed "upon the totality of the finite" whereby the spirit person of God the Supreme "ever strives for the mastery of energy-matter." [UB 116:7:3 (1276:4)]

Supreme Mind will drive the completed actualization of the Supreme Being in the universes of time and space. Supreme Mind is co-ordinating the conjoint development and unification of the spirit person of God the Supreme with the attained power of the Almighty. The mechanistic universe is evolving under the influence of the Almighty Supreme, is activated as a living and dynamic organism by the Supreme Mind in co-ordination with spirit-direction of God the Supreme, and is divinely expressing itself in the power-personality synthesis of the Supreme Being. At some far-distant time, the actualized Supreme Being will be recognizable by all intelligent beings and reacted to by all cosmic energies.

The Experiential Perfection of the Supreme

The Supreme Being achieves actualization through the evolutionary unification of experiential Deity. The power potentials of the Almighty are now unifying with the spiritual nature of God the Supreme. Power and personality are synthesizing in the experiential universes of time and space under the divine auspices of the Paradise Deities. Before the finalization of the evolving Supreme Being, the spirit nature of God the Supreme remains divinely perfect and exquisitely symmetrical.

The actualizing Supreme Being expresses personal will and purpose of his own in revealing himself to the time-space creation. He is an active participant in the converging inflow of almighty power that emanates from the divinity successes of the Supreme Creators in time and space. This experiential Deity of the Supreme Being is the partial portraiture of the

Paradise Trinity as he evolves the synthesis of finite matter, mind, and spirit in the grand universe. The Supreme Being is not the finite personalization of the Universal Father. He is more properly the evolving finite equivalent of the personalization of the Deity of the Paradise Trinity.

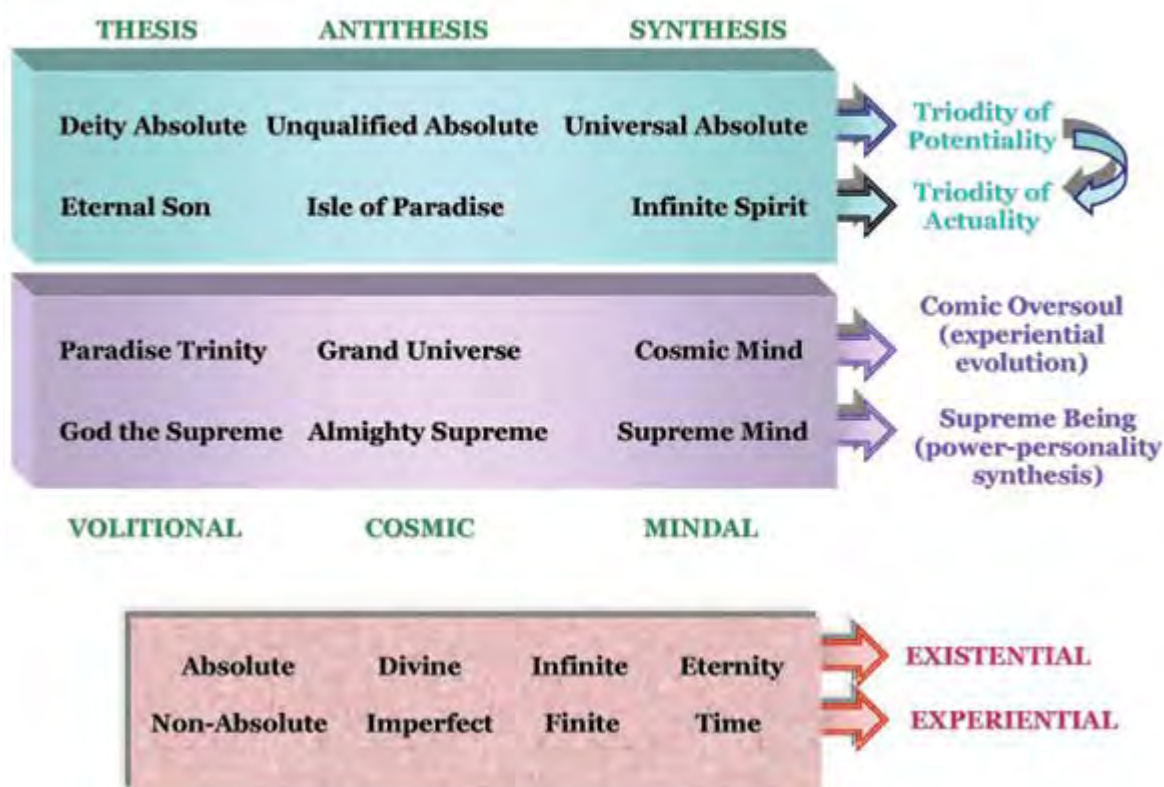
In accordance with this unifying urge of personality, the Supreme Being is the resultant Deity synthesis of grand universe evolution whereby the whirling domains of physical creation are eventually dominated by a spirit nucleus. This is a unified synthesis of evolutionary power with dominant spirit personality. Four levels of personality drive this attainment of divine destiny. [UB 55:12:5 (636:6)]

1. **Paradise personality in the highest sense.**
2. **Creator personality in the universe sense.**
3. **Mortal personality in the human sense.**
4. **Supreme personality in the experiential totality sense.**

It is conjectured that the final settling of the grand universe (the seven superuniverses as dependent on the pattern inspiration of Havona) in light and life will inaugurate the emergence of the fully actualized Supreme Being from his central universe origin to his projected residence on the headquarters world of the seventh superuniverse. [UB 55:12:5 (636:6)] This emergence of the Supreme Being is expected to be followed by the removal of all barriers currently existing between these superuniverses. From there, the Supreme Being would reign as the almighty and experiential sovereign of the perfected creations of time and space. The emergence of the Supreme Being will signal the final victory of spirit over matter through the mediation of mind, by virtue of the will of volitional personality. This will represent the final synthesis of personality and power in a perfectly unified universe.

When finally actualized, this evolutionary Deity will constitute the eternal fusion of the finite and the infinite--the everlasting and indissoluble union of experiential power and spirit personality. [UB 0:VII:9 (11:3)]

SUPREME UNIFICATION



The Transmutation of Potentials to Actuals

All of the growth of the Supreme is essentially a transaction involving the transfer of reality from the potential to the actual.

The great struggle of this universe age is between the potential and the actual--the seeking for actualization by all that is as yet unexpressed. If mortal man proceeds upon the Paradise adventure, he is following the motions of time, which flow as currents within the stream of eternity.
[UB 117:4:11 (1284:7)]

This growth of the Supreme can best be understood by a careful examination of the two existential triodities. These consist of the functional groupings of the three Absolutes of potentiality - the Deity Absolute, the Universal Absolute, and the Unqualified Absolute - and the three absolute actuals - the Eternal Son, the Paradise Isle, and the Infinite Spirit. The Triodity of Actuality is the union of the three Absolutes of actuality where the Eternal Son is the Second Source and Center of all actual spirit reality, the Infinite Spirit is the Third Source and Center of all actual mind reality, and the Isle of Paradise is the Source and Center of all

actual reality of energy-matter. In union together, they reveal the originality of the Universal Father as the First Source and Center of all actual reality. The Triodity of Potentiality represents the union of the three Absolutes of potentiality, the Deity, Unqualified, and Universal Absolutes. This triodity reveals the originality of the Universal Father as the First Source and Center of all potential reality.

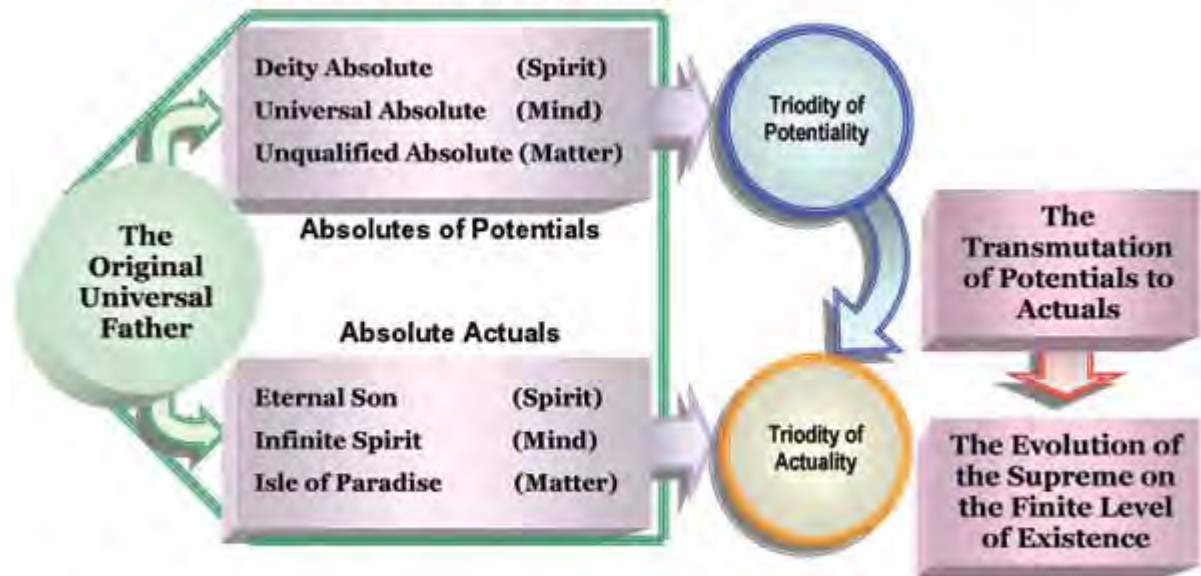
It is in the triodity of actuality that the existents of the cosmos have their center; be it spirit, mind, or energy, all center in this association of the Son, the Spirit, and Paradise. The personality of the spirit Son is the master pattern for all personality throughout all universes. The substance of the Paradise Isle is the master pattern of which Havona is a perfect, and the superuniverses are a perfecting, revelation. The Conjoint Actor is at one and the same time the mind activation of cosmic energy, the conceptualization of spirit purpose, and the integration of the mathematical causes and effects of the material levels with the volitional purposes and motives of the spiritual level. [UB 115:3:14 (1263:1)]

Together, these functional triodity relationships of the Six Absolutes of Infinity (in conjunction with the focusing direction of the most primal Absolute of Infinity, The Father-Infinite and the First Source and Center) co-ordinate the eventuation of the sum total of potential and actualized existential reality - spirit, cosmic, or mindal. All evolution is simply the transfer of reality from one triodity association to the other, from the potential to the actual, "and the evolutionary Supreme is the culminating and personally volitional focus of the transmutation--the transformation of potentials to actuals in and on the finite level of existence." [UB 115:4:1 (1264:0)]

The Universal Father's eternity act of creation provides for a reality whereby the separation of potential from actual yields divinity-tensions within infinity, and this creates a primal emptiness that can be filled with the possibility for all universe growth. This exposed possibility for experiential growth is the very nature of the Supreme.

TRIODITY-DRIVEN GROWTH OF THE SUPREME

The Seven Absolutes of Infinity



Any consideration of the growth of the Supreme must give consideration to the existential triodities, for they encompass all absolute actuality and all infinite potentiality (in conjunction with the First Source and Center). And the evolutionary Supreme is the culminating and personally volitional focus of the transmutation—the transformation—of potentials to actuals in and on the finite level of existence. The two triodities, actual and potential, encompass the totality of the interrelationships of growth in the universes. [UB 115:4:1 (1264:0)]

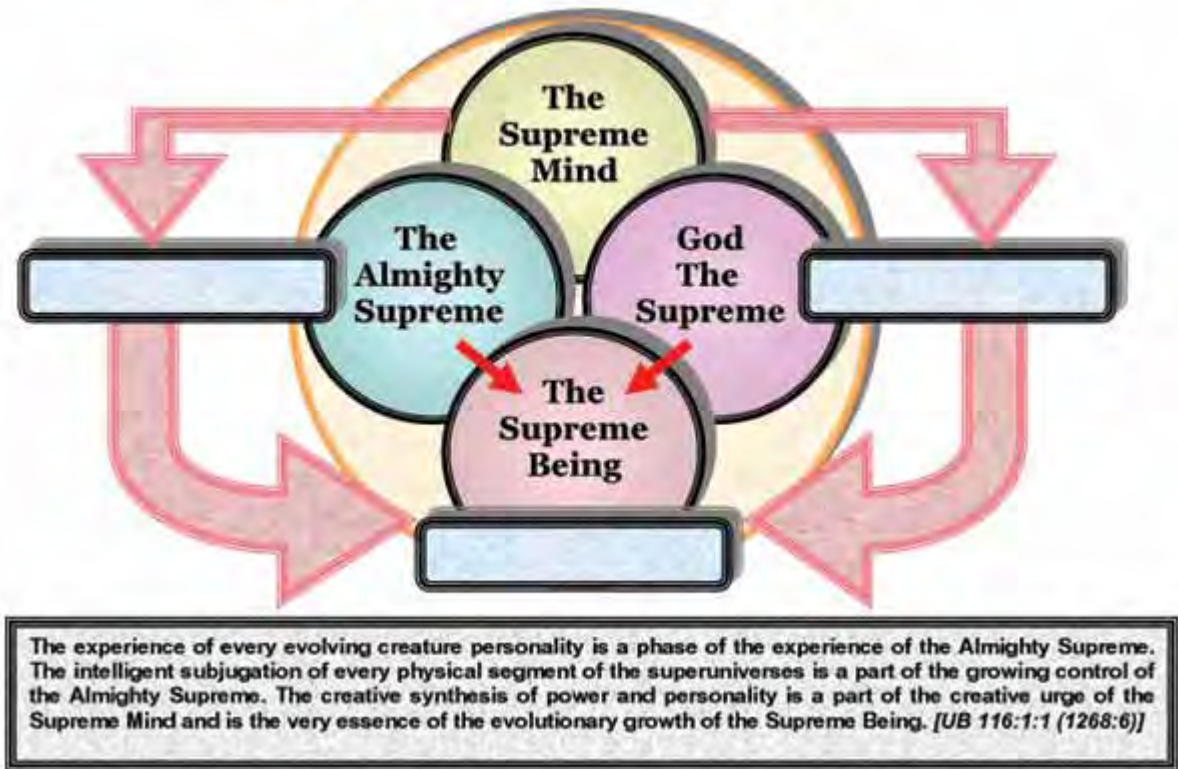
Power-Personality Unification

Triune Paradise Deity is unified in the Trinity and is existential as the three persons of Deity - God the Father, God the Son, and God the Spirit. In association with triune Paradise Deity, God the Supreme resides in Havona and is the personal spirit reflection of the unified Trinity. Havona is an eternal and perfect expression of the spiritual nature of the Supreme Being. The spirit personality of God the Supreme dominates the evolutionary power of the Almighty Supreme. The power-personality synthesis of these two phases of the Supreme Being is the unification of evolutionary power with spirit personality. The nonspiritual and impersonal aspects of the universe of universes are undergoing unification within the Almighty Supreme in complete harmony and balance with the spirit-personal qualities of God the Supreme as these are both manifested in the evolution of the Supreme Being. Moreover, this power-personality synthesis discloses the active and unifying functioning of Supreme Mind.

The evolution of the Supreme Being is driven by the perfecting mobilization of all aspects of things, values, and meanings within the universe of universes. The actualizing Supreme Being is both the evolving driver and receiver of this divine synthesis. From the finite perspective, the growth of the Supreme is essentially a power-personality focalization of the

Trinity in time and space, at least as this process can best be comprehended by finite creatures. We can only comprehend Deity unity as it evolves in the power-personality synthesis of the Supreme Being. The three existential persons of Deity manifest the divine realities of love (the Father), mercy (the Son), and ministry (the Spirit) in perfection. The Supreme Being is manifesting these divine qualities in time and space as a process of power-personality synthesis.

Power-Personality Synthesis



God the Sevenfold

To atone for finity of status and to compensate for creature limitations of concept, the Universal Father has established the evolutionary creature's sevenfold approach to Deity [UB 0:VIII:1 (11:5)]:

1. The Paradise Creator Sons
2. The Ancients of Days
3. The Seven Master Spirits

4. The Supreme Being

5. God the Spirit

6. God the Son

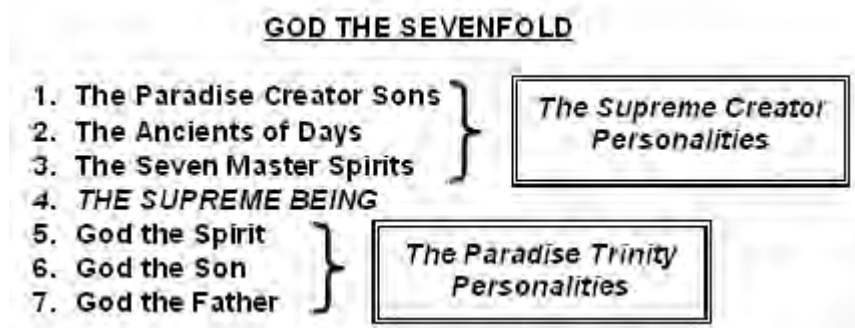
7. God the Father

The associative Deity relationship of the spirit person of God the Supreme with the absolute power of the Paradise Trinity is power-personalizing in the universe of universes on two phases of creative Supremacy:

- **It is expanding outward in God the Sevenfold.**
- **It is synthesizing in the experiential power of the Almighty Supreme.**

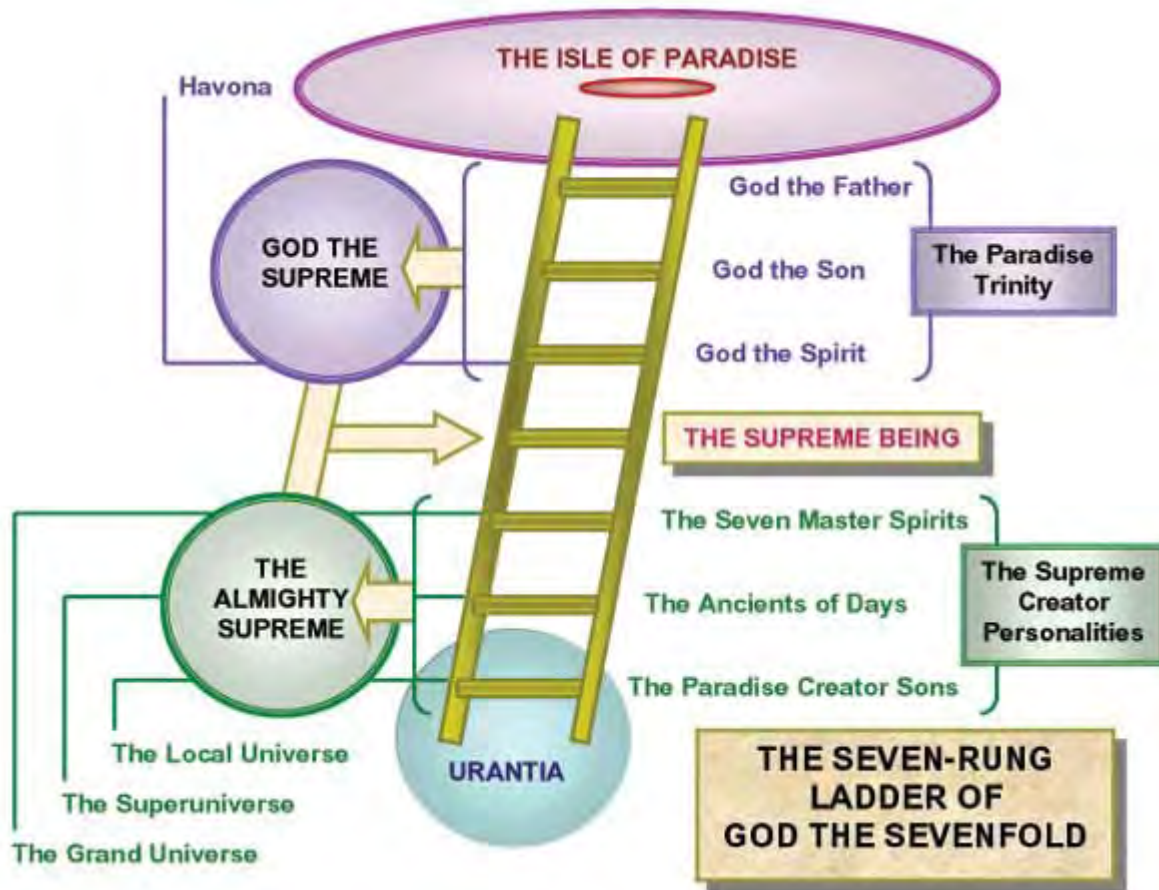
The expansion of God the Sevenfold and the experiential power of the Almighty Supreme are power-personality unifying as one Lord, the Supreme Being.

