The

METAPHYSICS

OF

GOD

Doug Mayberry

Revealing Just How

God Controls ALL!
A RESEARCH PUBLICATION

by

Doug Mayberry

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FORWARD

Our world, Urantia, is one of many similar inhabited planets which comprise our local universe, Nebadon. Nebadon, together with similar creations, make up our superuniverse of Orvonton, whose headquarters capital is Uversa. 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 – in eternity! And at the heart of this eternal and central universe is the stationary Isle of Paradise, the geographic center of all infinity and the eternal dwelling place of our Spirit Creator and Father, God-Himself.

The seven evolving superuniverses in time and space, in association with the central and divine universe in eternity, is commonly referred to as the Grand Universe; these as now the organized and inhabited creations; which are themselves only a part of the ever-evolving Master Universe; which also embraces the uninhabited but mobilizing universes of outer space. And the total of all universes throughout the almost infinity of creation is referred to
as the **Universe of Universes**. Truly we are not alone!

**TERMS and MEANINGS**

In the minds of us mortal human beings, there currently exists great confusion respecting the meaning of such terms as God, divinity, and deity. As of this writing human beings are still more confused and uncertain about the relationships of the divine personalities designated by these numerous appellations. Because of this conceptual poverty associated with so much ideational confusion, this research publication has been formulated in the hope of facilitating comprehension and of preventing confusion on the part of every mortal who may peruse these conceptual meanings -- to be thereafter attached to numerous English words which are to be employed in designation of Deity and certain associated concepts of the things, meanings, and values of universe reality.
GOD

All evolving mortal creatures experience an irresistible urge to symbolize their finite concepts of God. Thus the consciousness of a humanity’s moral duty and their spiritual idealism represents a value level -- an experiential reality -- which is difficult of symbolization.

Cosmic consciousness implies the recognition of a First Cause, the one and only uncaused reality: God, the Universal Father and Creator of All; who functions on three Deity-personality levels of subinfinite value and relative divinity expression:

1. **Prepersonal** -- as in the ministry of the Father fragments, such as the Thought Adjusters [right now] indwelling all our normal human minds.

2. **Personal** -- as in the evolutionary experience of created and procreated beings.

3. **Superpersonal** -- as in the eventuated existences of certain [superfinite/subabsolute] absonite and associated beings.
GOD is a word symbol designating all personalizations of Deity. The term requires a different definition on each personal level of Deity function and must be still further redefined within each of these levels, as this term may be used to designate the diverse coordinate and subordinate personalizations of Deity.

The term God, as it is made use of here, may be understood:

By designation -- as God the Father.

By context -- as when used in the discussion of some one deity level or association.

When in doubt as to the exact interpretation of the word God, it would be advisable to refer it to the person of the Universal Father.

The term God always denotes personality. Deity may, or may not, refer to divinity personalities.

In these narratives, the word God is used with the following meanings:
1. **God the Father** — Creator, Controller, and Upholder. The Universal Father, the First Person of Deity.

2. **God the Son** — Co-ordinate Creator, Spirit Controller, and Spiritual Administrator. The Eternal Son, the Second Person of Deity.

3. **God the Spirit** — Conjoint Actor, Universal Integrator, and Mind Bestower. The Infinite Spirit, the Third Person of Deity.

4. **God the Supreme** — the actualizing or evolving God of time and space. Personal Deity associatively realizing the time-space experiential achievement of creature-Creator identity. The Supreme Being is personally experiencing the achievement of Deity unity as the evolving and experiential God of the evolutionary creatures of time and space.

5. **God the Sevenfold** — Deity personality anywhere actually functioning in time and space. The personal Paradise Deities — God the Father, God the Son, and God the Spirit — and their creative associates functioning in and beyond the borders of the eternal central universe and power-personalizing as the Supreme Being on the first creature level of unifying
Deity revelation in time–space descension of Paradise personalities in reciprocal association with the time–space ascension of evolutionary creatures.

6. God the Ultimate — the eventuating God of super-time and transcended space. The second experiential level of unifying Deity manifestation. God the Ultimate implies the attained realization of the synthesized absonite–superpersonal, time–space–transcended, and eventuated–experiential values, co-ordinated on final creative levels of Deity reality.

7. God the Absolute — the experientializing God of transcended superpersonal values and divinity meanings, now existential as the Deity Absolute. This is the third level of unifying Deity expression and expansion. On this super-creative level, Deity experiences exhaustion of personalizable potential, encounters completion of divinity, and undergoes depletion of capacity for self-revelation to successive and progressive levels of other-personalization. Deity now encounters, impinges upon, and experiences identity with, the Unqualified Absolute [unrevealed cosmic infinity of God, “I AM”; i.e., the limitless, timeless, spaceless, boundless, and
measureless, totality of nonpersonal, extradivine, and undeified reality].

The Deity Mechanism of the master universe is twofold as concerns eternity relationships. God the Father, God the Son, and God the Spirit are eternal — are existential beings — while God the Supreme, God the Ultimate, and God the Absolute are actualizing Deity personalities of the post-Havona (eternal) epochs in the time-space and the time-space-transcended spheres of master universe (total space) evolutionary expansion.

These actualizing Deity personalities are future eternals from the time when, and as, they power-personalize in the growing universes by the technique of the experiential actualization of the associative-creative potentials of the eternal Paradise Deities.

Deity is, therefore, dual in presence:

1. **Existential** — beings of eternal existence, past, present, and future.

2. **Experiential** — beings actualizing in the post-Havona present but of unending existence throughout all future eternity.

The Father, Son, and Spirit are existential-existential in actuality (though
all potentials are supposedly experiential). The Supreme and the Ultimate are wholly experiential. The Deity Absolute is experiential in actualization but existential in potentiality. The essence of Deity is eternal, but only the three original persons of Deity are unqualifiedly eternal. All other Deity personalities have an origin, but they are eternal in destiny.

Having achieved existential Deity expression of himself in the Son and the Spirit, the Father is now achieving experiential expression on hitherto impersonal and unrevealed deity levels as God the Supreme, God the Ultimate, and God the Absolute; but these experiential Deities are not now fully existent; they are in process of actualization.

**DEITY AND DIVINITY**

The universe of universes (total space) presents phenomena of deity activities on diverse levels of cosmic realities, mind meanings, and spirit values, but all of these ministrations — personal or otherwise — are divinely co-ordinated.
DEITY is personalizable as God, is prepersonal and superpersonal in ways not altogether comprehensible by human beings. Deity is characterized by the quality of unity — actual or potential — on all supermaterial levels of reality; and this unifying quality is best comprehended by creatures as divinity.

Deity functions on personal, prepersonal, and superpersonal levels. Total Deity is functional on the following seven levels:

1. **Static** — self-contained and self-existent Deity.

2. **Potential** — self-willed and self-purposive Deity.

3. **Associative** — self-personalized and divinely fraternal Deity.

4. **Creative** — self-distributive and divinely revealed Deity.

5. **Evolutional** — self-expansive and creature-identified Deity.

6. **Supreme** — self-experiential and creature-Creator-unifying Deity. Deity functioning on the first creature-identificational level as time-space over-controller of the grand universe, sometimes designated the Supremacy of Deity.
7. **Ultimate** -- self-projected and time-space-transcending Deity. Deity omnipotent, omniscient, and omnipresent. Deity functioning on the second level of unifying divinity expression as effective overcontrollers and absonite upholders of the master universe. As compared with the ministry of the Deities to the grand universe, this absonite function in the master universe is tantamount to universal overcontrol and supersustenance, sometimes called the Ultimacy of Deity.

The **finite level of reality** is characterized by creature life and time-space limitations. Finite realities may not have endings, but they always have beginnings -- they are created. The Deity level of Supremacy may be conceived as a function in relation to finite existences.

The **absonite level of reality** is characterized by things and beings without beginnings or endings and by the transcendence of time and space. Absoniters are not created; they are eventuated -- they simply are. The Deity level of Ultimacy connotes a function in relation to absonite realities. No matter in what part of the master universe, whenever time
and space are transcended, such an absonite phenomenon is an act of the Ultimacy of Deity.

The absolute level is beginningless, endless, timeless, and spaceless. For example: On Paradise, time and space are nonexistent; the time–space status of Paradise is absolute. This level is Trinity attained, existentially, by the Paradise Deities, but this third level of unifying Deity expression is not fully unified experientially. Whenever, wherever, and however the absolute level of Deity functions, Paradise–absolute values and meanings are manifest.

Deity may be existential, as in the Eternal Son; experiential, as in the Supreme Being; associative, as in God the Sevenfold; undivided, as in the Paradise Trinity.

Deity is the source of all that which is divine. Deity is characteristically and invariably divine, but all that which is divine is not necessarily Deity, though it will be co-ordinated with Deity and will tend towards some phase of unity with Deity -- spiritual, mindal, or personal.

DIVINITY is the characteristic, unifying, and co-ordinating quality of Deity.
Divinity is creature comprehensible as truth, beauty, and goodness; correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty.

Divinity may be perfect -- complete, as on existential and creator levels of Paradise perfection; it may be imperfect, as on experiential and creature levels of time-space evolution; or it may be relative, neither perfect nor imperfect, as on certain Havona levels of existential-experiential relationships.

When one attempts to conceive of perfection in all phases and forms of relativity, seven conceivable types are encountered:

1. Absolute perfection in all aspects.

2. Absolute perfection in some phases and relative perfection in all other aspects.

3. Absolute, relative, and imperfect aspects in varied association.

4. Absolute perfection in some respects, imperfection in all others.

5. Absolute perfection in no direction, relative perfection in all manifestations.
6. Absolute perfection in no phase, relative in some, imperfect in others.

7. Absolute perfection in no attribute, imperfection in all.

3. THE FIRST SOURCE AND CENTER

Total, infinite reality is existential in seven phases and as seven co-ordinate Absolutes:

1. The First Source and Center.
2. The Second Source and Center.
3. The Third Source and Center.
4. The Isle of Paradise.
5. The Deity Absolute.
6. The Universal Absolute.
7. The Unqualified Absolute.

God, as the First Source and Center, is primal in relation to total reality — unqualifiedly. The First Source and Center is infinite as well as eternal and is therefore limited or conditioned only by volition.

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.

The First Source and Center is, therefore, primal in all domains: deified or undeified, personal or impersonal, actual or potential, finite or infinite. No thing or being, no relativity or finality, exists except in direct or indirect relation to, and dependence on, the primacy of the First Source and Center.

The First Source and Center is related to the universe as:

1. The gravity forces of the material universes are convergent in the gravity center of nether (lower) Paradise. That is just why the geographic location of his person is eternally fixed in absolute relation to the force-energy center of the nether or material plane of Paradise. But the absolute personality of Deity exists on the upper or spiritual plane of Paradise.

2. The mind forces are convergent in the Infinite Spirit.
3. The universe spirit forces are convergent in the Eternal Son.

4. The unlimited capacity for deity action resides in the (Qualified) Deity Absolute.

5. The unlimited capacity for infinity response exists in the Unqualified Absolute.

The two Absolutes — Qualified and Unqualified — are co-ordinated and unified in and by the Universal Absolute [resolving tensions created by differentiation of reality into deified and unedified].

The potential personality of an evolutionary moral being or of any other moral being is centered in the personality of the Universal Father.

4. REALITY

REALITY, as comprehended by finite beings, is partial, relative, and shadowy. The maximum Deity reality fully comprehensible by evolutionary finite creatures is embraced within the Supreme Being. Nevertheless there
are antecedent and eternal realities, superfinites, which are ancestral to this Supreme Deity of evolutionary time-space creatures. In attempting to portray the origin and nature of universal reality, the revelators were forced to employ the technique of time-space reasoning in order to reach the level of our finite minds. Therefore must many of the simultaneous events of eternity be presented as sequential transactions.

As a time-space creature, as we ourselves would view the origin and differentiation of reality, the eternal and infinite I AM achieved Deity liberation from the fetters of unqualified infinity through the exercise of inherent and eternal free will, and this divorcement from unqualified infinity produced the first absolute divinity-tension. This tension of infinity differential is resolved by the Universal Absolute, which functions to unify and co-ordinate the dynamic infinity of Total Deity and the static infinity of the Unqualified Absolute.

In this original transaction 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 the differentiation of the Son from the Father, and in the presence of Paradise, there appeared the person of the Infinite Spirit and the eternal central universe of Havona. With the appearance of coexistent personal Deity, the Eternal Son and the Infinite Spirit, the Father escaped, as a personality, from otherwise inevitable diffusion throughout the potential of Total Deity. Thenceforth it is only in Trinity association with his two Deity equals that the Father fills all Deity potential, while increasingly experiential Deity is being actualized on the divinity levels of Supremacy, Ultimacy, and Absoluteness.

The concept of the I AM is a philosophic concession which the revelators make to our time-bound, space-fettered, finite minds, to the impossibility of creature comprehension of eternity existences — i.e., nonbeginning, nonending realities and relationships. To the time-space creature, all things must have a beginning save only the ONE UNCAUSED -- the primeval cause of causes, God the Father himself. Therefore do the revelators
conceptualize this philosophic value-level as the I AM, at the same time instructing all creatures that the Eternal Son and the Infinite Spirit are co-eternal with the I AM; in other words, that there never was a time when the I AM was not the Father of the Son and, with him, of the Spirit.

The Infinite is used to denote the fullness — the finality — implied by the primacy of the First Source and Center. The theoretical I AM is a creature—philosophic extension of the “infinity of will,” but the Infinite is an actual value-level representing the eternity—intension of the true infinity of the absolute and unfettered free will of the Universal Father. This concept is sometimes designated the Father—Infinite.

Much of the confusion of all orders of beings, high and low, in our efforts to discover the Father—Infinite, is inherent in our limitations of comprehension. The absolute primacy of the Universal Father is not apparent on subinfinite levels; therefore is it probable that only the Eternal Son and the Infinite Spirit truly know the Father as an infinity; to all us other personalities such a concept represents the exercise of faith.
5. UNIVERSE REALITY

Reality differentially actualizes on diverse universe levels; reality originates in and by the infinite volition of the Universal Father and is realizable in three primal phases on many different levels of universe actualization:

1. Undeified reality ranges from the energy domains of the nonpersonal to the reality realms of the nonpersonalizable values of universal existence, even to the presence of the Unqualified Absolute.

2. Deified reality embraces all of infinite Deity potentials ranging upward through all realms of personality from the lowest finite to the highest infinite, thus encompassing the domain of all that which is personalizable and more — even to the presence of the Deity Absolute.

3. Interassociated reality. Universe reality is supposedly either deified or undeified, but to subdeified beings there exists a vast domain of interassociated reality, potential and actualizing, which is
difficult of identification. Much of this co-
ordinate reality is embraced within the realms
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.

From the viewpoint of time and space,
reality is further divisible as:

1. Actual and Potential. Realities
existing in fullness of expression in contrast
to those which carry undisclosed capacity for
growth. The Eternal Son is an absolute
spiritual actuality; we mortals are very
largely an unrealized spiritual potentiality.

2. Absolute and Subabsolute. 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.

3. **Existential and Experiential.** Paradise Deity is existential, but the emerging Supreme and Ultimate are experiential.

4. **Personal and Impersonal.** Deity expansion, personality expression, and universe evolution are forever conditioned by the Father's freewill act which forever separated the mind–spirit–personal meanings and values of actuality and potentiality centering in the Eternal Son from those things which center and inhere in the eternal Isle of Paradise.

**PARADISE** is a term inclusive of the personal and the nonpersonal focal Absolutes of all phases of universe reality. Paradise, properly qualified, may connote any and all forms of reality, Deity, divinity, personality, and energy — spiritual, mindal, or material. All share Paradise as the place of origin, function, and destiny, as regards values, meanings, and factual existence.

**The Isle of Paradise** — Paradise not otherwise qualified — is the Absolute of the material–gravity control of the First Source and Center. Paradise is motionless, being the only stationary thing in the universe of
universes. The Isle of Paradise has a universe location but no position in space. This eternal Isle is the actual source of the physical universes — past, present, and future. The nuclear Isle of Light is a Deity derivative, but it is hardly Deity; neither are the material creations a part of Deity; they are a consequence.

Paradise is not a creator; it is a unique controller of many universe activities, far more of a controller than a reactor. Throughout the material universes Paradise influences the reactions and conduct of all beings having to do with force, energy, and power, but Paradise itself is unique, exclusive, and isolated in the universes.

Paradise represents nothing, and nothing represents Paradise. It is neither a force nor a presence; it is just Paradise.

6. PERSONALITY REALITIES

Reality is subject to universal expansion, personality to infinite diversification, and both are capable of well-nigh unlimited Deity coordination and eternal stabilization. While the metamorphic range of nonpersonal reality is definitely limited, there is no known
limitations to the progressive evolution of personality realities.

On attained experiential levels all personality orders or values are associable and even cocreational. Even God and man can coexist in a unified personality, as is so exquisitely demonstrated in the present status of Christ Michael — when as the Son of Man and Son of God.

All subinfinite orders and phases of personality are associative attainables and are potentially cocreational. The prepersonal, the personal, and the superpersonal are all linked together by mutual potential of coordinate attainment, progressive achievement, and cocreational capacity. But never does the impersonal directly transmute to the personal. Personality is never spontaneous; it is the gift of the Paradise Father, God–Himself. Personality is superimposed upon energy, and it is associated only with living energy systems; identity can be associated with nonliving energy patterns.

The Universal Father is the secret of the reality of personality, the bestowal of personality. The Eternal Son is the absolute personality, the secret of spiritual energy,
morontia (subspiritual, supermaterial) spirits, and perfected 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.

These qualities of universal reality are manifest in our present Urantian human experience on the following levels:

1. **Body.** The material or physical organism of our human being. The living electrochemical mechanism of animal nature and origin.

2. **Mind.** The thinking, perceiving, and feeling mechanism of the human organism. The total conscious and unconscious experience. The intelligence associated with the emotional life reaching upward through worship and wisdom to the spirit level.

3. **Spirit.** The divine spirit that indwells the mind of normal human mind — the Thought Adjuster. This immortal spirit is prepersonal -- not a personality, though destined to become a part of the personality of the surviving mortal creature.
4. Soul. 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. The substance of this new reality is neither material nor spiritual — it is morontial [supermaterial/subspiritual]. This is the emerging and immortal soul which is destined to survive mortal death and begin the mortal on its ascension career to Paradise; that is, to becoming an eternal and perfect spirit being.

Morontia is a term designating a vast level intervening between the material and the spiritual. It may designate personal or impersonal realities, living or nonliving energies. The warp (the threads that run lengthwise) of morontia is spiritual; its woof (the threads that run across) is physical.

Personality. The personality is neither body, mind, nor spirit; neither is it the soul. Personality is the one changeless reality in an otherwise ever-changing creature experience; and it unifies all other associated factors of individuality. The personality is the unique
bestowal which the Universal Father makes upon
the living and associated energies of matter,
mind, and spirit, and which survives with the
survival of the morontial soul.
7. THE LOCATION OF YOU!

DISCLAIMER

The following renderings listed below are illustrations as perceived by the author; however, the facts captioned and relied upon are revelations of eternal truth as found in the Urantia Book itself:

1. The Location of You!
2. The Human Consciousness
3. The Human Body
4. The Spirit-Morontia Energy System
5. The Human Mind Circuits
   Indwelt in and through by Personality
6. The Immortal Evolving Morontia Soul
   The Warp (lengthwise) of the Soul is Spiritual
   The Woof (crosswise) of the Soul is Physical
7. The Indwelling Thought Adjuster
   Threads spirit patterns of the soul on the morontia fabrics carried on the cosmic loom of the material mind.
The Location of You!

You are the human consciousness of your human mind. The human consciousness rests gently upon the electro-chemical mechanism below — your life machine, your human body — and delicately touches the spirit-morontia energy system above.

The human mind is a personal-energy system, a temporary intellect system, loaned to human beings during this, our material life. Not an organic part of the human body, the mind does not exist within the
confines of a single physical organ. The physical brain with its
associated nervous system possesses innate capacity for response to
mind ministry just as the developing mind of a personality possesses
a certain innate capacity for spirit receptivity and therefore
contains the potentials of spiritual progress and attainment. The
human circuits are indwelt in and through by personality, and thus
the mortal self — having personality — is also a personal self.
Mind gives to this personal self the ability to learn, memory, and
differential response to a material environment.

There are, therefore, two realities which impinge upon, and are
centered in the human mind circuits: one, a mortal self evolved from
the original plans of the Life Carriers; and two, an immortal entity,
and indwelling spirit gift from God; with personality in and through.
Mortals have a spirit nucleus. The mind is a personal-energy
system existing around a divine spirit nucleus, the Thought Adjuster,
and functioning in a material environment. Such a living relationship of personal mind and spirit constitutes the universe potential of eternal personality.

The human personality is identified with mind and spirit held together in functional relationship by life in a material body; such relationship results in the evolution of an immortal soul. Personality possesses the power to transfer its seat of identity from the passing material-intellect system of the human mind to the higher morontial-soul system which, in association with the indwelling spirit, creates a new vehicle — the evolving soul — for personality manifestation.

In the evolutionary cosmos energy-matter is dominant except in personality, where spirit, through the mediation of mind, is striving for the mastery; for spirit and personality, both being from God, is unchanging. But such a spirit dominance of the material mind is
conditioned upon two experiences:

1. This mind must have evolved up through the ministry of the seven adjutant mind-spirits, and

2. The material (personal) self must choose to co-operate with the indwelling Adjuster in creating and fostering the morontia self, the evolutionary and potentially immortal soul.

Mind is the human soil from which the spirit Adjuster must evolve the morontia soul with the co-operation of the indwelt personality. The material mind is the cosmic loom that carries the morontia fabrics

---) Mind

The Indwelling
Thought Adjuster

---) The Thought Adjuster threads spirit patterns of soul on the morontia fabrics carried on the cosmic loom of the material human mind.

on which the indwelling Thought Adjuster threads the spirit patterns of a universe character of enduring values and divine meanings — a surviving soul of ultimate destiny and unending career, a potential finaliter.

During life the mortal will of the human personality is resident in the material mind circuits; as terrestrial mortal growth proceeds, this self, with its priceless powers of choice, becomes increasingly
identified with the emerging morontia-soul entity. After death, and following the morontia world resurrection, the human personality is completely identified with the morontial self. The soul is thus the embryo of the future morontia vehicle of personality identity.

Mind is about all you (as its human consciousness) 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 your mortal self is now making.

Mind is your ship, in which your personality now lives and is self-conscious, makes decisions, chooses God or forsakes him, can eternalize or destroy yourself; the Adjuster (the God-identity of you) is your pilot, the human will (your personality power of decision choice) is captain.

Thus, the reality of the eternal life of you, or the eternal cessation of your existence — is truly ‘your decision.’

8. PERSONALITY SURVIVAL
Our evolutionary planet is one of the 7,000,000,000 evolving spheres of human origin in the present grand universe. Our planet Urantia is the initial and native world of our ascending mortal career. It is our starting point; here we and our divine Thought Adjuster are joined in temporary union. We have been endowed with a perfect guide; therefore, if we will sincerely run the race of time and gain the final goal of faith, the reward of the ages shall be ours; we will be eternally united with our indwelling Thought Adjuster. Then will begin our real life, the ascending life, to which our present mortal state is but the vestibule. Then will begin our exalted and progressive mission as a finaliter -- an actual child of God -- in the eternity which stretches out before us. And throughout all of these successive ages and stages of evolutionary growth -- this mortal life and the next 570 levels of our immortal morontia life, all the way up throughout the final and seventh stage of our eternal life of living in almost an infinity of existence, there is one part of us that remains absolutely unaltered, and that is personality -- permanence in the presence of change.
While it would be presumptuous to attempt the definition of personality, the revelators record it may prove helpful to recount some of the things which are known about personality:

1. Personality is that quality in reality which is bestowed by the Universal Father himself, or by the Conjoint Actor, acting for the Father.

2. It may be bestowed upon any living energy system which includes mind or spirit.

3. It is not wholly subject to the fetters of antecedent causation. It is relatively creative or co-creative.

4. When bestowed upon evolutionary material creatures, as ourselves, it causes spirit to strive for the mastery of energy-matter through the mediation of mind.

5. Personality, while devoid of identity, can unify the identity of any living energy system.

6. It discloses only qualitative response to the personality circuit in contradistinction to the three energies which show both qualitative and quantitative response to gravity.
7. Personality is changeless in the presence of change.

8. It can make a gift to God – dedication of the freewill to the doing of the will of God.

9. It is characterized by morality -- awareness of relativity of relationship with other persons. It discerns conduct levels and choosingly discriminates between them.

10. Personality is unique, absolutely unique: It is unique in time and space; it is unique in eternity and on Paradise; it is unique when bestowed -- there are no duplicates; it is unique during every moment of existence; it is unique in relation to God – he is no respecter of persons, but neither does he add them together, for they are nonaddable -- they are associable but nontotalable.

11. Personality responds directly to other personality presence.

12. It is one thing which can be added to spirit, thus illustrating the primacy of the Father in relation to the Creator Father-Son. (Mind does not have to be added to spirit).
13. Personality may survive mortal death with identity in the surviving soul. The Adjuster and the personality are changeless; the relationship between them (in the soul) is nothing but change, continuing evolution; and if this change (growth) ceased, the soul would cease.

14. Personality is uniquely conscious of time, and this is something other than the time perception of mind or spirit.

Faith acts to release the superhuman activities of the divine spark, the immortal germ, that lives within the mind of human beings, and which is the potential of eternal survival. Plants and animals survive in time by the technique of passing on from one generation to another identical particles of themselves. The human soul (personality) of human beings 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 indwelling Thought Adjuster. 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.

Universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of self-understanding and consequent voluntary self-restraint. The attainment of perfection of spiritual self-restraint equals completeness of universe freedom and personal liberty.

Human life continues -- survives -- because it has a universe function, the task of finding God. The faith-activated soul of humans cannot stop short of attainment of this goal of destiny; and when it does once achieve this divine goal, it can never end because it has become like God - eternal.

The presence of the Paradise spirit in the mind of human beings constitutes the revelation promise and the faith pledge of an eternal existence of divine progression of every soul seeking to achieve identity with this immortal
and indwelling spirit fragment of the Universal Father.

9. ENERGY AND PATTERN

Any and all things responding to the personality circuit of the Father, is called personal. Any and all things responding to the spirit circuit of the Son, is called spirit. Any and all that responds to the mind circuit of the Conjoint Actor, is called mind, mind as an attribute of the Infinite Spirit mind in all its phases. Any and all that responds to the material–gravity circuit centering in nether Paradise, is called matter–energy–matter in all its metamorphic states.

**ENERGY** is used as an all-inclusive term applied to spiritual, mindal, and material realms. **Force** is also thus broadly used. **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.

Not being able to follow our generally accepted definitions of force, energy, and power, there being such paucity of
the English language, the following multiple meanings are assigned to these terms:

**Physical energy** is a term denoting all phases and forms of phenomenal motion, action, and potential.

In discussing physical-energy manifestations, generally the terms cosmic force, emergent energy, and universe power are used. These are often employed as follows:

1. **Cosmic force** embraces all energies deriving from the Unqualified Absolute but which are as yet unresponsive to Paradise gravity.

2. **Emergent energy** embraces those energies which are responsive to Paradise gravity but are as yet unresponsive to local or linear gravity. This is the pre-electronic level of energy-matter.

3. **Universe power** includes all forms of energy which, while still responding to Paradise gravity, are directly responsive to linear gravity. This is the electronic level of energy-matter and all subsequent evolutions thereof.

**Mind** is a phenomenon connoting the presence-activity of living ministry in addition to varied energy systems; and this is
true on all levels of intelligence. In personality, mind ever intervenes between spirit and matter; therefore is the universe illuminated by three kinds of light: material light, intellectual light, and spirit luminosity.

**Light** -- spirit luminosity -- is a word symbol, a figure of speech, which connotes the personality manifestation characteristic of spirit beings of diverse orders. This luminous emanation is in no respect related either to intellectual insight or to physical–light manifestations.

**PATTERN** can be projected as material, spiritual, or mindal, or any combination of these energies. It can pervade personalities, identities, entities, or nonliving matter. But pattern is pattern and remains pattern; only copies are multiplied.

Pattern may configure energy, but it does not control it. Gravity is the sole control of energy–matter. Neither space nor pattern are gravity responsive, but there is no relationship between space and pattern; space is neither pattern nor potential pattern. Pattern is a configuration of reality which has already paid all gravity debt; the reality of
any pattern consists of its energies, its mind, spirit, or material components.

In contrast to the aspect of the total, pattern discloses the individual aspect of energy and of personality. Personality or identity forms are patterns resultant from energy (physical, spiritual, or mindal) but are not inherent therein. That quality of energy or of personality by virtue of which pattern is caused to appear may be attributed to God Deity — to Paradise force endowment, to the coexistence of personality and power.

Pattern is a master design from which copies are made. Eternal Paradise is the absolute of patterns; the Eternal Son is the pattern personality; the Universal Father is the direct ancestor—source of both. But Paradise does not bestow pattern, and the Son cannot bestow personality.

10. THE THREE ABSOLUTES

When the combined thought of the Universal Father and the Eternal Son, functioning in the God of Action, constituted the creation of the divine and central universe, the Father followed the expression of
his thought into the word of his Son and the act of their Conjoint Executive by differentiating his Havona presence from the potentials of infinity. And these undisclosed infinity potentials remain space concealed in the Unqualified Absolute and divinely enshrouded in the Deity Absolute, while these two become one in the functioning of the Universal Absolute, the unrevealed infinity-unity of the Paradise Father.

Both potency of cosmic force and potency of spirit force are in process of progressive revelation-realization as the enrichment of all reality is effected by experiential growth and through the correlation of the experiential with the existential by the Universal Absolute. By virtue of the equipoising presence of the Universal Absolute, the First Source and Center realizes extension of experiential power, enjoys identification with his evolutionary creatures, and achieves expansion of experiential Deity on the levels of Supremacy, Ultimacy, and Absoluteness.

When it is not possible fully to distinguish the Deity Absolute from the Unqualified Absolute, their supposed combined function or co-ordinated presence is designated the action of the Universal Absolute.
1. The Deity–Absolute seems to be the all-powerful activator, while the Unqualified Absolute appears to be the all-efficient mechanizer of the supremely unified and ultimately co-ordinated universe of universes, even universes upon universes, made, making, and yet to be made.

The Deity–Absolute cannot, or at least does not, react to any universe situation in a subabsolute manner. Every response of this Absolute to any given situation appears to be made in terms of the welfare of the whole creation of things and beings, not only in its present state of existence, but also in view of the infinite possibilities of all future eternity.