God the Sevenfold is a working association of Deity. The evolutionary growth of the Supreme generates consequences in the universes of finite time and space in two contra positive directions: intensively inward to Paradise and original Deity, and extensively outward to the limitless possibilities of experiential Deity (the Supreme, Ultimate, and Absolute) in the ever-expanding master universe. This dual transmutation of Deity potential to Deity actuality in experiential reality is revealed in the descension and ascension of present universe personalities on the seven-rung ladder of God the Sevenfold.



The first three levels of God the sevenfold comprise three groupings of Supreme Creator Personalities who are collectively essential to the power of the Almighty Supreme: (1) the 700,000 Paradise Creator Sons, (2) the 21 Ancients of Days, and (3) the Seven Master Spirits. They all endeavor to achieve sovereign power within the universal realms under their jurisdiction. They all generate the universe activities that forever accompany and sustain the administrative acts of the Almighty Supreme. As Deity personality, they are actively functioning in the grand universe; their actions are power-personalizing as the

Supreme Being on the first creature levels of unifying Deity revelation in time and space. The Supreme Creator Personalities function as co-creators of the finite realms of time and space in liaison with the Paradise Trinity. They are co-participants in the actualizing of the Supreme Being.



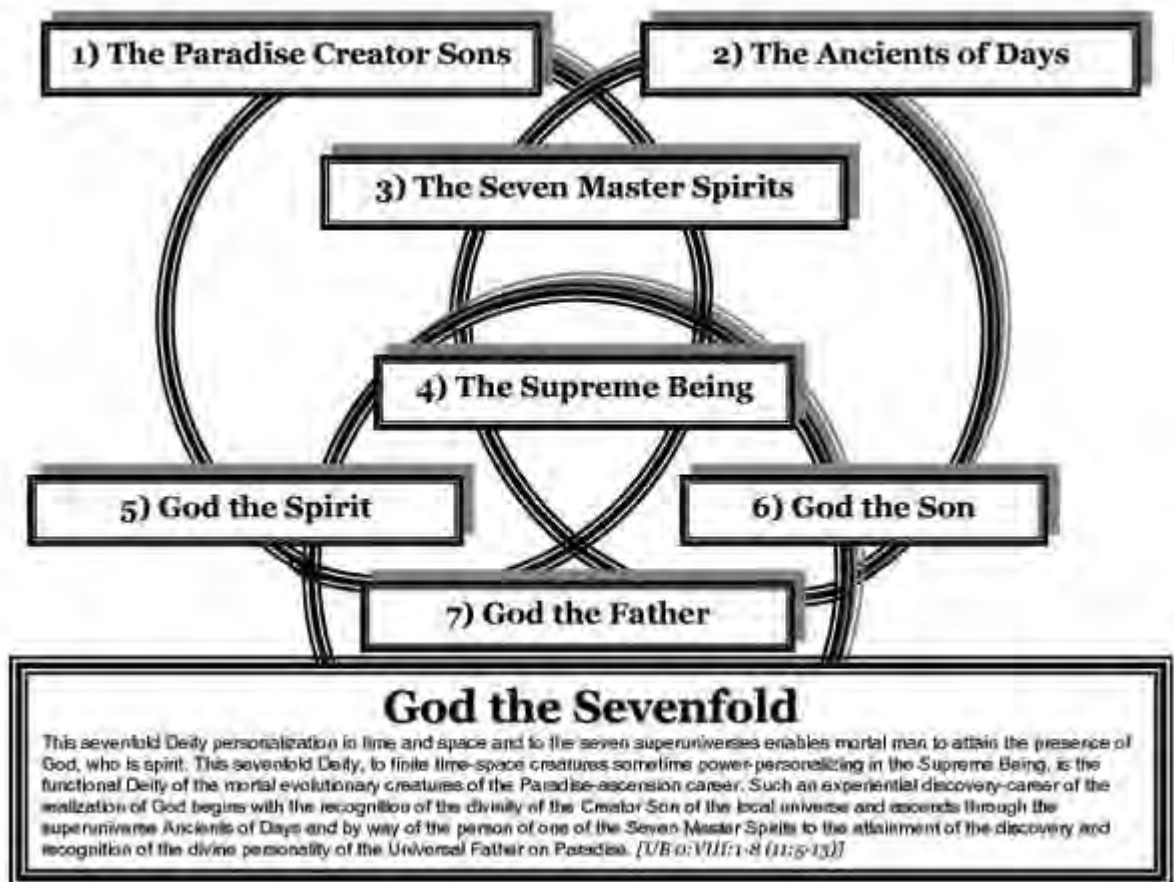
The Supreme Creator Personalities (the Master Spirits, the Ancients of Days, the Paradise Creator Sons), along with their divine associates, are integral participants in the outward, diverging growth of the Supreme. The ascending mortals from the seven superuniverses, on the other hand, are key contributors to the inward, converging growth of the Supreme. The Paradise Trinity is "the absolute center-source of perfect and infinite stability around which the evolutionary growth of the Supreme progressively unfolds." [UB 115:5:1 (1265:0)]

By virtue of the reciprocal time-space descension of the personal Paradise Deities and their creative associates in association with the time-space ascension of evolutionary creatures, existential Paradise Deity is experientially evolving throughout the grand universe in the creative synthesis of power and personality - in the growing power of the Almighty Supreme and in the manifesting person of God the Supreme. This self-experiential and creature-Creator unifying functioning of Deity at the level of the Supreme (the Supremacy of Deity) is power-personality unifying as the Supreme Being.

The Supreme ever intervenes as the experiential spirit personalization of the Paradise Trinity and as the experiential focus of the evolutionary almighty power of the creator children of the Paradise Deities. [UB 116:2:12 (1270:9)]

In the universes of time and space, God the sevenfold provides an experientially progressive approach to the finding of the Universal Father. The Supreme Being derives his spirit person as God the Supreme from the Paradise Trinity and his almighty power as the Almighty Supreme from the Sevenfold, and these aspects of the Supreme are united in synthesis by the Supreme Mind. God the Sevenfold provides a progressive approach to the Universal Father, and this evolutionary approach is experientially unified in the spirit personality of God the Supreme.

The Supreme Being is the midpoint of God the Sevenfold. His completion is consummated by the completed co-operation of the Supreme Creators in experiential finite reality on one hand and the Paradise Deities on the other. From this central position, he is optimally capable to co-ordinate finite evolution within God the Sevenfold. The corps of the Supreme Creators do their part to organize and perfect the grand scale of the collective seven superuniverses and the projected 700,000 local universes under their jurisdiction, and the Supreme Being is slowly emerging as a result of the successes of the these Supreme Creators in the time-space realms in collaboration with the Paradise Deities.

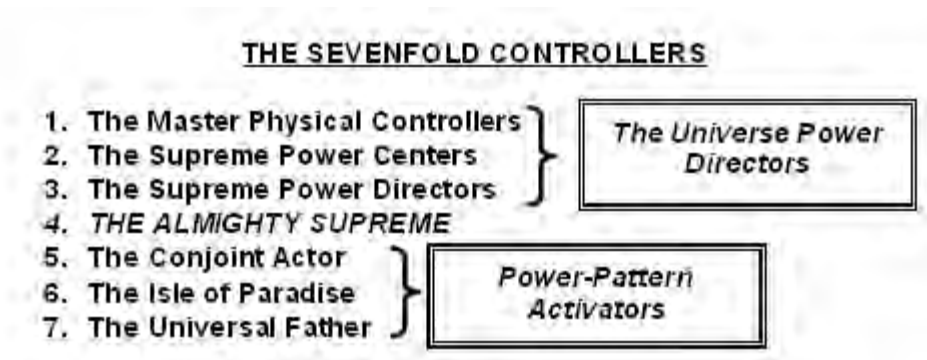


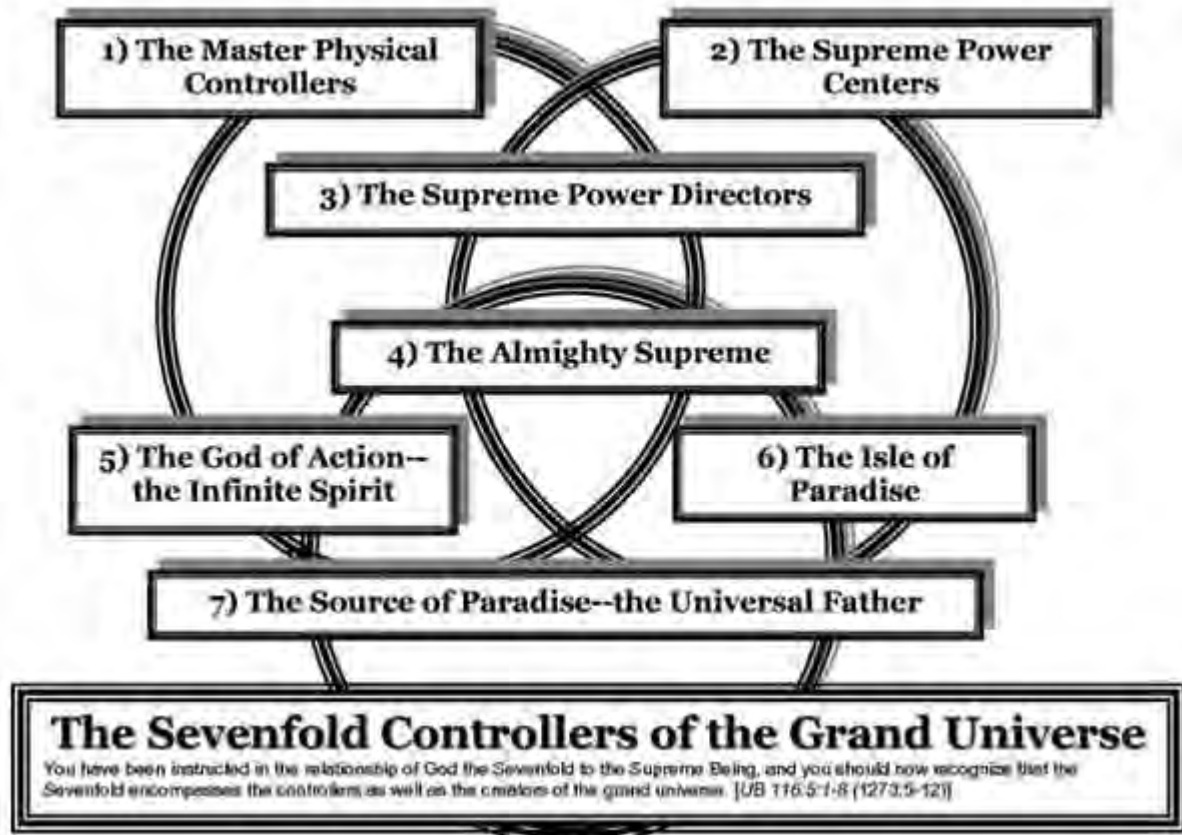
Ascending mortals are destined to comprehend the power of the Almighty Supreme on the capitals of the superuniverses, and they will achieve personality recognition of God the Supreme on the outer Havona circuits. The Supreme Being will remain invisible until he has become fully actualized at the final settling of the superuniverses in light and life. It will be then that finaliters, as sixth stage spirits, will be able to seek final seventh-stage-spirit status. They will serve successively in superuniverses other than those of nativity, thereby superimposing experience upon experience until the fullness of the sevenfold diversity of possible creature experience has been encompassed.

With the emergence of the Supreme Being as the sovereign of all finite creation, the barriers between each of the seven superuniverses, each with one of the Seven Master Spirits presiding over it, will be removed. The grand universe will begin to function as a single unit, as an administrative and cultural whole.

Ascendant finaliters, having been born in the local universes, nurtured in the superuniverses, and trained in the central universe, embrace in their personal experiences the full potential of the comprehension of the time-space divinity of God the Sevenfold unifying in the Supreme. [UB 56:8:2 (643:5)]

The Sevenfold Controllers





Along with the personal creators who make up God the Sevenfold, the Sevenfold also comprises the controllers of the material grand universe as well. God the Sevenfold encompasses the power of earned sovereignty that the Supreme Creator Personalities enact in the creations of time and space along with the full support of the three Persons of Deity (Father, Son, Spirit) and with the evolving Supreme Being himself. The Sevenfold Controllers mirror this personality functioning of God the Sevenfold with a counter-balancing physical (non-personal) control level of this Deity association.

The Seven Master Spirits collectively personalized the Seven Supreme Power Directors at the beginning of time, and these Power Directors cooperatively effect their physical activities of power supervision throughout the evolutionary ages of the Supreme. In association with the Seven Master Spirits, the Supreme Power Directors created the Supreme Power Centers who consist of seven major groups extending from Havona on down to the local universe systems. The Master Physical Controllers are the subordinate offspring of the Supreme Power Centers, and they serve in seven different orders throughout the grand universe. Among other activities and functions, these centers and their associates transmute the basic units of energy - the ultimatons - into the circuits and revolutions of the electron

Concomitantly with the functioning of God the Sevenfold and the Sevenfold Controllers, the cosmic mind appears in order to co-ordinate these bifurcated activities of personal and physical control of the grand universe.

Space-force has been changed into space-energy and thence into the energy of gravity control. Thus has physical energy been ripened to that point where it can be directed into channels of power and made to serve the manifold purposes of the universe Creators. This work is carried on by the versatile directors, centers, and controllers of physical energy in the grand universe--the organized and inhabited creations. These Universe Power Directors assume the more or less complete control of twenty-one of the thirty phases of energy constituting the present energy system of the seven superuniverses. This domain of power-energy-matter is the realm of the intelligent activities of the Sevenfold, functioning under the time-space overcontrol of the Supreme. [UB 42:2:6 (470:2)]

The Almighty Supreme is the central contributor to the Sevenfold Controllers in similar fashion as the Supreme Being is at the mid-point of God the Sevenfold. Both the mobilizing Almighty Supreme and the emerging Supreme Being contribute to their own actualization in the time-space creations. The physical controllers work to bring the material creations under control, to bring them into sublime balance with the purposes and plans of the personal Deities. They do this armed with the absolute mind of the Conjoint Actor, the Infinite Spirit, who activates the Paradise pattern and thus makes energy subservient to the directives of mind.

The spirit struggles of time and space have to do with the evolution of spirit dominance over matter by the mediation of (personal) mind; the physical (nonpersonal) evolution of the universes has to do with bringing cosmic energy into harmony with the equilibrium concepts of mind subject to the overcontrol of spirit. The total evolution of the entire grand universe is a matter of the personality unification of the energy-controlling mind with the spirit-co-ordinated intellect and will be revealed in the full appearance of the almighty power of the Supreme. [UB 116:5:15 (1274:5)]

Havona and the Supreme Creator Personalities

Upon the organization of the seven superuniverses at the beginning of time, the creative Deity association of God the Sevenfold began to function. God the Sevenfold is representative of the Paradise Deities reaching out into time and space to provide a living ladder of divine personalities that bridges the gap between creature and Creator, between man and the Paradise Father. The Paradise Father is revealing himself to the universes, and he has provided for the perfect platform from which to initiate his plan for perfecting the evolving universes of his own handiwork - and this is embodied in the perfection of Havona.

Havona is a perfect pattern of the universality potential of the Supreme. This universe is a finished portrayal of the future perfection of the

***Supreme and is suggestive of the potential of the Ultimate. [UB 14:6:22
(161:13)]***

Havona is the Father's divine projection of the final evolutionary destiny of the universe of universes; it is representative of all the potentials of finite evolution, creative realities, cosmic mind meanings, and supreme spirit values that are in process of actualizing in time and space. Havona perfectly reveals the symmetrical spirit nature of God the Supreme and the power potentials of the Almighty Supreme before the initiation of their experiential power-personality synthesis in the evolving universes of time and space. In Havona, their future-eternal unity within the Supreme is perfectly foreshadowed as the future perfection of the unified Supreme: "The Havona creation is the eternal and perfect proof of the spiritual reality of the Supreme Being." [UB 14:6:20 (161:11)]

In the Deity realm of the Supreme, the Seven Master Spirits are the primary personalities of the Conjoint Actor. They represent the Infinite Spirit in manifesting the relationships of energy, mind, and spirit to the evolutionary universes of time and space. They distribute cosmic mind to the grand universe and the Nebadon variant of the Orvonton type of cosmic mind to our local universe.

Along with the Seven Master Spirits, there were also created the 21 Ancients of Days, a triad for each of the seven created superuniverses. The Ancients of Days are the triune rulers of the seven superuniverses whose origins coincide with the beginning of time itself (hence the name Ancients of Days). They are the personifications of Trinity justice-judgment in time and space, and they serve as the sevenfold superuniverse focal point for the mobilizing power of the Almighty Supreme. This evolution of the Almighty is the process for actualizing Trinitarian sovereignty in the Supreme domains of time and space. Because the Ancients of Days are midway between Paradise and the evolving worlds, they see both ways, they know both ways, and they co-ordinate both ways.

***The Ancients of Days provide the co-ordinated and perfect
administrative overcontrol of the evolving universes of time and space.
[UB 18:3:9 (210:3)]***

The commissioning of the complemental Creator Son/Creative Spirit liaisons as rulers of the 700,000 projected local universes followed the creation of the Ancients of Days. The local universes are the time-space laboratories involving mind experiments, galactic adventure, divinity unfoldings, and personality progressions. They constitute the foundation upon which the experiential Deity of the Supreme evolves. The local universes are the starting points of true evolution, the spawning ground whereby imperfect personalities become co-creators of their future selves as they are to be by virtue of their freewill choices. At the same time, the local universe creators, the universe Mother Spirit and Creator Son, acquire the nature and viewpoints of their local universe children. The bestowal Sons illuminate the already existing and everlasting pathways of divinity attainment and progression as these lead through the presence of the Supreme and onward to the Paradise Father.

In the establishment of sovereignty in his own local universe, a Creator Son is also augmenting the evolving sovereignty of the Supreme. Our own Creator Son, Christ Michael, advanced the sovereignty of the Supreme in Nebadon by the completion of his seven bestowals.

On none of Michael's bestowals did he reveal God the Supreme, but the sum total of all seven bestowals is a new Nebadon revelation of the Supreme Being. [UB 119:8:5 (1318:5)]

Michael reveals the will of the Supreme through the full combination of his seven bestowals, and in so doing, he has forever identified himself with the Supreme; he will continue to participate in the actualization of the sovereignty of Supremacy in the universe of universes.

And the personal sovereignty of a sevenfold Son is like the future sovereignty of the sometime-to-be-completed Supreme Being, embracing as it does the fullest possible content of the power and the authority of the Paradise Trinity manifestable within the time-space limits concerned. [UB 21:5:2 (240:8)]

Jesus is the perfect and divine example of creature-Creator synthesis. Human nature has become an eternal aspect of his divine nature; he will forevermore be identified as both Michael of Nebadon, the divine Creator Son, and Jesus of Nazareth, the son of Joseph the carpenter. Our sovereign Lord is supremely unified as both Son of God and Son of Man.

With the stage now prepared for creature-Supreme evolution, finite mortals soon followed on the worlds of space to begin their long Paradise ascent as the pilgrims of time in their quest for the Universal Father. In addition, with the onset of the present universe age of creation, God the Supreme appears in Havona as a resident of the central universe, his presence deriving from the Paradise Trinity.