The Deity Absolute is that potential which was segregated from total, infinite reality by the freewill choice of the Universal Father, and within which all divinity activities — existential and experiential — take place. This is the Qualified Absolute in contradistinction to the Unqualified Absolute; but the Universal Absolute is superadditive to both in the encompassment of all absolute potential.
2. The Unqualified Absolute is nonpersonal, extradivine, and undeified. The Unqualified Absolute is therefore devoid of personality, divinity, and all creator prerogatives. Neither fact nor truth, experience nor revelation, philosophy nor absonity are able to penetrate the nature and character of this Absolute without universe qualification.

Let it be made clear that the Unqualified Absolute is a positive reality pervading out into the force activities and prematerial evolutions of the staggering stretches of the space regions beyond the seven superuniverses (within the 2nd of the 7 space level paths of time and space). The Unqualified Absolute is not a mere negativism of philosophic concept predicated on the assumptions of metaphysical sophistries concerning the universality, dominance, and primacy of the unconditioned and the unqualified. The Unqualified Absolute is a positive universe overcontrol in infinity; this overcontrol is space–force unlimited but is definitely conditioned by the presence of life, mind, spirit, and personality, and is further conditioned by the will–reactions and purposeful mandates of the Paradise Trinity.

The revelators are convinced that the Unqualified Absolute is not an undifferentiated
and all-pervading influence comparable either to the pantheistic concepts of metaphysics or to the sometime ether hypothesis of science. The Unqualified Absolute is force unlimited and Deity conditioned, but the revelators do not fully perceive the relation of this Absolute to the spirit realities of the universes.

3. The Universal Absolute, the revelators in the Universal Father's absolute freewill act of differentiating universe realities into deified and undeified — personalizable and nonpersonalizable — values. The Universal Absolute is the Deity phenomenon indicative of the resolution of the tension created by the freewill act of thus differentiating universe reality, and functions as the associative coordinator of these sum totals of existential potentialities.

The tension—presence of the Universal Absolute signifies the adjustment of the differential between deity reality and undeified reality inherent in the separation of the dynamics of freewill divinity from the statics of unqualified infinity.

Always remember: Potential infinity is absolute and inseparable from eternity. Actual infinity in time can never be anything but
partial and must therefore be nonabsolute; neither can infinity of actual personality be absolute except in Unqualified Deity. And it is the differential of infinity—potential in the Unqualified Absolute and the Deity Absolute that eternalizes the Universal Absolute, thereby making it cosmically possible to have material universes in space and spiritually possible to have finite personalities in time.

The finite can coexist in the cosmos along with the Infinite only because the associative presence of the Universal Absolute so perfectly equalizes the tensions between time and eternity, finity and infinity, reality potential and reality actuality, Paradise and space, human beings and God. Associatively the Universal Absolute constitutes the identification of the zone of progressing evolitional reality existent in the time–space, and in the transcended time–space, universes of subinfinite Deity manifestation.

The Universal Absolute is the potential of the static–dynamic Deity functionally realizable on time–eternity levels as finite–absolute values and as possible of experiential–existential approach. This incomprehensible aspect of Deity may be static, potential, and associative but is not
experientially creative or evolutional as concerns the intelligent personalities now functioning in the master universe.

The Absolute. The two Absolutes — qualified and unqualified — while so apparently divergent in function as they may be observed by mind creatures, are perfectly and divinely unified in and by the Universal Absolute. In the last analysis and in the final comprehension all three are one Absolute. On subinfinite levels they are functionally differentiated, but in infinity they are ONE.

The revelators never use the term the Absolute as a negation of aught or as a denial of anything. Neither do they regard the Universal Absolute as self-determinative, a sort of pantheistic and impersonal Deity. The Absolute, in all that pertains to universe personality, is strictly Trinity limited and Deity dominated.

11. THE TRINITIES

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. The post-Havona Trinities are experiential -- are inherent in the creation of two subabsolute and evolutorial levels of power-personality manifestation in the master universe.

**The Paradise Trinity** -- the eternal Deity union of the Universal Father, the Eternal Son, and the Infinite Spirit -- is existential in actuality, but all potentials are experiential. Therefore does this Trinity constitute the only Deity reality embracing infinity, and therefore do there occur the universe phenomena of the actualization of God the Supreme, God the Ultimate, and God the Absolute.

The first and second experiential Trinities, the post-Havona Trinities, cannot be infinite because they embrace derived Deities, Deities evolved by the experiential actualization of realities created or eventuated by the existential Paradise Trinity. Infinity of divinity is being ever enriched, if not enlarged by finity and absonity of creature and Creator experience.

Trinities are truths of relationship and facts of co-ordinate Deity manifestation.
Trinity functions encompass Deity realities, and Deity realities always seek realization and manifestation in personalization. God the Supreme, God the Ultimate, and even God the Absolute are therefore divine inevitabilities. These three experiential Deities were potential in the existential Trinity, the Paradise Trinity, but their universe emergence as personalities of power is dependent in part on their own experiential functioning in the universes of power and personality and in part on the experiential achievements of the post-Havona Creators and Trinities.

The two post-Havona Trinities, the Ultimate and Absolute experiential Trinities, are not now fully manifest; they are in process of universe realization. These Deity associations may be described as follows:

1. The Ultimate Trinity, now evolving, will eventually consist of the Supreme Being, the Supreme Creator Personalities, and the absonite Architects of the Master Universe, those unique universe planners who are neither creators nor creatures. God the Ultimate will eventually and inevitably powerize and personalize as the Deity consequence of the unification of this experiential Ultimate Trinity in the expanding
arena of the well-nigh limitless master universe.

2. The **Absolute Trinity** -- the second experiential Trinity -- now in process of actualization, will consist of God the Supreme, God the Ultimate, and the unrevealed Consummator of Universe Destiny. This Trinity functions on both personal and superpersonal levels, even the borders of the nonpersonal, and its unification in universality would experientialize Absolute Deity.

The Ultimate Trinity is experientially unifying in completion, but the revelators truly doubt the possibility of such full unification of the Absolute Trinity. Their concept, however, of the eternal Paradise Trinity is an ever-present reminder that Deity trinitization may accomplish what is otherwise nonattainable; hence do they postulate the sometime appearance of the Supreme-Ultimate and the possible trinitization-factualization of God the Absolute.

The philosophers of the universes postulate a Trinity of Trinities, an existential-experiential Trinity Infinite, but they are not able to envisage its personalization; possibly it would equate to the person of the
Universal Father on the conceptual level of the I AM. But irrespective of all this, the original Paradise Trinity is potentially infinite since the Universal Father actually is infinite.

12. TRINITIES AND TRIUNITIES

The conceptual grasp of the Trinity association of Father, Son, and Spirit prepares the human mind for the further presentation of certain other threefold relationships. Theological reason may be fully satisfied by the concept of the Paradise Trinity, but philosophical and cosmological reason demand the recognition of the other triune associations of the First Source and Center, those triunities in which the Infinite functions in various non-Father capacities of universal manifestation — the relationships of the God of force, energy, power, causation, reaction, potentiality, actuality, gravity, tension, pattern, principle, and unity.

While mankind has sometimes grasped at an understanding of the Trinity of the three persons of Deity, consistency demands that the human intellect perceive that there are certain
relationships between all seven Absolutes. But all that which is true of the Paradise Trinity is not necessarily true of a triunity, for a triunity is something other than a trinity. In certain functional aspects a triunity may be analogous to a trinity, but it is never homologous in nature with a trinity.

Mortal man is passing through a great age of expanding horizons and enlarging concepts on our planet Urantia, and his cosmic philosophy must accelerate in evolution to keep pace with the expansion of the intellectual arena of human thought. As the cosmic consciousness of mortal man expands, he perceives the interrelatedness of all that he finds in his material science, intellectual philosophy, and spiritual insight. Still, with all this belief in the unity of the cosmos, man perceives the diversity of all existence. In spite of all concepts concerning the immutability of Deity, man perceives that he lives in a universe of constant change and experiential growth. Regardless of the realization of the survival of spiritual values, man has ever to reckon with the mathematics and pre-mathematics of force, energy, and power.
In some manner the eternal repleteness of infinity must be reconciled with the time—growth of the evolving universes and with the incompleteness of the experiential inhabitants thereof. In some way the conception of total infinitude must be so segmented and qualified that the mortal intellect and morontia soul can grasp this concept of final value and spiritualizing significance.

While reason demands a monotheistic unity of cosmic reality, finite experience requires the postulate of plural Absolutes and of their coordination in cosmic relationships. Without co—ordinate existences there is no possibility for the appearance of diversity of absolute relationships, no chance for the operation of differentials, variables, modifiers, attenuators, qualifiers, or diminishers.

In these narratives, total reality (infinity) has been presented as it exists in the seven Absolutes:

1. The Universal Father.
2. The Eternal Son.
3. The Infinite Spirit.
4. The Isle of Paradise.
5. The Deity Absolute.
6. The Universal Absolute.

7. The Unqualified Absolute.

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.

It would seem that triunity of absolute relationships is inevitable. Personality seeks other personality association on absolute as well as on all other levels. And the association of the three Paradise personalities eternalizes the first triunity, the personality union of the Father, the Son, and the Spirit. For when these three persons, as persons, conjoin for united function, they thereby constitute a triunity of functional unity, not a trinity — an organic
entity — but nonetheless a triunity, a threefold functional aggregate unanimity.

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.

Thus does the Paradise Trinity stand unique among absolute relationships; there are several existential triunities but only one existential Trinity. A triunity is not an entity. It is functional rather than organic. Its members are partners rather than corporative. The components of the triunities may be entities, but a triunity itself is an association.

There is, however, one point of comparison between trinity and triunity: both eventuate in functions that are something other than the discernible sum of the attributes of the component members. But while they are thus
comparable from a functional standpoint, they otherwise exhibit no categorical relationship. They are roughly related as the relation of function to structure. But the function of the triunity association is not the function of the trinity structure or entity.

The triunities are nonetheless real; they are very real. In them is total reality functionalized, and through them does the Universal Father exercise immediate and personal control over the master functions of infinity.

13. THE SEVEN TRIUNITIES

In attempting the description of seven triunities, attention is directed to the fact 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, and Essence of Infinity. The Universal Father is the personal cause of the Absolutes; he is the absolute of Absolutes.

The nature and meaning of the seven triunities may be suggested as:
The First Triunity — the personal-purposive triunity. This is the grouping of the three Deity personalities:

1. The Universal Father.

2. The Eternal Son.

3. The Infinite Spirit.

This is the threefold union of love, mercy, and ministry — the purposive and personal association of the three 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.

This is the triunity of infinite volition; it acts throughout the eternal present and in all of the past-present-future flow of time. This association yields volitional infinity and provides the mechanisms whereby personal Deity becomes self-revelatory to the creatures of the evolving cosmos.

The Second Triunity — the power-pattern triunity. Whether it be a tiny ultimaton, a blazing star, or a whirling nebula, even the
central or superuniverses, from the smallest to the largest material organizations, always is the physical pattern — the cosmic configuration — derived from the function of this triunity. This association consists of:

1. The Father—Son.
2. The Paradise Isle.
3. The Conjoint Actor.

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.

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.

Love may characterize the divinity of the first triunity, but pattern is the galactic manifestation of the second triunity. What the first triunity is to evolving personalities, the second triunity is to the evolving universes. 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 loving person are one and the same universal reality; the Paradise Isle and the Eternal Son are coordinate but antipodal revelations of the unfathomable nature of the Universal Father—Force.

The Third Triunity — the spirit—evolutional triunity. The entirety of spiritual manifestation has its beginning and end in this association, consisting of:

1. The Universal Father.
2. The Son—Spirit.
3. 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.

The Father exists before spirit; the Son—Spirit functions as active creative spirit; the Deity Absolute exists as all-encompassing spirit, even beyond spirit.

**The Fourth Triunity** — the triunity of energy infinity. Within this triunity there eternalizes the beginnings and the endings of all energy reality, from space potency to monota (the living nonspirit energy of Paradise -- an eternity counterpart of the living, spirit energy of the Original Son). This grouping embraces the following:

1. The Father—Spirit.

2. The Paradise Isle.

3. The Unqualified Absolute.

Paradise is the center of the force-energy activation of the cosmos -- the universe position of the First Source and Center, the cosmic focal point of the Unqualified Absolute, and the source of all energy. Existentially present within this
triunity is the energy potential of the cosmos—infinitesimal, of which the grand universe and the master universe are only partial manifestations.

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.

This triunity is force and energy. The endless possibilities of the Unqualified Absolute are centered around the absolutum of the Isle of Paradise, whence emanate the unimaginable agitations of the otherwise static quiescence of the Unqualified. And the endless throbbing of the material Paradise heart of the infinite cosmos beats in harmony with the unfathomable pattern and the unsearchable plan of the Infinite Energizer, the First Source and Center.

**The Fifth Triunity** — the triunity of reactive infinity. This association consists of:

1. The Universal Father.

2. The Universal Absolute.
3. The Unqualified Absolute.

This grouping yields the eternalization of the functional infinity realization of all that is actualizable within the domains of nondeity reality. This triunity manifests unlimited reactive capacity to the volitional, causative, tensional, and patternal actions and presences of the other triunities.

**The Sixth Triunity** — the triunity of cosmic-associated Deity. This grouping consists of:

1. The Universal Father.
2. The Deity Absolute.
3. The Universal Absolute.

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.

**The Seventh Triunity** — the triunity of infinite unity. This is the unity of infinity functionally manifest in time and eternity, the coordinate unification of actuals and potentials. This group consists of:
1. The Universal Father.

2. The Conjoint Actor.

3. The Universal Absolute.

The Conjoint Actor universally integrates the varying functional aspects of all actualized reality on all levels of manifestation, from finites through transcendental 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.

As the function in this triunity, the Conjoint Actor and the Universal Absolute are alike responsive to Deity and to nondeity presences, as also is the First Source and Center, who in this relationship is to all intents and purposes conceptually indistinguishable from the I AM.

These approximations are sufficient to elucidate the concept of the triunities. Not knowing the ultimate level of the triunities, we
cannot fully comprehend the first seven. While the revelators do not deem it wise to attempt any further elaboration, they may state that there are fifteen triune associations of the First Source and Center, eight of which are unrevealed in these narratives. These unrevealed associations are concerned with realities, actualities, and potentialities which are beyond the experiential level of supremacy.

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 — "in him all things consist.

Although these associations cannot augment the infinity of the Father—I AM, they do appear to make possible the subinfinite and subabsolute manifestations of his reality. The seven triunities multiply versatility, eternalize new depths, deitize new values, disclose new
potentialities, reveal new meanings; and all these diversified manifestations in time and space and in the eternal cosmos are existent in the hypothetical stasis of the original infinity of the I AM.

14. TRIODITIES

There are certain other triune relationships which are non-Father in constitution, but they are not real triunities, and they are always distinguished from the Father triunities. They are called variously, associate triunities, coordinate triunities, and triodities. They are consequential to the existence of the triunities. Two of these associations are constituted as follows:

The Triodity of Actuality. This triodity consists in the interrelationship of the three absolute actuals:

1. The Eternal Son.

2. The Paradise Isle.

3. The Conjoint Actor.
The Eternal Son is the absolute of spirit reality, the absolute personality. The Paradise Isle is the absolute of cosmic reality, the absolute pattern. The Conjoint Actor is the absolute of mind reality, the coordinate of absolute spirit reality, and the existential Deity synthesis of personality power. This triune association eventuates the coordination of the sum total of actualized reality — spirit, cosmic, or mindal. It is unqualified in actuality.

**The Triodity of Potentiality.** This triodity consists in the association of the three Absolutes of potentiality.

1. The Deity Absolute.

2. The Universal Absolute.

3. The Unqualified Absolute.

Thus are interassociated the infinity reservoirs of all latent energy reality — spirit, mindal, or cosmic. This association yields the integration of all latent energy reality. It is infinite in potential.
As the triunities are primarily concerned with the functional unification of infinity, so are triodities involved in the cosmic appearance of experiential Deities. The triunities are indirectly concerned, but the triodities are directly concerned, in the experiential Deities — Supreme, 'Ultimate, and Absolute. They appear in the emerging power-personality synthesis of the Supreme Being. And to the time creatures of space the Supreme Being is a revelation of the unity of the I AM.
ORGANIZATION AND CONTROL OF THE COSMOS

DISCLAIMER

The following renderings listed below are illustrations as perceived by the author; however, the facts captioned and relied upon are revelations of eternal truth as found in the Urantia Book itself:

Concept Drawing of The Master Universe

Total Space

The Vertical Cross Section of Total Space

The Eternal Isle of Paradise and Its 21 Sacred Spheres!

The Central Universe of Havona

The Great Belt and Our 2\textsuperscript{nd} Space Level Path

Concept Drawing of The Grand Universe
All is the only total of all infinity! Space is therefore only a part of infinity, and is divided into pervaded and unpervaded space. The location of all creation is found only in pervaded space; and unpervaded space is its space reservoir. Therefore total space, divided into pervaded and unpervaded space, is not without dimensions; they both have a top, a bottom, a front, and an end.
The Eternal Central Universe: The 3 Circuits of the 21 Sacred Spheres surrounding Paradise, and the 7 Circuits of the 1 billion perfect eternal worlds of Havona.

The (current) Grand Universe: Paradise, the 1st Space Level of the Eternal Central Universe, and the 2nd Space Level of the seven superuniverses in time and space.

The Master Universe: The Eternal Central Universe, the Grand Universe, and the four (4) Outer Space Levels.
3. THE VERTICAL CROSS-SECTION OF TOTAL SPACE

Seven trillion evolving inhabitable worlds (estimated to be in time and space), together with the perfect eternal central universe (in eternity), currently comprise the evolving grand universe (see Illustration E); and the grand universe, together with the four (4) Outer Space Levels, comprise the present master universe [see Illustration C].

And if you would imagine the vertical cross section of total space [not as, but similarly as seen in Illustrations A & F], it would slightly resemble a Maltese cross. The horizontal arms, being equal in dimension of length and completely surrounded by zones of relative quiet, represent pervaded space—those forces, energies, powers, and presence known to exist in creation. The vertical arm extensions (described similarly to the volume outlines of a large hourglass) represent unpervaded space — vast space reservoirs. And with none of these arms touching the nucleus of this cross, found in this very center of all infinity, is the Eternal Isle of Paradise.

The dimensions of pervaded and unpervaded
space are tangent to, but do not touch Paradise itself; for it is only the quiet mid-space zones that come in contact with this motionless headquarters’ nucleus of all infinity. Paradise is in fact the motionless nucleus of the relatively quiet zones existing between pervaded and unpervaded space. Paradise therefore, does not exist in either time or space, but in reality ‘pre-exists’ in infinity – and is its very center! And so, pre-existentially with the freewill decision-choice of God to eternally actualize (to make real) the Eternal I AM of his infinite inherent potentials in ALL, did the Eternal Isle of Paradise, the eternal central universe, and the dimensions of space simultaneously emerge.

4.THE ETERNAL ISLE OF PARADISE

The Eternal Isle of Paradise is the only creation of its kind in the total of all infinity; and it's ellipsoidal, not spherical, as all other inhabited bodies [see Illustration B]. If one would look up from upper Paradise, nothing but unpervaded space would be seen – coming in and going out – presently just now coming in! For there is a two (2) billion year expansion-contraction
cycle of pervaded and unpervaded space – one billion years to expand, one billion years to contracts. And “time” is by virtue of this 2 billion year (motion) cycle; and because the function of mind gives an awareness of sequentiality.

Concerning the total of all creation -- as “space” exists in the horizontal arena of pervaded space, “time” exists by virtue of the motion inherent in the vertical arena of unpervaded space.

All space breaths; and Paradise is the source of its pulsation. Thus, as pervaded space expands, unpervaded space contracts – and vice-versa; and this respiration effects both the horizontal arm extensions of pervaded space and the vertical arm extensions of unpervaded space. And pervadable space becomes non-pervadable space, and non-pervadable space becomes pervadable, as both types of space units flow through the transmitting regulation channels found just under lower Paradise.

As lower Paradise is the source of all cosmic force-space and energy manifestations, upper Paradise is the universal headquarters for all personality activities throughout
infinity. And its periphery, among other non-personal functions, serves as the actual landing port for all Paradise arrivals; for neither upper nor lower Paradise is approachable by any personality transport.

Being essentially flat, the north and south diameter of Paradise is one-sixth longer than its east and west diameter, and its upper and lower surface is one-tenth its east to west diameter. And taken in connection with its single form of motionless materialization of neither dead or alive material, and the greater out-pressure of cosmic force-energy at its north end – its dimensions account for the total possibility of establishing absolute direction throughout the cosmos.

Located on the upper level, at the very center of Paradise itself, brilliantly found as the first of three concentric zones is the most glorious, perfectly ideal, and unimaginably exquisite eternal residence of the real “pure” Spirit Person of God Himself! And it is from here that God the Universal Father of ALL perfectly controls the total of all creation through the infinity of his four (4) absolute gravity circuits: spirit, mind, materialization (energy-matter), and personality.
Paradise is Eternal and the single largest creation in All Infinity. Located as the very nucleus of all creation — some 700,000 light years from our planet here — it is our pre-destined destiny and, if you so chose, where your most exquisite and personal Paradisical home (right now) awaits the Eternal arrival of you!

Illustration B
6. MATTER, MIND, AND SPIRIT BESTOWERS

The bestowal of cosmic force, the domain of physical gravity, is the function of the Isle of Paradise. "God is spirit," but Paradise, the dwelling place of his home, is not. All original force-energy proceeds from Paradise, and the matter for the making of untold universes now circulates throughout the total of all creation in the form of a super-gravity presence which constitutes the force-charge of space. The material universe always is the arena wherein take all spiritual activities; spirit beings live and work on physical spheres of material reality -too!

Physical energy is the one reality which is true and steadfast in its obedience to universal law. Only in the realms of creature volition has there been deviation from the divine plans and the original plans. Power and energy are the universal evidences of the stability, constancy, and eternity of the central Isle of Paradise.

The bestowal of mind and the ministration of spirit are the work associate persons of God-Himself, the Infinite Spirit
and the Eternal Son (not to be mistaken for Jesus of Nazareth). Total Deity reality is not mind but spirit-mind - mind-spirit unified by personality. Nevertheless, the absolutes of both the spirit and the thing (having mind) converge in the person of God Himself.

The bestowal of spirit and the spiritualization of personalities, the domain of spiritual gravity, is the realm of the Eternal Son. And this spirit gravity of the Son, ever drawing all spiritual realities to himself, is just as real and absolute as is the all-powerful material grasp of the Isle of Paradise.

What Paradise is to the physical creation, and what the Eternal Son is to the spiritual universe, the Infinite Spirit is to the realms of mind - the intelligent universe of mortal, immortal, and spiritual beings and personalities; mind is the flexible reality which creatures and Creators can so readily manipulate; it is the vital link connecting matter and spirit.

The Infinite Spirit reacts to both material and spiritual realities and therefore inherently becomes the universal minister to all intelligent beings, beings who may represent a union of both material and
spiritual phases of creation. The endowment of intelligence, the ministry to the material and the spiritual in the phenomenon of mind, is the exclusive domain of the Infinite Spirit, who thus becomes the partner of the spiritual mind, the essence of the morontia (supermaterial/subspiritual) mind, and the substance of the material mind of all evolutionary creatures of time -- to include the minds of all of us human beings -- too!

Remember: mind, matter, and spirit are equally real, but they are not of equal value to personality in the attainment of divinity. Consciousness of divinity is a progressive spiritual experience.

As the mind of any personality in the universe becomes more spiritual -- Godlike -- it becomes less responsive to material gravity. Reality, measured by physical gravity response, is the antithesis of reality, as determined by quality of spirit content. Physical-gravity action is a quantitative determiner of non-spirit energy; spiritual gravity action is the qualitative measure of the living energy of divinity.

All created personality actually originate in, responds to, and gravitate
towards the central Deity of God-Himself. All personalities therefore seek to attain God, and to perfectly respond to creation, within their particular sphere of inherent potential – as God.

As the materialization circuits of physical gravity originate in and gravitate towards lower Paradise, the three remaining circuits of spirit, mind, and personality all originate in and gravitate towards upper Paradise. And in God Himself -- all things return to their source of origin. Concluding, it is only God who is both the source and the destiny of all personality.

7. Paradise is the Location of Our Eternal Home!

Paradise is the eternal center of total creation – the master universe – and the abiding place of the Universal Father, the Eternal Son, the Infinite Spirit, and their divine co-ordinates and associates – and [right now] it includes, if you so decide, the location of the most glorious perfectly exquisite individual Paradise residential home -- awaiting you!
This central Isle is the most gigantic organized body of cosmic reality in all the master universe. Paradise is a material sphere as well as a spiritual abode. All of the intelligent creation of the Universal Father is domiciled on material abodes; hence must the absolute controlling center also be material, literal. And remember, spirit things and spiritual beings are "real"! God dwells, has dwelt, and everlastingly will dwell in this same central and eternal abode. The revelators have always found him there and record that we always will too. The Universal Father is cosmically focalized, spiritually personalized, and geographically resident at this very center of total creation.

The revelators all know the direct course to pursue to find the Universal Father. Though we are not (now) able to comprehend much about the divine residence because of its remoteness from us and the immensity of the intervening space, those who are able to comprehend the meaning of these enormous distances know God’s location and residence just as certainly and literally as we could know the location of New York, London, Rome, or Singapore, cities definitely and geographically located on our planet. If you were an intelligent navigator,
equipped with ship, maps, and compass, you could readily find these cities. Likewise, if you had the time and means of passage, were spiritually qualified, and had the necessary guidance, you could be piloted through the starry realms, until at last you would stand before the central shining of the spiritual glory of the Universal Father. Provided with all the necessities for the journey, it is just as possible to find the personal presence of God at the center of all things as to find distant cities on our own planet. That you have not visited these places in no way disproves their reality or actual existence. That so few of the universe creatures have found God on Paradise in no way disproves either the reality of his existence or the actuality of his spiritual person at the very center of all things.

The Father is always to be found at the central location. Did he move, universal pandemonium would be precipitated, for there converge in him at this residential center the universal lines of gravity from the ends of creation. Whether the personality circuit is traced back through the universes or follow the ascending personalities as they journey inward to the Father; whether the lines of material
gravity is traced to nether Paradise or follow the insurging cycles of cosmic force; whether the lines of spiritual gravity is traced to the Eternal Son or follow the inward processional of the divine Sons of God; whether the mind circuits are traced out or follow the trillions upon trillion of celestial beings who spring from the Infinite Spirit - by any of these observations or by all of them, we are led directly back to the Father’s presence, to his central abode. Here is God personally, literally, and actually present. And from His Infinite Being there flow the flood-streams of life, energy, and personality to all universes.

Paradise serves many purposes in the administration of the universal realms, its material beauty consisting in the magnificence of universal realms, its material beauty consisting in the magnificence of its physical perfection, but to creature beings it exists primarily as the dwelling place of Deity. The personal presence of the Universal Father is resident at the very center of the upper surface of this geographically divided - upper, peripheral, nether (lower) surface - well-nigh circular, but not spherical, flat (coin-like) abode of the Deities. This Paradise presence of the Universal Father is immediately
surrounded by the personal presence of the Eternal Son, while they are both invested by the unspeakable glory of the Infinite Spirit.

Immediately surrounding the three concentric zones of the presence and eternal dwelling(s) of the Universal Father, surrounded by that of the Eternal Son, and the two, surrounded by that of the Infinite Spirit, is the vast concentric area named the Most Holy Sphere. Having no physical manifestations, only intellectual creations, it is this area where all Paradise personalities truly worship the Spirit Person of God. (And it is revealed that when Paradise personalities worship God, so strong and intense is their worship that even God must urge them – in His own loving way – to go on and be about the duty of their individual universe assignments!).

Surrounding the vast concentric zone of the Most Holy Sphere is the Holy Land or Holy Area – the outlying concentric residential region where “our” most exquisite eternal “individual” homes are [right now] awaiting our “personal” eternal individual arrival(s).

This Holy Area is large enough to reside almost an infinity of created personalities.
In fact, if all the humanity to have ever lived on this planet were now to reside in these perfectly beautiful and exquisitely landscaped (pre-existent) individual homes, only would a mere fraction of one-percent (1%) of this assigned area be occupied!

Divided into seven concentric zones, themselves divided into seven immense divisions each, it is the second of these concentric zones located near the actual Spirit Person of God-Himself and his associate Deities that you [right now] could actually find the perfect and exquisite individual eternal home awaiting, if you so choose, your personal, “eternal” Paradise arrival!

And to those of you, who do so choose - I’ll see you there!

8. THE ETERNAL CENTRAL UNIVERSE

Moving out from the periphery of Paradise itself -- Paradise abruptly ends! And if you would here imagine a finite, inconceivably large V-shaped plane, placed at right angles of both the upper and lower surfaces of Paradise - with its point nearly
tangent this periphery – and then visualizing this plane in elliptical revolution about Paradise, its revolution would (roughly) outline the volume of pervaded space. [See Illustration A].

Pervaded space extends horizontally outward -- through and beyond the current periphery of all creation. And with reference to any given location in creation, if one could move far enough at right angles either up or down (though how far is not known), eventually, the upper or lower limit of all creation would be encountered, and within these known dimensions, such limits draw further and further apart, at greater and greater distances, from the central location of Paradise itself.

Within the horizontal pattern of pervaded space, six concentric space levels revolve around the ellipsoid of Paradise, and each and all are surrounded by relatively quiet space zones. And the Eternal Isle of Paradise and he six concentric space levels together comprise the (present) total of all creation -- and is named the Master Universe. [See Illustrations A & C].

As the first concentric space level
revolves clockwise (in eternity) about the elliptic peripheral of Paradise, the second space level revolves counter-clockwise, the third space level revolves clockwise, and so on until the last and outer space level revolves counter-clockwise (in time and space) in elliptical revolution about the Isle of Paradise. And it is this counter-balancing, in connection with the gravitational pull of lower Paradise, that provides the entire stability of all the cosmos.

Having no beginning nor no end, or being not the result of any evolutionary development, the perfect eternal central universe maintains its **pre-existence** in the first concentric space level – and is named Havona. [See Illustration D].

The Eternal Isle of Paradise and the simultaneously created perfect eternal central universe of Havona (together) serve as the Paradise-Havona system – and is commissioned to eternally be the actual Headquarters of all infinity!

And as its one day is just 7 minutes, 3 and 1/8th seconds less than one thousand (1,000) years of the planetary calendar of
our leap year here, so too does this one day, in eternity, serve as the standard time measurement of the 2nd Space Level path of time and space (of which our planet is located); though each of the seven superuniverse, in time, maintains its own internal standard of time.

The first concentric space level comprises ten concentric stabilized units that all revolve around Paradise as one vast plane. [See Illustration D]. And this one and only, wholly created, perfect eternal central universe planetary family is the external core of which all the creations of time and space revolve.