CHAPTER EIGHTEEN: THE EVOLUTIONARY UNIFICATION OF MAN AND THE SUPREME BEING

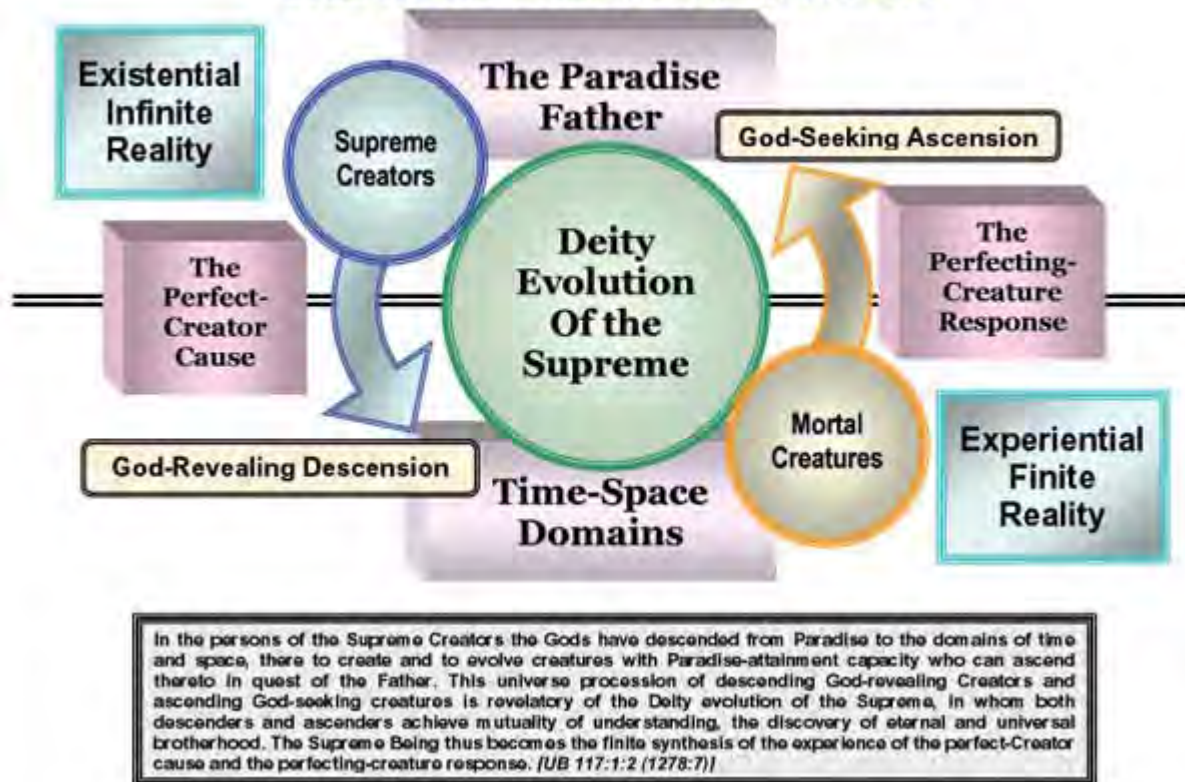
Creature-Creator Synthesis
Man's Search for the Supreme
Creature-Supreme Identification
Man's Perfection with the Supreme
The Vicissitudes of Life
Predestination and Providence

Creature-Creator Synthesis

In the Supreme Being, Creator and creature are united in one Deity whose will is expressive of one divine personality. And this will of the Supreme is something more than the will of either creature or Creator, even as the sovereign will of the Master Son of Nebadon is now something more than a combination of the will of divinity and humanity. The union of Paradise perfection and time-space experience yields a new meaning value on deity levels of reality. [UB 117:1:5 (1279:3)]

At first view, it would appear that the natures of God and man are as dissimilar and disconnected as is possible. We are finite personal beings with limited capacities for action and intellect. God is an infinite being of omnipotence and omniscience. We are created at the lowest possible level of personality existence. God is resplendent in eternal magnificence. The greatest mystery of mysteries, however, can be found in the unified personality of Jesus Christ, Son of Man and Son of God, God and man forever existing in unified personality. Inspired by the perfect prototype of Jesus, all men are given the opportunity to align themselves in perfecting union with a heavenly and loving Father. Through the indwelling presence of the Paradise Father in the minds of men, God and man are brought together in communal self-consciousness. The associative fellowshipping of God and man in shared personal experience brings about a true creature-Creator partnership.

CREATURE-CREATOR SYNTHESIS



The highest self-actualization of the individual is the relating of oneself to God, not as the universal, absolute Thought, but as the absolute Thou. [Soren Kierkegaard (b. 1813)]

The creature-Creator partnership allows God and man to work in close association whereby divinity becomes unified with humanity. This partnership provides a technique for humanity to become divine. It provides the process by which the spirit of the emerging personality of the Supreme Being strives for spirit mastery over energy-matter within the totality of the finite cosmos. Our contributory endeavors in this matter provides us with a deeper insight into our own lives, that each person is in intimate partnership with God within our great cosmic arena of creature choice for attaining our perfection destiny.

The synthesis of creature and Creator eventuates within the unifying Deity of the Supreme Being. Creatorship and creaturehood become fully united and the truth of this is portrayed in the evolving and divine nature of the Supreme. This eventuation yields a union of Paradise perfection and time-space experience whose will is expressive of one divine personality. This is a will of Supremacy that is supersummative of the combined will of divinity and humanity. Unpredictably, new Deity values and meanings are yielded by this creature-Creator synthesis on the finite level of reality.

The grand universe level of time and space is the sphere of the time-space descension of the personal Deities in reciprocal association with the time-space ascension of evolutionary will creatures. The Supreme Creators descend from Paradise into the Deity realm of the Supreme in time and space to reveal the love and sovereignty of the perfect Universal Father. In response, the perfecting creature takes on the ascension adventure in the supernal search for the Paradise Father. The bestowal incarnations of the Eternal Son and the Paradise Sons unify the divine nature of a Creator with the evolving nature of a creature. Bestowal ministry unifies divinity descensions of the Sons of Paradise with the ascensions of the surviving pilgrims of time and space. In a similar fashion, the bestowal ministry of the mortal-indwelling fragments of the Universal Father unifies the evolving creatures with God on Paradise.

When divinity becomes like humanity, inherent in this relationship is the possibility that humanity can become divine. [UB 116:3:3 (1271:1)]

This dynamic of the descending perfect-Creator cause combined with the ascending perfecting-creature response generates the Deity evolution of the Supreme. This is creature-Creator-unifying Deity in the making, the achievement of creature-Creator identity within the Supremacy of Deity. The actualizing Supreme Being is the participating universal co-ordinator, correlator, and synthesizer in this association of creature and Creator, in this action of God and man in unity of purpose and experience.

The partnership of man and God, as they conjointly pursue the eternal quest for perfection and completeness in time-space experience, together resolve the manifold problems that beset all finite creation. It will be by virtue of the Supreme Being that man will consummate his perfecting future; the personality of man will creatively unify his being as driven by spirit, through mind, and over matter.

Experiential growth implies creature-Creator partnership--God and man in association. Growth is the earmark of experiential Deity. [UB 116:0:3 (1268:3)]

The evolving soul of mortal man is given birth by the combined influence of the indwelling Adjuster action of the Universal Father along with the cosmic reaction of the evolving Supreme Being, the Universal Mother. The mother influence of the Supreme is in strong effect throughout the mortal ascent through his local universe career. Upon fusion of the soul with the divine Adjuster, and progressing throughout the superuniverse ascendancy, both the existential Deity of the Paradise Father and the experiential Deity of the actualizing Supreme Being influence the perfecting pilgrim of time and space. Upon entry to Havona and attendant upon the progression to the Isle of Paradise, "the Father nature becomes increasingly manifest, attaining its height of finite manifestation upon the recognition of the Universal Father and the admission into the Corps of the Finality." [UB 117:6:5 (1288:4)]

Ascendant finaliters are enabled to find the Universal Father by virtue of the ministry of their indwelling Adjusters, but it is only by the technique of continued experience that they truly come to know the Supreme Being. Upon the eventual fusion and resultant oneness with this

indwelling Adjuster, such a onetime mortal being is assured of his eternal birthright for the endless pursuit of finality of universe service for and with the Supreme - thus results the sublime synthesis of man and the essence of God.

Man's Search for the Supreme

Though man's spiritual nature reaches up in the worship experience to the Father who is infinite, man's intellectual comprehension capacity is exhausted by the maximum conception of the Supreme Being. Beyond the Supreme, concepts are increasingly names; less and less are they true designations of reality; more and more do they become the creature's projection of finite understanding toward the superfinite.
[UB 115:3:4 (1262:1)]

Mortal creatures can only comprehend the reality of Deity as it is expressed in the power-personality synthesis of the evolving Supreme Being. Comprehension of the nature of unified Deity cannot exceed the conceptual level of finite personal beings. We discover God as revealed in his manifestations of truth, beauty and goodness, and we then begin to recognize the love of God. As we progress in our ascendancy for finding this loving God, in the end we attain a real comprehension of the love of the Supreme. We find Deity as it has become power-personalized in the spirit person of God the Supreme. We discover the Supreme Being.

God the Father is infinite and will always be a mystery to us, even after we will have sometime found him on Paradise. However, God the Supreme is finite and is therefore comprehensible to finite creatures. We can never fully comprehend the fullness of the Universal Father, but we will all someday understand the Supreme Being because, like us, he has an origin, he has growth, and he has a destiny - he can achieve completion of perfection. The Supreme Being is God as finite creatures can understand him. Our inability ever to really know the Father in all of his attributes is compensated by our sometime ability to know the Supreme Being (it takes infinite understanding to know an infinite God). We will understand the Supreme, and we will be expository of the Supreme.

God the Supreme will not be attainable to any individual creature until that day when the grand universe reaches completed perfection and all creatures will consequently find him at the same time. God the Father is discoverable, though not fully comprehensible, by any individual who has attained the requisite level of divine perfection; in like manner are God the Son and God the Spirit discoverable. Beyond the Supreme, man's conceptual grasp becomes his projection of finite understanding toward the transcendent superfinite (the absonite). Moreover, this comprehensive extension of reach thus initiates man's search for the Ultimate level of Deity expression.

The Paradise personalities are existential and thereby absolutely real and contactable from all eternity. The Supreme Being, on the other hand, requires final universal attainment of

perfection before all ascenders can simultaneously find him in his final expression of personalization. Ascenders require the maximum of universe maturity that will qualify them to collectively participate in his eventual discovery. All finite creatures will someday find the fully emerged Supreme simultaneously; no one will find the Supreme until all find the Supreme. Evolutionary mortals will sometime attain kinship with the experiential Supreme because they will truly share in his evolutionary perfection. The Supreme, being experiential, is completely experiencible. While the Father has a relationship with each of us as individuals, the actualized Supreme will not interact personally with any of us until he is contactable by all of us.

Creature-Supreme Identification

The individual creature participants in the actualization of the finite God of Supremacy are progressively augmented by this very participatory Deity adventure. The union of man with God causes no sacrifice of individuality or volitional selfhood of the creature. Rather, the mortal creature "exalts, enriches, spiritualizes, and unifies his evolving self to the very threshold of supremacy." [UB 117:5:2 (1285:6)] Additionally, the emerging Supreme will in turn compensate finite creatures for their finite limitations. Ascending mortals are destined to someday find the Paradise Father, but their evolutionary minds are insufficient to fully comprehend an infinite and absolute Father. The attainment of God the Supreme, on the other hand, will correspond with a true understanding of his being as well.

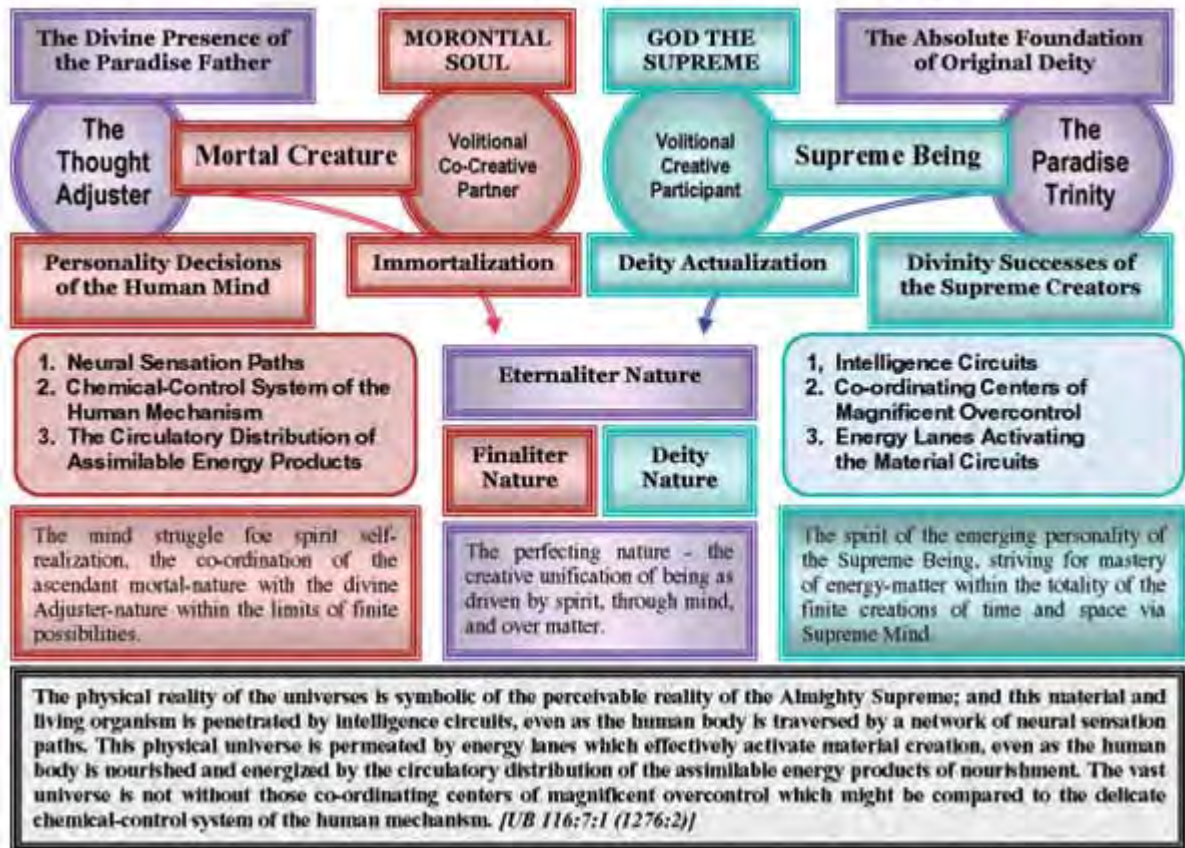
The Supreme Being provides three basic functions for the benefit of mortal man:

- 1. He is the unifier of time-space divinity in God the Sevenfold.**
- 2. He is the maximum of Deity comprehensible by finite creatures.**
- 3. He is the only avenue of approach for mortal man to transcend finite reality in his exploration of superfinite reality and the search for the Ultimate.**

The evolution of man in many ways parallels the growth of the Supreme Being. Man must rise above the material domination of body and environment towards the greater reality of the spirit. Each human must mentally exercise his free-will decisions towards this goal. For this end, he is endowed with adjutant mind, and the ever-present Thought Adjuster supplies the spirit impetus that eventually brings the morontial soul into being.

In like manner, the Supreme exercises his own power-personality prerogatives. His spirit nature as God the Supreme is dependent on the pre-existent unity of the Paradise Trinity and his sovereign power as the Almighty Supreme grows in and out of the acts and achievements of the Supreme Creator Personalities within the confines of the material superuniverses. In addition, the Supreme Being is a volitional and creative participant in his own Deity actualization by the coordinating activities of his Supreme Mind through the ministry of the infinite and universal cosmic mind of the Infinite Spirit.

CREATURE-SUPREME IDENTIFICATION



There are remarkable similarities between the mortal creature's mind struggle for spirit self-realization and the Supreme Being's striving for personality actualization. As human beings, we work at co-ordinating our ascendant mortal-nature with the divine Adjuster-nature within the limits of finite possibilities. We accomplish this by exercising the personality decisions of the human mind. The Supreme Being is striving for the mastery of energy-matter within the totality of the finite creations of time and space as driven by the spirit-personality of God the Supreme and through the activity of Supreme Mind. We are both driven by an inherent perfecting nature. We seek creative unification of being as driven by spirit, through mind, and over matter.

The physical reality of the universes is symbolic of the perceivable reality of the Almighty Supreme; and this material and living organism is penetrated by intelligence circuits, even as the human body is traversed by a network of neural sensation paths. This physical universe is permeated by energy lanes which effectively activate material creation, even as the human body is nourished and energized by the circulatory distribution of the assimilable energy products of nourishment. The vast universe is not without those co-ordinating centers of magnificent overcontrol which might be compared to the

***delicate chemical-control system of the human mechanism. [UB 116:7:1
(1276:2)]***

The attainment of the psychic circles of mortal progression are indicative of an ascendant mortal's progressive grasp of cosmic meanings and the realization of divine values, and these result in a growing morontia consciousness of that ascendant mortal's growing relationship with the emerging Supreme Being. The gradual attainment of the seven cosmic circles is a true measure of that individual's universe citizenship.

Action, completion of decisions, is essential to the evolutionary attainment of consciousness of progressive kinship with the cosmic actuality of the Supreme Being. [UB 110:6:17 (1211:3)]

Ascending finaliters are destined to the service and the revelation of the Supreme Being in and to the future universes of the four outer space levels of the Master Universe. Each perfected mortal finaliter, evolved in time and space and fused with a fragment of Deity, will express Supreme Deity just as Michael, during his mortal incarnation, expressed the Universal Father.

In time you mortals may begin the revelation of the Supreme to your fellows, and increasingly may you augment this revelation as you ascend Paradiseward. In eternity you may be permitted to make increasing revelations of this God of evolutionary creatures on supreme levels--even ultimate--as seventh-stage finaliters. [UB 56:8:4 (644:2)]

All of the qualities and quantities of the evolving cosmos find their deity reflection in the Supreme Being, for the deity nature of the Supreme "is the mosaic composite of the total vastness of all creature-Creator nature throughout the evolving universes." [UB 117:5:1 (1285:4)] We will someday realize our finite-perfection as reflected in the actualized Supreme Being. Mortal ascenders, when mustered into the Corps of the Finality, become personalities of God the Supreme. When we attain the seventh stage of spirit existence, our dual minds (the joint creation of the material mind and the Adjuster) will become triune and these "two attuned minds, the human and the divine, will become glorified in union with the experiential mind of the then actualized Supreme Being." [UB 117:5:3 (1286:1)] Our triune mind will expand us in both destiny-potential and growth-capacity in our search for the ultimacy of God.

The dualizing fusion experience with the Adjuster does not beget the unearned attainment of all the primal infinity and eternity-status that characterizes our Adjuster. Rather, this fusion gives us the unlimited potential to breach our finite limitations and boundaries, providing us a secure bridge leading us to the presence of the Paradise Father and to the attainment of finite-perfection as personalities of the Father. I suspect that "triunitization" with the Supreme is very similar to the Thought Adjuster fusion-experience of "expanding our horizons". Certainly, it will be sufficient for discovering the ultimacy of God. With the actualization of the Supreme Being, the finaliter recognizes God the Supreme as an actual divinity presence and this attainment represents contact with the totality of finite experience.