The first three concentric circuits of Havona, having seven spheres each, are the twenty-one (21) sacred life spheres of Paradise. Together these 21 spheres embrace the potentials of the function of the Master Universe -- in the Self-revelation of the Eternal I AM actualization of God, by God Himself.

Traveling out from the clockwise processional of the three circuits of Paradise spheres, the seven concentric circuits of the Havona worlds are approached.
Comprising one billion spheres of unimagined beauty and superb grandeur, each world is original and uniquely planned. And although each circuit differs having upward of 35 million worlds in its innermost circuit and over 245 million worlds in its outermost circuit, with varying proportions in between, each of these worlds in each of the seven circuits follow one another in a perfect orderly linear procession.

Of those of us who so choose, one by one we must traverse and visit each of these one billion Havona worlds as our final proving grounds to Paradise perfection, without actual replete perfection being attained on Paradise itself. And when on our visits of the last of these billion worlds, we will leave behind the urge-stimulation of our present curiosity and its discover-satisfactions inherent in time – to be replaced with the forward urge-impulses of the eternal-satisfactions of our eternal spirit living.
THE GREAT UNIQUE BELT SURROUNDING

Illustration D

THE ETRENAL CENTRAL UNIVERSE
Continuing far out beyond the outskirts of the seventh circuit of the vast central universe of Havona, through the first semi-quiet space zone, there swirls a great belt of an unbelievable number. (See Illustration D).

These multitudinous dark masses are quite unlike other space bodies in many particulars; even in form they are very different. These dark gravity bodies neither reflect nor absorb light; they are nonreactive to physical-energy light, and they so completely encircle and enshroud Havona as to hide it from the view of even the near-by inhabited superuniverses of time and space.

Divided into two equal elliptical moving circuits of dark gravity bodies, the inner moving belt circuit revolves counterclockwise and the outer moving belt circuit revolves clockwise, and they are separated by the second unique space zone, a unique space intrusion—characterized by wave movements and permeated by tremendous activities of an unknown order not found elsewhere in the whole wide universe.
The extraordinary mass of this great belt, coupled with the alternate direction of its inner and outer circuits in motion, perfectly stabilize and physically balance the entirety of the vast eternal central universe of Havona.

The inner procession of dark gravity bodies is tubular in arrangement, consisting of three circular groupings. A cross section of this circuit would exhibit three concentric circles of about equal density. The outer circuit of dark gravity bodies is arranged perpendicularly, being 10,000 times higher than the inner circuit. And the up-and-down diameter of the out circuit is 50,000 times that of the transverse diameter. Truly is it a great unique belt!

Traveling some 400,000 lights years beyond the outermost borders of the first Space Level of Havona, through the (now) third semi-quiet space zone, the innermost circuits of the seven superuniverses in time are approached. And it is this seven superuniverse organization of seven trillion inhabitable worlds evolving, equally divided within of approximately one trillion inhabited or evolving inhabitable worlds each – that all together traverse and individually follow the pre-determined counter-
clockwise path of the great ellipse of the gigantic and elongated circle of our 2nd Space Level Path. (See Illustration E).

As regards direction on our planet -- as of the beginning of this 21st Century Age, in our 2nd Space Level Path, Superuniverse One currently swings almost due north, approximately opposite, in an eastern direction, to the Paradise-Havona system of the vast central universe. And this eastern position, along with the corresponding western position, represents the nearest of our revolving worlds (in time) to physically approach the motionless reality of Paradise (in eternity.

11. THE SEVEN SPACE CONDITIONS AND MOTIONS THAT EXIST!

From the periphery of Paradise (in eternity), to the inner borders of the seven superuniverses (in time) - the following seven space conditions and motions exist:

1. The quiescent mid-space zones impinging on Paradise;
2. The clockwise processional of the three Paradise circuits of 21 sacred life spheres and the seven Havona circuits of one billion perfect spheres of unimagined beauty and superb grandeur;

3. The semi-quiet space zone separating the Havona circuits from the dark gravity bodies of the eternal central universe;

4. The inner, counter-clockwise moving belt of the dark gravity bodies;

5. The second unique space zone dividing the two space paths of the dark gravity bodies;

6. The outer belt of gravity bodies, revolving clockwise around Paradise; and

7. A third space zone, a semi-quiet zone, separating the outer belt of dark gravity bodies from the innermost circuits of the seven superuniverses.
THE GRAND UNIVERSE

Illustration E
12. THE GRAND UNIVERSE

The grand universe is the presently organized and inhabited material creation; and it consists of the central universe of Havona, in eternity, and the seven evolving superuniverses, in time— all revolving about the Paradise-Havona system. The seven superuniverses are unfinished and therefore new nebulae are constantly being organized. When finished, each superuniverse will contain 100,000 local universes, containing about 10,000,000 inhabited planets each.

It is 400,000 light years between the Great Unique Belt and our 2nd Space Level Path; and our seventh superuniverse, Orvonton, is presently located in the southeast between superuniverse one and six. Having a diameter of approximately 500,000 light years, containing more than ten trillion suns, practically all of the starry realms visible to our naked eye belong to Orvonton. Forming a watchlike, elongated-circular grouping, this great aggregation of suns, dark islands of space, double stars, globular clusters, star clouds, spiral and other nebulae— together with the myriads of individual planets— is
about one seventh of the inhabited evolutionary universes; and its vast Milky Way starry system represents its central nucleus. Gazing through the main body of this realm of maximum density, when the angle of observation is propitious, you are looking toward Paradise.

Our local universe, Nebadon, is located near the edge of Orvonton, and has not long since (as we reckon time) turned the southeastern bend of the Orvonton space level path. And well out towards the borderland of Nebadon is our planet Urantia, which belongs to our local system, Satania, and is a member of our solar system, Momantia.

Today, **Momantia** is a few billion years past the swing around the southern curvature of the 2\textsuperscript{nd} Space Level Path so that we are just now advancing beyond the southeastern bend and are moving swiftly through the long and comparatively straightaway northern path. And for untold ages Orvonton will pursue this almost direct northerly course.

And consider, whereas one (1) light year is equal to 6 trillion of our standard planetary miles, it is some two hundred (200) thousand light years from Jerusem, the capital of our local system Satania, to the physical center of
our 7th superuniverse, Orvonton; and a trifle less than two hundred and fifty (250) thousand light years from the center of Orvonton to its outermost system of inhabited worlds. Truly, we are not alone!

Imagining the north end of Paradise in eternity, and the counter-clockwise direction of our immense 2nd Space Level Path in time, Superuniverse Two is in the north, preparing for our path’s westward swing; while Superuniverse Three, having already turned into the curve leading to the southerly plunge, now maintains the curve’s northernmost segment. Whereas the advanced regions of Superuniverse Four are now approaching opposition to Paradise, and is on our path’s comparatively straightaway flight, Superuniverse Five has almost left its position opposite Paradise, while continuing on the direct southerly course just proceeding the path’s eastward swing. Superuniverse Six now occupies most of the southern curve, the segment from which our 7th Superuniverse, Orvonton, has nearly passed. And Orvonton, having not long turned the path’s southeastern bend, swings between Superuniverse Six and One. Thereby, completing our great elliptic 2nd Space Level Path of the seven superuniverses in time.
[Oh yes, the location of our planet, Urantia, is denoted in Illustration E as ‘U’!]

And 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. 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.

Much as mortals look to solar energy for life maintenance, so does the grand universe depend upon the unfailing energies emanating from nether Paradise to sustain the material activities and cosmic motions of space.
Mortal man is responsive to spirit guidance, even as the grand universe responds to the far-flung spirit-gravity grasp of the Eternal Son, the universal supermaterial cohesion of the eternal spiritual values of all the creations of the finite cosmos of time and space.

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 experiencing creatures, the Supreme Being.

13. ORGANIZATION OF THE SUPERUNIVERSES

Only the Universal Father knows the location and actual number of inhabited worlds in space; he calls them all by name and number.
This revelator therefore could only give the approximate number of inhabited or inhabitable planets, for some local universes have more worlds suitable for intelligent life than others. Nor have all projected local universes been organized. Therefore, the estimates which are offered are only for the purpose of affording some idea of the immensity of the material creation.

There are seven superuniverse in the grand universe, and they are constituted approximately as follows:

1. **The System.** The basic unit of the supergovernment consists of about one thousand (1,000) inhabited or inhabitable worlds. Blazing suns, cold worlds, planets too near hot suns, and other spheres not suitable for creature habitation are included in this group. These one thousand worlds adopted to support life are called a system, but in the younger systems only a comparatively small number of these worlds may be inhabited. Each inhabited planet is presided over by a Planetary Prince, and each local system has an architectural sphere as its headquarters and is ruled by a System Sovereign.
**Satania**, the name of our local system, is an unfinished system containing only 619 inhabited worlds. Such planets are numbered serially in accordance with their registration as inhabited worlds, as worlds inhabited by will creatures. Thus, was our planet Urantia given the number **606 of Satania**, meaning the 606th world in our local system on which the long evolutionary life process culminated in the appearance of human beings. There are nearly two hundred spheres which are evolving so as to be ready for life implantation within the next few million years. **Jerusem** is the name of the headquarters' sphere.

The oldest inhabited world of Satania, world number one, is Anova, one of the forty-four satellites revolving around an enormous dark planet but exposed to the differential light of three neighboring suns. Avona is in an advanced stage of progressive civilization.

2. **The Constellation.** One hundred systems (about 100,000 inhabitable planets) make-up a constellation. Each constellation has an architectural headquarters sphere and is presided over by the Most Highs. **Norlatiadek** is the name of our constellation; and **Edentia** is the name of its headquarters and the seat of
the administration of the Most Highs, the Constellation Fathers. Edentia is approximately one hundred times as large as our world Urantia.

3. The Local Universe. One hundred constellations (about 10,000,000 inhabitable planets) constitute a local universe. Each local universe has a magnificent architectural headquarters world and is ruled by one of the co-ordinate Creator Father-Sons of God of the order of Michael. The name of our local universe is Nebadon; and its headquarters capital is Salvington. The organization of planetary abodes is still progressing in Nebadon, for this universe is, indeed, a young cluster in the starry and planetary realms of our seventh superuniverse, Orvonton. At the last registry, there were 3,840,101 inhabited planets in Nebadon, and Satania, the local system of our world, is fairly typical of other systems. This local universe sovereign is the God-man of Nebadon, Jesus of Nazareth and Michael of Salvington; for its was indeed this same Michael of Nebadon who was bestowed and born on our planet August 21, 7 B.C. at High Noon.
4. The Minor Sector. One hundred local universes (about 1,000,000,000 inhabitable planets) constitute a minor sector of the superuniverse government; it has a wonderful headquarters world, whereon its rulers, the Recents of Days, administer the affairs of the minor sector. The name of our minor sector is Ensa, and its headquarters is Uminor the third.

5. The Major Sector. One hundred minor sectors (about 100,000,000,000 inhabitable worlds) make one major sector. Each sector is provided with a superb headquarters and is presided over by three Perfections of Days. Our major sector’s name is Splandon; and its headquarters is Umajor the fifth.

6. The Superuniverse. Ten major sectors (about 1,000,000,000,000 inhabitable planets) constitute a superuniverse. Each superuniverse is provided with an enormous and glorious headquarters world and is ruled by three Ancients of Days. Orvonton is the name of our seventh superuniverse, and Uversa is the name of its spiritual and administrative headquarters. The glory, grandeur, and perfection of the Orvonton capital surpasses any of the wonders of the time-space creations.
7. The Grand Universe. Seven superuniverses make-up the present organized grand universe, consisting of approximately seven trillion inhabitable worlds plus the architectural spheres of the one billion inhabited spheres of the eternal central universe of Havona. The superuniverses are ruled and administered indirectly and reflectively from Paradise by the Seven Master Sprits. The billion worlds of Havona are directly administered by the Eternal of Days. If all the projected local universes and their component parts were established, there would be slightly less than five hundred billion architectural worlds in the seven superuniverses.

Excluding the Paradise-Havona spheres, the plan of universe organization provides for the following units:

Superuniverses -------------------------- 7
Major Sectors -------------------------- 70
Minor Sectors -------------------------- 7,000
Local Universes ---------------------- 700,000
Constellations ---------------------- 70,000,000
Local Systems---------------------- 7,000,000,000
Inhabitable Planets---- 7,000,000,000,000

Each of the seven superuniverses is constituted, approximately as follows:

One System embraces, approximately -------
1,000 worlds

One Constellation (100 local systems) ---
100,000 worlds

One Universe (100 constellations) -------
10,000,000 worlds

One Minor Sector (100 universes) ----
1,000,000,000 worlds

One Major Sector (100 minor sets) -
100,000,000,000 worlds

One Superuniverse (10 mj. sets) -
1,000,000,000,000 worlds

All such estimates are approximations at best, for new systems are constantly evolving while other organizations are temporarily passing out of material existence.

14. OUR SEVENTH SUPERUNIVERSE

1. Orvonton is the name of the seventh superuniverse in which our planet, Urantia, is
found, and **Uversa** is the name of its spiritual and administrative architectural headquarter capital. And the glory, grandeur, and perfection of this Orvonton capital surpasses any of the wonders of the time-space creations.

2. **Splandon** is the name of our major sector; and the name of its superb headquarters is **Umajor the fifth**.

3. **Ensa** is the name of our minor sector; and the name of its wonderful headquarters world is **Uminor the third**.

4. **Nebadon** is the name of our local universe, and its magnificent architectural headquarters capital is **Salvington**. In Nebadon the organization of planetary abodes is still progressing, for our local universe is, indeed, a young cluster in the starry and planetary realms of our seventh superuniverse Orvonton. At the last registry, it is revealed that there were 3,840,101 inhabited planets.

5. **Norlatiadek** is the name of our constellation; and **Edentia** is the name of its architectural headquarters. Edentia is approximately one hundred times as large as our world Urantia.
6. **Satania** is the name of our local system, and **Jerusem** is the name of its headquarters sphere. The local system is the basic unit of the superuniverse government and consists of about one thousand inhabited or inhabitable worlds. Blazing suns, cold worlds, planets too near hot suns, and other spheres not suitable for creature habitation are not included in this group. These one thousand worlds adapted to support life are called a system, but in the younger systems only a comparatively small number of these worlds may be inhabited.

Satania is an unfinished system containing only 619 inhabited worlds. There are thirty-six uninhabited planets nearing the life-endowment stage, and several are now being made ready for life-implantation; and there are nearly two hundred spheres which are evolving so as to be ready for life implantation within the next few million years. Such planets are numbered serially in accordance with their registration as inhabited worlds. Our planet Urantia was thus given the number 606 of Satania, meaning the 606th world in our local system on which the long evolutionary life process culminated in the appearance of all us human beings.
The oldest inhabited world of Satania, world number one, is Avona, one of the forty-four satellites revolving around an enormous dark planet but exposed to the differential light of three neighboring suns; and Avona is in an advanced stage of progressive civilization.

7. **Urantia** is the universal nomenclature of our planet, and it is of origin of our sun, and our sun is one of the multifarious offspring of the Andronover nebula, which was one time organized as a component part of the physical power and material matter of our local universe Nebadon. And the great Andronover nebula itself took origin in the universal force-charge of space in our seventh superuniverse Orvonton, long, long, ago.
PART 1

THE “I AM’

Chapter 1

THE UNIVERSAL FATHER

God is the Universal Father of all. The Universal Father is the God of all creation, the First Source and Center of all things and beings. First think of God as a creator, then as a controller, and lastly as an infinite upholder. Only the concept of the Universal Father — one God in the place of many gods — enabled mortal man to comprehend the Father as divine creator and infinite controller.

God is the only stationary, self-contained, and changeless being in the whole of all creation, having no outside, no beyond, no past, and no future. GOD IS! God is purposive energy (creative spirit) and absolute will, and these are self-existent and universal. And since God is self-existent, He is absolutely independent.

God has will — He is will. God is the being of absolute self-determination; 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. Therefore is God related to the universe as the being of final goodness plus a free will of creative infinity.

God shares with us mortals and other beings personality, goodness, and numerous other characteristics, but infinity of will is His alone. God is limited in His creative acts only the sentiments of His eternal nature and by the dictates of His infinite wisdom.

In God, His freewill performances are not ruled by power, nor are they guided by intellect alone; the divine personality is defined as consisting in spirit and manifesting Himself to the universe as love. Therefore, in all His personal relations with his creature personalities, the whole of His absolute nature being subject to the relationship of Him as Creator to His universe creature family, God is always and consistently a loving Father.

God is a Father in the highest sense of a term. He is eternally motivated by the perfect idealism of divine love, and that tender nature
finds its strongest expression and greatest satisfaction in loving and being loved.

In science, God is the First Cause; in religion, the universal and loving Father; in philosophy, the one being who exists by Himself, not dependent on any other being for existence but beneficently conferring reality of existence on all things and upon all other beings. But it requires revelation to show that the First Cause of science and the self-existent unity of philosophy are the God of religion, full of mercy and goodness and pledged to effect the eternal survival of all of us too -- His children on earth.

1. The Reality of God

God is primal reality in the spirit world; God is the source of truth in the mind spheres; God overshadows all throughout the material realms. To all created intelligences God is a personality, and to the eternal central universe He is the First Source and Center of eternal reality. God is neither manlike nor machinelike. The First Father is universal spirit, eternal truth, infinite reality, and father personality.
The existence of God can never be proved by scientific experiment or by the pure reason of logical deduction. 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. God can be realized only in the realms of human experience; nevertheless, the true concept of the reality of God is reasonable to logic, plausible to philosophy, essential to religion, and indispensable to any hope of personality survival.

In theory you may think of God as the Creator, and He is the personal creator of Paradise and the central universe of perfection, but the universes of time and space are all created and organized by the Paradise Corps of the Creator Sons. The Universal Father is not the personal creator of our local universe of Nebadon; this universe in which we presently live being the creation of His Son Michael. Though the Father does not personally create the evolutionary universes, He does control them in many of their universal relationships and in certain of their
manifestations of physical, mindal, and spiritual energies. God the Father is the personal creator of the Paradise universe and, in association with the Eternal Son, the creator of all other personal universe creators.

As a physical controller in the material universe of universes — the vast and complex organism of total creation which is absolutely controlled by the infinite mind of God — the First Source and Center functions in the patterns of the eternal Isle of Paradise, and through this absolute gravity center the eternal God exercises cosmic overcontrol of the physical level equally in the central universe and throughout the universe of universes. As mind, God functions in the Deity of the Infinite Spirit; as spirit, God is manifest in the person of the Eternal Son and in the persons of the divine children of the Eternal Son. This interrelation of the First Source and Center with the coordinate Persons and Absolutes of Paradise does not in the least preclude the direct personal action of the Universal Father throughout all creation and on all levels thereof. And through the presence of His fragmentized spirit — the Thought Adjusters — the Creator Father maintains immediate
contact with His creature children — to include you — and His created universes.

2. God is a Universal Spirit

“God is spirit.” He is a universal spiritual presence. The Universal Father is an infinite spiritual reality; He is “the sovereign, eternal, immortal, invisible, and only true God.”

God is a universal spirit; God is the universal person. In the universes God the Father is, in potential, the overcontroller of matter, mind, and spirit. Only by means of His far-flung personality circuit does God deal directly with the personalities of His vast creation of will creatures; but He is contactable (outside of Paradise) only in the presences of His fragmented entities, the Thought Adjusters — the indwelling Spirit Beings, the will of God abroad in the universes. This Paradise spirit that indwells the normal minds of all us mortals of time, and there fosters the evolution of the immortal soul of all who so choose, as surviving creatures, is of the nature and divinity of God Himself. But the minds of such evolutionary creatures all originate in the local universes and must gain
divine perfection by achieving those experiential transformations of spiritual attainment which are the inevitable result of a creature's choosing to do the will of God.

In the inner experience of each of us mortals, mind is joined to matter. Such material-linked minds cannot survive mortal death. The technique of survival is embraced in those adjustments of our human will and those transformations in our mortal mind whereby such a God-conscious intellect gradually becomes spirit taught and eventually spirit led. This evolution of the human mind from matter association to spirit union results in the transmutation of the potentially spirit phases of the (mortal) finite mind into the (immortal) morontia realities of the immortal soul. 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.
3. The Mystery of God

The infinity of the perfection of God is such that it eternally constitutes His mystery. And the greatest of all the unfathomable mysteries of God is the phenomenon of the divine indwelling of the Thought Adjusters in those of our normal mortal human minds. The manner in which the Universal Father sojourns with the creatures of time is the most profound of all universe mysteries; the divine presence presently in our normal human minds is the mystery of mysteries.

When we are through down here on earth, when our course has been run in temporary form on earth, when our trial trip in the flesh is finished, when the dust that now composes the mortal tabernacle of the physical body you now possess “returns to the earth whence it came,” then, it is revealed, the indwelling “Spirit shall return to God, who gave it.” There sojourns within each moral being of this planet a fragment of God, a part and parcel of divinity. It is not yet yours by right of possession, but it is designedly intended to be with you -- if you so choose to survive this, your human mortal life existence.
The divine mystery consists in the inherent difference which exists between the finite and the infinite, the temporal and the eternal, the time-space creature and the Universal Creator, the material and the spiritual, the imperfection of human beings and the perfection of Paradise Deity.

To every spirit being and to every mortal creature in every sphere and on every one of the one billion perfect worlds of the eternal central universe, the Universal Father reveals all of His gracious and divine self that can be discerned or comprehended by such spirit beings and by such mortal creatures. God is no respecter of persons, either spiritual or material. The divine presence which any child of the universe enjoys at any given moment is limited only by the capacity of such a creature to receive and to discern the spirit actualities of the supermaterial world.

As a reality in human spiritual experience God is not a mystery. But when an attempt is made to make plain the realities of the spirit world to the physical minds of the material order, mystery appears; mysteries so subtle and so profound that only the faith-grasp of the God-knowing mortal can achieve the philosophic
miracle of the recognition of the Infinite by the finite, the discernment of the eternal God by the evolving mortals of the material worlds of time and space.

4. Personality of God

Without God and except for His great and central person, there would be no personality throughout all the vast central universe. God is personality.

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.

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 place Him forever beyond the full comprehension of all us presently material and finite human beings.

Primitive religion had many gods, and they were fashioned in the image of man. Revelation affirms the validity of the personality concept of God which is merely possible in the scientific postulate of a First Cause and is only provisionally suggested in the philosophic idea of Universal Unity. Only by personality approach can any person begin to comprehend the unity of God. To deny the personality of the First Source and Center leaves one only the choice of two philosophic dilemmas: materialism or pantheism.

In the contemplation of Deity, the concept of personality must be divested of the idea of corporeality. A material body is not indispensable to personality in either man or God. The corporeality error is shown in both extremes of human philosophy. In materialism, since man loses his body at death, he ceases to exist as a personality; in pantheism, since God has no body, He is not, therefore, a person. The superhuman type of progressing personality functions in a union of mind and spirit.
God, being eternal, universal, absolute, and infinite, does not grow in knowledge nor increase in wisdom. God does not acquire experience, as finite humans might conjecture or comprehend, but He does, within the realms of His own eternal personality, enjoy those continuous expansions of self-realization which are in certain ways comparable to, and analogous with, the acquirement of new experience by us mortals and the other finite creatures of the evolutionary worlds.

Personality is not simply an attribute of God; it rather stands for the totality of the coordinated infinite nature and the unified divine will which is exhibited in eternity and universality of perfect expression. Personality, in the supreme sense, is the revelation of God to the universe of universes.

The absolute perfection of the infinite God would cause Him to suffer the awful limitations of unqualified finality of perfectness were it not a fact that the Universal Father directly participates in the personality struggle of every imperfect soul in the wide universe who seeks, by divine aid, to ascend to the spiritually perfect worlds on high. This progressive experience of every
spirit being and every mortal creature throughout the universe of universes is a part of the Father's ever-expanding Deity-consciousness of the never-ending divine circle of ceaseless self-realization.

The Universal Father realizes in the fullness of the divine consciousness all the individual experience of the progressive struggles of the expanding minds and the ascending spirits of every entity, being, and personality of the whole evolutionary creation of time and space. And all this is literally true, for “in Him we all live and move and have our being.”

5 Personality in the Universe

God is spirit — spirit personality; man/woman is also a spirit — potential spirit personality. Human personality is the time-space image-shadow cast by the divine Creator personality. And no actuality can ever be adequately comprehended by an examination of its shadow. Shadows should be Interpreted in terms of the true substance.

God is to science a cause, to philosophy an idea, to religion a person, even the loving
heavenly Father. God is to the scientist a primal force, to the philosopher a hypothesis of unity, to the religionist a living spiritual experience. Man's inadequate concept of the personality of the Universal Father can be improved only by man's spiritual progress in the universe and will become truly adequate only when we [now] pilgrims of time and space finally attain the divine embrace of the living God [in eternity] on Paradise.

Never lose sight of the antipodal viewpoints of personality as it is conceived by God and man. Man views and comprehends personality, looking from the finite to the infinite; God looks from the infinite to the finite. Man possesses the lowest type of personality; God, the highest.

The prepersonal divine spirit which indwells the mortal mind carries, in its very presence, the valid proof of its actual existence, but the concept of the divine personality can be grasped only by the spiritual insight of genuine personal religious experience. Any person, human or divine, may be known and comprehended quite apart from the external reactions or the material presence of that person.
Some degree of moral affinity and spiritual harmony is essential to friendship between two persons; a loving personality can hardly reveal himself to a loveless person. Even to approach the knowing of a divine personality, all of our personality endowments must be wholly consecrated to the effort; half-hearted, partial devotion will be unavailing.

The more completely you understand yourself and appreciate the personality values of your fellows, the more you will crave to know the Original Personality, and the more earnestly will you as such a God—knowing human strive to become like the Original Personality. You can argue over opinions about God, but experience with Him and in Him exists above and beyond all human controversy and mere intellectual logic. The God—knowing man describes his spiritual experiences, not to convince unbelievers, but for the edification and mutual satisfaction of believers.

To assume that the universe can be known, that it is intelligible, is to assume that the universe is mind made and personality managed. Man's mind can only perceive the mind phenomena of other minds, be they human or super—human. If man's personality can experience the
universe, there is a divine mind and an actual personality somewhere concealed in that universe.

6. Spiritual Value of the Personality Concept

The concept of the personality of Deity facilitates fellowship; it favors intelligent worship; it promotes refreshing trustfulness. Interactions can be had between nonpersonal things, but not fellowship. The fellowship relation of father and son, as between God and man, cannot be enjoyed unless both are persons. Only personalities can commune with each other, albeit this personal communion may be greatly facilitated by the presence of just such an impersonal entity as your [right now] indwelling Thought Adjuster -- the indwelling Spirit Being God–fragment of God–Himself.

Mortals do not achieve union with God as a drop of water might find unity with the ocean. You attain 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 -- the leadings of your
indwelling Spirit Being. Such a sublime relationship can exist only between personalities.

Ultimate universe reality cannot be grasped by mathematics, logic, or philosophy, only by personal experience in progressive conformity to the divine will of a personal God. Neither science, philosophy, nor theology can validate the personality of God. Only the personal experience of the faith sons and daughters of the heavenly Father can affect the actual spiritual realization of the personality of God.

The higher concepts of universe personality imply: identity, self-consciousness, self-will, and possibility for self-revelation. And these characteristics further imply fellowship with other and equal personalities, such as exists in the personality associations of the Paradise Deities: God the Father, God the Son, and God the Spirit. And the absolute unity of these associations is so perfect that divinity becomes known by indivisibility, by oneness. “The Lord God is one.” Indivisibility of personality does not interfere with God's bestowing His spirit to live in the hearts of
mortal human beings. Indivisibility of a human father's personality does not prevent the reproduction of mortal sons and daughters.

The three personalities of Paradise Deity are, in all universe reality reactions and in all creature relations, as one. The fact of the Paradise Trinity in no manner violates the truth of the divine unity. Neither does the existence of these three eternal persons violate the truth of the indivisibility of Deity.

7. The God of Personality

The Universal Father is the God of personalities. The domain of universe personality, from the lowest mortal and material creature of personality status to the highest persons of creator dignity and divine status, has its center and circumference in the Universal Father. 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.
The personality circuit of the universe of universes is centered in the person of the Universal Father, and the Paradise Father is personally conscious of, and in personal touch with, all personalities of all levels of self-conscious existence. And this personality consciousness of all creation exists independently of the [God-identity of "you"] mission of the Thought Adjusters.

Though personality is one of the unsolved mysteries of the universes, it is potential in all creatures who possess a mind endowment ranging from the minimum of self-consciousness to the maximum of God-consciousness. But mind endowment alone is not personality, neither is spirit nor physical energy. Personality is that quality and value in cosmic reality which is exclusively bestowed by God the Father upon these living systems of the associated and coordinated energies of matter, mind, and spirit. Neither is personality a progressive achievement. Personality may be material or spiritual, but there either is personality or there is no personality. The other-than-personal never attains the level of the personal except by the direct act of the Paradise Father.
The bestowal of personality is the exclusive function of the Universal Father, the personalization of the living energy systems which He endows with the attributes of relative creative consciousness and the freewill control thereof. There is no personality apart from God the Father, and no personality exists except for God the Father. The fundamental attributes of human self-hood, as well as the absolute Adjuster nucleus of the human personality, are the bestowals of the Universal Father, acting in His exclusively personal domain of cosmic ministry.

The bestowal of creature personality confers relative liberation from slavish response to antecedent causation, and the personalities of all such moral beings, evolutionary or otherwise, are centered in the personality of the Universal Father. They are ever drawn towards His Paradise presence by that kinship of being which constitutes the vast and universal family circle and fraternal circuit of the eternal God. There is a kinship of divine spontaneity in all personality.

Capacity for divine personality is inherent in the prepersonal Thought Adjuster; capacity for human personality is potential in
the cosmic-mind endowment of the human being. But the experiential personality of mortals is not observable as an active and functional reality until after the material life vehicle of the mortal creature has been touched by the liberating divinity of the Universal Father -- being thus launched upon the seas of experience as a self-conscious and a (relatively) self-determinative and self-creative personality. The material self is truly and unqualifiedly personal.

The material self has personality and identity, temporal identity; the prepersonal Spirit Adjuster also has identity, eternal identity. This material personality and this spirit prepersonality are capable of so uniting their creative attributes as to bring into existence the surviving identity of the immortal soul.

Having thus provided for the growth of the immortal soul and having liberated the mortal's inner self from the fetters of absolute dependence on antecedent causation, the Father stands aside. Now, the mortal having thus been liberated from the fetters of causation response, at least as pertains to eternal destiny, and provision having been made for
growth of the immortal self, the soul, it remains for the human themselves to will the creation or to inhibit the creation of this surviving and eternal self which is theirs 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.