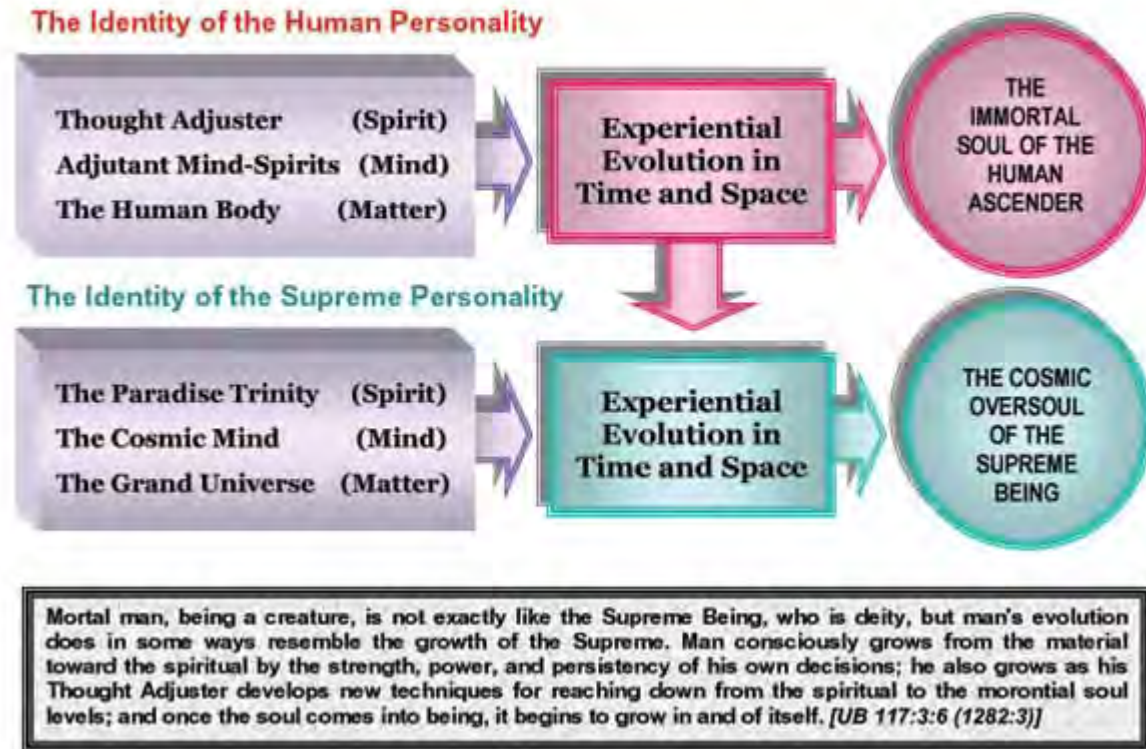
This initial attainment as newly recognized seventh-stage finaliters of final spirit status establishes "the completed attainment of the mind struggle for spirit-realization, the completion of the co-ordination of the ascendant man-nature with the divine Adjuster-nature within the limits of finite possibilities" and sets the stage for their experiencing "advancing ages of enriching experience, ripening wisdom, and divinity realization." [UB 117:6:7 (1288:6)]

We know that God the Supreme "will never be personally discovered by any one creature until that far-distant time when, through the universal attainment of perfection, all creatures will simultaneously find him." [UB 117:6:16 (1290:2)] We also know that "no single ascender will ever find the Supreme until all ascenders have reached their maximum universe maturity which qualifies them simultaneously to participate in this discovery." [UB 117:6:23 (1290:9)] So, does this hint at a possible connection in the collective experience of this group-totality experience that is "transcendently" shared almost as if this might be a shared experience similar to the cosmic phenomenon of reflectivity? Certainly, we will all share this one-time experience together as comrades of the Supreme, and this in and of itself is a powerful bonding experience. The Urantia Book does say that our individualized search for the Supreme can only be found "in the hearts of all other men; and when all creatures perfectly reveal the love of the Supreme, then will he become a universe reality to all creatures." [UB 117:6:23 (1290:9)] We may be bonded-by-experience with all other post-Supreme finaliters, but I am unsure whether we might also then stay in connection either through direct-reflectivity or through some sort of post-Supreme reflectivity as this collective pre-ultimate experience is totaled and reflected in the person of the Supreme Being. I suspect that ultimately we will all remain rugged pioneers and individual children of the Paradise Father and the Mother Supreme.

Man's Perfection with the Supreme

Man's urge for Paradise perfection, his striving for God-attainment, creates a genuine divinity tension in the living cosmos which can only be resolved by the evolution of an immortal soul; this is what happens in the experience of a single mortal creature. But when all creatures and all Creators in the grand universe likewise strive for God-attainment and divine perfection, there is built up a profound cosmic tension which can only find resolution in the sublime synthesis of almighty power with the spirit person of the evolving God of all creatures, the Supreme Being. [UB 116:7:6 (1276:8)]

THE EVOLUTIONARY UNIFICATION OF MAN AND SUPREME



The grand universe is truly a living organism wherein both man and Supreme seek to be co-creators of their own perfection, wherein both contribute to the living and evolving Deity of power and perfection in the overcontrol of the seven superuniverses. Although the Supreme Being did not create man, mankind evolved to its present state in complete dependence on the potentialities contained within the Supreme. Our whole life experience occurs within the very essence of the Supreme. Our lives are filled with great challenges because of the incomplete actualization of the Supreme Being. God the Supreme has yet to become sovereign within his deity domain. We share his struggles, but as we overcome and triumph, God the Supreme in like measure overcomes and triumphs.

We evolve in him and he evolves in us. Sometime in the eternal future the evolution of Supreme Deity will become a completed fact of universe history, and the opportunity to participate in this wonderful experience will have passed from the stage of cosmic action. [UB 31:10:14 (353:10)]

The Supreme is beset with overwhelming challenges for attaining self-realization. God the Supreme is finite Deity and must therefore work within the imperfections of finite reality. There is the ceaseless struggle for "perfection of status and divinity of being." [UB 117:4:1 (1283:4)] The evolutionary souls of morontia consciousness strive for the attainment of ever-progressing levels of meaning comprehension and value realization, and the summation of this collective effort contributes to the emergence of the Supreme Being.

Our struggles with the vicissitudes of time in the evolutions of space are reflections of his efforts to achieve reality of self and completion of sovereignty within the sphere of action which his evolving nature is expanding to the outermost limits of possibility. [UB 117:4:1 (1283:40)]

The Supreme Being's very struggle for personal expression in the grand universe, the very evolution of his sovereign divinity, is directly dependent upon the freewill decisions of every personality in finite existence - the whole of his being is predicated on the totality of their combined actions. The Supreme Being carries on the struggle to achieve actualization of all that is yet to be expressed, but it is only through the realization of choice-experience that potentials transmute to actuals in the finite realms of the Supreme. The growth of the Supreme is dependent upon the decision-actions of the finite mind. The Supreme depends upon the integrity of human volition, on man's exercised wisdom of decision-actions, for his very actuality of experiential evolution.

The progressing personality leaves a trail of actualized reality as it passes through the ascending levels of the universes. Be they mind, spirit, or energy, the growing creations of time and space are modified by the progression of personality through their domains. When man acts, the Supreme reacts, and this transaction constitutes the fact of progression. [UB 117:5:13 (1286:4)]

The finite creature can err in his freewill choosing because he is time-bound and space-limited, and this is a conditional repercussion of the evolving presence of the Supreme Being. This is a necessary condition that provides immature creatures to freely participate and contribute to universe progression, to discover their supreme obligations and duties of cosmic citizenship.

The act of the creature's choosing to do the will of the Father is of cosmic value and universe meaning. The choice by man to seek the Paradise Father, to seek the adventure of the ascending career, promotes the inevitable destiny of the Supreme in the inexorable flow of time within the stream of eternity. Mortal man has been given "control over the destiny of an infinitesimal fraction of the future of the Supreme. For as man attains human destiny, so does the Supreme achieve destiny on deity levels." [UB 117:4:12 (1285:1)] When mortal man has chosen the path of eternal salvation with the eventual fusion and unification with the indwelling Adjuster, God and man become one in personality perfection. These divinity unions constitutes such an ascending son "a living part of the Supreme and insure for such a onetime mortal being the eternal birthright of the endless pursuit of finality of universe service for and with the Supreme." [UB 101:6:6 (1112:2)]

When a human being chooses eternal survival, he is cocreating destiny; and in the life of this ascending mortal the finite God finds an increased measure of personality self-realization and an enlargement of experiential sovereignty. [UB 117:4:2 (1283:4)]

When we freely choose the Father's will in accordance with the purposes and plans that he has laid out in the Deity realm of the Supreme, we exalt our freewill personality to the

highest level of choice and we contribute immeasurably to the growth of the Supreme. It is "by such union with divinity man exalts, enriches, spiritualizes, and unifies his evolving self to the very threshold of supremacy." [UB 117:5:2 (1285:6)] By giving our all to the Father, we also dedicate everything to the actualization of the Supreme. In return, we receive the unimaginable blessing of the Father's eternal presence and we help bring to fruition the destiny of the Supreme.

But no God-knowing mortal can ever be lonely in his journey through the cosmos, for he knows that the Father walks beside him each step of the way, while the very way that he is traversing is the presence of the Supreme. [UB 117:6:24 (1291:4)]

From Paradise, our Thought Adjusters bring with them to those mortal candidates for indwelling predetermined plans for their intellectual and spiritual development. The plans for these model careers have been lovingly and considerately determined and foreordained by themselves and the Personalized Adjusters of Divinington, and these offered programs for attaining the ideal life have been duly certified by the attached Personalized Adjuster to Urantia. However, mortal beings are not enforced to adopt these plans. If a mortal creature chooses to reject his eternal career, the Supreme is inevitably delayed, accorded by the loss of this creature's experiential contribution to the evolution of this finite God of Supremacy. This experiential deprivation must eventually be compensated by substitutional or collateral experience; the Supreme must await the action of another creature at some future time who will present an equivalent contribution to the Supreme.

But if a creature rejects the eternal career, that part of the Supreme which was dependent on this creature's choice experiences inescapable delay, a deprivation which must be compensated by substitutional or collateral experience; as for the personality of the nonsurvivor, it is absorbed into the oversoul of creation, becoming a part of the Deity of the Supreme. [UB 117:4:2 (1283:4)]

Man's personality comes from the Father and is therefore eternal; it will eventually achieve Deity destiny. Man's personality, with regard to self-identity, is a conditioned eternal reality, and man must choose to be individually present at the attainment of such destiny.

The cycle is foreordained, but man's participation therein is optional, personal, and experiential. [UB 112:5:2 (1232:3)]

The great challenge that has been given to mortal man is this: Will you decide to personalize the experientible value meanings of the cosmos into your own evolving selfhood? or by rejecting survival, will you allow these secrets of Supremacy to lie dormant, awaiting the action of another creature at some other time who will in his way attempt a creature contribution to the evolution of the finite God? But that will be his contribution to the Supreme, not yours. [UB 117:4:10 (1284:6)]

And so the decision awaits each of you as it once awaited each of us: Will you fail the God of time, who is so dependent upon the decisions of the finite mind? will you fail the Supreme personality of the universes by the slothfulness of animalistic retrogression? will you fail the great brother of all creatures, who is so dependent on each creature? can you allow yourself to pass into the realm of the unrealized when before you lies the enchanting vista of the universe career--the divine discovery of the Paradise Father and the divine participation in the search for, and the evolution of, the God of Supremacy? [UB 117:4:13 (1285:2)]

The Vicissitudes of Life

***Batter my heart, three-personed God; for You
As yet but knock, breathe, shine, and seek to mend;
That I may rise and stand, o'erthrow me, and bend
Your force, to break, blow, burn, and make me new.
[John Donne, "Holy Sonnets" (1633)]***

We can read in The Urantia Book that "the greatest affliction of the cosmos is never to have been afflicted." [UB 48:7:14 (556:14)] We lack the foresight into the true meanings of the providential workings of the Supreme. Trials and tribulations must be dealt with by mortal beings in their personal efforts for experiential growth and progressive perfection. Problems must be resolved, and in so doing, mortal creatures make progress in unifying their minds, souls, and spirits in the attainment of their spiritual destiny. We should place our faith into our Father's loving hands and trust that "the apparent cruelty of a perverse fate that heaps tribulation upon some suffering mortal may in reality be the tempering fire that is transmuting the soft iron of immature personality into the tempered steel of real character." [UB 118:10:9 (1305:4)] The vicissitudes of life build strength of character, and they help us develop empathy for the sufferings of our brothers and sisters. As we pass the tests of time, our faith becomes stronger and our trust in God becomes more secure.

Candidates for eternal life are practitioners of an invigorating and constructive technique for meeting all of the vicissitudes and harassments of mortal living. Every day a true believer lives, he finds it easier to do the right thing. [UB 156:5:13 (1739:8)]

At every stage of our spiritual ascent, for each bout with personal troubles, there is ever-present divine concern and care for our well-being. Struggle is an essential part of the acquirement of survival values by the mortal races. Our angels know that is for our benefit that they lead us into paths of new and progressive experience and moral choosing. No matter what we may perchance suffer and endure, no matter how much we may be afflicted, there is some comfort in realizing that all of this difficult experience is transient. As time sensitive creatures, we easily become anxious and impatient in our desire for the resolution of our difficulties, but we must try to understand that none of this misfortune can jeopardize

in any way our sure path to ascension and salvation. Survival decisions need to be encouraged and embraced.

Even as mortals, so have these angels been father to many disappointments, and they will point out that sometimes your most disappointing disappointments have become your greatest blessings. Sometimes the planting of a seed necessitates its death, the death of your fondest hopes, before it can be reborn to bear the fruits of new life and new opportunity. And from them you will learn to suffer less through sorrow and disappointment, first, by making fewer personal plans concerning other personalities, and then, by accepting your lot when you have faithfully performed your duty. [UB 48:6:26 (555:4)]

With the passing of years and the growing experience with "other personalities," I have developed a greater respect for this almost cryptical comment from this above-mentioned quote from The Urantia Book. I believe there is both subtlety and wisdom being expressed here. The subtlety involves the life-technique for balancing heartfelt love and desire of service for one's fellows with equal respect for preserving self-respect and self-regard. The wisdom is that one can find a delicate balance for adventuring into intimate contact with other persons while at the same time remaining personally vibrant and spiritually energized.

The mortal mind can immediately think of a thousand and one things--catastrophic physical events, appalling accidents, horrific disasters, painful illnesses, and world-wide scourges--and ask whether such visitations are correlated in the unknown maneuvering of this probable functioning of the Supreme Being. Frankly, we do not know; we are not really sure. But we do observe that, as time passes, all these difficult and more or less mysterious situations always work out for the welfare and progress of the universes. It may be that the circumstances of existence and the inexplicable vicissitudes of living are all interwoven into a meaningful pattern of high value by the function of the Supreme and the overcontrol of the Trinity. [UB 10:7:5 (115:7)]

The above quote poses a truly challenging philosophical question to all of us. When it comes down to the very heart of the Supreme's conjectured foreknowledge of events of major import in the cosmos, fortuitous and disastrous, we may find it best to exercise our faith that all things and events are, in the long run, contributing to the overall betterment for each and every one of us. We ought to place our full trust in our Universal Father's divine love and care for us. We should encourage our faith that all manifestations of the Father's handiwork can only be targeted for enticing us to perfection and eternal satisfaction. We should also realize that the Paradise Father himself indwells the deepest part of man's conscious being and as such shares in every life experience of his mortal child. We do not suffer our afflictions in solitude - he shares in our affliction.

The evolving divine nature of the Supreme is becoming a faithful portrayal of the matchless experience of all creatures and of all Creators in the grand universe. In the Supreme, creatorship and creaturehood

are at one; they are forever united by that experience which was born of the vicissitudes attendant upon the solution of the manifold problems which beset all finite creation as it pursues the eternal path in quest of perfection and liberation from the fetters of incompleteness. [UB 117:1:6 (1279:4)]

Predestination and Providence

The power-mind-spirit-personality actualization of the Supreme is considered an evolutionary inevitability. From an eternity perspective, the someday-to-be-completed evolution of the Supreme Being is a foregone conclusion. The exact pathway by which he evolves, however, is not determined. Throughout the time-space constrained Deity level of Supremacy, the Universal Father establishes for all personalized types of intelligent will creatures the profound freedom of freewill expression. This gift of personalized free will strives co-creatively with the Father for the destined actualization of the Supreme Being. Much like the biblical miracle of God's "separating the waters" thus allowing Moses and the chosen people to safely pass, God has by his own inviolable act of infinite and absolute free will separated the all-encompassing waters of infinity and provided a safe haven for his beloved and free-willed children. This safe haven is nestled deeply within the nurturing bosom of the Supreme.

It is within the inherent nature of the Universal Father to freely give of himself to his creation. He delegates "every power and all authority that could be delegated" and bestows "all of himself and all of his attributes, everything he possibly could divest himself of, in every way, in every age, in every place, and to every person, and in every universe." [UB 10:1:2 (108:5)] This investment of free will and self-expression is given to all personal beings dependent on the Father for their existence, and this implies a self-imposed limitation of Deity that reflects "the outworking of the ideal and infinite love of the Universal Father." [UB 32:4:10 (364:0)]

The Father is infinite and eternal, but to deny the possibility of his volitional self-limitation amounts to a denial of this very concept of his volitional absoluteness. [UB 4:4:4 (59:0)]

In the most comprehensive sense, total infinity encompasses the capability of self-limitation, and this qualification includes the volitional self-limitation of the Father-I AM that "is susceptible of reality expression to all levels of universe existences." [UB 105:1:2 (1153:5)] This infinite potential of the "I AM self-qualified" is self-expressed and self-revealed in the threefold Deity unification of the Trinity. The technique of trinitization allows the Universal Father to divest himself of all direct manifestations of absoluteness except absolute fatherhood and absolute volition. On the Deity level of Supremacy where the Supreme Being is personalizing in time and space, we find the "maximum self-limitation of the Trinity is its attitude toward the finite." [UB 10:5:4 (113:5)]

In certain aspects, and in accordance with the established mandates of the Father's purpose and plan, the choice-actions precipitated by the human mind are for the most part unpredictable. We are far more than isolated material beings bound by unbreakable chains in a tyrannical river of time. We are not inexorably circumscribed to a personal fate that is inflexibly fixed from all eternity.

Having thus provided for the growth of the immortal soul and having liberated man's inner self from the fetters of absolute dependence on antecedent causation, the Father stands aside. Now, man having thus been liberated from the fetters of causation response, at least as pertains to eternal destiny, and provision having been made for the growth of the immortal self, the soul, it remains for man himself to will the creation or to inhibit the creation of this surviving and eternal self which is his for the choosing. No other being, force, creator, or agency in all the wide universe of universes can interfere to any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the choosing mortal. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute.
[UB 5:6:8 (71:3)]

In its widest reaching of cosmic implications, celestial providence is the deliberate and certain emergence of the "light and life" sovereignty of the Supreme Being within the universes of time and space. From the Paradise Father's point of view from eternity, the emergent Supreme Being is a foregone conclusion. The Supreme Being is the destiny of original purpose implicit within the Father's far-reaching plans for his time-space creations. The contributory details of outworking for this providential destiny, however, remain original and unpredictable.

Providence does not mean that God has decided all things for us and in advance. God loves us too much to do that, for that would be nothing short of cosmic tyranny. Man does have relative powers of choice. [UB 118:10:1 (1304:3)]

The someday sovereignty of the Supreme Being in many ways resembles the majesty of a magnificent mountain. There are many unique pathways for reaching the top of a mountain; the final achievement of this effort remains the same regardless of the method of approach. The numerous potential pathways that establish a mountain's circumference and lead to the same summit are characterized by nearly unlimited originality and spontaneity. But there comes a time when no further choice of pathway to the top covers new and untouched topology, and this is when the mountain in its essential totality has been completely traversed and made fully experienced. The mountain may still be scaled with original pathways, but no new ground will be uncovered. After the final emergence of the Supreme Being, life experience in the finite creations of time and space will continue, but there will be nothing further contributed that is fully unique and one-of-a-kind. It is this final nature of the Supreme Being that is subject to the predestined destiny of the Father's creative plans. The

majestic mountain of the Supreme will be eventuated in its full glory, and a new phase of purpose and plan will begin to unfold.

Providence is the sure and certain march of the galaxies of space and the personalities of time toward the goals of eternity, first in the Supreme, then in the Ultimate, and perhaps in the Absolute. And in infinity we believe there is the same providence, and this is the will, the actions, the purpose of the Paradise Trinity thus motivating the cosmic panorama of universes upon universes. [UB 118:10:23 (1307:4)]

This freedom from the shackles of absolute predestination may be primarily due to the Universal Father's eternity decision to lovingly provide for a creation where creature free will is of tantamount sanctity. It is certainly a possible repercussion of the incomplete evolutionary status of the Supreme Being. There appears to be a providential unity in the evolving universes of time and space that is providing a basis of purposed continuity to the whole fabric of cosmic events. There is a driving cosmic flow of time and events that draws all things and beings into its powerful and swirling whitewaters and eddies. There is a powerful indication that all experiences, lives, ages, and epochs that successively occur in the cosmos are demonstrating an accounting for and correlation with "the transactions of time with the underlying purposes and basic reactions of eternity." [UB 32:5:3 (364:5)]

As regards an individual life, the duration of a realm, or the chronology of any connected series of events, it would seem that we are dealing with an isolated stretch of time; everything seems to have a beginning and an end. And it would appear that a series of such experiences, lives, ages, or epochs, when successively arranged, constitutes a straightaway drive, an isolated event of time flashing momentarily across the infinite face of eternity. But when we look at all this from behind the scenes, a more comprehensive view and a more complete understanding suggest that such an explanation is inadequate, disconnected, and wholly unsuited properly to account for, and otherwise to correlate, the transactions of time with the underlying purposes and basic reactions of eternity. [UB 32:5:3 (364:5)]

The evolving Supreme Being appears to have some ability to forecast and, to a limited extent, anticipate future evolutionary trends in his cosmos. This process is referred to as the "Immanence of the Projected Incomplete" [UB 4:1:10 (56:2) and UB 117:6:6 (1291:10)], and it is conjectured to originate from the Supreme's sometime destiny to interact with and participate on the level of the superfinite reality of the absonite (the Ultimate level of transcended time and space). This predictive ability of the Supreme "appears to be an amazingly fortuitous co-ordination of apparently unsettled universe happenings. This must be the function of Providence - the realm of the Supreme Being and the Conjoint Actor." [UB 4:1:10 (56:2)]

It may be that on the upper limits of the finite, where time conjoins transcended time, there is some sort of blurring and blending of sequence. It may be that the Supreme is able to forecast his universe

presence onto these supertime levels and then to a limited degree anticipate future evolution by reflecting this future forecast back to the created levels as the Immanence of the Projected Incomplete. [UB 117:6:6 (1291:10)]

Man himself develops a growing ability, over time, to become supremely foresighted regarding both his own future along with the evolving trends of the universe itself in its relentless march toward perfection.

There is a providence in the evolving universes, and it can be discovered by creatures to just the extent that they have attained capacity to perceive the purpose of the evolving universes. [UB 118:10:10 (1305:5)]

This cosmic providence of the Supreme, though, deals strictly with the totality of the cosmos, and lone individuals only become involved in this providential impact if their functional involvement has importance to some higher total, be it the total race, nation, planet, or higher still.

Consider the sublime power and beauty of the Father's purpose and plan for us - we do have a very real choice in our own destinies! Our individual futures are not foreordained! From eternity, the Father could have conceivably seen "the end from the beginning", and in one sense, he does. He clearly sees from eternity the someday-destined emergence of the Supreme Being in full power and glory. But by the greatest miracle of all, the Father allows us the incredible opportunity to become very real and critically important co-creators of destiny, not so much as to the determination of the final nature of the Supreme Being, but rather in how this final nature emerges.

Consider the awesome God-given power that is at this very moment in your own hands! Right now, this very second, you have within your powers of personal choosing the ability to consecrate yourself to the doing of the Father's will. You can choose to align your will to his purposes, to participate in the carrying out of his divine plans, and to share in the glorious destiny of the perfected Supreme! The only power in all the universe of universes that can prevent you from doing this is your self.

In the beginning the Father does all, but as the panorama of eternity unfolds in response to the will and mandates of the Infinite, it becomes increasingly apparent that creatures, even men, are to become God's partners in the realization of finality of destiny. And this is true even in the life in the flesh; when man and God enter into partnership, no limitation can be placed upon the future possibilities of such a partnership. When man realizes that the Universal Father is his partner in eternal progression, when he fuses with the indwelling Father presence, he has, in spirit, broken the fetters of time and has already entered upon the progressions of eternity in the quest for the Universal Father. [UB 18:5:2 (1299:2)]

CHAPTER NINETEEN: FAITH AND THE KINGDOM OF HEAVEN

Faith
The Kingdom
Jesus' Teaching of the Gospel
Sonship and Brotherhood
Fruits of the Kingdom
The Social Impact of the Kingdom
The Fruits of the Spirit -- Selected Quotes
The Dynamics of Love



Faith

Faith is a gift given to us by the grace of God.

We may develop by our own efforts our own belief systems, but belief is not faith. Belief is founded on our own attempts to rationalize why we choose to see and understand things the way we do, but faith transcends belief. Faith not only affects how we see and interpret our world, it also adds a unifying insight into the interrelatedness of all things and ideas, adding penetrating layers of meanings and values to those life experiences that belief can only begin to understand. Belief understands the facts of things while faith comprehends the truth of things. Belief is built on intelligent observation and direct experience, but faith can comprehend things that mind alone fails to grasp. Faith can anticipate underlying relationships beneath the surface of reality - faith can comprehend things without seeing.

For example, even as a very young child I believed that if I drop an object from my hand, it will fall forthwith directly to the ground. My observations always seemed to validate this belief. If I threw a ball up into the air, it always fell to the ground. If I slipped on an icy sidewalk, I always fell to the ground. If I bumped too hard into a side table dislodging a lamp, the lamp always fell to the ground (and most of the time, it broke into pieces as well). I could always find examples to demonstrate my understanding of and control over this phenomenon of earth's gravity acting on falling objects. If you wanted evidence, I was happy to drop a water balloon off the top of any tall building.

However, as I grew older and more experienced, I learned that this belief had to be modified and qualified. I discovered that if I dropped a balloon filled with helium, it not only failed to fall to the ground, it actually did just the opposite by rising high into the air and on upward towards the clouds. In studying elementary physics in school, I learned that falling objects fell with a predictable accelerating speed that could be calculated using mathematical tools. At least this understanding was predictable if such an event were occurring in a vacuum and in close proximity to a sufficiently massive object such as the earth. Otherwise, things became much more complicated. I have recently discovered that I can drop a metal ball into a properly oriented magnetic field of sufficient strength and it will fail to hit the ground. Rather, it will fix itself suspended in the magnetic field indefinitely. In other words, I have learned to dismantle and rebuild my beliefs as the volume of my experiences and observations increase. I have learned to modify and evolve my beliefs over time as I progressively expand my experience with such phenomena.

Faith works a little differently than does belief. For example, I have evolved a faith that I will survive the death of my body, that my life will persist beyond the eventual disintegration of my physical vehicle of identity. How do I know this? I would certainly have a heck of a hard time demonstrating this assertion of faith. I would be hard pressed to convince many people who fail to share this same faith. The graveyards of the world are filled with the physical remains of the dearly departed, but we have no solid evidence of life-continuation for the deceased (spurious ghost sightings and seance-generated contacts excepted). We cannot firmly point to someone who has either returned from the dead (except for possibly Lazarus, although we have to take the historical testimony of this event as an act of faith). Nor can we without question recount an irrefutable instance where someone who once lived in this world has contacted us from the beyond. Nevertheless, my faith in this regard is firm and unshakeable. I am resolute in my expectation of an afterlife, and my faith in the afterlife has broad influence on how I live and interpret my life.

***Belief is always limiting and binding; faith is expanding and releasing.
Belief fixates, faith liberates. [UB 101:8:2 (1114:6)]***

Our rigid foundations for building belief systems are very fragile. These foundations can slowly and easily be dismantled through methodical argument and counter-experience, and sometimes these foundations can be shaken so severely and traumatically as to completely shatter the supporting structure leaving us very little to stand on. Seeing is believing, and believing can easily be influenced by experience and circumstance. Faith, on the other hand, cannot so easily be shaken. Faith is flexibly adaptable to changes in our life circumstances, and it ever reveals new insights of truth to us as we are confronted with new challenges. Our faith tends to expand and grow as we ourselves expand and grow as individuals. Faith builds on the secure foundation of our soul. In many ways, our spiritual development goes hand-in-hand with the expanding growth of our faith.

My faith that the universe is organized and friendly rather than chaotic and impersonal allows me to "see without seeing" that divine love permeates all of creation, that the heartbeat of the cosmos flows with the Father's love. I can give and share testimony of this faith, I can affirm my personal faith-experience with the Father's love, but I cannot demonstrate this faith-reality to someone who does not share in this faith. I cannot convince those without such faith that this is still true in the face of their denials and protestations and counter-arguments.

Those who know God have experienced the fact of his presence; such God-knowing mortals hold in their personal experience the only positive proof of the existence of the living God which one human being can offer to another. The existence of God is utterly beyond all possibility of demonstration except for the contact between the God-consciousness of the human mind and the God-presence of the Thought Adjuster that indwells the mortal intellect and is bestowed upon man as the free gift of the Universal Father. [UB 1:2:8 (24:6)]

Faith is a gift from God. Our faith is not of ourselves, but rather it becomes a reality in our lives once we have been graced with the indwelling presence of the Father's loving spirit. If we are open to the Father's presence, we can be assured that he will indeed enter intimately into our lives. He will indwell us to the very depths of our consciousness with a fragment of his divine spirit, the divine Thought Adjuster. This is our true re-birth, the virtual transformation of mind and spirit that accompanies our entrance into the fellowship of the Father's kingdom and our realization of living sonship.

From the heights of eternal glory the divine Spirit descends, by a long series of steps, to meet you as you are and where you are and then, in the partnership of faith, lovingly to embrace the soul of mortal origin and to embark on the sure and certain retracement of those steps of condescension, never stopping until the evolutionary soul is safely exalted to the very heights of bliss from which the divine Spirit originally sallied forth on this mission of mercy and ministry. [UB 34:6:3 (380:5)]

Is the Father's gift of faith given to all people? In a very real and practical sense, yes, I believe faith is given to some initial degree at that time a normal-minded child activates his top two adjutants of mind, "worship" and "wisdom" (a time we are told in The Urantia Book usually occurring on our world shortly before the age of six [UB 111:1:3 (1216:4)]). The child initiates this by making his very first spiritually impacting freewill moral choice. This human milestone, whereby a courageous "leap of faith" redirects the personal focus of the immature child from himself to others like himself, completes the truth corollary that the recognition of our Father in Heaven directly implies the living truth of the brotherhood of man. This enlightened child begins to concern himself with the feelings and perceptions of those around him.

I think in practice, and to varying degrees, a young child discovers these connected truths of the fatherhood of God and the brotherhood of man at least partially in tandem with each other. This child begins to sense that his decisions and actions have an impact on other children and even on adults as well. The child develops an alter ego that serves as a moral conscience. The emergence of this expanding faith-insight truly marks the child's escape from mammalian existence to that more exalted state as a potential son or daughter of the Paradise Father. What progresses beyond this spiritual awakening at such a young age is, of course, fully dependent on the freewill choices that are committed to by this very young freewill son or daughter of the Father of free will. Will such an ascending child prove spiritually fruitful in his life, will he mature and become a productive ambassador of the Father's kingdom? That, of course, is the real "dance" of living, and this great adventure is creatively built into the most basic foundations of the Father's purposes and plans.

This first-time jubilee of moral-decision making provides for indwelling of this fully functioning mortal mind with the spiritual presence of the Universal Father (in the form of the Father's bestowed Thought Adjuster). This infusion of the Father's divine spirit, in concert with the morally sensitive child's awakening intellect, activates the emergence of the immortal soul within the mind of such a new child of the kingdom. Such a soul has a final and divine destiny, but whether or not we personally share in this destiny by becoming one-in-identity with our souls is our spiritual life-challenge. The destiny of mortal ascension depends on the choice of soul-identification by the mortal personality. We must identify our innermost being with this immortal soul that we helped to give "birth". In the event that a mortal personality rejects the opportunity for post-death resurrection, The Urantia Book tells us the personality values of this "non-identified" soul enter into final spiritual union with the personality of the emerging Supreme Being taking all of its spiritual contribution towards bringing "light and life" to the evolving grand universe. [UB 16:9:3 (195:9)]

In most basic function, our assigned Guardian Seraphim can be considered soul guardians. They take protective responsibility for our souls. It is our post-death souls that are enseraphimed by our guardian angels for safekeeping preceding our resurrection on the mansion worlds. This is the real severity of these angels' trust, that all potential good of cosmic and supreme impact within God's finite creation will be safely kept for providential destiny. Nevertheless, do not overlook the love that our angels have for us individually - they desire that we survive with our soul-identity intact!

The gift of faith is given to us once we accept the indwelling of the Father's spirit presence. This gift of faith leads to soul expansion and spiritual progress, and this newfound spirituality is an outgrowth of the insight born of the activity of the divine presence. The "eyes" of a faithful mind perceive the presence of the Father's divine nature and the resulting communion of man with God leads to true spiritual insight.

Faith acts to release the superhuman activities of the divine spark, the immortal germ, that lives within the mind of man, and which is the potential of eternal survival. The human soul (personality) of man survives mortal death by identity association with this indwelling spark of divinity, which is immortal, and which functions to perpetuate the human personality upon a continuing and higher level of progressive universe existence. The concealed seed of the human soul is an immortal spirit. The second generation of the soul is the first of a succession of personality manifestations of spiritual and progressing existences, terminating only when this divine entity attains the source of its existence, the personal source of all existence, God, the Universal Father. [UB 132:3:6 (1459:6)]

We would do well to review the true nature and interactions of our mind, "the cosmic instrument on which the human will can play the discords of destruction, or upon which this same human will can bring forth the exquisite melodies of God identification and consequent eternal survival." [UB 111:1:6 (1217:1)] It should be made very clear that we mortal beings are provided with a wealth of spiritualizing tools beyond the functioning of mortal mind for formulating our personal expressions of life-choice. We are the beneficiaries of special and divine gifts that are expressive of our Father's wise and all-consuming love for us as his own children.

The Mortal Decision-Making Framework

Personality: The unique bestowal by the Universal Father

- Superimposed upon the living and associated energies of matter, mind, and spirit.
- Implies identity, self-consciousness, self-will, and possibility for self-revelation.

Mind: The combined human intellect

- Material mind, the arena in which human personalities live, are self-conscious, make decisions, choose God or forsake him, eternalize or destroy themselves.
- Adjutant mind-spirits, the intelligence ministry to the lower and evolving levels of material minds.
- Cosmic mind, the contributor of faith-insight and spiritual intuition.

The Triune Spiritual Ministries: The attuned and symmetrical spiritual presences of the Father (Adjuster), Son (Spirit of Truth), and Spirit (Holy Spirit)

- The Holy Spirit, the spirit of the Spirit, providing the inspirational ministry for choosing the spiritual presence of the Universal Father.
- The Spirit of Truth, the spirit of the Sons working in concert with the Holy Spirit, providing the enlightened ministry to teach truth (spiritual philosophy, wisdom of spirit realities).
- The Thought Adjuster, the indwelling spirit presence of the Paradise Father, everlastingly seeking for divine freewill unification of the ascending pilgrim with the freewill Paradise Father.

We of little faith should take heart in the assurance that the Father will always respond even to the faintest flicker of faith. Sometimes even the weakest faith "amounts to little more than an intellectual conformity to a passive attitude of assent to religions of authority" [UB 155:6:17 (1733:5)], but the Father still responds. Just think of what that means! Even if I feel completely lost in my faith, if I would simply act as if I had such faith, then such an act can help to establish a behavioral pattern. The continuance of this behavioral pattern reinforces the established response, and this reinforcement provides the fertile ground for the Father to offer the insights of his truth for inspiring newfound faith through our experience of his grace. The gift of sonship is grounded in such seedling faith, and the Father's bountiful love and mercy will always bolster even the smallest show of faith.

But truth can never become man's possession without the exercise of faith. This is true because man's thoughts, wisdom, ethics, and ideals will never rise higher than his faith, his sublime hope. And all such true faith is predicated on profound reflection, sincere self-criticism, and uncompromising moral consciousness. Faith is the inspiration of the spiritized creative imagination. [UB 132:3:5 (1459:5)]

Simply put, mortal man propels his own spiritual growth by first organizing his thinking. He applies the results of this scrutinized thinking, his reasoned and logical ideas, through his free-willed acts and decisions. He transforms these applied ideas into supernal ideals of practice. The indwelling Adjuster spiritizes these ideas and renders them available for faith-association by mortal mind. The accepted human complements of these elevated ideas are hence made subject to the truth-leadings of the Spirit of Truth. [UB 101:6:7 (1112:3)]

When reason once recognizes right and wrong, it exhibits wisdom; when wisdom chooses between right and wrong, truth and error, it demonstrates spirit leading. And thus are the functions of mind, soul, and spirit ever closely united and functionally interassociated. [UB 103:9:10 (1142:1)]

The Spirit of Truth teaches and leads to truth, and the indwelling spirit of the Father elevates man through his faith from his animalistic origins to his higher spiritual nature. This spiritual rebirth inevitably brings mortal man to actually bear the noble fruits of the spirit and promises everlasting joy within the kingdom of heaven. Living faith is always personal, and it

displays a child-like trustfulness in the goodness of God. Living faith brings about a tranquil experience of supreme and unquestioned trust in God. At the same time, it adds the thrill of living in the very presence of the Father.

"Without God the soul is a prisoner; to know God releases the soul. By meditation on God, by union with him, there comes deliverance from the illusions of evil and ultimate salvation from all material fetters." [UB 131:4:7 (1449:2)]

The gift of faith sweeps away spiritual doubt. Faith leads to the certainty and security of the guidance and protection of the heavenly Father. Salvation-through-faith is the gift of the Father to the faithful. His Sons reveal the truth of this. Freewill faith makes such a believer a spiritual son or daughter of this same Paradise Father.

To material, evolutionary, finite creatures, a life predicated on the living of the Father's will leads directly to the attainment of spirit supremacy in the personality arena and brings such creatures one step nearer the comprehension of the Father-Infinite. Such a Father life is one predicated on truth, sensitive to beauty, and dominated by goodness. Such a God-knowing person is inwardly illuminated by worship and outwardly devoted to the wholehearted service of the universal brotherhood of all personalities, a service ministry which is filled with mercy and motivated by love, while all these life qualities are unified in the evolving personality on ever-ascending levels of cosmic wisdom, self-realization, God-finding, and Father worship. [UB 106:9:12 (1175:1)]

The Kingdom

Faith and the Kingdom: [UB 138:8:8 (1545:9)]

1. Faith is the new birth.
2. Faith is the price of admission to the kingdom.
3. Faith is the only requisite to entering the Father's kingdom.
4. Faith is the open door for entering into the present, perfect, and eternal love of God; for the finding of a real and personal experience in the satisfaction and assurance of the indwelling of God's spirit of love and saving grace.

Jesus preached the good news of his gospel that all men are the sons of God, that the Fatherhood of God asserts the brotherhood of man, and that by faith all men may be saved.

Jesus spoke of faith as the key to the entrance into the Father's kingdom of heaven. Nevertheless, this faith in the liberty and joy of divine sonship in the kingdom comes to us by the Father's grace in response to our willingness to accept and do his will. Only those who desire intimate partnership with the heavenly Father and choose to do his will are enrolled into the kingdom of heaven, and it is through the Father's gift of faith that mortal man becomes spirit-conscious that he is such a son of God. Salvation in the heavenly kingdom means survival beyond mortal death, and this inspiration for eternal life is a gift that all men receive by faith.

Jesus' "Good News" Gospel: [UB 142:1:2-5 (1596:4-7)]

- 1. The kingdom of heaven is at hand.**
- 2. By faith in the fatherhood of God you may enter the kingdom of heaven, thus becoming the sons of God.**
- 3. Love is the rule of living within the kingdom--supreme devotion to God while loving your neighbor as yourself.**
- 4. Obedience to the will of the Father, yielding the fruits of the spirit in one's personal life, is the law of the kingdom.**

Salvation by faith dominates the combined attitudes of body, mind, and spirit. Starting with this influential foundation of faith, we all may participate in three key essentials of the kingdom. These three essentials have their primary impact on different aspects of our being. There is the intellectual recognition of the fact of God's sovereignty by mortal mind, there is the soul-belief in the spiritual truth that we are the children of God, and there is the personally exercised faith in our freewill effectiveness to do our Father's will.

The Three Essentials of the Kingdom: [UB 141:1:4 (1569:1)]

- 1. Recognition of the fact of the sovereignty of God.**
- 2. Belief in the truth of sonship with God.**
- 3. Faith in the effective will of the supreme human desire to do the will of the Father in heaven.**

**Recognition -- Fact -- Mind
Belief -- Truth -- Spirit
Faith -- Will -- Personality**

It is that personal faith in the exceedingly great and precious promises of God for salvation that initiates the transformation of the mortal mind into a proper receptacle for God's spirit.

"You are the temple of God, and the spirit of God dwells in you" - you are "first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind". [UB 143:2:4 (1609:5)] In accordance with the Father's promises, this spiritually fertile mind becomes subject to God's spirit of love and saving grace. We who are thus born of the spirit of God will become increasingly aware of this God-presence, and we will begin to better discern the Father's will in our hearts. We will exercise a renewed sincerity in our faith that will bolster us to "fight the good fight of faith." [UB 159:3:8 (1766:4)] The sincerity of our faith validates our citizenship within the Father's kingdom.