CHAPTER 2

THE ETERNAL SON

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 Great Source and Center; so the Eternal Son is the Second Great Source and Center.
The Eternal Son is the spiritual center and the divine administrator of the spiritual government of the universe of universes. The Universal Father is first a creator and then a controller; the Eternal Son is first a co-creator and then a spiritual administrator. "God is spirit, and the Son is a personal revelation of that spirit. The First Source and Center is the Volitional Absolute; the Second Source and Center is the Personality Absolute."

The Universal Father never personally functions as a creator except in conjunction with the Son or with the coordinate action of the Son. Had the New Testament writer referred to the Eternal Son, he would have uttered the truth when he wrote: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made."

The Eternal Son is the perfect and final expression of the "first" personal and absolute concept of the Universal Father. Accordingly, whenever and however the Father personally and absolutely expresses Himself, He does so through His Eternal Son, whoever has been, now
is, and ever will be, the living and divine Word.

The Eternal Son is the spiritual personalization of the Paradise Father's universal and infinite concept of divine reality, unqualified spirit, and absolute personality. And thereby does the Son constitute the divine revelation of the creator identity of the Universal Father. The perfect personality of the Son discloses that the Father is actually the eternal and universal source of all the meanings and values of the spiritual, the volitional, the purposeful, and the personal.

The Original Son is universally and spiritually self-conscious. In wisdom the Son is the full equal of the Father. In the realms of knowledge, omniscience, the revelators cannot distinguish between the First and Second Sources, like the Father, the Son knows all; he is never surprised by any universe event; he comprehends the end from the beginning.

The Original and Eternal Son is the offspring person of the “first” completed and infinite thought of the Universal Father. The Eternal Son is a grand and glorious personality. Although it is beyond the powers
of our present mortal and material mind to grasp the actuality of the personality of such an infinite being, doubt not, he is a person.

As persons you may conceive of the Universal Father and the Eternal Son as separate individuals, for they indeed are; but in the administration of the universes they are so intertwined and interrelated that it is not always possible to distinguish between them; merely recall that God is initiating thought and the Son is the expressionful word.

1. Personality of the Eternal Son

The Eternal Son is that infinite personality from whose unqualified personality fetters the Universal Father escaped by the technique of trinitization, and by virtue of which He has ever since continued to bestow Himself in endless profusion upon His ever-expanding universe of Creators and creatures. The Son is absolute personality; God is father personality -- the source of personality, the bestower of personality, the cause of personality. Every personal being derives personality from the Universal Father just as the Original Son eternally derives his personality from the Paradise Father.
The personality of the Paradise Son is absolute and purely spiritual, and this absolute personality is also the divine and eternal pattern, first, of the Father's bestowal of personality upon the Conjoint Actor and, subsequently, of His bestowal of personality upon the myriads of His creatures throughout a far-flung universe.

The Eternal Son is truly a merciful minister, a divine spirit, a spiritual power, and a real personality. The Son is the spiritual and personal nature of God made manifest to the universes -- the sum and substance of the First Source and Center, divested of all that which is nonpersonal, extra-divine, nonspiritual, and pure potential.

Concerning identity, nature, and other attributes of personality, the Eternal Son is 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, both low and high, constitute their universal family.

2. The Spirit Mind
The Eternal Son is spirit and has mind; but not a mind or a spirit which we mortals can now comprehend. For mortals perceive mind on the finite, cosmic, material, and personal levels. Man also observes mind phenomena in living organisms functioning on the subpersonal (animal) level, but it is difficult for us to grasp the nature of mind when associated with supermaterial beings and as a part of exclusive spirit personalities. Mind must, however, be differently defined when it refers to the spirit level of existence, and when it is used to denote spirit functions of intelligence. That kind of mind which is directly allied with spirit is comparable neither to that mind which coordinates spirit and matter nor to that mind which is allied only with matter (as that in an animal).

Spirit is ever conscious, minded, and possessed of varied phases of identity. Without mind in some phase there would be no spiritual consciousness in the fraternity of spirit beings. The equivalent of mind, the ability to know and be known, is indigenous to Deity. Deity may be personal, prepersonal, superpersonal, or impersonal, but Deity is never mindless, that is, never without the
ability at least to communicate with similar entities, beings, or personalities.

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 (Actor). 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 pre-mind 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 pre-mind (being directly from God); they know as they are known; they enjoy the equivalent of human thinking.

3. Attributes of the Eternal Son

The Eternal Son motivates the spirit level of cosmic reality; the spiritual power of the Son is absolute in relation to all universe actualities. He exercises perfect control over the interassociation of all undifferentiated spirit energy and over all actualized spirit reality through his absolute grasp of spirit gravity. All pure unfragmented spirit and all
spiritual beings and values are responsive to the infinite drawing power of the primal Son of Paradise. And if the eternal future should witness the appearance of an unlimited universe, the spirit gravity and the spirit power of the Original Son will be found wholly adequate for the spiritual control and effective administration of such a boundless creation.

The spirit of the Father is eternally resident in the spirit of the Son. But the Son is omnipotent only in the spiritual realm. In the eternal economy of universe administration, wasteful and needless repetition of function is never encountered; the Deities are not given to useless duplication of universe ministry.

The omnipresence of the Original Son constitutes the spiritual unity of the universe of universes. The spiritual cohesion of all creation rests upon the everywhere active presence of the divine spirit of the Eternal Son. The Father must be inseparable from the everywhere spirit activities of the Eternal Son. The revelators believe, however, that in all situations of Father–Son presence of a dual spiritual nature the spirit of the Son is coordinate with the spirit of the Father.
In His contact with personality, the Father acts in the personality circuit. In His personal and detectable contact with spiritual creation, He appears in the fragments of the totality of His Deity — the Thought Adjusters — and these fragments have a solitary, unique, and exclusive function wherever and whenever they appear in the universes. In all such situations the spirit of the Son is coordinate with the spiritual function of the fragmented presence of the Universal Father.

Spiritually the Eternal Son is omnipresent. The spirit of the Eternal Son is most certainly with you and around you, but not within you and a part of you like the Thought Adjuster, the Mystery Monitor. The indwelling Father fragment adjusts the human mind to progressively divine attitudes, whereupon such an ascending mind becomes increasingly responsive to the spiritual drawing power of the all-powerful spirit–gravity circuit of the Second Source and Center.

4. Limitations of the Eternal Son

The Eternal Son does not personally function in the physical domains, nor does he function, except through the Infinite Spirit,
the Conjoint Actor, in the levels of mind ministry to creature beings. But these qualifications do not in any manner otherwise limit the Eternal Son in the full and free exercise of all the divine attributes of spiritual omniscience, omnipresence, and omnipotence.

The Eternal Son does not personally pervade the potentials of spirit inherent in the infinity of the Deity Absolute -- that potential segregated from total, infinite reality within which all divinity activities take place -- but as these potentials become actual, they come within the all-powerful grasp of the spirit-gravity circuit of the Son.

Personality is the exclusive gift of the Universal Father. The Eternal Son derives personality from the Father, but he does not, without the Father, bestow personality. The Son gives origin to a vast spirit host, but such derivations are not personalities. When the Son creates personality, he does so in conjunction with the Father or with the Conjoint Creator (Actor), who may act for the Father in such relationships. The Eternal Son is thus a co-creator of personalities, but he bestows personality upon no being and of himself, alone, he never creates personal
beings. This limitation of action does not, however, deprive the Son of the ability to create any or all types of other-than-personal reality.

The Eternal Son is limited in transmittal of creator prerogatives. The Father, in eternalizing the Original Son, bestowed upon him the power and privilege of subsequently joining with the Father in the divine act of producing additional Sons possessing creative attributes, and this they have done and now do. But when these co-ordinate Sons have been produced, the prerogatives of creatorship are apparently not further transmissible. The Eternal Son transmits creatorship powers only to the first or direct personalization. Therefore, when the Father and the Son unite to personalize a Paradise Creator Son, they achieve their purpose; but the Creator Son thus brought into existence is never able to transmit or delegate the prerogatives of creatorship to the various orders of Sons which may he may subsequently create, notwithstanding that, in the highest local universe Sons, there does appear a very limited reflection of the creative attributes of a Creator Son.

The Eternal Son, as an infinite and exclusively personal being, cannot fragmentize
his nature, cannot distribute and bestow individualized portions of his selfhood upon other entities or persons as do the Universal Father and the Infinite Spirit. But the Son can and does bestow himself as an unlimited spirit to bathe all creation and unceasingly draw all spirit personalities and spiritual realities to himself.

Ever remember, the Eternal Son is the personal portrayal of the spirit Father to all creation. The Son is personal and nothing but personal in the Deity sense; such a divine and absolute personality cannot be disintegrated or fragmentized. God the Father and God the Spirit are truly personal, but they are also everything else in addition to being such Deity personalities.

Though the Eternal Son cannot personally participate in the bestowal of the Thought Adjusters, he did sit in council with the Universal Father in the eternal past, approving the plan and pledging endless cooperation, when the Father, in projecting the bestowal of the Thought Adjusters, proposed to the Son, “Let us make mortal man in our own image.” And as the spirit fragment of the Father dwells within you, so does the spirit presence of the Son
envelop you, while these two forever work as one for your spiritual advancement.

5. The Paradise Sons of God

The lack of a knowledge of the multiple Sons of God is a source of great confusion on our planet Urantia. And this ignorance persists in the face of such statements as the record of a periodic conclave of the various orders of these divine Sons forgathered: “When the Sons of God proclaimed joy, and all of the Morning Stars sang together.”

All the divine nature, if not all the infinity of attributes, the Eternal Son unfailingly transmits to the Paradise Sons who go out from the eternal Isle of Paradise to reveal his divine character to the universe of universes. The Eternal Son is the personal source of the adorable attributes of mercy and service which so abundantly characterize all orders of the descending Sons of God as they function throughout creation.

As the Original and Eternal Son is the offspring—person of the “first” completed and infinite thought of the Universal Father, 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. In spirit nature, divine wisdom, and coordinate creative power, these Creator Sons are potentially equal with God the Father and God the Son.

The Creator Sons go out from Paradise into the universes of time and, with the cooperation of the controlling and creative agencies of the Third Source and Center, complete the organization of the local universes of progressive evolution. These Sons are not attached to, nor are they concerned with, the central and universal controls of matter, mind, and spirit. Hence are they limited in their creative acts by the pre-existence, priority, and primacy of the First Source and Center and His coordinate Absolutes. These Sons are able to administer only that which they bring into existence. Absolute administration is inherent in priority of existence and is inseparable from eternity of presence. The Father remains primal in the universes.

Much as the Creator Sons are personalized by the Father and the Son, so are the
Magisterial Sons personalized by the Son and the Spirit. These are the Sons who, in the experiences of creature incarnation, earn the right to serve as the judges of survival in the creations of time and space.

The Father, Son, and Spirit also unite to personalize the versatile Trinity Teacher Sons, who range the grand universe as the supernal teachers of all personalities, human and divine. And there are numerous other orders of Paradise sonship that have not been brought to the attention of us Urantia mortals by the revelators.

Between the Original Mother Son and these hosts of Paradise Sons scattered throughout all creation, there is a direct and exclusive channel of communication, a channel whose function is inherent in the quality of spiritual kinship which unites them in bonds of near-absolute spiritual association. This inter-sonship circuit is entirely different from the universal circuit of spirit gravity, which also centers in the person of the Second Source and Center. 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. And such communication
is instantaneous; it is independent of time though sometimes conditioned by space.

The Eternal Son not only has at all times perfect knowledge concerning the status, thoughts, and manifold activities of all orders of Paradise sonship, but he also has perfection of knowledge at all times regarding everything of spiritual value which exists in the hearts of all creatures in the primary central creation of eternity — the eternal central creation of Havona, and in the secondary time creations of the co-ordinate Creator Sons — the local universes.

Although any of the Paradise Sons may fittingly be called Sons of God, the revelators are in the habit of reserving the designation “the Eternal Son” for the Original Son, the Second Source and Center, co-creator with the Universal Father of the central universe of power and perfection and co-creator of all other divine Sons who spring from the Infinite Deities.

And the successive bestowal of God Himself upon the universes as they are brought into being in no wise lessens the potential of power or the store of wisdom as they continue to reside and repose in the central personality of
Deity. In potential of force, wisdom, and love, the Father has never lessened aught of his possession nor become divested of any attribute of His glorious personality as the result of the unstinted bestowal of Himself upon the Paradise Sons, upon His subordinate creations, and upon the manifold creatures thereof.

6. Realization of the Eternal Son

As persons we may conceive of the Universal Father and the Eternal Son as separate individuals, for they indeed are; but in the administration of the universes they are so intertwined and interrelated that it is not always possible to distinguish between them. When, in the affairs of the universes, the Father and the Son are encountered in confusing interassociations, it is not always profitable to attempt to segregate their operations; merely recall that God is the initiating thought and the Son is the expressionful Word. In each local universe this inseparability is personalized in the divinity of the Creator Son, who stands for both Father and Son to the creatures of his evolving ten million inhabited worlds.
The Eternal Son is just as changeless and infinitely dependable as the Universal Father. He is also just as spiritual as the Father, just as truly an unlimited spirit. To us mortals of this lowly origin the Son would appear to be more personal since he is one step nearer to us in approachability than is the Universal father.

The Eternal Son is the eternal Word of God. He is wholly like the Father; in fact, the Eternal Son is God the Father personally manifest to the universe of universes. And thus it was and is and forever will be true of the Eternal Son and of all the coordinate Creator Sons: "He who has seen the Son has seen the Father.

In nature the Son is wholly like the spirit Father. When we worship the Universal Father, actually we at the same time worship God the Son and God the Spirit. God the Son is just as divinely real and eternal in nature as God the Father.

The Eternal Son possesses all the Father's character of divinity and attributes of spirituality. The Son is the fullness of God's absoluteness in personality and spirit, and these qualities the Son reveals in his personal
management of the spiritual government of the universe of universes.

God is, indeed, a universal spirit; God is spirit; and this spirit nature of the Father is focalized and personalized in the Deity of the Eternal Son. In the Son all spiritual characteristics are apparently greatly enhanced by differentiation from the universality of the First Source and Center. And as the Father shares His spirit nature with the Son, so do they together just as fully and unreservedly share the divine spirit with the Conjoint Actor, the Infinite Spirit.

In the love of truth and in the creation of beauty the Father and the Son are equal except that the Son appears to devote himself more to the realization of the exclusively spiritual beauty of universal values. The Father loves His universe children as a father; the Eternal Son looks upon all creatures both as father and as brother.

7. The Supreme Revelation of the Father

The Eternal Son is a complete, exclusive, universal, and final revelation of the spirit and the personality of the Universal Father.
All knowledge of, and information concerning, the Father must come from the Eternal Son and his Paradise Sons. The Eternal Son is from eternity and is wholly and without spiritual qualification one with the Father. In divine personality they are coordinate; in spiritual nature they are equal; in divinity they are identical; and do not forget that the Son is a person just as truly and actually as the Father is a person.

The character of God could not possibly be intrinsically improved upon in the person of the Son, for the divine Father is infinitely perfect, but that character and personality are amplified, by divestment of the nonpersonal and nonspiritual, for revelation to creature beings. The First Source and Center is much more than a personality, but all of the spirit qualities of the father personality of the First Source and Center are spiritually present in absolute personality of the Eternal Son.

The primal Son and his Sons are engaged in making a universal revelation of the spiritual and personal nature of the Father to all creation. In the central universe, the superuniverses, the local universes, or on the inhabited planets, it is a Paradise Son who
reveals the Universal Father to men and angels. The Eternal Son and his Sons reveal the avenue of creature approach to the Universal Father.

The Father comes down to us as a personality only through the divine Sons of the Eternal Son. And we attain the Father by this same living way; we ascend to the Father by the guidance of this group of divine Sons. And this remains true notwithstanding that our very personality is a direct bestowal of the Universal Father.

More of the character and merciful nature of the Eternal Son of mercy you should comprehend as you yourself meditate on the revelation of these divine attributes which was made in loving service by our own Creator Son -- Michael of Nebadon, onetime Son of Man on earth, Jesus of Nazareth, now the exalted sovereign of our local universe Nebadon.

When this Son of the Eternal Son appeared on our planet Urantia, those who fraternized with this divine being in human form alluded to him as “He who was from the beginning, whom we have heard, whom we have seen with our own eyes, whom we have looked upon, and our hands have handled, even the Word of Life.” And this bestowal Son came forth from the Father just as
truly as did the Original Son, as is suggested in one of his earthly prayers: “And now, O my Father, glorify me with Your own self, with the glory which I had with You before this world was.” Therefore on our world, the Original Son has been confused with a coordinate Creator Son, Michael of Nebadon, who bestowed himself upon the earlier mortal races of Urantia — as Jesus of Nazareth — the Son of Man and the Son of God.

8. Relation of the Eternal Son to the Universe

The Eternal Son is the actual upholder of the vast creation of spirit realities and spiritual beings. The spirit world is the habit, the personal conduct, of the Son, and the impersonal realities of spirit nature are always responsive to the will and purpose of the perfect personality of the Absolute Son.

The Son is not, however, personally responsible for the conduct of all spirit personalities. The will of the personal creature is relatively free and hence determines the actions of such volitional beings. Therefore the freewill spirit world is not always truly representative of the
character of the Eternal Son, even as nature on our planet Urantia is not truly revelatory of the perfection and immutability of Paradise and Deity. But no matter what may characterize the freewill action of man or angel, the Son's eternal grasp of the universal gravity control of all spirit realities continues as absolute.

The Son is like the Father in that he seeks to bestow everything possible of himself upon his coordinate Sons and upon their subordinate sons. And the Son shares the Father's self-distributive nature in the unstinted bestowal of himself upon the Infinite Spirit, their conjoint executive.

As the upholder of spirit realities, the Second Source and Center is the eternal counterpoise of the Isle of Paradise, which so magnificently upholds all things material. Thus is the First Source and Center forever revealed in the material beauty of the exquisite patterns of the central Isle and in the spiritual values of the supernal personality of the Eternal Son.

9. The Spirit–Gravity Circuit
Everything taught concerning the immanence of God, His omnipresence, omnipotence, and omniscience, is equally true of the Son in the spiritual domains. The pure and universal spirit-gravity of all creation, this exclusively spiritual circuit leads directly back to the person of the Second Source and Center on Paradise. He presides over the control and operation of that ever-present and unerring spiritual grasp of all true spirit values. Thus does the Eternal Son exercise absolute spiritual sovereignty. He literally holds all spirit realities and all spiritual values, as it were, in the hollow of his hand. The control of universal spiritual gravity is universal spiritual sovereignty.

This gravity control of spiritual things operates independently of time and space; therefore is spirit energy undiminished in transmission. Spirit-gravity never suffers time delays nor does it undergo space diminution. It does not decrease in accordance with the square of the distance of its transmission; the circuits of pure spirit power are not retarded by the mass of the material creation. And this transcendence of time and space by pure spirit energies is inherent in the absoluteness of the Son; it is not due to
the interposition of the antigravity forces of the Third Source and Center.

Spirit realities respond to the drawing power of the center of spiritual gravity in accordance with their qualitative value, their actual degree of spirit nature. Spirit substance (quality) is just as responsive to spirit-gravity as the organized energy of physical matter (quantity) is responsive to physical gravity. Spiritual values and spirit forces are real. From the viewpoint of personality, spirit is the soul of creation; matter is the shadowy physical body.

The reaction and fluctuations of spirit gravity are ever true to the content of spiritual values, the qualitative spiritual status of an individual or a world. This drawing power is instantly responsive to the inter-spirit and intra-spirit values of any universe situation or planetary condition. Every time a spiritual reality actualizes in the universes, this change necessitates the immediate and instantaneous readjustment of spirit gravity. Such a new spirit is actually a part of the Second Source and Center.

Spirit-gravity pull and response thereto operate not only on the universe as a whole but
also even between individuals and groups of individuals. There is a spiritual cohesiveness among the spiritual and spiritized personalities of any world, race, nation, or believing group of individuals. There is a direct attractiveness of a spirit nature between spiritually minded persons of like tastes and longings. The term kindred spirits is not wholly a figure of speech.

All reactions of the spirit-gravity circuit of the grand universe are predictable. Like the material gravity of Paradise, the spiritual-gravity of the Eternal Son is absolute. Just as man attempts to compute the working of finite physical gravity, in accordance with well-known laws, the revelators can and do measure spiritual gravity. There is an unvarying response of the Son’s spirit to all spirit things, beings, and persons, and this response is always in accordance with the degree of actuality (the qualitative degree of reality) of all such spiritual values.

But alongside this very dependable and predictable function of the spiritual presence of the Eternal Son, there are encountered phenomena which are not so predictable in their reactions. Such phenomena probably indicate
the coordinate action of the Deity Absolute in the realms of emerging spiritual potentials.

Viewed from the personality standpoint and by persons, the Eternal Son and the Deity Absolute appear to be related in the following way: the Eternal Son dominates the realm of actual spiritual values, whereas the Deity Absolute seems to pervade the vast domain of potential spirit values. All actual value of spirit nature finds lodgment in the gravity grasp of the Eternal Son but, if potential, then apparently in the presence of the Deity Absolute.

Spirit seems to emerge from the potentials of the Deity Absolute; evolving spirit finds correlation in the experiential and incomplete grasps of God the Supreme — the actualizing or evolving God of time and space and God the Ultimate — the eventuating God of super-time and transcended space; spirit eventually finds final destiny in the absolute grasp of the spiritual-gravity of the Eternal Son. This appears to be the cycle of experiential spirit, but existential spirit is inherent in the infinity of the Second Source and Center.
10. Relation of the Eternal Son to the Individual

The spirit-gravity circuit is the basic channel for transmitting the genuine prayers of the believing human heart from the level of human consciousness to the actual consciousness of Deity. That which represents true spiritual value in your petitions will be seized by the universal circuit of spirit-gravity and will pass immediately and simultaneously to all divine personalities concerned. Each will occupy himself with that which belongs to his personal province. Therefore, in your practical religious experience, it is immaterial whether, in addressing your supplications, you visualize the Creator Son of our local universe -- Michael of Nebadon -- or the Eternal Son at the center of all things.

The discriminative operation of the spirit-gravity circuit might possibly be compared to the functions of the neural circuits in the material human body: sensations travel inward over the neural paths; some are detained and responded to by the lower automatic spinal centers; others pass on to the less automatic but habit-trained centers of the
lower brain, while the most important and vital incoming messages flash by these subordinate centers and are immediately registered in the highest levels of human consciousness.

But how much more perfect is the superb technique of the spiritual world! If anything originates in your consciousness that is fraught with supreme spiritual value, when once you give it expression, no power in the universe can prevent its flashing directly to the Eternal Son — the Absolute Spirit Personality of all creation.

Conversely, if your supplications are purely material and wholly self-centered, there exists no plan whereby such unworthy prayers can find lodgment in the spirit circuit of the Eternal Son. The content of any petition which is not "spirit indited" can find no place in the universal spiritual circuit; such purely selfish and material requests fall dead; they do not ascend in the circuits of true spirit values. Such words are as "sounding brass and a tinkling cymbal.

It is the motivating thought, the spiritual content, that validates the mortal supplication. Words are valueless.
CHAPTER 3

THE INFINITE SPIRIT

Back in eternity, when the Universal Father's "first" infinite and absolute thought finds in the Eternal Son such a perfect and adequate word for its divine expression, there ensues the supreme desire of both the Thought-God and the Word-God for a universal and infinite agent of mutual expression and combined action — the Action-God.

In thus reciting the order of the origin of the Deities, it is done merely to enable us as mortals in time and space to think of their relationship. In reality they are all three existent from eternity; they are existential. They are without beginning or ending of days; they are coordinate, supreme, ultimate, absolute, and infinite. They are and always have been and ever shall be. And they are three distinctly individualized but eternally associated persons, God the Father, God the Son, and God the Spirit.

In the dawn of eternity both the Father and the Son become infinitely cognizant of their mutual interdependence, their eternal and
absolute oneness; and therefore do they enter into an infinite and everlasting covenant of divine partnership. This never-ending compact is made for the execution of their united concepts throughout all of the circle of eternity; and ever since this eternity event the Father and the Son continue in this divine union.

We are now face to face with the eternity origin of the Infinite Spirit, the Third Person of Deity. The very instant that God the Father and God the Son conjointly conceive an identical and infinite action — the execution of an absolute thought-plan — that very moment, the Infinite Spirit — the Conjoint Actor — springs full-fledgedly into existence.

1. The God of Action

In the eternity of the past, upon the personalization of the Infinite Spirit the divine personality cycle becomes perfect and complete. The God of Action is existent, and the vast stage of space is set for the stupendous drama of creation — the universal adventure — the divine panorama of the eternal ages.
The first act of the Infinite Spirit is the inspection and recognition of his divine parents, the Father—Father and the Mother—Son. He, the Spirit, unqualifiedly identifies both of them. He is fully cognizant of their separate personalities and infinite attributes as well as of their combined nature and united function. Next, voluntarily, with transcendent willingness and inspiring spontaneity, the Third Person of Deity, notwithstanding his equality with the First and Second Persons, pledges eternal loyalty to God the Father and acknowledges everlasting dependence upon God the Son.

Inherent in the nature of this transaction and in mutual recognition of the personality independence of each and the executive union of all three, the cycle of eternity is established. The Paradise Trinity is existent. 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.
The God of Action functions and the dead vaults of space are astir. One billion perfect spheres flash into existence. Prior to this hypothetical eternity moment the space–energies inherent in Paradise are existent and potentially operative, but they have no actuality of being; neither can physical gravity be measured except by the reaction of material realities to its incessant pull. There is no material universe at this (assumed) eternally distant moment, but the very instant that one billion worlds materialize, there is evidence gravity sufficient and adequate to hold them in the everlasting grasp of Paradise.

There now flashes through the creation of the Gods the second form of energy, and this outflowing spirit is instantly grasped by the spiritual gravity of the Eternal Son. Thus the twofold gravity–embraced universe is touched with the energy of infinity and immersed in the spirit of divinity. In this way is the soil of life prepared for the consciousness of mind made manifest in the associated intelligence circuits of the Infinite Spirit.

Upon these seeds of potential existence, diffused throughout the central creation of the Gods, the Father acts, and creature personality
appears. Then does the presence of the Paradise Deities fill all organized space and begin effectively to draw all things and beings Paradiseward.

The Infinite Spirit eternalized concurrently with the birth of the Havona worlds, this central universe being created by him and with him and in him in obedience to the combined concepts and united wills of the Father and the Son. The Third Person deities by this very act of conjoint creation, and he thus forever becomes the Conjoint Creator.

These are the grand and awful times of the creative expansion of the Father and the Son by, and in, the action of their conjoint associate and exclusive executive, the Third Source and Center. There exists no record of these stirring times. The revelators have only the meager disclosures of the Infinite Spirit to substantiate these mighty transactions, and he merely verifies the fact that the central universe and all that pertains thereto eternalized simultaneously with his attainment of personality and conscious existence.

In brief, the Infinite Spirit testifies that, since he is eternal, so also is the central universe eternal. And this is the
traditional starting point of the history of the universe of universes. Absolutely nothing is known, and no records are in existence, regarding any event or transaction prior to this stupendous eruption of creative energy and administrative wisdom that crystallized the vast universe which exists, and so exquisitely functions, at the center of all things. Beyond this event lie the unsearchable transactions of eternity and the depths of infinity — absolute mystery.

And thus is portrayed the sequential origin of the Third Source and Center as an interpretative condescension to the time-bound and space-conditioned mind of mortal creatures. The mind of man must have a starting point for the visualization of universe history and thus is provided this technique of approach to the historic concept of eternity. In the material mind, consistency demands a First Cause; therefore is postulated the Universal Father as the First Source and the Absolute Center of all creation, at the same time instructing all creature minds that the Son and the Spirit are co-eternal with the Father in all phases of universe history and in all realms of creative activity. And this is without in any sense
being disregardful of the reality and eternity of the Isle of Paradise and of the Unqualified, Universal, and Deity Absolutes.

It is enough of a reach of the material mind of the children of time to conceive of the Father in eternity. It is known that any child can best relate himself to reality by first mastering the relationships of the child–parent situation and then by enlarging this concept to embrace the family as a whole. Subsequently the growing mind of the child will be able to adjust to the concept of family relations, to relationships of the community, the race, and the world, and then to those of the universe, the superuniverse, even the universe of universes.

2. **Nature of the Infinite Spirit**

The Conjoint Creator is from eternity and is wholly and without qualification one with the Universal Father and the Eternal Son. The Infinite Spirit reflects in perfection not only the nature of the Paradise Father but also the nature of the Original Son.

The Third Source and Center is known by numerous titles: the Universal Spirit, the Supreme Guide, the Conjoint Creator, the Divine
Executive, the Infinite Mind, the Spirit of Spirits, the Paradise Mother Spirit, the Conjoint Actor, the Final Coordinator, the Omnipresent Spirit, the Absolute Intelligence, the Divine Action; and on our planet Urantia he is sometimes confused with the cosmic mind.

It is altogether proper to denominate the Third Person of Deity the Infinite Spirit, for God is spirit. But material creatures who tend towards the error of viewing matter as basic reality and mind, together with spirit, as postulates rooted in matter, would better comprehend the Third Source and Center if he were called the Infinite Reality, the Universal Organizer, or the Personality Coordinator.

The Infinite Spirit, as a universe revelation of divinity, is unsearchable and utterly beyond human comprehension. To sense the absoluteness of the Spirit, you need only to contemplate the infinity of the Universal Father and stand in awe of the eternity of the Original Son.

There is mystery indeed in the person of the Infinite Spirit but not so much as in the Father and the Son. Of all aspects of the Father's nature, the Conjoint Creator most strikingly discloses his infinity. Even if the
master universe eventually expands to infinity, the spirit presence, energy control, and mind potential of the Conjoint Actor will be found adequate to meet the demands of such a limitless creation.

Though in every way sharing the perfection, the righteousness, and the love of the Universal Father, the Infinite Spirit inclines towards the mercy attributes of the Eternal Son, thus becoming the mercy minister of the Paradise Deities to the grand universe. Ever and always — universally and eternally — the Spirit is a mercy minister, for, as the divine Sons reveal the love of God, so the divine Spirit depicts the mercy of God.

### 3. Relation of the Spirit to the Father and the Son

As the Eternal Son is the word expression of the “first” absolute and infinite thought of the Universal Father, so the Conjoint Actor is the perfect execution of the “first” completed creative concept or plan for combined action by the Father–Son personality partnership of absolute thought–word union. The Third Source and Center eternalizes concurrently with the
central or fiat creation, and only this central creation is eternal in existence among universes.

Since the personalization of the Third Source, the First Source no more personally participates in universe creation. The Universal Father delegates everything possible to his Eternal Son; likewise does the Eternal Son bestow all possible authority and power upon the Conjoint Creator.