Sincere Faith: [UB 170:2:21 (1861:3)]

1. To be open-minded and teachable like an unspoiled child.
2. To receive the bestowal of sonship as a gift.
3. To submit to the doing of the Father's will without questioning and in the full confidence and genuine trustfulness of the Father's wisdom.
4. To come into the kingdom free from prejudice and preconception.

The door of eternal life is wide open to all; "whosoever will may come"; there are no restrictions or qualifications save the faith of the one who comes. [UB 139:12:7 (1567:0)]

Positive and living faith generates in man's heart a hunger for spiritual perfection, and this dynamic faith-attitude increases his capacity for further faith. This dynamic faith is confident and hopeful, and it reinforces positively habitual mental attitudes and spirit reactions. A growing faith-trust in the absolute love of an infinite Father dominates personal thinking, feeling, and believing. The attitude of self-forgetfulness and spiritual conviction enables enhanced spiritual receptivity, it reinforces the desire for partnership with God in carrying out his will, and it generates an unbounded enthusiasm for exalting in the Fatherhood of God and the brotherhood of man.

The Four Faith Attitudes [the Beatitudes]: [UB 140:5:7-13 (1573:9-15)]

1. Humility - to be poor in spirit, to be humble, to be teachable and truth-seeking.
2. Righteousness - to hunger after righteousness, to possess dynamic love, fatherly-brotherly affection.
3. Meekness - to endure, to display the attitude of man cooperating with God with patience and forbearance, "not my will but your will be done."

4. Spirit insight - to be pure in heart, to augment God-consciousness which confirms sonship and leads to fatherly-brotherly love.

The kingdom of heaven is an evolutionary process - you must continue to bring forth the fruits of the Father's indwelling spirit if you are to continue to ascend in the progressive life of divine fellowship. This effort begins right here on earth and will continue to progress up through each and every successive life station all the way to Paradise itself.

The spirit kingdom is that state of being whereby the faith sons of God give their wholehearted devotion to doing the will of the Father in heaven. This loving service is both enlightening and liberating to man in his struggle between the flesh and the spirit. Man's pursuit for the divine attainment of perfection leads him into the spiritual kingdom of God. The kingdom of heaven is a spiritual experience resulting from the enthronement of God in the hearts of men. However, this newly acquired kingdom experience often takes some measure of time before its secure lodgement in the soul of man will eventually lead to everlasting righteousness and eternal salvation. It is by virtue of the perfecting effort in the service of the heavenly Father that progressive righteousness and increasing joy will be attained.

You cannot become spiritually stagnate and remain in the eternal kingdom. You must seek and follow the Father's divine will energetically and wholeheartedly. The Father requires that his children continue to grow vigorously in grace and experience, that they live their lives righteously. In the kingdom, you must be righteous in order to do righteous things. As Jesus said, "Be you perfect, even as your Father in heaven is perfect." [UB 140:10:6 (1585:4)] Salvation is initiated by whole-hearted believing, by simple and sincere faith. Being righteous by faith precedes doing righteous things in one's daily life. The truth is that such practical comprehension of faith-righteousness must necessarily yield the eventual fruits of unselfish and everlasting service.

"But for you, my children, and for all others who would follow you into this kingdom, there is set a severe test. Faith alone will pass you through its portals, but you must bring forth the fruits of my Father's spirit if you would continue to ascend in the progressive life of the divine fellowship." [UB 140:1:4 (1569:1)]

The unassisted material mind of man "does not naturally bear the fruits of the divine Spirit" - the Spirit of Truth co-operates "with the indwelling Adjuster to bring forth the bountiful harvest of the character fruits of the spirit." [UB 34:7:1 (382:1)] As you follow your spirit leanings, life will increasingly manifest itself to you in a new spiritual context. You will all the more be able to discern and choose to do the will of the heavenly Father. When you wholeheartedly seek the Father's will in all things, you will become re-born of the spirit and find enduring entrance into the kingdom of God. Your life will correspondingly become abundant in the manifold fruits of the spirit through loving service to your fellow brothers and sisters. The showing forth of these spiritual fruits becomes spontaneous in the lives of such ennobled souls, and such lives are filled with abundant joy and controlled self-mastery.

Such life transformations lead to spiritual rebirth and citizenship within the holy kingdom of heaven.

How does someone know that they are doing the will of the Father? The life of Jesus in the flesh reveals a supreme example of dedicated living in accordance to the Father's will, but how can someone be assured that they are in spiritual harmony with the leading of the Father's inner presence? An individual's attunement with this indwelling presence of the Father (the Adjuster) is made apparent by that individual's outward manifestation of the fruits of the spirit - "By their fruits you shall know them." These spirit fruits are the tangible outworking of a true believer's honest efforts to follow the Father's will.

The consciousness of the spirit domination of a human life is presently attended by an increasing exhibition of the characteristics of the Spirit in the life reactions of such a spirit-led mortal, "for the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." Such spirit-guided and divinely illuminated mortals, while they yet tread the lowly paths of toil and in human faithfulness perform the duties of their earthly assignments, have already begun to discern the lights of eternal life as they glimmer on the faraway shores of another world; already have they begun to comprehend the reality of that inspiring and comforting truth, "The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Spirit." [UB 34:6:13 (381:7)]

Faith conditions the right to enter the kingdom of God, but Jesus points out that there is a cost exacted for remaining in the progressive ascent of the kingdom. He maintains that "you must bring forth the fruits of my Father's spirit if you would continue to ascend in the progressive life of divine fellowship." [UB 140:1:4 (1569:1)] The law of the kingdom is to obey the Father's will, yielding the fruits of the spirit in one's daily life. Your rebirth in the Father's spirit delivers you from the "bondage of life". You are released into the joys of his spirit kingdom "whence you spontaneously show forth the fruits of the spirit in your daily lives; and the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal attainment--true self-mastery." [UB 143:2:8 (1610:3)]

"You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants." [UB 176:3:5 (1917:1)]

Jesus' Teaching of the Gospel

Jesus taught his apostles the better technique of proclaiming the kingdom of heaven as a positive and fulfilling proclamation that seeks not to replace or overpower the faulty misperceptions and erroneous beliefs of those who are seeking salvation. Rather, the kingdom is that open door that leads to the great and living truths that are destined to fill the emptiness in the hearts of all hungry souls.

"When you have presented to mortal man the good news that God is his Father, you can the easier persuade him that he is in reality a son of God. And having done that, you have brought the light of salvation to the one who sits in darkness." [UB 141:6:3 (1592:5)]

In instructing the apostles to preach the gospel, Jesus emphasized that they proclaim the glad tidings of the kingdom of heaven whereby man actually enters into the exquisite happiness therein. They must instruct believers by generously showing forth their own love, compassion, and sympathy.

"You are to love all men as I have loved you; you are to serve all men as I have served you. With understanding sympathy and brotherly affection, fellowship all your brethren who are dedicated to the proclamation of the good news. Remember, as you love one another, all men will know that you are my disciples." [UB 191:4:3 (2041:6)]

Jesus prevailed upon his disciples to be worthy ambassadors of this kingdom whereby they actually choose to live that new life that results from having tasted of the good spirit realities of the kingdom. All men who are witness to these reborn lives of the spirit will become sufficiently kingdom conscious to seek further inquiry concerning the joyous ways of the kingdom. The disciples ought to provide themselves as living examples of kingdom faith that will reveal the workings of God to the individual man and thus to lead him into son-consciousness, to become a faith-son of the living God.

"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." [UB 159:3:9 (1766:5)]

Jesus' gospel of the kingdom was more essentially the teaching of the fatherhood of God and the brotherhood of man - sonship with God. This is analogous to a family relationship where the first familial commandment is love for the father, and the second commandment is the mutual love among the children. This quality of brotherly affection will inevitably manifest itself in unselfish and loving service.

To Jesus the kingdom was the sum of those individuals who had confessed their faith in the fatherhood of God, thereby declaring their wholehearted dedication to the doing of the will of God, thus becoming members of the spiritual brotherhood of man. [UB 170:5:11 (1865:1)]

Jesus loved men so much that his love invariably awakened the responses of love in the human heart. This love is truly contagious and eternally creative. This love of Jesus is sublimely twofold: as the divine Creator Son of God he loves man with a fatherly affection, and as the human Son of Man Jesus loves man as a brother - as a man among men. As the sovereign Creator of our universe, he sends his Spirit of Truth to enrich each one of us. His presence in our hearts compellingly draws all children of light towards one another, and, along with his Father's co-inhabiting Adjuster presence, they are both able to live in the hearts and souls of every one of us. They are supremely able to make that love divinely real in all of our experiences of loving one another.

Sonship and Brotherhood

The universality of the Father's love for each and every individual as a beloved child in the heavenly family, without special distinction accorded to any one individual, brings about the relationship of the whole, the universal brotherhood. This divine family of all individuals manifests itself in the universal brotherhood of the freewill children in the kingdom of God.

This very love of God for the individual brings into being the divine family of all individuals, the universal brotherhood of the freewill children of the Paradise Father. And this brotherhood, being universal, is a relationship of the whole. Brotherhood, when universal, discloses not the each relationship, but the all relationship. Brotherhood is a reality of the total and therefore discloses qualities of the whole in contradistinction to qualities of the part. [UB 12:7:10 (138:5)]

Sonship is the supreme relationship of man to God, creature to Creator. By recognizing sonship as a gift of God, God's children will discover that service in the kingdom is the supreme delight of life. Citizens within the kingdom naturally hunger for truth and righteousness, just as they thirst for divine perfection. They possess a secure faith in the certain triumph of righteousness in the world. Jesus declared himself to mankind as Son of God just as we are sons of God. This shared relationship to the Universal Father makes mankind and Jesus brethren in the flesh of earthly life by virtue of this final bestowal mission of this now sovereign Creator Son to our local universe. When Jesus portrays the divine nature and perfectly loving nature of his Father and our Father in Paradise, he knows whereof he speaks.

Brotherhood and service are the cornerstones of the gospel of the kingdom. This brotherhood is a natural outgrowth of the fatherhood of God. Consciousness of one's neighbor as a creature brother becomes possible when we are conscious of God as our Creator Father. This brotherhood is a relationship of the whole as rooted in the Father's universe presence to all moral creatures. We are driven to search out our brothers and sisters, to discover their problems, and to consequently learn to love them. This is the supreme experience of living our lives in this world. The better that we develop an understanding of our neighbor, the easier it becomes to love him.

Fruits of the Kingdom

The Urantia Book seems to recognize spiritual "fruits" on three categorical levels. The first level, The Fruits of the Spirit, categorizes the most basic recognizable characteristics of a newly born citizen of the kingdom of heaven. These personality traits comprise the spiritual foundation that distinguishes a newfound son or daughter of the kingdom, and it is on this foundation that this child of faith embarks on his mission to seek and do the Father's will and consequently change the supreme nature of the world. These fruits of the spirit "are the substance of the Supreme as he is realizable in human experience". [UB 117:6:17 (1290:3)]

The Fruits of the Spirit: [UB 34:6:13 (381:7)]

- 1. Love**
- 2. Joy**
- 3. Peace**
- 4. Long-Suffering**
- 5. Gentleness**
- 6. Goodness**
- 7. Faith**
- 8. Meekness**
- 9. Temperance**

The next categorical level, The Fruits of the Divine Spirit, seems to focus in on the personal repercussions in character development that result from a faith-child's efforts in doing the Father's will in loving ministry to his fellow brothers and sisters. These are the spiritual transformations enacted on a dedicated child of the kingdom. As we apply our "fruits of the spirit" to good use in carrying out the loving will of our Father, as we lovingly minister to our brothers and sisters, these fruits attain the shine of divinity within our souls. They become the earmark of a faith-pilgrim as he progresses through the psychic circles of cosmic attainment. These are the personally enjoyed fruits of the spirit in practical application, and they signify the harmonious functioning of the faith-child in the attainment of elevated mind, in the growth of the soul, and in the attunement with the indwelling Adjuster.

The Fruits of the Divine Spirit: [UB 193:2:2 (2054:3)]

- 1. Loving Service**

2. **Unselfish Devotion**
3. **Courageous Loyalty**
4. **Sincere Fairness**
5. **Enlightened Honesty**
6. **Undying Hope**
7. **Confiding Trust**
8. **Merciful Ministry**
9. **Unfailing Goodness**
10. **Forgiving Tolerance**
11. **Enduring Peace**

The last categorical level, The Fruits of Divinity, connotes the supreme impact of the socially applied "fruits of the spirit" (the "fruits of the divine spirit") on the collective meanings and values of spiritual ministry. There is manifested by evolving faith-pilgrims a divine unity in faith and reason, and this individualized quality of spiritual unity is impressed upon the world at large. There results a coordinated enhancement of the innate recognition for meanings and values, and this enhanced comprehension benefits both the individual child of faith (microcosm) and the totality of all cosmic reality (macrocosm).

The Fruits of Divinity: [UB 56:10:20 (648:3)]

1. **Intellectual Peace**
2. **Social Progress**
3. **Moral Satisfaction**
4. **Spiritual Joy**
5. **Cosmic Wisdom**

The purpose of cosmic evolution is to achieve unity of personality through increasing spirit dominance, volitional response to the teaching and leading of the Thought Adjuster. [UB 112:2:17 (1229:2)]

Survival faith is living faith. The willingness to be freely guided by the spiritual shining of the Father's inner loving light brings about an inevitable transformation of personal soul-identity, and this change in self-identity brings about an outwardly visible renewal of personal expression and action. The Father inspires such a living faith that "increasingly manifests the fruits of that divine spirit which first inspired it in the human heart." [UB 176:3:3 (1916:3)]

"If you receive God as your Father, then indeed and in truth are you the sons of God. And if you are sons, then are you secure in the position and standing of all that concerns eternal and divine sonship. If you believe my words, you thereby believe in Him who sent me, and by thus believing in the Father, you have made your status in heavenly citizenship sure. If you do the will of the Father in heaven, you shall never fail in the attainment of the eternal life of progress in the divine kingdom." [UB 142:5:2 (1601:2)]

We are compelled to imitate the loving perfection of the Father. The loving spirit of the Father becomes dominant in the day-to-day life of such a spirit-led believer, and this influence is expressed by a noticeable increase in the recognizable fruits of the spirit. This faith lovingly leads the way towards the fruitful carrying out of the Father's will in service for mankind. With the spiritual eye of living faith and the constant leading of Jesus' Spirit of Truth, the kingdom believer dedicates his life to the noble cause of leading mankind to search for the eternal realities of God. Such a faith shall see "that which eye has not seen, ear heard, nor the mortal mind conceived." [UB 182:2:20 (1960:1)]

Entrance through the portals of the kingdom of heaven is enabled by faith, and living within the kingdom is guided by the golden rule of love. Being guided by the Father's will in the yielding of the fruits of the spirit is the law of the kingdom. A true believer is justified by faith, fellowshipped by grace, and "sanctified to the eternal service of the ever-advancing sons of the eternal God." [UB 143:2:6 (1610:1)] By faith you are saved, and this regenerating salvation will lead you into real peace with God. The spirit of the Father indwells you and leads you to salvation. If you wholeheartedly follow his spirit guidance, you will "begin to see with the eyes of the spirit" - you will be re-born in the spirit, and "so finding yourself born of the spirit and happily in the kingdom of God, you would begin to bear in your daily life the abundant fruits of the spirit." [UB 142:6:7 (1602:6)]

"In order to yield the fruits of the spirit, you must be born of the spirit. You must be taught by the spirit and be led by the spirit if you would live the spirit-filled life among your fellows." [UB 156:5:2 (1738:1)]

The self-realization of communion with the Father's spiritual presence is recognized in the soul consciousness, but this experience is made manifest in the abundant fruits of the spirit. There is a natural outworking of the inner faith of the soul, manifesting itself in the day-to-day harvesting of the fruits of the spirit. God's will becomes increasingly discernible in the spirit fruits that are borne in the lives of the spirit-led children of God. Jesus' Spirit of Truth co-operates with the Father's indwelling spirit presence "to bring forth the beautiful harvest of the character fruits of the spirit." [UB 34:7:1 (382:1)]

It is through the ministry of selfless service as inspired by our true and all-consuming faith that we are "delivered from the darkness of doubt by the birth of the spirit into the light of faith--the kingdom of heaven." [UB 152:6:3 (1705:3)] As mortal lives become dominated by spiritual soul-consciousness, they experience genuine joy in life and their days become filled with sublime peace and confident righteousness. These spirit-guided lives are progressively building upon a living and positive foundation of faith that provides a very real sense of spiritual certainty and empowerment. Such personal soul-experience of this fruit-bearing faith provides a sense of religious security that overcomes doubts, eliminates fears, and erases uncertainties.

The Social Impact of the Kingdom

The spiritual kingdom of God is neither a material nor an intellectual phenomenon - it results from the divine relationship between God and man. Man's collective desire to love God and to love every neighbor as he loves himself will inevitably lead to some form of ideal social order.

As the gospel of this kingdom shall spread over the world with its message of good cheer and good will to all men, there will grow up improved and better relations among the families of all nations. As time passes, fathers and their children will love each other more, and thus will be brought about a better understanding of the love of the Father in heaven for his children on earth. [UB 142:2:2 (1597:2)]

Although the kingdom of heaven resides in the hearts of men, and is not therefore a social institution in and of itself, when the spirit kingdom has infiltrated the hearts of all men, such a worldwide spiritual brotherhood of God-knowing individuals will eventuate into a social phenomenon that is bound to repercuss in major social changes. The kingdom of God in the hearts of men will likely promote an ecumenical unity among the world's religions by eliminating their foundations for ecclesiastical authority. Religious sovereignty will return to the Universal Father as its proper source and center.

The spiritual transformation of humanity will lead to the worldwide brotherhood of man. This is the only technique that can accelerate the natural trend of social evolution. The spread of augmented moral insight and deepening of soul capacity of every mortal to love and understand his fellow mortal will lead to transcended civilization and the worldwide realization of the brotherhood of man. This ideal of social attainment can only be realized in the establishment of the divine kingdom.

And, sooner or later, these concealed truths of the fatherhood of God and the brotherhood of men will emerge to effectually transform the civilization of all mankind. [UB 194:2:9 (2064:7)]

The world at large is in great need of spiritual light in order to expose and eliminate the age-old vestiges of hatred and intolerance. However, the majority of those lost souls who are fettered in this worldly darkness cannot by their own accord hope to benefit from this spiritual light. Without the Father's saving grace, they will by their own accord fail to find their "saving light". Though this saving light is shared in common by those who have found their place within the kingdom of heaven, this same light is not immediately apprehensible to those who have yet to find their way into the spirit-illuminated kingdom. By the grace of God, all sincere seekers for the truth are capable of finding their heart's desire and "are glad to hear the glad tidings of the faith gift which insures admission to the kingdom with its eternal and divine spirit realities." [UB 141:7:3 (1593:4)]

The world is filled with hungry souls who famish in the very presence of the bread of life; men die searching for the very God who lives within them. Men seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith. [UB 159:3:8 (1766:4)]

Jesus' gospel of the kingdom of heaven compels us to vigorously bring our sincere and loving service into the world at large. We can readily avail ourselves of his Spirit of Truth as a "power-multiplying fulcrum", as a "mighty social lever to uplift the races of darkness." [UB 178:1:6 (1930:3)] Jesus exhorts us to become living channels of spiritual light to our brothers and sisters who languish in spiritual darkness. We are to be living lighthouses that lead men and women into the safe harbors of the Father's kingdom. We cannot forcefully drag our brothers and sisters into the Kingdom by the feet kicking and screaming, we must rather allow the spiritual attractiveness of our own inner light to be a welcome and beckoning beacon of salvation. If we are wholesome in personality, if we are sincere in producing the fruits of our loving service, and if our souls emanate this inner and loving shine, then we will naturally draw people by their own free will onto the path of salvation and into the kingdom of heaven.

"You are the light of the world. A city set upon a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it gives light to all who are in the house. Let your light so shine before men that they may see your good works and be led to glorify your Father who is in heaven." [UB 140:3:13 (1570:14)]

We who know firsthand the Father's loving light and saving grace must henceforth reach out into this worldly darkness in loving and gracious service. We must give forth the bounties of our own spiritual fruits. This is precisely how we can literally change the world and release it from the darkness of its depravity, and we can only accomplish this one loving encounter at a time.