The Eternal Son and the Conjoint Creator have, as partners and through their coordinate personalities, planned and fashioned every post-Havona universe which has been brought into existence. 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.

A Creator Son of the Eternal Son and a Creative Spirit of the Infinite Spirit created us and our universe; and while the Father in faithfulness upholds that which they have organized, it devolves upon this Universe Son and this Universe Spirit to foster and sustain their work as well as to minister to the creatures of their own making.
The Infinite Spirit is the effective agent of the all-loving Father and the all-merciful Son for the execution of their conjoint project of drawing to themselves all truth-loving souls on all the worlds of time and space. The very instant the Eternal Son accepted his Father's plan of perfection attainment for the creatures of the universes, the moment the ascension project became a Father-Son plan, that instant the Infinite Spirit became the conjoint administrator of the Father and the Son for the execution of their united and eternal purpose. And in so doing the Infinite Spirit pledged all his resources of divine presence and of spirit personalities to the Father and the Son; he has dedicated all to the stupendous plan of exalting surviving will creatures to the divine heights of Paradise perfection.

The Infinite Spirit is a complete, exclusive, and universal revelation of the Universal Father and his Eternal Son. All knowledge of the Father-Son partnership must be had through the Infinite Spirit, the conjoint representative of the divine thought-word union.

The Eternal Son is the only avenue of approach to the Universal Father, and the
Infinite Spirit is the only means of attaining the Eternal Son. Only by the patient ministry of the Spirit are the ascendant beings of time able to discover the Son.

At the center of all things the Infinite Spirit is the first of the Paradise Deities to be attained by the ascending pilgrims. The Third Person enshrouds the Second and the First Persons and therefore must always be first recognized by all who are candidates for presentation to the Son and his Father.

And in many other ways does the Spirit equally represent and similarly serve the Father and the Son.

4. The Spirit of Divine Ministry

Paralleling the physical universe wherein Paradise gravity holds all things together is the spiritual universe wherein the word of the Son interprets the thought of God and, when “made flesh,” demonstrates the loving mercy of the combined nature of the associated Creators. But in and through all this material and spiritual creation there is a vast stage whereon the Infinite Spirit and his spirit offspring show forth the combined mercy,
patience, and everlasting affection of the divine parents towards the intelligent children of their cooperative devising and making. Everlasting ministry to mind is the essence of the Spirit's divine character. And all the spirit offspring of the Conjoint Actor partake of this desire to minister, this divine urge to service.

God is love, the Son is mercy, the Spirit is ministry — the ministry of divine love and endless mercy to all intelligent creation. The Spirit is the personification of the Father's love and the Son's mercy; in him are they eternally united for universal service. The Spirit is love applied to the creature creation, the combined love of the Father and the Son.

On Urantia the Infinite Spirit is known as an omnipresent influence, a universal presence, but in Havona we shall know him as a personal presence of actual ministry. Here the ministry of the Paradise Spirit is the exemplary and inspiring pattern for each of his coordinate Spirits and subordinate personalities ministering to the created beings on the worlds of time and space.
As the Sons of God are engaged in the gigantic task of revealing the Father's personality of love to a universe, so is the Infinite Spirit dedicated to the unending ministry of revealing the combined love of the Father and the Son to the individual minds of all the children of each universe. In these local creations the Spirit does not come down to the material races in the likeness of mortal flesh as do certain of the Sons of God, but the Infinite Spirit and his coordinate Spirits do downstep themselves, do joyfully undergo an amazing series of divinity attenuations, until they appear as angels to stand by your side and guide you through the lowly paths of earthly existence.

By this very diminishing series the Infinite Spirit does actually, and as a person, draw very near to every being of the animal-origin spheres. And all this the Spirit does without in the least invalidating his existence as the Third Person of Deity at the center of all things.

The Conjoint Creator is truly and forever the great ministering personality, the universal mercy minister. 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.

As man learns more of the loving and tireless ministry of the lower orders of the creature family of this Infinite Spirit, he will all the more admire and adore the transcendent nature and matchless character of this combined Action of the Universal Father and the Eternal Son. Indeed is this Spirit “the eyes of the Lord which are ever over the righteous” and “the divine ears which are ever open to their prayers.”

5. The Presence of God

The outstanding attribute of the Infinite Spirit is omnipresence. Throughout all the universe of universes there is everywhere present this all-pervading spirit, which is so akin to the presence of a universal and divine
mind. Both the Second Person and the Third Person of Deity are represented on all worlds by their ever-present spirits.

The Father is infinite and therefore limited only by volition. In the bestowal of Adjusters and in the encircuitment of personality, the Father acts alone, but in the contact of spirit forces with intelligent beings, he utilizes the spirits and personalities of the Eternal Son and the Infinite Spirit. He is at will spiritually present equally with the Son or with the Conjoint Actor; he is present with the Son and in the Spirit. The Father is most certainly everywhere present.

In our sacred writings the term Spirit of God seems to be used interchangeably to designate both the Infinite Spirit on Paradise and the Creative Spirit of our local universe. The Holy Spirit is the spiritual circuit of this Creative Daughter of the Paradise Infinite Spirit. The Holy Spirit is a circuit indigenous to each local universe and is confined to the spiritual realm of that creation; but the Infinite Spirit is omnipresent.

There are many spiritual influences, and they are all as one. Even the work of the Thought Adjusters, though independent of all
other influences, unvaryingly coincides with the spirit ministry of the combined influences of the Infinite Spirit and a local universe Mother Spirit. As these spiritual presences operate in the lives of Urantians, they cannot be segregated. In our minds and upon our souls they function as one spirit, notwithstanding their diverse origins. And as this united spiritual ministration is experienced, it becomes to you the influence of the Supreme, “who is ever able to keep you from failing and to present you blameless before our Father on high.”

Ever remember that the Infinite Spirit is the Conjoint Actor; both the Father and the Son are functioning in and through him; he is present not only as himself but also as the Father and as the Son and as the Father–Son. In recognition of this and for many additional reasons the spirit presence of the Infinite Spirit is often referred to as “the spirit of God.”

It would also be consistent to refer to the liaison of all spiritual ministry as the spirit of God, for such a liaison is truly the union of the spirits of God the Father, God the Son, God the Spirit, and God the Sevenfold -- even the spirit of God the Supreme.
6. Personality of the Infinite Spirit

Do not allow the widespread bestowal and the far-flung distribution of the Third Source and Center to obscure or otherwise detract from the fact of his personality. The Infinite Spirit is a universe presence, an eternal action, a cosmic power, a holy influence, and a universal mind; he is all of these and infinitely more, but he is also a true and divine personality.

The Infinite Spirit is a complete and perfect personality, the divine equal and coordinate of the Universal Father and the Eternal Son. The Conjoint Creator is just as real and visible to the higher intelligences of the universes as are the Father and the Son; indeed more so, for it is the Spirit whom all ascenders must attain before they may approach the Father through the Son.

The Infinite Spirit, the Third Person of Deity, is possessed of all the attributes which you associate with personality. The Spirit is endowed with absolute mind: “The Spirit searches all things, even the deep things of God.” The Spirit is endowed not only with mind but also with will. In the bestowal of his gifts it is recorded: “But all these works that
one and the selfsame Spirit, dividing to every man severally and as he wills.”

“The love of the Spirit” is real, as also are his sorrows; therefore "Grieve not the Spirit of God.” Whether the Infinite Spirit is observed as Paradise Deity or as a local universe Creative Spirit, it is found that the Conjoint Creator is not only the Third Source and Center but also a divine person. This divine personality also reacts to the universe as a person. The Spirit speaks to you, "He who has an ear, let him hear what the Spirit says.” "The Spirit himself makes intercession for you.” The Spirit exerts a direct and personal influence upon created beings, “For as many as are led by the Spirit of God, they are the sons of God.”

In the administration of universes the Father, Son, and Spirit are perfectly and eternally interassociated. Though each is engaged in a personal ministry to all creation, all three are divinely and absolutely interlocked in a service of creation and control which forever makes them one.

In the person of the Infinite Spirit the Father and the Son are mutually present, always and in unqualified perfection, for the Spirit
is like the Father and like the Son, and also like the Father and the Son as they two are forever one.

CHAPTER 4

RELATION OF THE INFINITE SPIRIT TO THE UNIVERSE

A strange thing occurred when, in the presence of Paradise, the Universal Father and the Eternal Son unite to personalize themselves. Nothing in this eternity situation foreshadows that the Conjoint Actor would personalize as an unlimited spirituality coordinated with absolute mind and endowed with unique prerogatives of energy manipulation. His coming into being completes the Father's liberation from the bonds of centralized perfection and from the fetters of personality absolutism. And this liberation is disclosed in the amazing power of the Conjoint Creator to create beings well adapted to serve as ministering spirits even to the material
creatures of the subsequently evolving universes.

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 coordinate 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.

The Infinite Spirit, the Conjoint Creation, is a universal and divine minister. The Spirit unceasingly ministers the Son's mercy and the Father's love, even in harmony with the stable, unvarying, and righteous justice of the Paradise Trinity. His influence and personalities are ever near you; they really know and truly understand you.
Throughout the universes the agencies of
the Conjoint Actor ceaselessly manipulate the
forces and energies of all space. Like the
First Source and Center, the Third Source is
responsive to both the spiritual and the
material. The Conjoint Actor is the revelation
of the unity of God, in whom all things consist
—— things, meanings, and values; energies,
minds, and spirits.

The Infinite Spirit pervades all space; he
indwells the circle of eternity; and the
Spirit, like the Father and the Son, is perfect
and changeless —- absolute.

1. Attributes of 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 coordinate 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.

Some of the attributes of the Third Source and Center are derived from the Father, some from the Son, while still others are not observed to be actively and personally present in either the Father or the Son — attributes that can hardly be explained except by assuming that the Father–Son partnership which eternalizes the Third Source and Center consistently functions in consonance with, and in recognition of, the eternal fact of the absoluteness of Paradise. The Conjoint Creator embodies the fullness of the combined and infinite concepts of the First and Second Persons of Deity.

While you envisage the Father as an original creator and the Son as a spiritual administrator, you should think of the Third Source and Center as a universal coordinator, a minister of unlimited cooperation. The Conjoint Actor is the correlator of all actual reality; he is the Deity repository of the Father's thought and the Son's word and in
action is eternally regardful of the material absoluteness of the central Isle. The Paradise Trinity has ordained the universal order of progress, and the providence of God is the domain of the Conjoint Creator and the evolving Supreme Being. No actual or actualizing reality can escape eventual relationship with the Third Source and Center.

The Universal Father presides over the realms of pre-energy, pre-spirit, and personality; the Eternal Son dominates the spheres of spiritual activities; the presence of the Isle of Paradise unifies the domain of physical energy and materializing power; the Conjoint Actor operates not only as an infinite spirit representing the Son but also as a universal manipulator of the forces and energies of Paradise, thus bringing into existence the universal and absolute mind. 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 is expressive of the nature of the First Source and Center.

The Third Source and Center perfectly and without qualification shares the omnipresence of the First Source and Center, sometimes being called the Omnipresent Spirit. In a peculiar and very personal manner the God of mind shares the omniscience of the Universal Father and his Eternal Son; the knowledge of the Spirit is profound and complete. The Conjoint Creator manifests certain phases of the omnipotence of the Universal Father but is actually omnipotent only in the domain of mind. The Third Person of Deity is the intellectual center and the universal administrator of the mind realms; herein is he absolute — his sovereignty is unqualified.

The Conjoint Actor seems to be motivated by the Father–Son partnership, but all his actions appear to recognize the Father–Paradise relationship. At times and in certain functions he seems to compensate for the incompleteness of the development of the experiential Deities — God the Supreme and God the Ultimate.
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.

In addition to this super-control of energy and things physical, the Infinite Spirit is superbly endowed with those attributes of patience, mercy, and love which are so exquisitely revealed in his spiritual ministry. The Spirit is supremely competent to minister love and to overshadow justice with mercy. God the Spirit possesses all the supernal kindness and merciful affection of the Original and Eternal Son. The universe of our origin is being forged out between the anvil of justice and the hammer of suffering; but those who wield the hammer are the children of mercy, the spirit offspring of the Infinite Spirit.
2. The Omnipresent Spirit

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. And in addition to these spiritual realities, is thought the discerned levels of experiential spirit phenomena — the spirits of the Supreme, Being, Ultimate Deity, and Deity Absolute.

The Infinite Spirit is just as much a complement of the Eternal Son as the Son is a complement of the Universal Father. The Eternal Son is a spiritualized personalization of the Father; the Infinite Spirit is a personalized spiritualization of the Eternal Son and the Universal Father.

There are many untrammeled lines of spiritual force and sources of super-material power linking the people of Urantia directly with the Deities of Paradise. There exist the connection of the Thought Adjusters direct with the Universal Father, the widespread influence of the spiritual-gravity urge of the Eternal Son, and the spiritual presence of the Conjoint Creator. There is a difference in function between the spirit of the Son and the spirit of
the Spirit. The Third Person in his spiritual ministry may function as mind plus spirit or as spirit alone.

In addition to these Paradise presences, Urantians benefit by the spiritual influences and activities of the local and the superuniverse, with their almost endless array of loving personalities who ever lead the true of purpose and the honest of heart upward and inward towards the ideals of divinity and the goal of supreme perfection.

The presence of the universal spirit of the Eternal Son is known. It unmistakably can be recognized. The presence of the Infinite Spirit, the Third Person of Deity, even we mortals may know, for material creatures can actually experience the beneficence of this divine influence which functions as the Holy Spirit of local universe bestowal upon the races of mankind. Human beings can also in some degree become conscious of the Adjuster, the impersonal presence of the Universal Father. These divine spirits which work for man's uplifting and spiritualization all act in unison and in perfect cooperation. They are as one in the spiritual operation of the plans of mortal ascension and perfection attainment.
3. The Universal Manipulator

The Isle of Paradise is the source and substance of physical gravity; and that should be sufficient to inform you that gravity is one of the most real and eternally dependable things in the whole physical universe of universes. Gravity cannot be modified or annulled except by the forces and energies conjointly sponsored by the Father and the Son, which have been intrusted to, and are functionally associated with, the person of the Third Source and Center.

The Infinite Spirit possesses a unique and amazing power — antigravity. This power is not functionally (observably) present in either the Father or the Son. This ability to withstand the pull of material gravity, inherent in the Third Source, is revealed in the personal reactions of the Conjoint Actor to certain phases of universe relationships. And this unique attribute is transmissible to certain of the higher personalities of the Infinite Spirit.

Antigravity can annul gravity within a local frame; it does so by the exercise of equal force presence. It operates only with reference to material gravity, and it is not
the action of mind. The gravity-resistant phenomenon of a gyroscope is a fair illustration of the effect of antigravity but of no value to illustrate the cause of antigravity.

Still further does the Conjoint Actor display powers which can transcend force and neutralize energy. Such powers operate by slowing down energy to the point of materialization and by other techniques unknown to us.

The Conjoint Creator is not energy nor the source of energy nor the destiny of energy; he is the manipulator of energy. The Conjoint Creator is action — motion, change, modification, coordination, stabilization, and equilibrium. The energies subject to the direct or indirect control of Paradise are by nature responsive to the acts of the Third Source and Center and his manifold agencies.

The universe of universes is permeated by the power-control creatures of the Third Source and Center: physical controllers, power directors, power centers, and other representatives of the God of Action who have to do with the regulation and stabilization of physical energies. These unique creatures of
physical function all possess varying attributes of power control, such as antigravity, which they utilize in their efforts to establish the physical equilibrium of the matter and energies of the grand universe.

All these material activities of the God of Action appear to relate his function to the Isle of Paradise, and indeed the agencies of power are all regardful of, even dependent on, the absoluteness of the eternal Isle. But the Conjoint Actor does not act for, or in response to, Paradise. He acts, personally, for the Father and the Son. Paradise is not a person. The nonpersonal, impersonal, and otherwise not personal doings of the Third Source and Center are all volitional acts of the Conjoint Actor himself; they are not reflections, derivations, or repercussions of anything or anybody.

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.
4. The Absolute Mind

There is an intellectual nature of the Third Source and Center that is distinct from his physical and spiritual attributes. Such a nature is hardly contactable, but it is associable — intellectually though not personally. It is distinguishable from the physical attributes and the spiritual character of the Third Person on mind levels of function, but to the discernment of personalities this nature never functions independently of physical or spiritual manifestations.

The absolute mind is the mind of the Third Person; it is inseparable from the personality of God the Spirit. Mind, in functioning beings, is not separated from energy or spirit, or both. Mind is not inherent in energy; energy is receptive and responsive to mind; mind can be super-imposed upon energy, but consciousness is not inherent in the purely material level. 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 pre-mind, 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.

The Conjoint Creator is absolute only in the domain of mind, in the realms of universal intelligence. The mind of the Third Source and Center is infinite; it utterly transcends the active and functioning mind circuits of the universe of universes. The mind endowment of the seven superuniverses is derived from the Seven Master Spirits, the primary personalities of the Conjoint Creator. These Master Spirits distribute mind to the grand universe as the cosmic mind, and our local universe is pervaded by the Nebadon variant of the Orvonton type of cosmic mind.

Infinite mind ignores time, ultimate mind transcends time, cosmic mind is conditioned by time. And so with space: the Infinite Mind is independent of space, but as descent is made from the infinite to the adjutant levels of mind, the level of our mind, intellect must increasingly reckon with the fact and limitations of space.

Cosmic force responds to mind even as cosmic mind responds to spirit. Spirit is divine purpose, and spirit mind is divine purpose in action. Energy is thing, mind is
meaning, spirit is value. Even in time and space, mind establishes those relative relationships between energy and spirit which are suggestive of mutual kinship in eternity.

Mind transmutes the values of spirit into the meanings of intellect; volition has power to bring the meanings of mind to fruit in both the material and spiritual domains. The Paradise ascent involves a relative and differential growth in spirit, mind, and energy. The personality is the unifier of these components of experiential individuality.

5. The Ministry of Mind

The Third Source and Center is infinite in mind. If the universe should grow to infinity, still his mind potential would be adequate to endow limitless numbers of creatures with suitable minds and other prerequisites of intellect.

In the domain of created mind the Third Person, with his coordinate and subordinate associates, rules supreme. The realms of creature mind are of exclusive origin in the Third Source and Center; he is the bestower of mind. Even the Father fragments find it
impossible to indwell the minds of men until the way has been properly prepared for them by the mind action and spiritual function of the Infinite Spirit.

The unique feature of mind is that it can be bestowed upon such a wide range of life. Through his creative and creature associates the Third Source and Center ministers to all minds on all spheres. He ministers to human and subhuman intellect through the adjutants of the local universes and, through the agency of the physical controllers, ministers even to the lowest nonexperiencing entities of the most primitive types of living things. And always is the direction of mind a ministry of mind—spirit or mind—energy personalities.

Since the Third Person of Deity is the source of mind, it is quite natural that the evolutionary will creatures (as ourselves) find it easier to form comprehensible concepts of the Infinite Spirit than they do of either the Eternal Son or the Universal Father. The reality of the Conjoint Creator is disclosed imperfectly in the very existence of human mind. The Conjoint Creator is the ancestor of the cosmic mind, and the mind of man is an individualized circuit, an impersonal portion,
of that cosmic mind as it is bestowed in a local universe by a (Holy Spirit) Creative Daughter of the Third Source and Center.

Because the Third Person is the source of mind, do not presume to reckon that all phenomena of mind are divine. Human intellect is rooted in the material origin of the animal races. Universe intelligences is no more a true revelation of God who is mind than is physical nature a true revelation of the beauty and harmony of Paradise. Perfection is in nature, but nature is not perfect. The Conjoint Creator is the source of mind, but mind is not the Conjoint Creator.

Mind, on our planet Urantia, is a compromise between the essence of thought perfection and the evolving mentality of our immature human nature. The plan for our intellectual evolution is indeed, one of sublime perfection, but we are far short of that divine goal as we function in the tabernacles of the flesh. Mind is truly of divine origin, and it does have a divine destiny, but our mortal minds are not yet of divine dignity.

Too often, all too often, we mar our minds by insincerity and sear them with unrighteousness; we subject them to animal fear
and distort them by useless anxiety. Therefore, though the source of mind is divine, mind as we know it on our world of ascension can hardly become the object of great admiration, much less of adoration or worship. The contemplation of the immature and inactive human intellect should lead only to reactions of humility.

6. The Mind—Gravity Circuit

The Third Source and Center, the universal intelligence, is personally conscious of every mind, every intellect, in all creation, and he maintains a personal and perfect contact with all these physical, morontial (immortal), and spiritual (eternal) creatures of mind endowment in the far-flung universes. All these activities of mind are grasped in the absolute mind–gravity circuit which focalizes in the Third Source and Center and is a part of the personal consciousness of the Infinite Spirit.

Much as the Father draws all personality to himself, and as the Son attracts all spiritual reality, so does the Conjoint Actor exercise a drawing power on all minds; he unqualifiedly dominates and controls the
universal mind circuit. All true and genuine intellectual values, all divine thoughts and perfect ideas, are unerringly drawn into this absolute circuit of mind.

Mind gravity can operate independently of material and spiritual gravity, but wherever and whenever the latter two impinge, mind gravity always functions. When all three are associated, personality gravity may embrace the material creature — physical or morontial, finite or absonite. But irrespective of this, the endowment of mind even in impersonal beings qualifies them to think and endows them with consciousness despite the total absence of personality.

Selfhood of personality dignity, human or divine, immortal or potentially immortal, does not however originate in either spirit, mind, or matter; it is the bestowal of the Universal Father. Neither is the interaction of spirit, mind, and material gravity a prerequisite to the appearance of personality gravity. The Father's circuit may embrace a mind–material being who is unresponsive to spirit gravity, or it may include a mind–spirit being who is unresponsive to material gravity. The
operation of personality gravity is always a volitional act of the Universal Father.

While mind is energy associated in purely material beings and spirit associated in purely spiritual personalities, innumerable orders of personality, including the human, possess minds that are associated with both energy and spirit. The spiritual aspects of creature mind unfailingly respond to the spirit–gravity pull of the Eternal Son; the material features respond to the gravity urge of the material universe.

Cosmic mind, when not associated with either energy or spirit, is subject to the gravity demands of neither material nor spiritual circuits. Pure mind is subject only to the universal gravity grasp of the Conjoint Actor. Pure mind is close of kin to infinite mind, and infinite mind (the theoretical coordinate of the absolutes of spirit and energy) is apparently a law in itself.

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.

The mind–gravity circuit is dependable; it emanates from the Third Person of Deity on Paradise, but not all the observable function of mind is predictable. Throughout all known creation there parallels this circuit of mind some little–understood presence whose function is not predictable. It is believed that this unpredictability is partly attributable to the function of the Universal Absolute. What this function is, is not known; what actuates it is only conjectured; concerning its relation to creatures, can only be speculated.

Certain phases of the unpredictability of finite mind may be due to the incompleteness of the Supreme Being, and there is a vast zone of activities wherein the Conjoint Actor and the Universal Absolute may possibly be tangent. There is much about mind that is unknown, but of this it is sure: the Infinite Spirit is the perfect expression of the mind of the Creator to all creatures; the Supreme Being is the evolving expression of the minds of all creatures to their Creator.
7. Universe Reflectivity

The Conjoint Actor is able to coordinate all levels of universe actuality in such manner as to make possible the simultaneous recognition of the mental, the material, and the spiritual. This is the phenomenon of universe reflectivity, that unique and inexplicable power to see, hear, sense, and know all things as they transpire throughout a superuniverse, and to focalize, by reflectivity, all this information and knowledge at any desired point. The action of reflectivity is shown in perfection on each of the headquarters worlds of the seven superuniverses. It is also operative throughout all sectors of the superuniverses and within the boundaries of the local universes. Reflectivity finally focalizes on Paradise.

The phenomenon of reflectivity, as it is disclosed on the superuniverse headquarters worlds in the amazing performances of the reflective personalities there stationed, represents the most complex interassociation of all phases of existence to be found in all creation. Lines of spirit can be traced back to the Son, physical energy to Paradise, and
mind to the Third Source; but in the extraordinary phenomenon of universe reflectivity there is a unique and exceptional unification of all three, so associated as to enable the universe rulers to know about remote conditions instantaneously, simultaneously with their occurrence.

Reflectivity appears to be omniscience within the limits of the experiential finite and may represent the emergence of the presence-consciousness of the Supreme Being. If this assumption is true, then the utilization of reflectivity in any of its phases is equivalent to partial contact with the consciousness of the Supreme.

8. Personalities of the Infinite Spirit

The Infinite Spirit possesses full power to transmit many of his powers and prerogatives to his coordinate and subordinate personalities and agencies.

The first Deity-creating act of the Infinite Spirit, functioning apart from the Trinity but in some unrevealed association with the Father and the Son, personalized in the existence of the Seven Master Spirits of
Paradise, are the distributors of the Infinite Spirit to the universes.

There is no direct representative of the Third Source and Center on the headquarters of a superuniverse. Each of these seven creations is dependent on one of the Master Spirits of Paradise, who acts through the seven Reflective Spirits situated at the capital of the superuniverse.

The next and continuing creative act of the Infinite Spirit is disclosed, from time to time, in the production of the Creative Spirits. Every time the Universal Father and the Eternal Son become parent to a Creator Son, the Infinite Spirit becomes ancestor to a local universe Creative (Holy) Spirit who becomes the close associate of that Creator Son in all subsequent universe experience.

Just as it is necessary to distinguish between the Eternal Son and the Creator Sons, so it is necessary to differentiate between the Infinite Spirit and the Creative Spirits, the local universe coordinates of the Creator Sons. What the Infinite Spirit is to the total creation, a Creative Spirit is to a local universe.
The Third Source and Center is represented in the grand universe by a vast array of ministering spirits, messengers, teachers, adjudicators, helpers, and advisers, together with supervisors of certain circuits of physical, morontial, and spiritual nature. Not all of these beings are personalities in the strict meaning of the term. Personality of the finite-creature variety is characterized by:


2. Objective response to the Father's personality circuit.

There are creator personalities and creature personalities, and in addition to these two fundamental types there are personalities of the Third Source and Center, beings who are personal to the Infinite Spirit, but who are not unqualifiedly personal to creature beings. These Third Source personalities are not a part of the Father’s personality circuit. First Source personality and Third Source personality are mutually contactable; all personality is contactable.

The Father bestows personality by his personal free will. The Third Source bestows
non-Father personality, but this the Infinite Spirit does in his own behalf, in creative conjunction with the Eternal Son and in numerous ways unknown to us. The Infinite Spirit can also act for the Father in the bestowal of First Source personality.

There are numerous types of Third Source personalities. The Infinite Spirit bestows Third Source personality upon numerous groups who are not included in the Father's personality circuit, such as certain of the power directors. Likewise does the Infinite Spirit treat as personalities numerous groups of beings, such as the Creative Spirits, who are in a class by themselves in their relations to encircuited creatures of the Father.

Both First Source and Third Source personalities are endowed with all and more than man associates with the concept of personality; they have minds embracing memory, reason, judgment, creative imagination, idea association, decision, choice, and numerous additional powers of intellect wholly unknown to mortals. With few exceptions the orders revealed here to us possess form and distinct individuality; they are real beings. A
majority of them are visible to all orders of spirit existence.

Upon resurrection, even you will be able to see your spiritual associates of the lower orders as soon as you are delivered from the limited vision of your present material eyes and have been endowed with a morontia form with its enlarged sensitivity to the reality of spiritual beings.

The functional family of the Third Source and Center, as it is revealed here, falls into three great groups:

I. The Supreme Spirits. A group of composite origin that embraces, among others, the following orders:

a. The Seven Master Spirits of Paradise.

b. The Reflective Spirits of the Superuniverses.

c. The Creative Spirits of the Local Universes.

II. The Power Directors. A group of control creatures and agencies that function throughout all organized space.
III. The Personalities of the Infinite Spirit. This designation does not necessarily imply that these beings are Third Source personalities though some of them are unique as will creatures. They are usually grouped in three major classifications:

1. The Higher Personalities of the Infinite Spirit.

2. The Messenger Hosts of Space.

3. The Ministering Spirits of Time.

These groups serve on Paradise, in the central or residential universe, in the superuniverse, and they embrace orders that function in the local universes, even to the constellations, systems, and planets.

The spirit personalities of the vast family of the Divine and Infinite Spirit are forever dedicated to the service of the ministry of the love of God and the mercy of the Son to all the intelligent creatures of the evolutionary worlds of time and space. These spirit beings constitute the living ladder whereby mortal man climbs from chaos to glory.
Chapter 5

The Paradise Trinity

The Paradise Trinity of eternal Deities facilitates the Father’s escape from personality absolutism. The Paradise Trinity effectively provides for the full expression and perfect revelation of the eternal nature of Deity. The Eternal Son and the various Sons of divine origin, together with the Conjoint Actor and his universe children, effectively provide for the Father's liberation from the limitations otherwise inherent in primacy, perfection, changelessness, eternity, universality, absoluteness, and infinity. The Trinity perfectly associates the limitless expression of God's infinite personal will with the absoluteness of Deity.

The 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 co-existent personalities, God the Father, God the Son, and God the Spirit.

The Universal Father, the Eternal Son, and the Infinite Spirit are, in a certain sense, the constituent personalities of total Deity. Their union in the Paradise Trinity and the
absolute function of the Trinity equivalent to the function of total deity. And such completion of Deity transcends both the finite and the absonite. The Trinity is beyond the finite.

While no single person of the Paradise Deities actually fills all Deity potential, collectively all three do. Three infinite persons seem to be the minimum number of beings required to activate the prepersonal and existential potential of total Deity — the Deity Absolute.

From the present situation on the circle of eternity, looking backward into the endless past, the revelators can discover only one inescapable inevitability in universe affairs, and that is the Paradise Trinity. As they view the past, present, and future of time, nothing else is considered in all the universe of universes to have been inevitable. The present master universe, viewed in retrospect or in prospect, is unthinkable without the Trinity. Without the Trinity of Father, Son, and Spirit, the revelators are unable to conceive how the Infinite could achieve threefold and co-ordinate personalization in the face of the absolute oneness of Deity. No other concept of
creation measures up to the Trinity standards of the completeness of the absoluteness inherent in Deity unity coupled with the repleteness of volitional liberation inherent in the threefold personalization of Deity.

Through the recognition of the Trinity concept the minds of humankind can hope to grasp something of the interrelationship of love and law in the time-space creations. Through spiritual faith humankind gains insight into the love of God but soon discovers that this spiritual faith has no influence on the ordained laws of the material universe. Irrespective of the firmness of wo/man’s belief in God as his/her Paradise Father, expanding cosmic horizons demand that he/she also give recognition to the reality of Paradise Deity as universal law, that he/she recognize the Trinity sovereignty extending outward from Paradise and overshadowing even the evolving local universes of the Creator Sons and Creative Daughters of the three eternal persons whose deity union is the fact and reality and eternal indivisibility of the Paradise Trinity.

And this selfsame Paradise Trinity is a real entity -- not a personality but nonetheless a true and absolute reality; not a
personality but nonetheless compatible with coexistent personalities — the personalities of the Father, the Son, and the Spirit. The Trinity is a super-summative Deity reality eventuating out of the conjoining of the three Paradise Deities. The qualities, characteristics, and functions of the Trinity are not the simple sum of the attributes of the three Paradise Deities; Trinity functions are something unique, original, and not wholly predictable from an analysis of the attributes of Father, Son, and Spirit.

1. Self-Distribution of the First Source and Center

It would seem that the Father, back in eternity, inaugurated a policy of profound self-distribution. There is inherent in the selfless, loving, and lovable nature of the Universal Father something which causes him to reserve to himself the exercise of only those powers and that authority which he apparently finds it impossible to delegate or to bestow.

The Universal Father all along has divested himself of every part of himself that was bestowable on any other Creator or
creature. He has delegated to his divine Sons and their associated intelligences every power and all authority that could be delegated. He has actually transferred to his Sovereign Sons, in their respective universes, every prerogative of administrative authority that was transferable. In the affairs of a local universe, he has made each Sovereign Creator Son just as perfect, competent, and authoritative as is the Eternal Son in the original and central universe. He has given away, actually bestowed, with the dignity and sanctity of personality possession, all of himself and all of his attributes, everything he possible could divest himself of, in every way, in every age, in every place, and to every person, and in every universe except that of his central indwelling.

Divine personality is not self-centered; self-distribution and sharing of personality characterize divine freewill selfhood. Creatures crave association with other personal creatures; Creators are moved to share divinity with their universe children; the personality of the Infinite is disclosed as the Universal Father, who shares reality of being and equality of self with two coordinate
personalities, the Eternal Son and the Conjoint Actor.

For knowledge concerning the Father's personality and divine attributes we will always be dependent on the revelations of the Eternal Son, for when the conjoint act of creation was effected, when the Third Person of Deity sprang into personality existence and executed the combined concepts of his divine parents, the Father ceased to exist as the unqualified personality. With the coming into being of the Conjoint Actor and the materialization of the central core of creation, certain eternal changes took place. God gave himself as an absolute personality to his Eternal Son. Thus does the Father bestow the "personality of infinity" upon his only—begotten Son, while they both bestow the "conjoint personality" of their eternal union upon the Infinite Spirit.

For these and other reasons beyond the concept of the finite mind, it is exceedingly difficult for the human creature to comprehend God's infinite father—personality except as it is universally revealed in the Eternal Son and, with the Son, is universally active in the Infinite Spirit.
2. Deity Personalization

By technique of trinitization the Father divests himself of that unqualified spirit personality which is the Son, but in so doing he constitutes himself the Father of this very Son and thereby possesses himself of unlimited capacity to become the divine Father of all subsequently created, eventuated, or other personalized types of intelligent will creatures. As the absolute and unqualified personality the Father can function only as and with the Son, but as a personal Father he continues to bestow personality upon the diverse hosts of the differing levels of intelligent will creatures, and he forever maintains personal relations of loving association with this vast family of universe children.

After the Father has bestowed upon the personality of his Son the fullness of himself, and when this act of self-bestowal is complete and perfect, of the infinite power and nature which are thus existent in the Father-Son union, the eternal partners conjointly bestow those qualities and attributes which constitute still another being like themselves; and this conjoint personality, the Infinite Spirit,
completes the existential personalization of Deity.

The Son is indispensable to the fatherhood of God. This Spirit is indispensable to the fraternity of the Second and Third Persons. Three persons are a minimum social group, but this is least of all the many reasons for believing in the inevitability of the Conjoint Actor.

The First Source and Center is the infinite father-personality, the unlimited source personality. The Eternal Son is the unqualified personality-absolute, that divine being who stands throughout all time and eternity as the perfect revelation of the personal nature of God. The Infinite Spirit is the conjoint personality, the unique personal consequence of the everlasting Father-Son union.

The personality of the First Source and Center is the personality of infinity minus the absolute personality of the Eternal Son. The personality of Third Source and Center is the superadditive consequence of the union of the liberated Father-personality and the absolute Son-personality.
The Universal Father, the Eternal Son, and the Infinite Spirit are unique persons; none is a duplicate; each is original; all are united.

The Eternal Son alone experiences the fullness of divine personality relationship, consciousness of both sonship with the Father and paternity to the Spirit and of divine equality with both Father-ancestor and Spirit-associate. The Father knows the experience of having a Son who is his equal, but the Father knows no ancestral antecedents. The Eternal Son has the experience of sonship, recognition of personality ancestry, and at the same time the Son is conscious of being joint parent to the Infinite Spirit. The Infinite Spirit is conscious of twofold personality ancestry but is not parental to a coordinate Deity personality. With the Spirit the existential cycle of Deity personalization attains completion; the primary personalities of the Third Source and Center are experiential and are seven in number.

The Father, Son, and Spirit exist and act in their definite personal capacities. They not only act personally and collectively, but that they also coordinate 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: God the Father, God the Son, God the Spirit, God the Father and the Son, God the Father and the Spirit, God the Son and the Spirit, and God the Father, the Son, and the Spirit.

3. The Three Persons of Deity

Notwithstanding there is only one Deity, there are three positive and divine personalizations of Deity. Regarding the endowment of man with the divine Adjusters, the Father said: "Let us make mortal man in our own image. Repeatedly throughout the Urantian writings there occurs this reference to the acts and doings of plural Deity, clearly showing recognition of the existence and working of the three Sources and Centers.

The revelators are taught that the Son and the Spirit sustain the same and equal relations to the Father in the Trinity association. In eternity and as Deities they undoubtedly do,
but in time and as personalities they certainly disclose relationships of a very diverse nature. Looking from Paradise out on the universes, these relationships do seem to be very similar, but when viewed from the domains of space, they appear to be quite different.

The divine Sons are indeed the “Word of God,” but the children of the Spirit are truly the "Act of God." God speaks through the Son and, with the Son, acts through the Infinite Spirit, while in all universe activities the Son and the Spirit are exquisitely fraternal, working as two equal brothers with admiration and love for an honored and divinely respected common Father.

The Father, Son, and Spirit are certainly equal in nature, coordinate in being, but there are unmistakable differences in their universe performances, and when acting alone, each person of Deity is apparently limited in absoluteness.

The Universal Father, prior to his self-willed divestment of the personality, powers, and attributes which constitute the Son and the Spirit, seems to have been (philosophically considered) an unqualified, absolute, and infinite Deity. But such a theoretical First
Source and Center without a Son could not in any sense of the word be considered the Universal Father; fatherhood is not real without sonship. Furthermore, the Father, to have been absolute in a total sense, must have existed at some eternally distant moment alone. But he never had such a solitary existence; the Son and the Spirit are both co-eternal with the Father. The First Source and Center has always been, and will forever be, the eternal Father of the Original Son and, with the Son, the eternal progenitor of the Infinite Spirit.

The revelators observe that the Father has divested himself of all direct manifestations of absoluteness except absolute fatherhood and absolute volition. They do not know whether volition is an inalienable attribute of the Father; they can only observe that he did not divest himself of volition. Such infinity of will must have been eternally inherent in the First Source and Center.

In bestowing absoluteness of personality upon the Eternal Son, the Universal Father escapes from the fetters of personality absolutism, but in so doing he takes a step which makes it forever impossible for him to act alone as the personality–absolute. And
with the final personalization of coexistent Deity -- the Conjoint Actor -- there ensues the critical trinitarian interdependence of the three divine personalities with regard to the totality of Deity function in absolute.

God is the Father—Absolute of all personalities in the universe of universes. The Father is personally absolute in liberty of action, but in the universes of time and space, made, in the making, and yet to be made, the Father is not discernibly absolute as total Deity except in the Paradise Trinity.

The First Source and Center functions outside of Havona in the phenomenal universes as follows:

1. As creator, through the Creator Sons, his grandsons.

2. As controller, through the gravity center of Paradise.

3. As spirit, through the Eternal Son.

4. As mind, through the Conjoint Creator.

5. As a Father, he maintains parental contact with all creatures through his personality circuit.
6. As a person, he acts directly throughout creation by his exclusive fragments — in mortal man, by the Thought Adjusters.

7. As total Deity, he functions only in the Paradise Trinity.

All these relinquishments and delegations of jurisdiction by the Universal Father are wholly voluntary and self-imposed. The all-powerful Father purposefully assumes these limitations of universe authority.

The Eternal Son seems to function as one with the Father in all spiritual respects except in the bestowals of the God fragments and in other prepersonal activities. Neither is the Son closely identified with the intellectual activities of material creatures nor with the energy activities of the material universes. As absolute the Son functions as a person and only in the domain of the spiritual universe.

The Infinite Spirit is amazingly universal and unbelievably versatile in all his operations. He performs in the spheres of mind, matter, and spirit. The Conjoint Actor represents the Father-Son association, but he also functions as himself. He is not directly
concerned with physical gravity, with spiritual gravity, or with the personality circuit, but he more or less participates in all other universe activities. While apparently dependent on three existential and absolute gravity controls, the Infinite Spirit appears to exercise three super-controls. This three-fold endowment is employed in many ways to transcend and seemingly to neutralize even the manifestations of primary forces and energies, right up to the super-ultimate borders of absoluteness. In certain situations these super-controls absolutely transcend even the primal manifestations of cosmic reality.

4. The Trinity Union of Deity

Of all absolute associations, the Paradise Trinity (the first triunity) is unique as an exclusive association of personal Deity. God functions as God only in relation to God and to those who can know God, but as absolute Deity only in the Paradise Trinity and in relation to universe totality.

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.

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.

The Paradise Trinity is real. It exists as the Deity union of Father, Son, and Spirit; yet the Father, the Son, or the Spirit, or any two of them, can function in relation to this selfsame Paradise Trinity. The Father, Son, and Spirit can collaborate in a non-Trinity manner, but not as three Deities. As persons they can collaborate as they choose, but that is not the Trinity.

Ever remember that what the Infinite Spirit does is the function of the Conjoint Actor. Both the Father and the Son are functioning in and through and as him. But it would be futile to attempt to elucidate the
Trinity mystery: three as one and in one, and one as two and acting for two.

The Trinity is so related to total universe affairs that it must be reckoned with the revelators in attempts to explain the totality of any isolated cosmic event or personality relationship. The Trinity functions on all levels of the cosmos, and mortal man is limited to the finite level; therefore must man be content with a finite concept of the Trinity as the Trinity.

As a mortal in the flesh you should view the Trinity in accordance with your individual enlightenment and in harmony with the reactions of your mind and soul. We can know very little of the absoluteness of the Trinity, but as we ascend Paradiseward, we will many times experience astonishment at successive revelations and unexpected discoveries of Trinity supremacy and ultimacy, if not of absoluteness.

5. Functions of the Trinity

The personal Deities have attributes, but it is hardly consistent to speak of the Trinity as having attributes. This association of divine beings may more properly be regarded as
having functions, such as justice administration, totality attitudes, coordinate action, and cosmic overcontrol. These functions are actively supreme, ultimate, and (within the limits of Deity) absolute as far as all living realities of personality value are concerned.

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.

The Trinity maintains a unique attitude as the Trinity towards the entire universe of the past, present, and future. And the functions of the Trinity can best be considered in relation to the universe attitudes of the Trinity. Such attitudes are simultaneous and
may be multiple concerning any isolated situation or event:

1. Attitude toward the Finite. The maximum self-limitation of the Trinity is its attitude toward the finite. The Trinity is not a person, nor is the Supreme Being an exclusive personalization of the Trinity, but the Supreme is the nearest approach to a power-personality focalization of the Trinity which can be comprehended by finite creatures. Hence the Trinity in relation to the finite is sometimes spoken of as the Trinity of Supremacy.

2. Attitude toward the Absonite. The Paradise Trinity has regard for those levels of existence which are more than finite but less than absolute, and this relationship is sometimes denominated the Trinity of Ultimacy. Neither the Ultimate nor the Supreme are wholly representative of the Paradise Trinity, but in a qualified sense and to their respective levels, each seems to represent the Trinity during the prepersonal eras of experiential-power development.

3. The Absolute Attitude of the Paradise Trinity is in relation to absolute existences and culminates in the action of total Deity.

The Trinity Infinite involves the coordinate action of all triunity relationships
of the First Source and Center — undeified as well as deified — and hence is very difficult for personalities to grasp. In the contemplation of the Trinity as infinite, do not ignore the seven triunities; thereby certain difficulties of understanding may be avoided, and certain paradoxes may be partially resolved.

6. The Trinity beyond the Finite

Many truths and facts pertaining to the Paradise Trinity can only be even partially comprehended by recognizing a function that transcends the finite.

The Universal Father, the Eternal Son, and the Infinite Spirit are, in a certain sense, the constituent personalities of total Deity. Their union in the Paradise Trinity and the absolute function of the Trinity equivalent to the function of total Deity. And such completion of Deity transcends both the finite and the absonite.

While no single person of the Paradise Deities actually fills all Deity potential, collectively all three do. Three infinite persons seem to be the minimum number of beings required to activate the prepersonal and
existential potential of total Deity -- the Deity Absolute.

The First, Second, and Third Persons of Deity are equal to each other, and they are one. “The Lord our God is one God.” There is perfection of purpose and oneness of execution in the divine Trinity of eternal Deities. The Father, the Son, and the Conjoint Actor are truly and divinely one. Of a truth it is written: “I am the first, and I am the last, and beside me there is no God.”

CHAPTER 6

THE SUPREME BEING

With God the Father, sonship is the great relationship. With God the Supreme, achievement is the prerequisite to status — one must do something as well as be something.

1. Relativity of Concept Frames
Partial incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree.

Conceptual frames of the universe are only relatively true; they are serviceable scaffolding which must eventually give way before the expansions of enlarging cosmic comprehension. The understandings of truth, beauty, and goodness, morality, ethics, duty, love, divinity, origin, existence, purpose, destiny, time, space, even Deity, are only relatively true. God is much, much more than a Father, but the Father is man's highest concept of God; nonetheless, the Father-Son portrayal of Creator-creature relationship will
be augmented by those supermortal conceptions of Deity which will be attained in Orvonton, in Havona, and on Paradise. Man must think in a mortal universe frame, but that does not mean that he cannot envision other and higher frames within which thought can take place.

In order to facilitate mortal comprehension of the universe of universes, the diverse levels of cosmic reality have been designated as finite, absonite, and absolute. Of these only the absolute is unqualifiedly eternal, truly existential. Absonites and finites are derivatives, modifications, qualifications, and attenuations of the original and primordial absolute reality of infinity.

The realms of the finite exist by virtue of the eternal purpose of God. Finite creatures, high and low, may propound theories, and have done so, as to the necessity of the finite in the cosmic economy, but in the last analysis it exists because God so willed. The universe cannot be explained, neither can a finite creature offer a rational reason for his own individual existence without appealing to the prior acts and pre-existent volition of ancestral beings, Creators or procreators.
2. The Absolute Basis for Supremacy

From the existential standpoint, nothing new can happen throughout the galaxies, for the completion of infinity inherent in the I AM is eternally present in the seven Absolutes, is functionally associated in the triunities, and is transmitively associated in the triodities. But the fact that infinity is thus existentially present in these absolute associations in no way makes it impossible to realize new cosmic experientials. From a finite creature's viewpoint, infinity contains much that is potential, much that is on the order of a future possibility rather than a present actuality.

Value is a unique element in universe reality. The revelators do not comprehend how the value of anything infinite and divine could possibly be increased. But they discover that meanings can be modified if not augmented even in the relations of infinite Deity. To the experiential universes even divine values are increased as actualities by enlarged comprehension of reality meanings.

The entire scheme of universal creation and evolution on all experiencing levels is apparently a matter of the conversion of
potentialities into actualities; and this transmutation has to do equally with the realms of space potency, mind potency, and spirit potency.

The apparent method whereby the possibilities of the cosmos are brought into actual existence varies from level to level, being experiential evolution in the finite and experiential eventuation in the absonite. Existential infinity is indeed unqualified in all-inclusiveness, and this very all-inclusiveness must, perforce, encompass even the possibility for evolutionary finite experiencing. And the possibility for such experiential growth becomes a universe actuality through triodity relationships impinging upon and in the Supreme.

3. Original, Actual, and Potential

The absolute cosmos is conceptually without limit; to define the extent and nature of this primal reality is to place qualifications upon infinity and to attenuate the pure concept of eternity. The idea of the infinite-eternal, the eternal-infinite, is unqualified in extent and absolute in fact. There is no language in the past, present, or
future of Urantia adequate to express the reality of infinity or the infinity of reality. Man, a finite creature in an infinite cosmos, must content himself with distorted reflections and attenuated conceptions of that limitless, boundless, never-beginning, never-ending existence the comprehension of which is really beyond his ability.

Mind can never hope to grasp the concept of an Absolute without attempting first to break the unity of such a reality. Mind is unifying of all divergencies, but in the very absence of such divergencies, mind finds no basis upon which to attempt to formulate understanding concepts.

The primordial stasis of infinity requires segmentation prior to human attempts at comprehension. There is a unity in infinity which has been expressed in these narratives as the I AM — the premier postulate of the creature mind. But never can a creature understand how it is that this unity becomes duality, triunity, and diversity while yet remaining an unqualified unity. Man encounters a similar problem when he pauses to contemplate the undivided Deity of Trinity alongside the plural personalization of God.
It is only man's distance from infinity that causes this concept to be expressed as one word. 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. 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 super finite.

One basic conception of the absolute level involves a postulate of three phases:

1. The Original. The unqualified concept of the First Source and Center, that source manifestation of the I AM from which all reality takes origin.

2. The Actual. The union of the three Absolutes of actuality, the Second, Third, and Paradise Sources and Centers. This triodity of
the Eternal Son, the Infinite Spirit, and the Paradise Isle constitutes the actual revelation of the originality of the First Source and Center.

3. The Potential. The union of the three Absolutes of potentiality, the Deity, Unqualified, and Universal Absolutes. This triodity of existential potentiality constitutes the potential revelation of the originality of the First Source and Center.

The inter association of the Original, the Actual, and the Potential yields the tensions within infinity which result in the possibility for all universe growth; and growth is the nature of the Sevenfold, the Supreme, and the Ultimate.

In the association of the Deity, Universal, and Unqualified Absolutes, potentiality is absolute while actuality is emergent; in the association of the Second, Third, and Paradise Sources and Centers, actuality is absolute while potentiality is emergent; in the originality of the First Source and Center, we cannot say that either actuality or potentiality is either existent or emergent — the Father is.
From the time viewpoint, the Actual is that which was and is; the Potential is that which is becoming and will be; the Original is that which is. From the eternity viewpoint, the differences between the Original, the Actual, and the Potential are not thus apparent. These triune qualities are not so distinguished on Paradise—eternity levels. In eternity all is — only has all not yet been revealed in time and space.

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. Originality is that which first causes and then balances the dual motions of the cycle of reality metamorphosis from potentials to actuals and the potentializing of existing actuals.

The three Absolutes of potentiality are operative on the purely eternal level of the cosmos, hence never function as such on subabsolute levels. On the descending levels of reality the triodity of potentiality is manifest with the Ultimate and upon the Supreme. The potential may fail to time—
actualize with respect to a part on some subabsolute level, but never in the aggregate. The will of God does ultimately prevail, not always concerning the individual but invariably concerning the total.

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. In and to a finite universe the Son, Spirit, and Paradise function in and upon the Ultimate as he is conditioned and qualified in the Supreme.

Actuality (of Deity) is what man seeks in the Paradise ascent. Potentiality (of human
divinity) is what man evolves in that search. The Original is what makes possible the co-
existence and integration of man the actual, man the potential, and man the eternal.

The final dynamics of the cosmos have to do with the continual transfer of reality from potentiality to actuality. In theory, there may be an end to this metamorphosis, but in fact, such is impossible since the Potential and the Actual are both encircuited in the Original (the I AM), and this identification makes it forever impossible to place a limit on the developmental progression of the universe. Whatesoever is identified with the I AM can never find an end to progression since the actuality of the potentials of the I AM is absolute, and the potentiality of the actuals of the I AM is also absolute. Always will actuals be opening up new avenues of the realization of hitherto impossible potentials — every human decision not only actualizes a new reality in human experience but also opens up a new capacity for human growth. The man lives in every child, and the morontia progressor is resident in the mature God-knowing man.

Statics in growth can never appear in the total cosmos since the basis for growth — the
absolute actuals -- is unqualified, and since the possibilities for growth -- the absolute potentials -- are unlimited. From a practical viewpoint the philosophers of the universe have come to the conclusion that there is no such thing as an end.

From a circumscribed view there are, indeed, many ends, many terminations of activities, but from a larger viewpoint on a higher universe level, there are no endings, merely transitions from one phase of development to another. The major chronicity of the master universe is concerned with the several universe ages, the Havona, the superuniverse, and the outer universe ages. But even these basic divisions of sequence relationships cannot be more than relative landmarks on the unending highway of eternity.

The final penetration of the truth, beauty, and goodness of the Supreme Being could only open up to the progressing creature those absonite qualities of ultimate divinity which lie beyond the concept levels of truth, beauty, and goodness.

4. Sources of Supreme Reality
Any consideration of the origins of God the Supreme must begin with the Paradise Trinity, for the Trinity is original Deity while the Supreme is derived Deity. 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 inter-relationships of growth in the universes.

The source of the Supreme is in the Paradise Trinity -- eternal, actual, and undivided Deity. The Supreme is first of all a spirit person, and this spirit person stems from the Trinity. But the Supreme is secondly a Deity of growth -- evolutionary growth -- and this growth derives from the two triodities, actual and potential.

If it is difficult to comprehend that the infinite triodities can function on the finite level, pause to consider that their very
infinity must in itself contain the potentiality of the finite; infinity encompasses all things ranging from the lowest and most qualified finite existence to the highest and unqualifiedly absolute realities.

It is not so difficult to comprehend that the infinite does contain the finite as it is to understand just how this infinite actually is manifest to the finite. But the Thought Adjusters indwelling mortal man are one of the eternal proofs that even the absolute God (as absolute) can and does actually make direct contact with even the lowest and least of all (us) universe will creatures.

The triodities which collectively encompass the actual and the potential are manifest on the finite level in conjunction with the Supreme Being. The technique of such manifestation is both direct and indirect: direct in so far as triodity relations repercuss directly in the Supreme and indirect in so far as they are derived through the eventuated level of the absonite.

Supreme reality, which is total finite reality, is in process of dynamic growth between the unqualified potentials of outer space and the unqualified actuals at the center
of all things. The finite domain thus actualizes through the cooperation of the absonite agencies of Paradise and the Supreme Creator Personalities of time. The act of maturing the qualified possibilities of the three great potential Absolutes is the absonite function of the Architects of the Master Universe and their transcendental associates. And when these eventualities have attained to a certain point of maturation, the Supreme Creator Personalities emerge from Paradise to engage in the agelong task of bringing the evolving universes into factual being.

The growth of Supremacy derives from the triodities; the spirit person of the Supreme, from the Trinity; but the power prerogatives of the Almighty are predicated on the divinity successes of God the Sevenfold, while the conjoining of the power prerogatives of the Almighty Supreme with the spirit person of God the Supreme takes place by virtue of the ministry of the Conjoint Actor, who bestowed the mind of the Supreme as the conjoining factor in this evolutionary Deity.

5. Relation of the Supreme to the Paradise Trinity
The Supreme Being is absolutely dependent on the existence and action of the Paradise Trinity for the reality of his personal and spirit nature. While the growth of the Supreme is a matter of triodity relationship, the spirit personality of God the Supreme is dependent upon, and is derived from, the Paradise Trinity, which ever remains as the absolute center—source of perfect and infinite stability around which the evolutionary growth of the Supreme progressively unfolds.

The function of the Trinity is related to the function of the Supreme, for the Trinity is functional on all (total) levels, including the level of the function of Supremacy. But as the age of Havona gives way to the age of the superuniverses, so does the discernible action of the Trinity as immediate creator give way to the creative acts of the children of the Paradise Deities.

6. Relation of the Supreme to the Triodities

The triodity of actuality continues to function directly in the post-Havona epochs; Paradise gravity grasps the basic units of
material existence, the spirit gravity of the Eternal Son operates directly upon the fundamental values of spirit existence, and the mind gravity of the Conjoint Actor unerringly clutches all vital meanings of intellectual existence.

But as each stage of creative activity proceeds out through uncharted space, it functions and exists farther and farther removed from direct action by the creative forces and divine personalities of central emplacement — the absolute Isle of Paradise and the infinite Deities resident thereon. These successive levels of cosmic existence become, therefore, increasingly dependent upon developments within the three Absolute potentialities of infinity.

The Supreme Being embraces possibilities for cosmic ministry that are not apparently manifested in the Eternal Son, the Infinite Spirit, or the nonpersonal realities of the Isle of Paradise. This statement is made with due regard for the absoluteness of these three basic actualities, but the growth of the Supreme is not only predicated on these actualities of Deity and Paradise but is also involved in developments within the Deity, Universal, and Unqualified Absolutes.
The Supreme not only grows as the Creators and creatures of the evolving universes attain to Godlikeness, but this finite Deity also experiences growth as a result of the creature and Creator mastery of the finite possibilities of the grand universe. The motion of the Supreme is twofold: intensively toward Paradise and Deity and extensively toward the limitlessness of the Absolutes of potential.

In the present universe age this dual motion is revealed in the descending and ascending personalities of the grand universe. The Supreme Creator Personalities and all their divine associates are reflective of the outward, diverging motion of the Supreme, while the ascending pilgrims from the seven superuniverses are indicative of the inward, converging trend of Supremacy.

Always is the finite Deity seeking for dual correlation, inward toward Paradise and the Deities thereof and outward toward infinity and the Absolutes therein. The mighty eruption of the Paradise—creative divinity personalizing in the Creator Sons and powerizing in the power controllers, signifies the vast out-surge of Supremacy into the domains of potentiality, while the endless procession of the ascending
creatures of the grand universe witnesses the mighty in-surge of Supremacy toward unity with Paradise Deity.

Human beings have learned that the motion of the invisible may sometimes be discerned by observing its effects on the visible; and those in the universes have long since learned to detect the movements and trends of Supremacy by observing the repercussions of such evolutions in the personalities and patterns of the grand universe.

Though they are not sure, they believe that, as a finite reflection of Paradise Deity, the Supreme is engaged in an eternal progression into outer space; but as a qualification of the three Absolute potentials of outer space, this Supreme Being is forever seeking for Paradise coherence. And these dual motions seem to account for most of the basic activities in the presently organized universes.

7. The Nature of the Supreme

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. But God the Supreme has been freed from all existential limitations only by having become subject to experiential qualifications of universal function. In attaining capacity for experience, the finite God also becomes subject to the necessity therefor; in achieving liberation from eternity, the Almighty encounters the barriers of time; and the Supreme could only know growth and development as a consequence of partiality of existence and incompleteness of nature, nonabsoluteness of being.

All this must be according to the Father's plan, which has predicated finite progress upon effort, creature achievement upon perseverance, and personality development upon faith. 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.

Including the Supreme and even the Ultimate, all reality, excepting the unqualified values of the seven Absolutes, is relative. The fact of Supremacy is predicated
on Paradise power, Son personality, and Conjoint action, but the growth of the Supreme is involved in the Deity Absolute, the Unqualified Absolute, and the Universal Absolute. And this synthesizing and unifying Deity — God the Supreme — is the personification of the finite shadow cast athwart the grand universe by the infinite unity of the unsearchable nature of the Paradise Father, the First Source and Center.

To the extent that the triodities are directly operative on the finite level, they impinge upon the Supreme, who is the Deity focalization and cosmic summation of the finite qualifications of the natures of the Absolute Actual and the Absolute Potential.

The Paradise Trinity is considered to be the absolute inevitability; the Seven Master Spirits are apparently Trinity inevitabilities; the power—mind—spirit—personality actualization of the Supreme must be the evolutionary inevitability.

God the Supreme does not appear to have been inevitable in unqualified infinity, but he seems to be on all relativity levels. He is the indispensable focalizer, summarizer, and encompasser of evolutionary experience,
effectively unifying the results of this mode of reality perception in his Deity nature.

And all this he appears to do for the purpose of contributing to the appearance of the inevitable eventuation, the super-experience and super-finite manifestations of God the Ultimate.

The Supreme Being cannot be fully appreciated without taking into consideration source, function, and destiny: relationship to the originating Trinity, the universe of activity, and the Trinity Ultimate of immediate destiny.

By the process of summatting evolutionary experience the Supreme connects the finite with the absonite, even as the mind of the Conjoint Actor integrates the divine spirituality of the personal Son with the immutable energies of the Paradise pattern, and as the presence of the Universal Absolute unifies Deity activation with the Unqualified reactivity. And this unity must be a revelation of the undetected working of the original unity of the First Father–Cause and Source–Pattern of all things and all beings.
CHAPTER 7

DEITY AND REALITY

To even high orders of universe intelligences infinity is only partially comprehensible, and the finality of reality is only relatively understandable. The human mind, as it seeks to penetrate the eternity—mystery of the origin and destiny of all that is called real, may helpfully approach the problem by conceiving eternity—infinity 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.

When the mortal intellect attempts to grasp the concept of reality totality, such a finite mind is face to face with infinity—reality; reality—totality is infinity and therefore can never be fully comprehended by any mind that is subinfinite in concept capacity.
The human mind can hardly form an adequate concept of eternity existences, and without such comprehension it is impossible to portray even the revelators' concepts of reality totality. Nevertheless, they attempt such a presentation, although they are fully aware that our concepts must be subjected to profound distortion in the process of translation—modification to the comprehension level of mortal mind.

1. The Philosophic Concept of the I AM

Absolute primal causation in infinity the philosophers of the universes attribute to the Universal Father functioning as the infinite, the eternal, and the absolute I AM.

There are many elements of danger attendant upon the presentation to the mortal intellect of this idea of an infinite I AM since this concept is so remote from human experiential understanding as to involve serious distortion of meanings and misconception of values. Nevertheless, the
philosophic concept of the I AM does afford finite beings some basis for an attempted approach to the partial comprehension of absolute origins and infinite destinies. But in all the revelators' attempts to elucidate the genesis and fruition of reality, let it be made clear that this concept of the I AM is, in all personality meanings and values, synonymous with the First Person of Deity, the Universal Father of all personalities. But this postulate of the I AM is not so clearly identifiable in undeified realms of universal reality.