Then Jesus spoke, saying: "Now that you are ambassadors of my Father's kingdom, you have thereby become a class of men separate and distinct from all other men on earth. You are not now as men among men but as the enlightened citizens of another and heavenly country among the ignorant creatures of this dark world. It is not enough that

you live as you were before this hour, but henceforth must you live as those who have tasted the glories of a better life and have been sent back to earth as ambassadors of the Sovereign of that new and better world."
[UB 140:3:1 (1570:2)]

As a true believer is connected to the spiritual "vine" in the form of a living "branch", such a faith-son of the living Father is expected to do just one thing - to yield with ever-increasing vigor the abundant fruits of the spirit. He must lovingly serve his brothers and sisters, these forlorn and lost children of the Paradise Father. The truth of this living law of dedicated and selfless service can best be found in the life and teachings of Jesus of Nazareth, Son of Man and Son of God, the true and living vine, and the eternal way to personal salvation.

The Parable of the Vine: [UB 180:2:1 (1945:4)]

- Jesus is the vine.
- The Father is the husbandman (caretaker).
- The followers of Jesus are the branches.
- The Father requires of the vine that the branches bear much fruit.
- If a branch bears no fruit, it will be pruned from the vine to increase the vine's fruitfulness.
- If a branch bears fruit, it will be cleansed to increase the branch's fruitfulness.
- A branch will die if it is separated from the vine.

"As the branch cannot bear fruit except it abides in the vine, so neither can you yield the fruits of loving service except you abide in me. Remember: I am the real vine, and you are the living branches. He who lives in me, and I in him, will bear much fruit of the spirit and experience the supreme joy of yielding this spiritual harvest. If you will maintain this living spiritual connection with me, you will bear abundant fruit. If you abide in me and my words live in you, you will be able to commune freely with me, and then can my living spirit so infuse you that you may ask whatsoever my spirit wills and do all this with the assurance that the Father will grant us our petition." [UB 180:2:1 (1945:4)]

As living branches abiding in the vine of Jesus, we derive our spiritual sustenance from his Spirit of Truth and the proof of this lies in the abundance of our good fruit. We may be comforted in the knowledge that a pure and living faith can lay direct hold upon the creative power resident "in the Master's person". In the reported case of Veronica of Caesarea Philippi and her chance meeting with Jesus [UB 152:0:2,3 (1698:2,3)], her pure and sincere

faith alone enabled her to bring about a real and apparently miraculous cure for her particular malady over time. This cure was wrought without Jesus having in any sense consciously willed it. "With the faith she had, it was only necessary to approach the Master's person." [UB 152:0:3 (1698:3)]

It is, then, our opinion that, in the personal presence of Jesus, certain forms of profound human faith were literally and truly compelling in the manifestation of healing by certain creative forces and personalities of the universe who were at that time so intimately associated with the Son of Man. It therefore becomes a fact of record that Jesus did frequently suffer men to heal themselves in his presence by their powerful, personal faith. [UB 149:1:8 (1669:7)]

This faith-response that lay resident in the person of Jesus is available to us even today through the Master's living Spirit of Truth. If we personify a pure and sincere faith, we draw to ourselves the spirit presence of Jesus, and with our faith great things are possible. There is great power in Jesus' Spirit of Truth. Our faith takes on a healing nature, and it propels us into the world with joy and confidence proclaiming the good news of the Gospel. When we are baptized in the saving waters of Jesus' promised Comforter, this bestowed Spirit of Truth, we will "bravely and joyously go forth to meet the new experiences of proclaiming the good news of eternal life in the kingdom of God". [UB 191:5:3 (2043:1)]

Never before Jesus was on earth, nor since, has it been possible so directly and graphically to secure the results attendant upon the strong and living faith of mortal men and women. To repeat these phenomena, we would have to go into the immediate presence of Michael, the Creator, and find him as he was in those days--the Son of Man. Likewise, today, while his absence prevents such material manifestations, you should refrain from placing any sort of limitation on the possible exhibition of his spiritual power. Though the Master is absent as a material being, he is present as a spiritual influence in the hearts of men. By going away from the world, Jesus made it possible for his spirit to live alongside that of his Father which indwells the minds of all mankind. [UB 152:1:5 (1700:1)]

While the religious faith of each one of us is uniquely personal and individualized, the fruits that are produced from such a growing soul-spirit must nevertheless be directed into assorted social channels. Jesus called to the kingdom of heaven not only the would-be righteous, but also the sinners and "all who hunger and thirst for the righteousness of divine perfection." [UB 137:8:16 (1537:3)] The good news of Jesus concerning the all-inclusive love of the heavenly Father for his children on earth "must be carried to all of the world", we are to tell "this good news to all creatures of every, race, tribe, and nation." [UB 137:8:16 (1537:3)] It is by giving our love to our brothers and sisters as we are loved by God, and even as Jesus loves us, that we become abundant in the bearing of the fruits of the divine spirit.

"The revelation I have made to you is a living revelation, and I desire that it shall bear appropriate fruits in each individual and in each generation in accordance with the laws of spiritual growth, increase, and adaptative development. From generation to generation this gospel must show increasing vitality and exhibit greater depth of spiritual power. It must not be permitted to become merely a sacred memory, a mere tradition about me and the times in which we now live." [UB 178:1:15 (1931:6)]

The love of Jesus seeks the salvation of the righteous and the sinner alike by attempting to win them over to goodness and righteous survival - "Jesus loves men so much that his love awakens the response of love in the human heart." [UB 188:5:2 (2018:1)] Even of the sinners, we are told "in the gospel of the kingdom the Father goes forth to find them even before they have seriously thought of repentance." [UB 159:1:2 (1762:4)]

"Increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God. You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood. And when you go abroad to tell all nations the good news of this gospel, I will go before you, and my Spirit of Truth shall abide in your hearts. My peace I leave with you." [UB 193:2:2 (2054:3)]

We who are established within the spiritual kingdom can attempt no less. This is our greatest gift back to the heavenly Father - to put our full faith into the goodness of his purpose and to devote ourselves to the doing of his merciful will in loving service.

If you would share the Master's joy, you must share his love. And to share his love means that you have shared his service. [UB 180:1:5 (1945:2)]

The social fruits of religion are love and service. Moral character is developed through unselfish service to community and through the building of loving relationships with one's brothers and sisters in the flesh. This type of growth cannot be accomplished while living like a secluded hermit in a cave. It is in dedicated service that the fruits of the spirit are demonstrated, and it is this "good fruit" which unflinchingly nurtures a confident survival faith. Whereas the heavenly experience of the kingdom is one of personal joy for the individual, the spiritual fruits generated by this experience of grace are always directed outward to the community in unselfish and loving service. The socialized fruits of the spirit are manifested by the faith-children of the Father as generated by authentic spiritual experience. This call to service "is the natural outworking of this inner experience of the soul as it manifests the fruits of the spirit in the spontaneous daily ministry of genuine religious experience." [UB 140:10:7 (1585:4)]

Any religious belief which is effective in spiritualizing the believer is certain to have powerful repercussions in the social life of such a

religionist. Religious experience unfailingly yields the "fruits of the spirit" in the daily life of the spirit-led mortal. [UB 99:5:6 (1091:5)]

Jesus' gospel of the spiritual kingdom has been subliminally changing the social practices of our world for the past two millennia. These subtle and superconscious influences are being manifested through the natural and inevitable outgrowths of the bountiful spiritual fruits yielded by his dedicated kingdom disciples. The intuitive recognition of the brotherhood of man coupled with the incessant spiritual drive towards loving service of one's fellows provides the impetus for changing the world. We are compelled to draw near to our worldly brothers and sisters in loving service, and it is in this process that we cast our spiritual light upon the darkness of their suffering.

It is not so important to love all men today as it is that each day you learn to love one more human being. If each day or each week you achieve an understanding of one more of your fellows, and if this is the limit of your ability, then you are certainly socializing and truly spiritualizing your personality. Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each mortal could only become a focus of dynamic affection, this benign virus of love would soon pervade the sentimental emotion-stream of humanity to such an extent that all civilization would be encompassed by love, and that would be the realization of the brotherhood of man. [UB 100:4:6 (1098:3)]

You cannot sit on your laurels and remain an upstanding citizen within the spiritual kingdom of heaven. If you truly faith-grasp the all-encompassing truth of the Father's purpose and plan, how can you not increase your yield of the fruits of the spirit? How can you prove unwilling to heed the call of devoted service to your impoverished brothers and sisters? When you pass over from this world to the next, what accounting will you make of the many opportunities given you for sharing God's love, for comforting the suffering, and for contributing to the supreme vision of a better world for your children and your children's children?

You will someday assuredly be required to undergo a just and merciful reckoning" of your "endowments and stewardships of this world". [UB 176:3:8 (1918:1)] Are you prepared to face such spiritual scrutiny with resolution and conviction, comforted by the heart-felt assurance that you have made a bold and gallant effort? Surely, a faith well exercised in loving service is our desired goal. Can there be greater joy than this?

Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? How shall we induce men to let go of God that he may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls? How best can I awaken these latent powers for good which lie dormant in your souls? [UB 160:3:1 (1777:2)]

The Fruits of the Spirit - Selected Quotes

LOVE

- ***Love is the secret of beneficial association between personalities. [UB 12:9:2 (141:3)]***
- ***Love is the desire to do good to others. [UB 56:10:21 (648:4)]***
- ***You cannot truly love your fellows by a mere act of the will. Love is only born of thoroughgoing understanding of your neighbor's motives and sentiments. [UB 100:4:6 (1098:3)]***
- ***Love is the rule of living within the kingdom--supreme devotion to God while loving your neighbor as yourself. [UB 142:1:4 (1596:6)]***
- ***The less of love in any creature's nature, the greater the love need, and the more does divine love seek to satisfy such need. Love is never self-seeking, and it cannot be self-bestowed. Divine love cannot be self-contained; it must be unselfishly bestowed. [UB 156:5:11 (1739:6)]***
- ***"You hold grudges and nurse vengefulness in direct proportion to your ignorance of the inner nature and true longings of your children and your fellow beings. Love is the outworking of the divine and inner urge of life. It is founded on understanding, nurtured by unselfish service, and perfected in wisdom." [UB 1741:5 (1898:5)]***
- ***Love is truly contagious and eternally creative. [UB 188:5:2 (2018:1)]***

JOY

- ***There is inherent joy in freewill existence, independent of all extraneous influences. [UB 28 5:16 (312:3)]***
- ***"The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Spirit." [UB 34:6:11 (382:0)]***
- ***The pursuit of happiness is an experience of joy and satisfaction. [UB 55:5:6 (630:3)]***

- ***Spiritual growth yields lasting joy, peace which passes all understanding. [UB 100:4:3 (1098:0)]***
- ***Happiness and joy take origin in the inner life. You cannot experience real joy all by yourself. A solitary life is fatal to happiness. [UB 111:4:7 (1220:6)]***
- ***"Joy and happiness are the outcome of a good life." [UB 131:3:5 (1447:2)]***
- ***"But those who have found the kingdom, their joy will be full, and they shall be called the blest of all the earth." [UB 137:6:5 (1533:3)]***
- ***"And whatever it shall cost you in the things of the world, no matter what price you may pay to enter the kingdom of heaven, you shall receive manifold more of joy and spiritual progress in this world, and in the age to come eternal life." [UB 137:8:14 (1537:1)]***
- ***"I bring you new joy and make it possible for you to experience new pleasure in knowing the delights of the bestowal of your heart's affection upon your fellow men." [UB 180:1:2 (1944:5)]***
- ***If you would share the Master's joy, you must share his love. And to share his love means that you have shared his service. [UB 180:1:5 (1945:2)]***
- ***Pentecost, then and now, signifies that the Jesus of history has become the divine Son of living experience. The joy of this outpoured spirit, when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an unfailing energy for the soul. [UB 194:3:22 (2065:7)]***

PEACE

- ***The great and immediate service of true religion is the establishment of an enduring unity in human experience, a lasting peace and a profound assurance. [UB 5:4:2 (66:6)]***
- ***Remember, even if prayer does not change God, it very often effects great and lasting changes in the one who prays in faith and confident expectation. Prayer has been the ancestor of much peace of mind, cheerfulness, calmness, courage, self-mastery, and fair-mindedness in the men and women of the evolving races. [UB 91:4:5 (998:3)]***

- ***One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. [UB 100:6:6 (1101:1)]***
- ***Peace in this life, survival in death, perfection in the next life, service in eternity--all these are achieved (in spirit) now when the creature personality consents--chooses--to subject the creature will to the Father's will. [UB 111:5:4 (1221:5)]***
- ***"Happiness and peace of mind follow pure thinking and virtuous living as the shadow follows the substance of material things." [UB 131:3:2 (1446:5)]***
- ***"When the faith of your religion has emancipated your heart, when the mind, like a mountain, is settled and immovable, then shall the peace of the soul flow tranquilly like a river of waters." [UB 131:3:4 (1447:1)]***
- ***"When you know that you are saved by faith, you have real peace with God. And all who follow in the way of this heavenly peace are destined to be sanctified to the eternal service of the ever-advancing sons of the eternal God." [UB 143:2:6 (1610:1)]***
- ***The peace which Michael gives his children on earth is that very peace which filled his own soul when he himself lived the mortal life in the flesh and on this very world. The peace of Jesus is the joy and satisfaction of a God-knowing individual who has achieved the triumph of learning fully how to do the will of God while living the mortal life in the flesh. The peace of Jesus' mind was founded on an absolute human faith in the actuality of the divine Father's wise and sympathetic overcare. [UB 181:1:8 (1954:5)]***
- ***The peace of Jesus is, then, the peace and assurance of a son who fully believes that his career for time and eternity is safely and wholly in the care and keeping of an all-wise, all-loving, and all-powerful spirit Father. And this is, indeed, a peace which passes the understanding of mortal mind, but which can be enjoyed to the full by the believing human heart. [UB 181:1:10 (1955:1)]***

LONG-SUFFERING

- ***Pain and suffering are essential to progressive evolution. [UB 86:2:1 (951:)]***

- ***Much of what a mortal would call good luck might really be bad luck; the smile of fortune that bestows unearned leisure and undeserved wealth may be the greatest of human afflictions; the apparent cruelty of a perverse fate that heaps tribulation upon some suffering mortal may in reality be the tempering fire that is transmuting the soft iron of immature personality into the tempered steel of real character. [UB 118:10:9 (1305:4)]***
- ***"When the suffering servant obtains a vision of God, there follows a soul peace which passes all human understanding." [UB 148:6:3 (1663:1)]***

GENTLENESS

- ***Jesus was great because he was good, and yet he fraternized with the little children. He was gentle and unassuming in his personal life, and yet he was the perfected man of a universe. [UB 100:7:17 (1103:5)]***
- ***Jesus derived much of his unusual gentleness and marvelous sympathetic understanding of human nature from his father. [UB 122:5:3 (1348:3)]***
- ***With all of this physical and intellectual influence manifest in the Master's presence, there were also all those spiritual charms of being which have become associated with his personality--patience, tenderness, meekness, gentleness, and humility. [UB 141:3:7 (1589:8)]***
- ***"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." [UB 178:1:14 (1931:5)]***

GOODNESS

- ***The more steadfastly you behold, and the more persistently you pursue, the concepts of divine goodness, the more certainly will you grow in greatness, in true magnitude of genuine survival character. [UB 28:6:21 (317:3)]***
- ***Goodness embraces the sense of ethics, morality, and religion--experiential perfection-hunger. [UB 56:10:10 (647:1)]***
- ***Goodness is the mental recognition of the relative values of the diverse levels of divine perfection. The recognition of goodness implies a mind of moral status, a personal mind with ability to discriminate between***

good and evil. But the possession of goodness, greatness, is the measure of real divinity attainment. [UB 56:10: 12 (647:3)]

- **Goodness is always growing toward new levels of the increasing liberty of moral self-realization and spiritual personality attainment--the discovery of, and identification with, the indwelling Adjuster. [UB 132:2:5 (1458:2)]**
- **Goodness is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart--the shadows of potential evil. [UB 132:2:7 (1458:4)]**
- **Jesus always insisted that true goodness must be unconscious, in bestowing charity not allowing the left hand to know what the right hand does. [UB 140:8:26 (1583:0)]**
- **All men, good and evil, recognize these elements of goodness in Jesus. And yet never is his piety obtrusive or ostentatious. [UB 161:2:4 (1785:4)]**
- **Goodness always compels respect, but when it is devoid of grace, it often repels affection. Goodness is universally attractive only when it is gracious. Goodness is effective only when it is attractive. [UB 171:7:2 (1874:5)]**

FAITH

- **Is faith--the supreme assertion of human thought--desirable? Then must the mind of man find itself in that troublesome predicament where it ever knows less than it can believe. [UB 3:5:9 (51:8)]**
- **The consciousness of a victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence when confronted with the awful spectacle of human limitations, by the unfailing declaration: Even if I cannot do this, there lives in me one who can and will do it, a part of the Father-Absolute of the universe of universes. And that is "the victory which overcomes the world, even your faith." [UB 4:4:9 (59:5)]**
- **Few persons live up to the faith which they really have. Unreasoned fear is a master intellectual fraud practiced upon the evolving mortal soul. [UB 48:7:4 (556:4)]**

- ***Of Jesus it was truly said, "He trusted God." As a man among men he most sublimely trusted the Father in heaven. He trusted his Father as a little child trusts his earthly parent. His faith was perfect but never presumptuous. No matter how cruel nature might appear to be or how indifferent to man's welfare on earth, Jesus never faltered in his faith. He was immune to disappointment and impervious to persecution. He was untouched by apparent failure. [UB 100:7:7 (1102:4)]***
- ***Faith reveals God in the soul. [UB 101:2:10 (1106:9)]***
- ***Through religious faith the soul of man reveals itself and demonstrates the potential divinity of its emerging nature by the characteristic manner in which it induces the mortal personality to react to certain trying intellectual and testing social situations. [UB 101:3:4 (1108:3)]***
- ***Through the appropriation of the faith of Jesus, mortal man can foretaste in time the realities of eternity. [UB 101:6:17 (1113:6)]***
- ***Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. [UB 101:8:1 (1114:5)]***
- ***True religion is designed to lessen the strain of existence; it releases faith and courage for daily living and unselfish serving. Faith promotes spiritual vitality and righteous fruitfulness. [UB 155:3:7 (1727:7)]***
- ***"But you who have been called out of darkness into the light are expected to believe with a whole heart; your faith shall dominate the combined attitudes of body, mind, and spirit." [UB 155:6:17 (1733:5)]***
- ***Faith is to religion what sails are to a ship; it is an addition of power, not an added burden of life. [UB 159:3:7 (1766:4)]***
- ***"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." [UB 159:3:11 (1766:8)]***
- ***Jesus enjoyed a sublime and wholehearted faith in God. He experienced the ordinary ups and downs of mortal existence, but he never religiously doubted the certainty of God's watchcare and guidance. [UB 196:0:1 (2087:1)]***

- ***The faith of Jesus bore the transcendent fruits of the divine spirit. His faith was not immature and credulous like that of a child, but in many ways it did resemble the unsuspecting trust of the child mind. Jesus trusted God much as the child trusts a parent. He had a profound confidence in the universe--just such a trust as the child has in its parental environment. [UB 196:0:11 (2089:1)]***
- ***It should not be the aim of kingdom believers literally to imitate the outward life of Jesus in the flesh but rather to share his faith; to trust God as he trusted God and to believe in men as he believed in men. [UB 196:1:5 (2091:1)]***

MEEKNESS

- ***The meek shall inherit the earth and shall delight themselves in the abundance of peace. [UB 131:2:9 (1445:3)]***
- ***Genuine meekness has no relation to fear. It is rather an attitude of man co-operating with God--"Your will be done." It embraces patience and forbearance and is motivated by an unshakable faith in a lawful and friendly universe. It masters all temptations to rebel against the divine leading. Jesus was the ideal meek man of Urantia, and he inherited a vast universe. [UB 140:5:11 (1574:4)]***
- ***"You do well to be meek before God and self-controlled before men, but let your meekness be of spiritual origin and not the self-deceptive display of a self-conscious sense of self-righteous superiority." [UB 149:6:11 (1676:5)]***
- ***"I am indeed meek and humble in the presence of my Father, but I am equally and relentlessly inexorable where there is deliberate evildoing and sinful rebellion against the will of my Father in heaven." [UB 159:3:9 (1766:5)]***