The I AM is the Infinite; the I AM is also infinity. From the sequential, time viewpoint, all reality has its origin in the infinite I AM, whose solitary existence in past infinite eternity must be a finite creature's premier philosophic postulate. The concept of the I AM connotes unqualified infinity, the undifferentiated reality of all that could ever be in all of an infinite eternity.
As an existential concept the I AM is neither deified nor undeified, neither actual nor potential, neither personal nor impersonal, neither static nor dynamic. No qualification can be applied to the Infinite except to state that the I AM is. The philosophic postulate of the I AM is one universe concept which is somewhat more difficult of comprehension than that of the Unqualified Absolute.

To the finite mind there simply must be a beginning, and though there never was a real beginning to reality, still there are certain source relationships which reality manifests to infinity. The pre-reality, primordial, eternity situation may be thought of something like this: at some infinitely distant, hypothetical, past-eternity moment, the I AM may be conceived as both thing and no thing, as both cause and effect, as both volition and response. At this hypothetical eternity moment there is no differentiation throughout all infinity. Infinity is filled by the Infinite; the Infinite encompasses infinity. This is the hypothetical static moment of eternity; actuals are still contained within their potentials, and potentials have not yet appeared within the
infinity of the I AM. But even in this conjectured situation we must assume the existence of the possibility of self-will.

Ever remember that man's comprehension of the Universal Father is a personal experience. God, as our spiritual Father, is comprehensible to you and to all other mortals; but our experiential worship concept of the Universal Father must always be less than our philosophic postulate of the infinity of the First Source and Center, 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.

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.

Infinity is indeed remote from the experience level of mortal comprehension, but even in this age on Urantia our concepts of infinity are growing, and they will continue to grow throughout our endless careers stretching onward into future eternity. Unqualified infinity is meaningless to the finite creature, but infinity is capable of self-limitation and is susceptible of reality expression to all levels of universe existences. And the face which the Infinite turns toward all universe personalities is the face of a Father, the Universal Father of love.
2. The I AM as Triune and as Sevenfold

In considering the genesis of reality, ever bear in mind that all absolute reality is from eternity and is without beginning of existence. By absolute reality the revelators refer to the three existential persons of Deity, the Isle of Paradise, and the three Absolutes. These seven realities are coordinately eternal, notwithstanding that they resort to time-space language in presenting their sequential origins to human beings.

In following the chronological portrayal of the origins of reality, there must be a postulated theoretical moment of "first" volitional expression and "first" repercussional reaction within the I AM. In their attempts to portray the genesis and generation of reality, this stage may be conceived as the self-determination of The Infinite One from the Infinitude, but the postulation of this dual relationship must always be expanded to a triune conception by
the recognition of the eternal continuum of The Infinity, the I AM.

This self-metamorphosis of the I AM culminates in the multiple differentiation of deified reality and of undeified reality, of potential and actual reality, and of certain other realities that can hardly be so classified. These differentiations of the theoretical monistic I AM are eternally integrated by simultaneous relationships arising within the same I AM — the prepotential, pre-actual, prepersonal, monothetic pre-reality which, though infinite, is revealed as absolute in the presence of the First Source and Center and as personality in the limitless love of the Universal Father.

By these internal metamorphoses the I AM is establishing the basis for a sevenfold self-relationship. The philosophic (time) concept of the solitary I AM and the transitional (time) concept of the I AM as triune can now be enlarged to encompass the I AM as sevenfold. This sevenfold — or seven phase — nature may be best suggested in relation to the Seven Absolutes of Infinity:
1. **The Universal Father.** I AM father of the Eternal Son. This is the primal personality relationship of actualities. 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. This phase of the I AM is partially experiencible on spiritual levels even by mortals who, while yet in the flesh, may worship our Father.

2. **The Universal' Controller.** I AM cause of eternal Paradise. This is the primal impersonal relationship of actualities, the original nonspiritual association. The Universal Father is God-as-love; the Universal Controller is God-as-pattern. This relationship establishes the potential of form -- configuration -- and determines the master pattern of impersonal and nonspiritual relationship -- the master pattern from which all copies are made.
3. **The Universal Creator.** I AM one with the Eternal Son. 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. 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.

4. **The Infinite Upholder.** I AM self-associative. This is the primordial association of the statics and potentials of reality. In this relationship, all qualifieds and unqualifieds are compensated. This phase of the I AM is best understood as the Universal
Absolute — the unifier of the Deity and the Unqualified Absolutes.

5. **The Infinite Potential.** I AM self-qualified. This is the infinity bench mark bearing eternal witness to the volitional self-limitation of the I AM by virtue of which there was achieved threefold self-expression and self-revelation. This phase of the I AM is usually understood as the Deity Absolute.

6. **The Infinite Capacity.** I AM static-reactive. This is the endless matrix, the possibility for all future cosmic expansion. This phase of the I AM is perhaps best conceived as the supergravity presence of the Unqualified Absolute.

7. **The Universal One of Infinity.** I AM as I AM. This is the stasis or self-relationship of Infinity, the eternal fact of infinity-reality and the universal truth of reality-infinity. In so far as this relationship is discernible as personality, it is revealed to the universes in the divine Father of all personality — even of absolute personality. In so far as this relationship is
impersonally expressible, it is contacted by the universe as the absolute coherence of pure energy and of pure spirit in the presence of the Universal Father. In so far as this relationship is conceivable as an absolute, it is revealed in the primacy of the First Source and Center; in him we all live and move and have our being, from the creatures of space to the citizens of Paradise; and this is just as true of the master universe as of the infinitesimal ultimaton, just as true of what is to be as of that which is and of what has been.

3. The Seven Absolutes of Infinity

The seven prime relationships within the I AM eternalize as the Seven Absolutes of Infinity. But though the revelators may portray reality origins and infinity differentiation by a sequential narrative, in fact all seven Absolutes are unqualifiedly and coordinately eternal. It may be necessary for our mortal minds to conceive of our beginnings, but always should this conception be
overshadowed by the realization that the seven Absolutes had no beginning; they are eternal and as such have always been. The seven Absolutes are the premise of reality. They have been described in this narrative as follows:

1. **The First Source and Center.** First Person of Deity and primal non-deity pattern, God, the Universal Father, creator, controller, and upholder; universal love, eternal spirit, and infinite energy; potential of all potentials and source of all actuals; stability of all statics and dynamism of all change; source of pattern and Father of persons. Collectively, all seven Absolutes equate to infinity, but the Universal Father himself actually is infinite.

2. **The Second Source and Center.** Second Person of Deity, the Eternal and Original Son; the absolute personality realities of the I AM and the basis for the realization—revelation of I AM personality. No personality can hope to attain the Universal Father except through his Eternal Son; neither can personality attain to spirit levels of existence apart from the
action and aid of this absolute pattern for all personalities. In the Second Source and Center spirit is unqualified while personality is absolute.

3. The Paradise Source and Center. Second non-deity pattern, the eternal Isle of Paradise; the basis for the realization-revelation of the I AM force, and the foundation for the establishment of gravity control throughout the universes. Regarding all actualized, nonspiritual, impersonal, and non-volitional reality, Paradise is the absolute of patterns. Just as spirit energy is related to the Universal Father through the absolute personality of the Mother-Son, so is all cosmic energy grasped in the gravity control of the First Source and Center through the absolute pattern of the Paradise Isle. Paradise is not in space; space exists relative to Paradise, and the chronicity of motion is determined through Paradise relationship. The eternal Isle is absolutely at rest; all other organized and organizing energy is in eternal motion; in all space, only the presence of the Unqualified
Absolute is quiescent, and the Unqualified is coordinate with Paradise. Paradise exists at the focus of space, the Unqualified pervades it, and all relative existence has its being within this domain.

4. 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 coordinator 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.
5. **The Deity Absolute.** The causational, potentially personal possibilities of universal reality, the totality of all Deity potential. The Deity Absolute is the purposive qualifier of the unqualified, absolute, and non-deity realities. The Deity Absolute is the qualifier of the absolute and the absolutizer of the qualified -- the destiny inceptor.

6. **The Unqualified Absolute.** Static, reactive, and abeyant; the unrevealed cosmic infinity of the I AM; totality of non-deified reality and finality of all nonpersonal potential. Space limits the function of the Unqualified, but the presence of the Unqualified is without limit, infinite. There is a concept periphery to the master universe, but the presence of the Unqualified is limitless; even eternity cannot exhaust the boundless quiescence of this non-deity Absolute.

7. **The Universal Absolute.** Unifier of the deified and the undeified; correlator of the absolute and the relative. The Universal Absolute (being static, potential, and
associative) compensates the tension between the ever-existent and the uncompleted.

The Seven Absolutes of Infinity constitute the beginnings of reality. As such as our mortal minds would regard it, the First Source and Center would appear to be antecedent to all absolutes. But such a postulate, however helpful, is invalidated by the eternity coexistence of the Son, the Spirit, the three Absolutes, and the Paradise Isle.

It is a truth that the Absolutes are manifestations of the I AM—First Source and Center; it is a fact that these Absolutes never had a beginning but are coordinate eternals with the First Source and Center. The relationships of absolutes in eternity cannot always be presented without involving paradoxes in the language of time and in the concept patterns of space. But regardless of any confusion concerning the origin of the Seven Absolutes of Infinity, it is both fact and truth that all reality is predicated upon their eternity existence and infinity relationships.
4. Unity, Duality, and Triunity

The universe philosophers postulate the eternity existence of the I AM as the primal source of all reality. And concomitant therewith they postulate the self-segmentation of the I AM into the primary self-relationships — the seven phases of infinity. And simultaneous with this assumption is the third postulate — the eternity appearance of the Seven Absolutes of Infinity and the eternalization of the duality association of the seven phases of the I AM and these seven Absolutes.

The self-revelation of the I AM thus proceeds from static self through self-segmentation and self-relationship to absolute relationships, relationships with self-derived Absolutes. Duality becomes thus existent in the eternal association of the Seven Absolutes of Infinity with the sevenfold infinity of the self-segmented phases of the self-revealing I AM. These dual relationships, eternalizing to the universes as the seven Absolutes,
eternalize the basic foundations for all universe reality.

It has been sometime stated that unity begets duality, that duality begets triunity, and that triunity is the eternal ancestor of all things. There are, indeed, three great classes of primordial relationships, and they are:

1. **Unity relationships.** Relations existent within the I AM as the unity thereof is conceived 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.** These are the functional associations of the Seven Absolutes of Infinity.

Triunity relationships arise upon duality foundations because of the inevitability of Absolute interassociation. Such triunity associations eternalize the potential of all
reality; they encompass both deified and undeified reality.

The I AM is unqualified infinity as unity. The dualities eternalize reality foundations. The triunities eventuate the realization of infinity as universal function.

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 super-creature-level.
5. Promulgation of Finite Reality

Just as the original diversification of the I AM must be attributed to inherent and self-contained volition, so must the promulgation of finite reality be ascribed to the volitional acts of Paradise Deity and to the repercussional adjustments of the functional triunities.

Prior to the deitization of the finite, it would appear that all reality diversification took place on absolute levels; but the volitional act promulgating finite reality connotes a qualification of absoluteness and implies the appearance of relativities.

While the revelators 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 transcendental ultimates are, in relation to the finite, both causal and consummational.

Finite possibility is inherent in the Infinite, but the transmutation of possibility to probability and inevitability must be attributed to the self-existent free will of
the First Source and Center, activating all triunity associations. Only the infinity of the Father's will could ever have so qualified the absolute level of existence as to eventuate an ultimate or to create a finite.

With the appearance of relative and qualified reality there comes into being a new cycle of reality — the growth cycle — a majestic downsweep from the heights of infinity to the domain of the finite, forever swinging inward to Paradise and Deity, always seeking those high destinies commensurate with an infinity source.

These inconceivable transactions mark the beginning of universe history, mark the coming into existence of time itself. To a creature, the beginning of the finite is the genesis of reality; as viewed by creature mind, there is no actuality conceivable prior to the finite. This newly appearing finite reality exists in two original phases:

1. **Primary maximums**, the supremely perfect reality, the Havona type of universe and creature.
2. **Secondary maximums**, the supremely perfected reality, the super-universe type of creature and creation.

These, then, are the two original manifestations: the constitutively perfect and the evolutionally perfected. The two are coordinate in eternity relationships, but within the limits of time they are seemingly different. A time factor means growth to that which grows; secondary finites grow; hence those that are growing must appear as incomplete in time. But these differences, which are so important this side of Paradise, are nonexistent in eternity.

We speak of the perfect and the perfected as primary and secondary maximums, but there is still another type: trinitizing and other relationships between the primaries and the secondaries result in the appearance of **tertiary maximums** -- things, meanings, and values that are neither perfect nor perfected yet are coordinate with both ancestral factors.

6. **Repercussions of Finite Reality**

The entire promulgation of finite existences represents a transference from potentials to actuals within the absolute
associations of functional infinity. Of the many repercussions to creative actualization of the finite, there may be cited:

1. The deity response, the appearance of the three levels of experiential supremacy: the actuality of personal–spirit supremacy in Havona, the potential for personal–power supremacy in the grand universe to be, and the capacity for some unknown function of experiential mind acting on some level of supremacy in the future master universe.

2. The universe response involved an activation of the architectural plans for the superuniverse space level, and this evolution is still progressing throughout the physical organization of the seven super universes.

3. The creature repercussion to finite–reality promulgation resulted in the appearance of perfect beings on the order of the eternal inhabitants of Havona and of perfected evolutionary ascenders from the seven super–universes. But to attain perfection as an evolutionary (time–creative) experience implies something other–than–perfection as a point of departure. Thus arises imperfection in the evolutionary creations. And this is the origin of potential evil. Misadaptation,
disharmony, and conflict, all these things are inherent in evolutionary growth, from physical universes to personal creatures.

4. The divinity response to the imperfection inherent in the time lag of evolution is disclosed in the compensating presence of God the Sevenfold, by whose activities that which is perfecting is integrated with both the perfect and the perfected. This time lag is inseparable from evolution, which is creativity in time. Because of it, as well as for other reasons, the almighty power of the Supreme is predicated on the divinity successes of God the Sevenfold. This time lag makes possible creature participation in divine creation by permitting creature personalities to become partners with Deity in the attainment of maximum development. Even the material mind of the mortal creature thus becomes partner with the divine Adjuster in the dualization of the immortal soul. God the Sevenfold also provides techniques of compensation for the experiential limitations of inherent perfection as well as compensating the pre-ascension limitations of imperfection.
7. Eventuation of Transcendentals

Transcendentals are sub-infinite and sub-absolute but super-finite and super-creational. Transcendentals eventuate as an integrating level correlating the super-values of absolutes with the maximum values of finites. 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.

That which is transcendental is not necessarily non-developmental, but it is super-evolutional in the finite sense; neither is it non-experiential, but it is super—experience as such is meaningful to creatures. Perhaps the best illustration of such a paradox is the central universe of perfection: it is hardly absolute -- only the Paradise Isle is truly absolute in the "materialized" sense. Neither is it a finite evolutionary creation as are the seven superuniverses. Havona is eternal but not changeless in the sense of being a universe of nongrowth. It is inhabited by creatures (Havona natives) who never were actually created, for they are eternally existent.
Havona thus illustrates something which is not exactly finite nor yet absolute. Havona further acts as a buffer between absolute Paradise and finite creations, still further illustrating the function of transcendentals. But Havona itself is not a transcendental — it is Havona.

As the Supreme is associated with finites, so the Ultimate is identified with transcendentals. But though we thus compare Supreme and Ultimate, they differ by something more than degree; the difference is also a matter of quality. The Ultimate is something more than a super-Supreme projected on the transcendental level. The Ultimate is all of that, but more: the Ultimate is an eventuation of new Deity realities, the qualification of new phases of the theretofore unqualified. Among those realities which are associated with the transcendental level are the following:

1. The Deity presence of the Ultimate.

2. The concept of the master universe.

3. The Architects of the Master Universe.

4. The two orders of Paradise force organizers.
5. Certain modifications in space potency.

6. Certain values of spirit.

7. Certain meanings of mind.

8. Absonite qualities and realities.


10. Space

The universe in which we now live may be thought of as existing on finite, transcendental, and absolute levels. This is the cosmic stage on which is enacted the endless drama of personality performance and energy metamorphosis.

And all of these manifold realities are unified absolutely by the several triunities, functionally by the Architects of the Master Universe, and relatively by the Seven Master Spirits, the sub-supreme coordinators of the divinity of God the Sevenfold.

God the Sevenfold represents the personality and divinity revelation of the Universal Father to creatures of both maximum and sub-maximum status, but there are other sevenfold relationships of the First Source and
Center which do not pertain to the manifestation of the divine spiritual ministry of the God who is spirit.

God the Ultimate is the Trinity manifestation comprehended by the Transcendentalers. The revelators are inclined to the belief that the unification of the master universe is the eventuating act of the Ultimate and is probably reflective of certain, but not all, phases of the absonite overcontrol of the Paradise Trinity. The Ultimate is a qualified manifestation of the Trinity in relation to the absonite only in the sense that the Supreme thus partially represents the Trinity in relation to the finite.

In the eternity of the past the forces of the Absolutes, the spirits of the Deities, and the personalities of the Gods stirred in response to the primordial self-will of self-existent self-will. In this universe age we are all witnessing the stupendous repercussions of the far-flung cosmic panorama of the subabsolute manifestations of the limitless potentials of all these realities. And it is altogether possible that the continued diversification of the original reality of the First Source and Center may proceed onward and
outward throughout age upon age, on and on, into the faraway and inconceivable stretches of absolute infinity.

8. The Future Eternals

As discussed herein, the Father, Son, and Spirit are existential — existential in actuality (though all potentials are supposedly experiential). The Supreme and the Ultimate are wholly experiential. The Deity Absolute is experiential in actualization but existential in potential. The essence of Deity is eternal, but only the three original persons of Deity are unqualifiedly eternal. All other Deity personalities have an origin, but they are eternal in destiny.

Having achieved existential Deity expression of himself in the Son and the Spirit, the Father is now achieving experiential expression on hitherto impersonal and unrevealed deity levels as God the Supreme, God the Ultimate, and God the Absolute; but these experiential Deities are not now fully existent; they are in process of actualization.

God the Supreme in Havona is the personal spirit reflection of the triune Paradise Deity. This associative Deity relationship is now
creatively expanding outward in God the Sevenfold and is synthesizing in the experiential power of the Almighty Supreme in the grand universe. Paradise Deity, existential as three persons, is thus experientially evolving in two phases of Supremacy, while these dual phases are power-personality unifying as one Lord, the Supreme Being.

The Universal Father achieves freewill liberation from the bonds of infinity and the fetters of eternity by the technique of trinitization, threefold Deity personalization. The Supreme Being is even now evolving as a sub-eternal personality unification of the sevenfold manifestation of Deity in the time-space segments of the grand universe.

The Supreme Being is not a direct creator, except that he is the father of Majeston, the reflectivity chief and Paradise center of all the work of the forty-nine Reflective Spirits of Trinity origin which seven are found on the headquarters of each superuniverse as well as their associates throughout the universe of universes, but he is a synthetic coordinator of all creator-Creator universe activities. The Supreme Being, now actualizing in the
evolutionary universes, is the Deity correlator and synthesizer of time-space divinity, of triune Paradise Deity in experiential association with the Supreme Creators of time and space. 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.

All time-space finite reality, under the directive urge of the evolving Supreme Being, is engaged in an ever-ascending mobilization and perfecting unification (power-personality synthesis) of all phases and values of finite reality, in association with varied phases of Paradise reality, to the end and for the purpose of subsequently embarking upon the attempt to reach absonite levels of super-creature attainment.

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:

1. The Paradise Creator Sons, the creator/rulers of the local universes.

3. **The Seven Master Spirits**, the primary personalities of the Infinite Spirit, one having been assigned to each of the seven superuniverses.

4. **The Supreme Being**, the actualizing finite God.

5. **God the Spirit**, the Third Person of Deity.

6. **God the Son**, the Second Person of Deity.

7. **God the Father**, the First Person of Deity.

This sevenfold Deity personalization in time and space and to the seven superuniverses enables mortals to attain the presence of God, who is spirit. This sevenfold Deity, to finite time–space creatures sometime power–personalizing in the Supreme Being, is the functional Deity of the mortal evolutionary creatures of the Paradise–ascension career (of which those of us who so choose shall all enjoy). Such an experiential discovery–career of the realization of God begins with the recognition of the divinity of the Creator Son.
of the local universe and ascends through the superuniverse Ancients of Days and by way of the person of one of the Seven Master Spirits to the attainment of the discovery and recognition of the divine personality of the Universal Father on Paradise.

The grand universe is the threefold Deity domain of the Trinity of Supremacy, God the Sevenfold, and the Supreme Being. God the Supreme is potential in the Paradise Trinity, from whom he derives his personality and spirit attributes; but he is now actualizing in the Creator Sons, Ancients of Days, and the Master Spirits, from whom he derives his power as Almighty to the superuniverses of time and space. This power manifestation of the immediate God of evolutionary creatures actually time-space evolves concomitantly with them. The Almighty Supreme, evolving on the value-level of nonpersonal activities, and the spirit person of God the Supreme are one reality -- the Supreme Being.

The Creator Sons in the Deity association of God the Sevenfold provide the mechanism whereby the mortal becomes immortal and the finite attains the embrace of the infinite. The Supreme Being provides the technique for the
power—personality mobilization, the divine synthesis, of all these manifold transactions, thus enabling the finite to attain the absonite and, through other possible future actualizations, to attempt the attainment of the Ultimate. The Creator Sons and their associated Divine Ministers are participants in this supreme mobilization, but the Ancients of Days and the Seven Master Spirits are probably eternally fixed as permanent administrators in the grand universe.

**God the Ultimate.** Just as the Supreme Being progressively evolves from the antecedent divinity endowment of the encompassed grand universe potential of energy and personality, so does God the Ultimate eventuate from the potentials of divinity residing in the transcended time—space domains of the master universe. The actualization of Ultimate Deity signalizes absonite unification of the first experiential Trinity and signifies unifying Deity expansion on the second level of creative self—realization. This constitutes the personality—power equivalent of the universe experiential—Deity actualization of Paradise absonite realities on the eventuating levels of transcended time—space values. The completion
of such an experiential unfoldment is designed to afford ultimate service—destiny for all time-space creatures who have attained absonite levels through the completed realization of the Supreme Being and by the ministry of God the Sevenfold.

God the Ultimate is designative of personal Deity functioning on the divinity levels of the absonite and on the universe spheres of super-time and transcended space. The Ultimate is a super supreme eventuation of Deity. The Supreme is the Trinity unification comprehended by finite beings; the Ultimate is the unification of the Paradise Trinity comprehended by absonite beings.

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. The first three and post-eternal Deities of Paradise the Universal Father, the Eternal Son, and the Infinite Spirit are, in the eternal future, to be personality-complemented by the experiential actualization
of associate evolutionary Deities: God the Supreme, God the Ultimate, and possibly God the Absolute.

God the Supreme and God the Ultimate, now evolving in the experiential universes, are not existential, not past eternals, only future eternals, time-space-conditioned and transcendental-conditioned eternals. They are Deities of supreme, ultimate, and possibly supreme-ultimate endowments, but they have experienced historic universe origins. They will never have an end, but they do have personality beginnings. They are indeed actualizations of eternal and infinite Deity potentials, but they themselves are neither unqualifiedly eternal nor infinite.

God the Absolute. There are many features of the eternal reality of the Deity Absolute which cannot be fully explained to our present time-space finite mind, but the actualization of God the Absolute would be in consequence of the unification of the second experiential Trinity, the Absolute Trinity. This would constitute the experiential realization of absolute divinity, the unification of absolute meanings on absolute levels; but the revelators are not certain regarding the encompassment of
all absolute values since they have at no time been informed that the Qualified Absolute is the equivalent of the Infinite. Super-ultimate destinies are involved in absolute meanings and infinite spirituality, and without both of these unachieved realities the revelators cannot establish absolute values.

God the Absolute is the realization—attainment goal of all super-absonite beings, but the power and personality potential of the Deity Absolute transcends the revelators' concept, and they hesitate to discuss those realities which are so far removed from experiential actualization.

CHAPTER 8

SUPREME AND ULTIMATE TIME AND SPACE

Concerning the several natures of Deity, it may be said:

1. The Father is self-existent self.

2. The Son is co-existent self.
3. The Spirit is conjoint–existent self.

4. The Supreme is evolutionary–experiential self.

5. The Sevenfold is self–distributive divinity.

6. The Ultimate is transcendental–experiential self.

7. The Absolute is existential–experiential self.

While God the Sevenfold is indispensable to the evolutionary attainment of the Supreme, the Supreme is also indispensable to the eventual emergence of the Ultimate. And the dual presence of the Supreme and the Ultimate constitutes the basic association of sub–absolute and derived Deity, for they are interdependently complemental in the attainment of destiny. Together they constitute the experiential bridge linking the beginnings and the completions of all creative growth in the master universe.

Creative growth is unending but ever satisfying, endless in extent but always punctuated by those personality–satisfying
moments of transient goal attainment which serve so effectively as the mobilization preludes to new adventures in cosmic growth, universe exploration, and Deity attainment.

While the domain of mathematics is beset with qualitative limitations, it does provide the finite mind with a conceptual basis of contemplating infinity. There is no quantitative limitation to numbers, even in the comprehension of the finite mind. No matter how large the number conceived, you can always envisage one more being added. And also, you can comprehend that that is short of infinity, for no matter how many times you repeat this addition to number, still always one more can be added.

At the same time, the infinite series can be totaled at any given point, and this total (more properly, a subtotal) provides the fullness of the sweetness of goal attainment for a given person at a given time and status. But sooner or later, this same person begins to hunger and yearn for new and greater goals, and such adventures in growth will be forever forthcoming in the fullness of time and the cycles of eternity.
Each successive universe age is the antechamber of the following era of cosmic growth, and each universe epoch provides immediate destiny for all preceding stages. Havona, in and of itself, is a perfect, but perfection-limited, creation; Havona perfection, expanding out into the evolutionary superuniverses, finds not only cosmic destiny but also liberation from the limitations of pre-evolutionary existence.

1. Time and Eternity

It is helpful to humankind's cosmic orientation to attain all possible comprehension of Deity's relation to the cosmos. While absolute Deity is eternal in nature, the Gods are related to time as an experience in eternity. In the evolutionary universes eternity is temporal everlastingness — the everlasting now.

The personality of us mortal creatures may eternalize by self-identification with the indwelling spirit through the technique of choosing to do the will of the Father. Such a consecration of will is tantamount to the realization of eternity-reality of purpose. This means that the purpose of the creature has
become fixed with regard to the succession of moments; stated otherwise, that the succession of moments will witness no change in creature purpose. A million or a billion moments makes no difference. Number has ceased to have meaning with regard to the creature's purpose. Thus does creature choice plus God's choice eventuate in the eternal realities of the never-ending union of the spirit of God and the nature of man in the everlasting service of the children of God and of their Paradise Father.

There is a direct relationship between maturity and the unit of time consciousness in any given intellect. The time unit may be a day, a year, or a longer period, but inevitably it is the criterion by which the conscious self evaluates the circumstances of life, and by which the conceiving intellect measures and evaluates the facts of temporal existence.

Experience, wisdom, and judgment are the concomitants of the lengthening of the time unit in mortal experience. As the human mind reckons backward into the past, it is evaluating past experience for the purpose of bringing it to bear on a present situation. As mind reaches out into the future, it is attempting to evaluate the future significance
of possible action. And having thus reckoned with both experience and wisdom, the human will exercises judgment—decision in the present, and the plan of action thus born of the past and the future becomes existent.

In the maturity of the developing self, the past and future are brought together to illuminate the true meaning of the present. As the self matures, it reaches further and further back into the past for experience, while its wisdom forecasts seek to penetrate deeper and deeper into the unknown future. And as the conceiving self extends this reach ever further into both past and future, so does judgment becomes less and less dependent on the momentary present. In this way does decision—action begin to escape from the fetters of the moving present, while it begins to take on the aspects of past–future significance.

Patience is exercised by those mortals whose time units are short; true maturity transcends patience by a forbearance born of real understanding.

To become mature is to live more intensely in the present, at the same time escaping from the limitations of the present. The plans of maturity, founded on past experience, are
coming into being in the present in such manner as to enhance the values of the future.

The time unit of immaturity concentrates meaning—value into the present moment in such a way as to divorce the present of its true relationship to the not—present — the past—future. The time unit of maturity is proportioned so to reveal the coordinate relationship of past—present—future that the self begins to gain insight into the wholeness of events, begins to view the landscape of time from the panoramic perspective of broadened horizons, begins perhaps to suspect the non—beginning, non-ending eternal continuum, the fragments of which are called time.

On the levels of the infinite and the absolute the moment of the present contains all of the past as well as all of the future. I AM signifies also I WAS and I WILL BE. And this represents the best concept of eternity and the eternal.

On the absolute and eternal level, potential reality is just as meaningful as actual reality. Only on the finite level and to us time—bound creatures does there appear to be such a vast difference. To God, as absolute, an ascending mortal who has made the eternal
decision is already a Paradise finaliter. But
the Universal Father, through the indwelling
Thought Adjuster, is not thus limited in
awareness but can also know of, and participate
in, every temporal struggle with the problems
of the creature ascent from animal like to
Godlike levels of existence.

2. Omnipresence and Ubiquity

The ubiquity of Deity must not be
confused with the ultimacy of the divine
omnipresence. It is volitional with the
Universal Father that the Supreme, the
Ultimate, and the Absolute should compensate,
coordinate, and unify his time–space ubiquity
and his time–space–transcended omnipresence
with his timeless and spaceless universal and
absolute presence. And you should remember
that, while Deity ubiquity may be so often space
associated, it is not necessarily time
conditioned.

As mortal and morontia ascenders we
progressively discern God through the ministry
of God the Sevenfold. Through Havona we
discover God the Supreme. On Paradise we find
him as a person, and then as finaliters we will presently attempt to know him as Ultimate. Being finaliters, there would seem to be but one course to pursue after having attained the Ultimate, and that would be to begin the quest of the Absolute. No finaliter will be disturbed by the uncertainties of the attainment of the Deity Absolute since at the end of the supreme and ultimate ascensions he encountered God the Father. Such finaliters will no doubt believe that, even if they should be successful in finding God the Absolute, they would only be discovering the same God, the Paradise Father manifesting himself on more nearly Infinite and universal levels. Undoubtedly the attainment of God in absolute would reveal the Primal Ancestor of universes as well as the Final Father of personalities.

God the Supreme may not be a demonstration of the time-space omnipresence of Deity, but he is literally a manifestation of divine ubiquity. Between the spiritual presence of the Creator and the material manifestations of creation there exists a vast domain of the ubiquitous becoming — the universe emergence of evolutionary Deity.