TEMPERANCE

- ***If you fail, will you rise indomitably to try anew? If you succeed, will you maintain a well-balanced poise--a stabilized and spiritualized attitude--throughout every effort in the long struggle to break the fetters of material inertia, to attain the freedom of spirit existence? [UB 48:6:25 (555:3)]***
- ***On this same occasion the Master talked to the group about the desirability of possessing well-balanced characters. He recognized that it was necessary for most men to devote themselves to the mastery of some vocation, but he deplored all tendency toward overspecialization,***

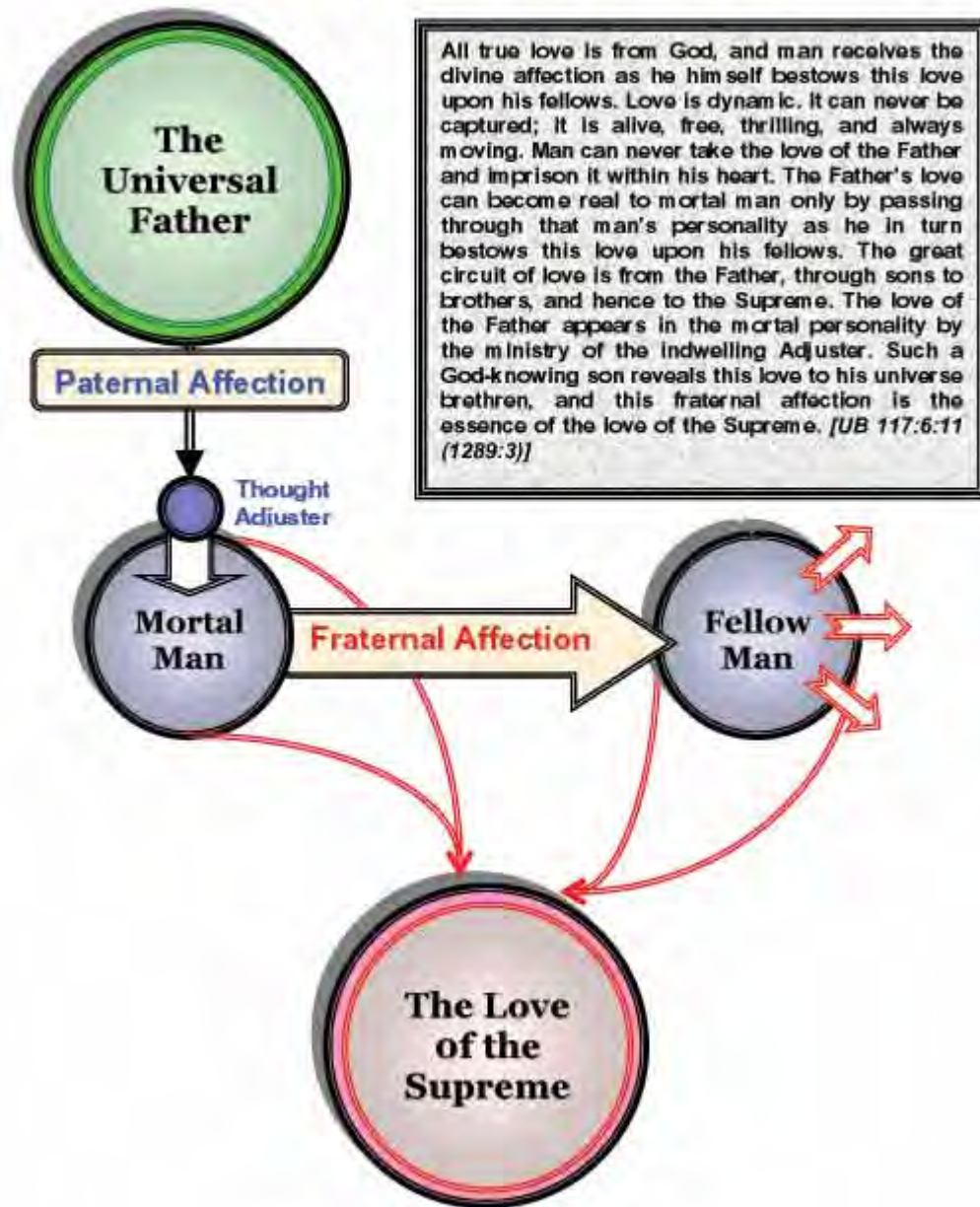
toward becoming narrow-minded and circumscribed in life's activities. He called attention to the fact that any virtue, if carried to extremes, may become a vice. Jesus always preached temperance and taught consistency--proportionate adjustment of life problems. He pointed out that overmuch sympathy and pity may degenerate into serious emotional instability; that enthusiasm may drive on into fanaticism. [UB 149:4:3 (1673:3)]

- **The all-consuming and indomitable spiritual faith of Jesus never became fanatical, for it never attempted to run away with his well-balanced intellectual judgments concerning the proportional values of practical and commonplace social, economic, and moral life situations. [UB 196:0:7 (2088:2)]**

The Dynamics of Love

All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows. Love is dynamic. It can never be captured; it is alive, free, thrilling, and always moving. Man can never take the love of the Father and imprison it within his heart. The Father's love can become real to mortal man only by passing through that man's personality as he in turn bestows this love upon his fellows. The great circuit of love is from the Father, through sons to brothers, and hence to the Supreme. The love of the Father appears in the mortal personality by the ministry of the indwelling Adjuster. Such a God-knowing son reveals this love to his universe brethren, and this fraternal affection is the essence of the love of the Supreme. [UB 117:6.10 (1289:3)]

The Dynamics of Love



We are told that the experience of personal relationships in every mortal life, whether with persons human or divine, possesses the greatest of all values. Each contact of a personal nature is an end unto itself. Love is simply the desire to do good to others, and this divine and inner urge of life is "founded on understanding, nurtured by unselfish service, and perfected in wisdom." [UB 174:1:3 (1898:3)] By necessity, true love must be dynamic. It must not be simply reciprocated to only those who love you. Divine love is always outgoing in its manifestation. It seeks ever to satisfy those hungry for love, for it cannot be self-contained. The greater the expressed hunger for love, the more resourcefully does divine love strive to satisfy such need.

Love, unselfishness, must undergo a constant and living readaptative interpretation of relationships in accordance with the leading of the Spirit of Truth. Love must thereby grasp the ever-changing and enlarging concepts of the highest cosmic good of the individual who is loved. And then love goes on to strike this same attitude concerning all other individuals who could possibly be influenced by the growing and living relationship of one spirit-led mortal's love for other citizens of the universe. And this entire living adaptation of love must be effected in the light of both the environment of present evil and the eternal goal of the perfection of divine destiny. [UB 180:5:10 (1950:5)]

As a crude analogy, we might think of ourselves as water faucets. The love of the Father is like the thirst-quenching water that, when we taste of it, we hold onto it dearly within our very being. However, if we do not let go of this refreshing water by letting it flow freely through us and outward to our parched brothers and sisters, then we can be satisfied with only a miniscule amount of this revitalizing water. If we can be inspired to let go of this precious water, it will flow profusely through our very being, and then our fill will be immeasurable. Such is our gift for being our Father's conduit of love.

Love gives and craves for attention. It seeks for such understanding fellowship as exists naturally between parent and child. A dynamic love begins with that inward and spiritual fellowship with God as Father, and this relationship very directly manifests itself in the outpouring of loving ministry for one's fellow man. Because of this genuine personal experience with a personal and loving God, one gains the consciousness of being a member of a growing family, and this insight propels this new family member into the active and unselfish service for an ever-enlarging brotherhood.

The greatest love the world has ever known is the love of Jesus. He loved man so much that he was willing to lay down his life for their better good. The love of Jesus is the highest ideal of love that we can emulate in our ministry for the welfare of our brothers and sisters. This sacred love is without qualification - it cares not whether the recipient is worthy of this love. It only desires the rehabilitation, healing, and salvation of all men through unselfish service in the devotion of love.

The cross forever shows that the attitude of Jesus toward sinners was neither condemnation nor condonation, but rather eternal and loving salvation. Jesus is truly a savior in the sense that his life and death do win men over to goodness and righteous survival. Jesus loves men so much that his love awakens the response of love in the human heart. Love is truly contagious and eternally creative. Jesus' death on the cross exemplifies a love which is sufficiently strong and divine to forgive sin and swallow up all evil-doing. Jesus disclosed to this world a higher quality of righteousness than justice--mere technical right and wrong. Divine love does not merely forgive wrongs; it absorbs and actually destroys them. The forgiveness of love utterly transcends the forgiveness of mercy. Mercy sets the guilt of evil-doing to one side; but love destroys forever the sin and all weakness resulting therefrom.

Jesus brought a new method of living to Urantia. He taught us not to resist evil but to find through him a goodness which effectually destroys evil. The forgiveness of Jesus is not condonation; it is salvation from condemnation. Salvation does not slight wrongs; it makes them right. True love does not compromise nor condone hate; it destroys it. The love of Jesus is never satisfied with mere forgiveness. The Master's love implies rehabilitation, eternal survival. It is altogether proper to speak of salvation as redemption if you mean this eternal rehabilitation. [UB 188:5:2 (2018:1)]

Jesus' gospel of the kingdom of heaven is an outgrowth of dynamic love that is first realized by recognizing the fact of God's sovereignty in the hearts of men. This recognition generates belief in the truth of sonship with this selfsame God, and this belief develops the saving faith that every desiring mortal being can effectively do the will of God - to be like God, to become perfect. The kingdom of heaven is founded on love, proclaimed in mercy, and established in unselfish service.

But when the Father's will becomes truly your will, then are you in very truth in the kingdom because the kingdom has thereby become an established experience in you. [UB 141:2:2 (1589:0)]

The reality of a personal God facilitates fellowship, and the fellowship between God and man is only experiencible provided both parties are persons. Mortal man can literally experience the full and undiminished impact of the infinite Father's love in all of its unlimited quality, even though he can never know the full extent of the Father's infinitude. As a person, God is approachable - the Father is attainable. The dynamic force of his divine love opens the way for advancement of every worthy person in the entire universe of universes to the very Paradise presence of the Universal Father.

We, as mortal ascenders, will continue in the enhancement of our love for God in the same way that a child increases its love over time for its earthy parent. The Universal Father forever loves and seeks the welfare of his created sons and daughters just a human father, a real father, a true father loves his earthly children. The very fact of our deepest need for love and affection is more than sufficient to unleash the continual flow of the Father's tender mercies and saving grace.

The love of the Father absolutely individualizes each personality as a unique child of the Universal Father, a child without duplicate in infinity, a will creature irreplaceable in all eternity. The Father's love glorifies each child of God, illuminating each member of the celestial family, sharply silhouetting the unique nature of each personal being against the impersonal levels that lie outside the fraternal circuit of the Father of all. [UB 12:7:9 (138:4)]

When the mortal child of this heavenly Father dedicates his human will to the doing of the Father's will, the Father responds by making that man more than he is. The Father makes

him a son of divine destiny. This consecration of the mortal will constitutes man's choicest gift of supreme value to the Paradise Father.

The love of God becomes individualized to each human soul by the indwelling of the Adjuster, the actual spirit fragment of the Father himself. The indivisibility of the Father does not interfere with the bestowal of his own spirit in the form of Thought Adjusters whose destinies are to live in the hearts of mortal man. This gift of bestowal is the greatest manifestation of the Universal Father's divine love for mortal beings. Spiritually, this gift is a great equalizer by which all men are truly equal in the eyes of God, for the Father loves each and every one of his children with the same fullness of his infinite love. The presence of Father fragment within the intellect of every normal-minded and morally conscious mortal being gives positive assurance of man's divine fellowship with the living God.

The Adjusters reveal a supernal love and spiritual ministry in their relationship to mortal creatures. When an evolving mortal becomes dominated by the love of his fellows and consecrated to unselfish ministry to his brethren in the flesh, then does an Adjuster most effectively indwell the mind of such a mortal minister. The love that this Thought Adjuster brings is the most truly divine affection in all creation. It is touchingly sublime and divinely Fatherlike. There is nothing in the entire universe of universes to compare with their marvelous ministry to the children of the evolutionary worlds.

The Adjusters are the actuality of the Father's love incarnate in the souls of men; they are the veritable promise of man's eternal career imprisoned within the mortal mind; they are the essence of man's perfected finality personality, which he can foretaste in time as he progressively masters the divine technique of achieving the living of the Father's will, step by step, through the ascension of universe upon universe until he actually attains the divine presence of his Paradise Father. [UB 107:0:2 (1176:2)]

Man can discover the full extent that God's divine spirit is working in his mind, he can determine that degree to which he is yielding to the teaching and guidance of the heavenly Father's indwelling spirit, by taking account of his growing ability to show forth love for his fellow man. The Father's indwelling presence, along with the assistance of his Son's Spirit of Truth as it is poured out upon all flesh, bears witness to man's intended reality as sons and daughters of God. The spiritual capacity for the reactive growth of the evolving soul is man's enhancing faith in truth and his increasing love for his fellow man.

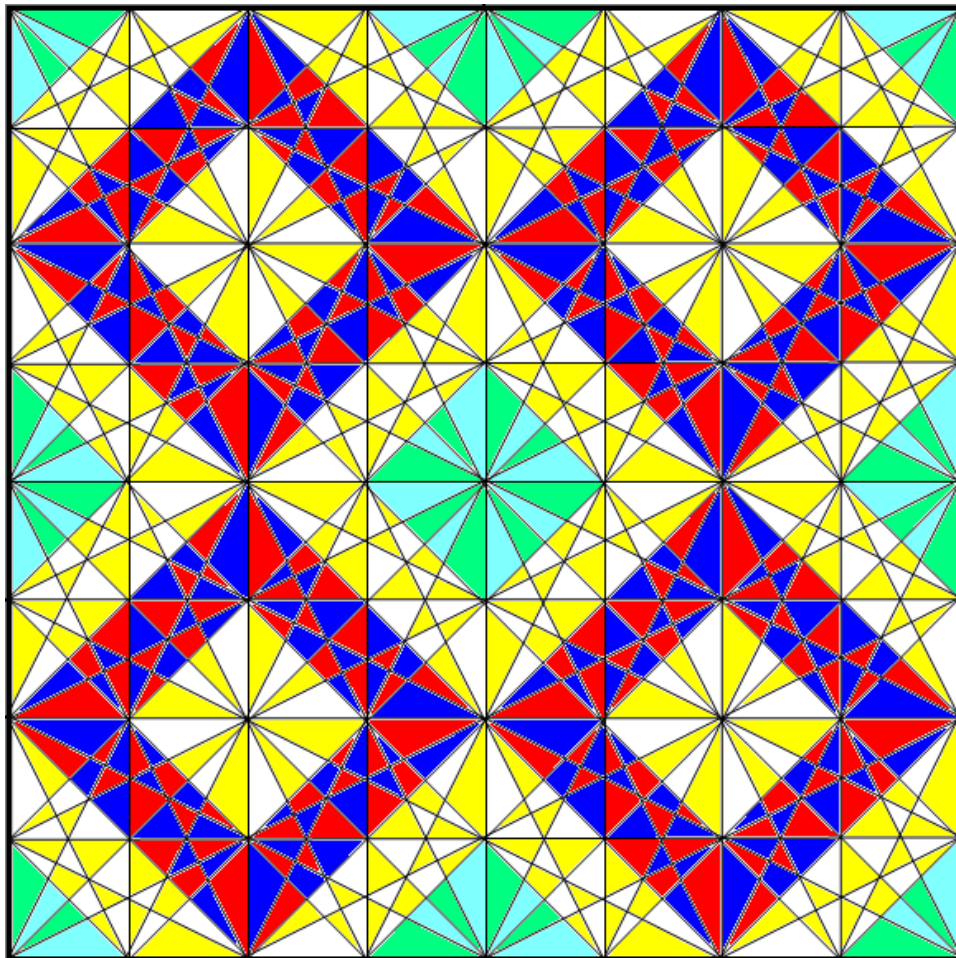
Considering all that the Father and his Son do for mankind in their combined loving ministry, we not only possess the ability to share this affection with our brothers and sisters, but we also have an opportunity to contribute to the emergence of the Supreme Being. All experiences of love and service in all the universe of universes manifest themselves in the actualization of the Supreme Being.

The motivation of faith makes experiential the full realization of man's sonship with God, but action, completion of decisions, is essential to the

evolutionary attainment of consciousness of progressive kinship with the cosmic actuality of the Supreme Being. [UB 110:6:17 (1211:2)]

The kingdom of God exists in the hearts of mortal man, but when this kingdom establishes a brotherhood that encompasses a world and even a universe, then the Supreme Being has attained sovereignty.

Man can discover the Father in his heart, but he will have to search for the Supreme in the hearts of all other men; and when all creatures perfectly reveal the love of the Supreme, then will he become a universe actuality to all creatures. And that is just another way of saying that the universes will be settled in light and life. [UB 117:6:23 (1290:9)]



APPENDIX

A Note on Conceptual Patterning and Illustration

When I first began exploring the often imposing and sometimes unfamiliar concepts contained within the revelations of The Urantia Book, I found myself scribbling down rough-hewn notes and diagrams representative of the many crisscrossing conceptual byways that presented themselves to my mind. These resulting notations and charted illustrations became memory-inducing milestones for my later study and referral. In particular, the graphic treatments gave me a reassuring sense of direction. The many illustrations contained within the body of this book have evolved as a result of my attempts to hold onto those inspirational developments of thought as they presented themselves during my excursions through The Urantia Book. Even today, they continue to help me add real substance to the formational concepts that run throughout the pages of these revelations.

When I read The Urantia Book, initial insights allow me to briefly understand perfectly, but this intellectual grasp quickly gets fuzzy unless I take the effort to reconstruct these insights by working them out on paper. I always attempt to visualize the elevated concepts of The Urantia Book as these become receptive to my grasp. That is really the purpose of what I am doing, particularly with my illustrations - I am trying to capture, as one would do with a photograph, moments of personal comprehension. I believe the text itself is structured throughout the book in such a way as to psychologically spur these intended activities in our minds. Much that is presented in The Urantia Book reveals only the tip of this iceberg we all perceive as reality. Repeated study of The Urantia Book literally begs further inspection for uncovering new and hidden interrelationships.

Effective illustration is always difficult, because, in many ways, each construct of an attempted conceptual relationship is usually shortsighted in some intellectual facet. Sometimes I must make symbolic concessions that have the unfortunate effect of diluting the truth of the concept I am trying to convey. The Urantia Book revelators readily admit to these same shortcomings. They often share with us the admission that their attempts to present high concepts to the mortal mind using human words are wholly inadequate for conveying the full "truth". I am continually finding myself in awe as I discover time and again the many original and effective techniques that the revelators employed in organizing the various subject matters covered in the Book. Visual images readily come into play when I am reading The Urantia Book. I am sure this is not accidental.

The revelators are quite brilliant in the way they use our English language to convey to us their many concepts. I would suppose that, as readers and scholars, we naturally become more and more attuned to the scope and depth of their intended meanings. I truly believe that our progressively spiritualizing minds achieve an almost transcendent sense of their conceptual imagery. I sometimes wonder if they do not actually plant "seed" concepts into their applied words and phrases that eventually become implanted and nurtured in our minds to such an extent that, possibly, they might help to enrich our mortal thoughts.

Certainly, our Guardian Seraphim must help in this conceptualizing of these borderline spiritual thoughts.

The Urantia Book uses words and concepts as one would use vanilla extract in preparing a cake - a few drops carry a potent influence. Even more importantly, I am gaining insight into the wisdom of the revelatory mandates for carefully balancing pure revelation with conceptual patterns having had origin in mortal adjutant mind. This creativity is exercised by the revelators in the maintaining of a healthy respect for the very spirit of these restrictive mandates while still allowing for the delivery of a fullness of revelatory breath and scope in their narratives. They provide for a perfect coordination of these two modes of exposition. They forge bravely ahead with a bounty of new and revelatory ideas while at the same time they provide for the stabilizing anchor that acknowledges the very best that evolved human tradition and ideational practice has secured for our present-day civilization. This delicate handiwork is very much in harmony with the measured balance provided by the equipoised activities of the Angels of the Churches and the Angels of Progress.