If God the Supreme ever assumes direct control of the universes of time and
space, such a Deity administration will function under the overcontrol of the Ultimate. In such an event God the Ultimate would begin to become manifest to the universes of time as the transcendental Almighty (the Omnipotent) exercising the overcontrol of super-time and transcended space concerning the administrative functions of the Almighty Supreme.

### 3. Time–Space Relationships

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. We do, after all, perceive time by analysis and space by synthesis. We coordinate 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.

Things are time conditioned, but truth is timeless. The more truth you know, the more truth you are, the more of the past you can understand and of the future you can comprehend.
Truth is inconcussible -- forever exempt from all transient vicissitudes, albeit never dead and formal, always vibrant and adaptable -- radiantly alive. But when truth becomes linked with fact, then both time and space condition its meanings and correlate its values. Such realities of truth wedded to fact become concepts and are accordingly relegated to the domain of relative cosmic realities.

The linking of the absolute and eternal truth of the Creator with the factual experience of the finite and temporal creature eventuates a new and emerging value of the Supreme. The concept of the Supreme is essential to the coordination of the divine and unchanging overworld with the finite and ever-changing underworld.

Space comes the nearest of all nonabsolute things to being absolute. Space is apparently absolutely ultimate. The real difficulty we have in understanding space on the material level is due to the fact that, while material bodies exist in space, space also exists in these material bodies. While there is much about space that is absolute, that does not mean that space is absolute.
It may help to an understanding of space relationships if you would conjecture that, relatively speaking, space is after all a property of all material bodies. Hence, when a body moves through space, it also takes all its properties with it, even the space which is in and of such a moving body.

All patterns of reality occupy space on the material levels, but spirit patterns only exist in relation to space; they do not occupy or displace space, neither do they contain it.

4. Primary and Secondary Causation

Many of the theologic difficulties and the metaphysical dilemmas of mortal man are due to man's mislocation of Deity personality and consequent assignment of infinite and absolute attributes to subordinate Divinity and to evolutionary Deity. You must not forget that, while there is indeed a true First Cause, there are also a host of coordinate and subordinate causes, both associate and secondary causes.

The vital distinction between first causes and second causes is that first causes produce original effects which are free from inheritance of any factor derived from any antecedent causation. Secondary causes yield
effects which invariably exhibit inheritance from other and preceding causation.

The purely static potentials inherent in the Unqualified Absolute are reactive to those causations of the Deity Absolute which are produced by the actions of the Paradise Trinity. In the presence of the Universal Absolute these causative-impregnated static potentials forthwith become active and responsive to the influence of certain transcendental agencies whose actions result in the transmutation of these activated potentials to the status of true universe possibilities for development, actualized capacities for growth. It is upon such matured potentials that the creators and controllers of the grand universe enact the never-ending drama of cosmic evolution.

Causation, disregarding existentials, is threefold in its basic constitution. As it operates in this universe age and concerning the finite level of the seven superuniverses, it may be conceived as follows:

1. Activation of static capacities. The establishment of destiny in the Universal Absolute by the actions of the Deity Absolute, operating in and upon the Unqualified Absolute
and in consequence of the volitional mandates of the Paradise Trinity.

2. Eventuation of universe capacities. This involves the transformation of undifferentiated potentials into segregated and defined plans. This is the act of the Ultimacy of Deity and of the manifold agencies of the transcendental level. Such acts are in perfect anticipation of the future needs of the entire master universe. It is in connection with the segregation of potentials that the Architects of the Master Universe exist as the veritable embodiments of the Deity concept of the universes. Their plans appear to be ultimately space limited in extent by the concept periphery of the master universe, but as plans they are not otherwise conditioned by time or space.

3. Creation and evolution of universe actuals. It is upon a cosmos impregnated by the capacity-producing presence of the Ultimacy of Deity that the Supreme Creators operate to effect the time transmutations of matured potentials into experiential actuals. Within the master universe all actualization of potential reality is limited by ultimate capacity for development and is time-space
conditioned in the final stages of emergence. The Creator Sons going out from Paradise are, in actuality, transformative creators in the cosmic sense. But this in no manner invalidates man’s concept of them as creators; from the finite viewpoint they certainly can and do create.

5. Omnipotence and Compossibility

The omnipotence of Deity does not imply the power to do the nondoable. Within the time-space frame and from the intellectual reference point of mortal comprehension, even the infinite God cannot create square circles or produce evil that is inherently good. God cannot do the ungodlike thing. Such a contradiction of philosophic terms is the equivalent of non-entity and implies that nothing is thus created. A personality trait cannot at the same time be Godlike and ungodlike. Compossibility is innate in divine power. And all of this is derived from the fact that omnipotence not only creates things with a nature but also gives origin to the nature of all things and beings.
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.

Mortal consciousness proceeds from the fact, to the remaining, and then to the value. Creator consciousness proceeds from the thought—value, through the word—meaning, to the fact of action. Always must God act to break the deadlock of the unqualified unity inherent in existential infinity. Always must Deity provide the pattern universe, the perfect personalities, the original truth, beauty, and goodness for which all sub-deity creations strive. Always must God first find man that man may later find God. Always must there be
a Universal Father before there can ever be universal sonship and consequent universal brotherhood.

6. Omnipotence and Omnificence

God is truly omnipotent, but he is not omnificent — he does not personally do all that is done. Omnipotence embraces the power-potential of the Almighty Supreme and the Supreme Being, but the volitional acts of God the Supreme are not the personal doings of God the Infinite.

To advocate the omnificence of primal Deity would be equal to disenfranchising well-nigh a million Creator Sons of Paradise, not to mention the innumerable hosts of various other orders of concurring creative assistants. There is but one uncaused Cause in the whole universe. All other causes are derivatives of this one First Great Source and Center. And none of this philosophy does any violence to the free-willness of the myriads of the children of Deity scattered through a vast universe.

Within a local frame, volition may appear to function as an uncaused cause, but it unfailingly exhibits inheritance factors which
establish relationship with the unique, original, and absolute First Causes.

All volition is relative. In the originating sense, only the Father-I AM possesses finality of volition; in the absolute sense, only the Father, the Son, and the Spirit exhibit the prerogatives of volition unconditioned by time and unlimited by space. Mortal man is endowed with free will, the power of choice, and though such choosing is not absolute, nevertheless, it is relatively final on the finite level and concerning the destiny of the choosing personality.

Volition on any level short of the absolute encounters limitations which are constitutive in the very personality exercising the power of choice. Man cannot choose beyond the range of that which is choosable. He cannot, for instance, choose to be other than a human being except that he can elect to become more than a man; he can choose to embark upon the voyage of universe ascension, but this is because the human choice and the divine will happen to be coincident upon this point. And what a son desires, and the Father wills, will certainly come to pass.
In the mortal life, paths of differential conduct are continually opening and closing, and during the times when choice is possible the human personality is constantly deciding between these many courses of action. Temporal volition is linked to time, and it must await the passing of time to find opportunity for expression. Spiritual volition has begun to taste liberation from the fetters of time, having achieved partial escape from time sequence, and that is because spiritual volition is self-identifying with the will of God.

Volition, the act of choosing, must function within the universe frame which has actualized in response to higher and prior choosing. The entire range of human will is strictly finite-limited except in one particular: when man chooses to find God and to be like him, such a choice is super-finite; only eternity can disclose whether this choice is also super-absonite.

To recognize Deity omnipotence is to enjoy security in your experience of cosmic citizenship, to possess assurance of safety in the long journey to Paradise. But to accept
the fallacy of omnificence is to embrace the colossal error of Pantheism.

7. Omniscience and Predestination

The function of Creator will and creature will, in the grand universe, operates within the limits, and in accordance with the possibilities, established by the Master Architects. This foreordination of these maximum limits does not, however, in the least abridge the sovereignty of creature will within these boundaries. Neither does ultimate foreknowledge -- full allowance for all finite choice -- constitute an abrogation of finite volition. A mature and farseeing human being might be able to forecast the decision of some younger associate most accurately, but this foreknowledge takes nothing away from the freedom and genuineness of the decision itself. The Gods have wisely limited the range of the action of immature will, but it is true will, nonetheless, within these defined limits.

Even the supreme correlation of all past, present, and future choice does not invalidate the authenticity of such choosings. It rather indicates the foreordained trend of the cosmos and suggests foreknowledge of those volitional
beings who may, or may not, elect to become contributory parts of the experiential actualization of all reality.

Error in finite choosing is time bound and time limited. It can exist only in time and within the evolving presence of the Supreme Being. Such mistaken choosing is time possible and indicates (besides the incompleteness of the Supreme) that certain range of choice with which immature creatures must be endowed in order to enjoy universe progression by making freewill contact with reality.

Sin in time-conditioned space clearly proves the temporal liberty — even license — of the finite will. Sin depicts immaturity dazzled by the freedom of the relatively sovereign to perceive the supreme obligations and duties of cosmic citizenship.

Iniquity in the finite domains reveals the transient reality of all a creature becomes God-identified, does he become truly real in the universes. Finite personality is not self-created, but in the superuniverse arena of choice it does self-determine destiny.

The bestowal of life renders material-energy systems capable of self-perpetuation, self-propagation, and self-adaptation. The
bestowal of personality imparts to living organisms the further prerogatives of self-determination, self-evolution, and self-identification with a fusion spirit of Deity.

Subpersonal living things indicate mind activating energy–matter, first as physical controllers, and then as adjutant mind–spirits. Personality endowment comes from the Father and imparts unique prerogatives of choice to the living system. But if personality has the prerogative of exercising volitional choice of reality identification, and if this is a true and free choice, then must evolving personality also have the possible choice of becoming self–confusing, self–disrupting, and self–destroying. The possibility of cosmic self–destruction cannot be avoided if the evolving personality is to be truly free in the exercise of finite will.

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.

8. Control and Overcontrol

In the time—space creations, free will is hedged about with restraints, with limitations. Material—life evolution is first mechanical, then mind activated, and (after the bestowal of personality) it may become spirit directed. Organic evolution on the inhabited worlds is physically limited by the potentials of the original physical—life implantations of the Life Carriers.

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. But man, a mechanism, is much more than a machine; he is mind endowed and spirit indwelt; and though he can never throughout his material life escape the chemical and electrical mechanics of his 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 Thought Adjuster.

The spirit liberates, and the mechanism limits, the function of will. Imperfect choice, uncontrolled by mechanism, unidentified with spirit, is dangerous and unstable. Mechanical dominance insures stability at the expense of progress; spirit alliance liberates choice from the physical level and at the same time assures the divine stability produced by augmented universe insight and increased cosmic comprehension.

The great danger that besets the creature is that, in achieving liberation from the fetters of the life mechanism, he will fail to compensate this loss of stability by effecting a harmonious working liaison with spirit. Creature choice, when relatively liberated from mechanical stability, may attempt further self-liberation independent of greater spirit identification.

The whole principal of biologic evolution makes it impossible for primitive man to appear on the inhabited worlds with any large endowment of self-restraint. Therefore does the same creative design which purposed evolution likewise provide those external
restraints of time and space, hunger and fear, which effectively circumscribe the subspiritual choice range of such uncultured creatures. As man's mind successfully over-strides increasingly difficult barriers, this same creative design has also provided for the slow accumulation of the racial heritage of painfully garnered experiential wisdom — in other words, for the maintenance of a balance between the diminishing external restraints and the augmenting internal restraints.

The slowness of evolution, of human cultural progress, testifies to the effectiveness of that brake — material inertia — which so efficiently operates to retard dangerous velocities of progress. Thus does time itself cushion and distribute the otherwise lethal results of premature escape from the next-encompassing barriers to human action. For when culture advances overfast, when material achievement outruns the evolution of worship-wisdom, then does civilization contain within itself the seeds of retrogression; and unless buttressed by the swift augmentation of experiential wisdom, such human societies will recede from high but premature levels of attainment, and the "dark ages" of the interregnum of wisdom will bear
witness to the inexorable restoration of the imbalance between self-liberty and self-control.

That mind which can effect a partial abridgment of time and space, by this very act proves itself possessed of the seeds of wisdom which can effectively serve in lieu of the transcended barrier of restraint.

As man shakes off the shackles of fear, as he bridges continents and oceans with his machines, generations and centuries with his records, he must substitute for each transcended restraint a new and voluntarily assumed restraint in accordance with the moral dictates of expanding human wisdom.

These self-imposed restraints are at once the most powerful and the most tenuous of all the factors of human civilization — concepts of justice and ideals of brotherhood. Man even qualifies himself for the restraining garments of mercy when he dares to love his fellow men, while he achieves the beginnings of spiritual brotherhood when he elects to mete out to them that treatment which he himself would be accorded, even that treatment which he conceives that God would accord them.
An automatic universe reaction is stable and, in some form, continuing in the cosmos. A personality who knows God and desires to do his will, who has spirit insight, is divinely stable and eternally existent. Man's great universe adventure consists in the transit of his mortal mind from the stability of mechanical statics to the divinity of spiritual dynamics, and he achieves this transformation by the force and constancy of his own personality decisions, in each of life's situations declaring, “It is my will that your will be done.”

9. Universe Mechanisms

Time and space are a conjoined mechanism of the master universe. They are the devices whereby finite creatures are enabled to coexist in the cosmos with the Infinite. Finite creatures are effectively insulated from the absolute levels by time and space. But these insulating media, without which no mortal could exist, operate directly to limit the range of finite action. Without them no creature could act, but by them the acts of every creature are definitely limited.
Mechanisms produced by higher minds function to liberate their creative sources but to some degree unvaryingly limit the action of all subordinate intelligences. To the creatures of the universes this limitation becomes apparent as the mechanism of the universes. Man does not have unfettered free will; there are limits to his range of choice, but within the radius of this choice his will is relatively sovereign.

The life mechanism of the mortal personality, the human body, is the product of supermortal creative design; therefore it can never be perfectly controlled by man himself. Only when ascending man, in liaison with the fused Adjuster, self-creates the mechanism for personality expression, will he achieve perfected control thereof.

The grand universe is mechanism as well as organism, mechanical and living — a living mechanism activated by a Supreme Mind, coordinating with a Supreme Spirit, and finding expression on maximum levels of power and personality unification as the Supreme Being. But to deny the mechanism of the finite creation is to deny fact and to disregard reality.
Mechanisms are the products of mind, creative mind acting on and in cosmic potentials. Mechanisms are the fixed crystallizations of Creator thought, and they ever function true to the volitional concept that gave them origin. But the purposiveness of any mechanism is in its origin, not in its function.

These mechanisms should not be thought of as limiting the action of Deity; rather is it true in these very mechanics Deity has achieved one phase of eternal expression. The basic universe mechanisms have come into existence in response to the absolute will of the First Source and Center, and they will therefore eternally function in perfect harmony with the plan of the Infinite; they are, indeed, the nonvolitional patterns of that very plan.

The revelators understand something of how the mechanism of Paradise is correlated with the personality of the Eternal Son; this is the function of the Conjoint Actor. And they have theories regarding the operations of the Universal Absolute with respect to the theoretical mechanisms of the Unqualified and the potential person of the Deity Absolute. But in the evolving Deities of Supreme and Ultimate
they observe that certain impersonal phases are being actually united with their volitional counterparts, and thus there is evolving a new relationship between pattern and person.

In the eternity of the past the Father and the Son found union in the unity of the expression of the Infinite Spirit. If, in the eternity of the future, the Creator Sons and the Creative Spirits of the local universes of time and space should attain creative union in the realms of outer space, what would their unity create as the combined expression of their divine natures? It may well be that we are to witness a hitherto unrevealed manifestation of Ultimate Deity, a new type of super-administrator. Such beings would embrace unique prerogatives of personality, being the union of personal Creator, impersonal Creative Spirit, mortal-creature experience, and progressive personalization of the Divine Minister. Such beings could be ultimate in that they would embrace personal and impersonal reality, while they would combine the experiences of Creator and creature. Whatever the attributes of such third persons of these postulated functioning trinities of the creations of outer space, they will sustain
something of the same relation to their Creator Fathers and their Creative Mothers that the Infinite Spirit does to the Universal Father and the Eternal Son.

God the Supreme is 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 the galaxies of time, the truth of cosmic mind meanings, and the goodness of supreme spirit values. And God the Supreme will, in the eternal future, synthesize these manifold finite diversities into one experientially meaningful whole, even as they are now existentially united on absolute levels in the Paradise Trinity.

10. Functions of Providence

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. Neither is the divine love that shortsighted affection which would pamper and spoil the children of men.
The Father, Son, and Spirit — as the Trinity —- are not the Almighty Supreme, but the supremacy of the Almighty can never be manifest without them. The growth of the Almighty is centered on the Absolutes of actuality and predicated on the Absolutes of potentiality. But the functions of the Almighty Supreme are related to the functions of the Paradise Trinity.

It would appear that, in the Supreme Being, all phases of universe activity are being partially reunited by the personality of this experiential Deity. When, therefore, we desire to view the Trinity as one God, and if we limit this concept to the present known and organized grand universe, we discover that the evolving Supreme Being is the partial portraiture of the Paradise Trinity. And we further find that this Supreme Deity is evolving as the personality synthesis of finite matter, mind, and spirit in the grand universe.

The Gods have attributes but the Trinity has functions, and like the Trinity, providence is a function, the composite of the other-than-personal overcontrol of the universe of universes, extending from the evolutionary levels of the Sevenfold synthesizing in the
power of the Almighty on up through the transcendental realms of the 'Ultimacy of Deity.

God loves each creature as a child, and that love overshadows each creature throughout all time and eternity. Providence functions with regard to the total and deals with the function of any creature as such function is related to the total. Providential intervention with regard to any being is indicative of the importance of the function of that being as concerns the evolutionary growth of some total; such total may be the total race, the total nation, the total planet, or even a higher total. It is the importance of the function of the creature that occasions providential intervention, not the importance of the creature as a person.

Nevertheless, the Father as a person may at any time interpose a fatherly hand in the stream of cosmic events all in accordance with the will of God and in consonance with the wisdom of God and as motivated by the love of God.

But what man calls providence is all too often the product of his own imagination, the fortuitous juxtaposition of the circumstances
of chance. There is, however, a real and emerging providence in the finite realm of universe existence, a true and actualizing correlation of the energies of space, the motions of time, the thoughts of intellect, the ideals of character, the desires of spiritual natures, and the purposive volitional acts of evolving personalities. The circumstances of the material realms find final finite integration in the interlocking presences of the Supreme and the Ultimate.

As the mechanisms of the grand universe are perfected to a point of final precision through the overcontrol of mind, and as creature mind ascends to the perfection of divinity attainment through perfected integration with spirit, and as the Supreme consequently emerges as an actual unifier of all these universe phenomena, so does providence become increasingly discernible.

Some of the amazingly fortuitous conditions occasionally prevailing on the evolutionary worlds may be due to the gradually emerging presence of the Supreme, the foretasting of his future universe activities. Most of what a mortal would call providential is not; his judgment of such matters is very
handicapped by lack of farsighted vision into the true meanings of the circumstances of life. 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.

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. Complete capacity to discern universe purposes equals the evolutionary completion of the creature and may otherwise be expressed as the attainment of the Supreme within the limits of the present state of the incomplete universes.

The love of the Father operates directly in the heart of the individual, independent of the actions or reactions of all other individuals; the relationship is personal — man and God. The impersonal presence of Deity
manifests regard for the whole, not for the part. The providence of the overcontrol of Supremacy becomes increasingly apparent as the successive parts of the universe progress in the attainment of finite destinies. As the systems, constellations, universes, and superuniverses become settled in light and life —- the stage of complete completion -- the Supreme increasingly emerges as the meaningful correlator of all that is transpiring, while the Ultimate gradually emerges as the transcendental unifier of all things.

In the beginnings on an evolutionary world the natural occurrences of the material order and the personal desires of human beings often appear to be antagonistic. Much that takes place on an evolving world is rather hard for mortal man to understand -- natural law is so often apparently cruel, heartless, and indifferent to all that is true, beautiful, and good in human comprehension. But as humanity progresses in planetary development, the revelators observe that this viewpoint is modified by the following factors:

1. Man's augmenting vision — his increased understanding of the world in which
he lives; his enlarging capacity for the comprehension of the material facts of time, the meaningful ideas of thought, and the valuable ideals of spiritual insight. As long as men measure only by the yardstick of the things of a physical nature, they can never hope to find unity in time and space.

2. **Man's increasing control** — the gradual accumulation of the knowledge of the laws of the material world, the purposes of spiritual existence, and the possibilities of the philosophic coordination of these two realities. Man, the savage, was helpless before the onslaughts of natural forces, was slavish before the cruel mastery of his own inner fears. Semicivilized man is beginning to unlock the storehouse of the secrets of the natural realms, and his science is slowly but effectively destroying his superstitions while at the same time providing a new and enlarged factual basis for the comprehension of the meanings of philosophy and the values of true spiritual experience. Man, the civilized, will someday achieve relative mastery of the physical forces of his planet; the love of God in his heart will be effectively outpoured as love for his fellow men, while the values of
human existence will be nearing the limits of mortal capacity.

3. **Man's universe integration** — the increase of human insight plus the increase of human experiential achievement brings him into closer harmony with the unifying presences of Supremacy — Paradise Trinity and Supreme Being. And this is what establishes the sovereignty of the Supreme on the worlds long settled in light and life. Such advanced planets are indeed poems of harmony, pictures of the beauty of achieved goodness attained through the pursuit of cosmic truth. And if such things can happen to a planet, then even greater things can happen to a system and the larger units of the grand universe as they too achieve a settledness indicating the exhaustion of the potentials for finite growth.

On a planet of this advanced order, providence has become an actuality, the circumstances of life are correlated, but this is not only because man has come to dominate the material problems of his world; it is also because he has begun to live according to the trend of the universes; he is following the pathway of Supremacy to the attainment of the Universal Father.
The kingdom of God is in the hearts of men, and when this kingdom becomes actual in the heart of every individual on a world, then God's rule has become actual on that planet; and this is the attained sovereignty of the Supreme Being.

To realize providence in time, man must accomplish the task of achieving perfection. But man can even now foretaste this providence in its eternity meanings as he ponders the universe fact that all things, be they good or evil, work together for the advancement of God—knowing mortals in their quest for the Father of all.

Providence becomes increasingly discernible as men reach upward from the material to the spiritual. The attainment of completed spiritual insight enables the ascending personality to detect harmony in what was theretofore chaos.

Providence is in part the overcontrol of the incomplete Supreme manifested in the incomplete universes, and it must therefore ever be:

1. Partial -- due to the incompleteness of the actualization of the Supreme Being, and
2. Unpredictable — due to the fluctuations in creature attitude, which ever varies from level to level, thus causing apparently variable reciprocal response in the Supreme.

When men pray for providential intervention in the circumstances of life, many times the answer to their prayer is their own changed attitudes toward life. But providence is not whimsical, neither is it fantastic nor magical. It is the slow and sure emergence of the mighty sovereign of the finite universes, whose majestic presence the evolving creatures occasionally detect in their universe progressions. 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 the revelators 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.
Chapter 9

Universe Levels of Reality

It is not enough that we as ascending mortals should know something of Deity to the genesis and manifestations of cosmic reality; we should also comprehend something of the relationships existing between ourselves and the numerous levels of existential and experiential realities, of potential and actual realities. Our terrestrial orientation, our cosmic insight, and our spiritual direct ionization are all enhanced by a better comprehension of universe realities and their techniques of interassociation, integration, and unification.

The present grand universe and the emerging master universe are made up of many forms and phases of reality which, in turn, are extent on several levels of functional activity. These manifold existents and latents have been previously suggested herein, and they are now grouped for conceptual convenience in the following categories:
1. **Incomplete finites.** This is the present status of all Urantia mortals, and all other ascending creatures of the grand universe. This level embraces creature existence from the planetary human up to, but not including, destiny attainers -- destiny as revealed within the scope of the present universe age. It pertains to universes from early physical beginnings up to, but not including, settlement in light and life -- the final evolutionary attainment of any type unit of time and space. This level constitutes the present periphery of creative activity in time and space. It appears to be moving outward from Paradise, for the closing of the present universe age, which will witness the grand universe attainment of light and life, and will also and surely witness the appearance of some new order of developmental growth in the first outer space level.

2. **Maximum finites.** This is the present status of all experiential creatures who have attained destiny (again) as revealed within the scope of the present universe age. Even universes can attain to the maximum status, both spiritually and physically. But the term “maximum” is itself a relative term -- maximum in relation to what? And that which
is maximum, seemingly final, in the present universe age may be no more than a real beginning in terms of the ages to come.

3. **Transcendentals.** This superfinite level (antecedently) follows finite progression. It implies the pre-finite genesis of finite beginnings and the post-finite significance of all apparent finite endings or destinies.

4. **Ultimates.** This level encompasses that which is of master universe significance and impinges on the destiny level of the completed master universe.

5. **Co-absolutes.** This level implies the projection of experientials upon a super-master universe field of creative expression.

6. **Absolutes.** This level connotes the eternity presence of the seven existential Absolutes. It may also involve some degree of associative experiential attainment.

7. **Infinity.** This level is pre-existential and post-experiential. Unqualified unity of infinity is a hypothetical reality before all beginnings and after all destinies.

These levels of reality are convenient compromise symbolizations of the present universe age and for our mortal
perspective. There are a number of other ways of looking at reality from other—than—mortal perspectives and from the standpoint of other universe ages. Thus it should be recognized that the concepts herewith presented are entirely relative, relative in the sense of being conditioned and limited by:

1. The limitations of mortal language,
2. The limitations of our mortal mind .
3. The limited development of the seven superuniverses.
4. Our ignorance of the six prime purposes of superuniverse development which do not pertain to our mortal ascent to Paradise.
5. Our inability to grasp even a partial eternity viewpoint.
6. The impossibility of depicting cosmic evolution and destiny in relation to all universe ages, not just in regard to the present age of the evolutionary unfolding of the seven superuniverses.
7. The inability of any creature to grasp what is really meant by pre—existentials or by post—experientials -- that which lies before beginnings and after destinies.

Reality growth is conditioned by the circumstances of the successive universe ages. The central universe underwent no evolutionary
change in the Havona age, but in the present epochs of the superuniverse age it is undergoing certain progressive changes induced by co-ordination with the evolutionary superuniverses.

The seven superuniverses, now evolving, will sometime attain the settled status of light and life, will attain the growth limit for the present universe age. But beyond doubt, the next age, the age of the first outer space level, will release the superuniverses from the destiny limitations of the present age. Repletion is continually being superimposed upon completion.

These are some of the limitations which the revelators encounter in attempting to present a unified concept of the cosmic growth of things, meanings, and values and of their synthesis on ever-ascending levels of reality.

1. Primary Association of Finite Functionals

The primary or spirit-origin phases of finite reality find immediate expression on creature levels as perfect personalities and on universe levels as
the perfect Havona creation. Even experiential Deity is thus expressed in the spirit person of God the Supreme in Havona. But the secondary, evolutionary, time-and-matter-conditioned phases of the finite become cosmically integrated only as a result of growth and attainment. Eventually all secondary or perfecting finites are to attain a level equal to that of primary perfection, but such destiny is subject to a time delay, a constitutive superuniverse qualification which is not genetically found in the central creation.

This superuniverse time lag, this obstacle to perfection attainment, provides for creature participation in evolutionary growth. It thus makes it possible for the creature to enter into partnership with the Creator in the evolution of that selfsame creature. And during these times of expanding growth the incomplete is correlated with the perfect through the ministry of God the Sevenfold.

God the Sevenfold signifies the recognition by Paradise Deity of the barriers of time in the evolutionary universes of space. No matter how remote from Paradise, how deep in space, a material survival
personality may take origin, God the Sevenfold will be found there present and engaged in the loving and merciful ministry of (mind) truth, (matter) beauty, and (spirit) goodness to such an incomplete, struggling, and evolutionary creature. The divinity ministry of the Sevenfold reaches inward through the Eternal Son to the Paradise Father and outward through the Ancients of Days to the universe Fathers the Creator Sons.

Humans, being personal and ascending by spiritual progression, find the personal and spiritual divinity of the Sevenfold Deity; but there are other phases of the Sevenfold which are not concerned with the progression of personality. The divinity aspects of the Deity grouping are at present integrated in the liaison between the Seven Master Spirits and the Conjoint Actor, but they are destined to be eternally unified in the emerging personality of the Supreme Being. The other phases of the Sevenfold Deity are variously integrated in the present universe age, but all are likewise destined to be unified in the Supreme. The Sevenfold, in all phases, is the source of the relative unity of the functional reality of the present grand universe.
2. Secondary Supreme Finite Integration

As God the Sevenfold functionally coordinates finite evolution, so does the Supreme Being eventually synthesize destiny attainment. The Supreme Being is the deity culmination of grand universe evolution — physical evolution around a spirit nucleus and eventual dominance of the spirit nucleus over the encircling and whirling domains of physical evolution. And all of this takes place in accordance with the mandates of personality: Paradise personality in the highest sense, Creator personality in the universe sense, mortal personality in the human sense, Supreme personality in the culminating or experiential totaling sense.

The concept of the Supreme must provide for the differential recognition of spirit person, evolutionary power, and power—personality synthesis -- the unification of evolutionary power with, and its dominance by, spirit personality.

Spirit, in the last analysis, comes from Paradise through Havona. Energy—matter seemingly evolves in the depths of space and
is organized as power by the children of the Infinite Spirit in conjunction with the Creator Sons of God. And all of this is experiential; it is a transaction in time and space involving a wide range of living beings including even Creator divinities and evolutionary creatures. The power mastery of the Creator divinities in the grand universe slowly expands to encompass the evolutionary settling and stabilizing of the time-space creations, and this is the flowering of the experiential power of God the Sevenfold. It encompasses the whole gamut of divinity attainment in time and space from the Adjuster bestowals of the Universal Father to the life bestowals of the Paradise Sons. This is earned power, demonstrated power, experiential power; it stands in contrast to the eternity power, the unfathomable power, the existential power of the Paradise Deities.

This experiential power arising out of the divinity achievements of God the Sevenfold itself manifests the cohesive qualities of divinity by synthesizing -- totalizing -- as the almighty power of the attained experiential mastery of the evolving creations. And this almighty power in turn finds spirit-personality cohesion on the pilot
sphere of the outer belt of Havona worlds in union with the spirit personality of the Havona presence of God the Supreme. Thus does experiential Deity culminate the long evolutionary struggle by investing the power product of time and space with the spirit presence and divine personality resident in the central creation. Thus does the Supreme Being eventually attain to the embrace of all of everything evolving in time and space while investing these qualities with spirit personality. Since creatures, even mortals, are personality participants in this majestic transaction, so do we certainly attain the capacity to know the Supreme and to perceive the Supreme as true children of such an evolutionary Deity.

Our Creator Son -- Michael of Nebadon -- is like the Paradise Father because he shares his Paradise perfection; so will we as evolutionary mortals sometime attain to kinship with the experiential Supreme, for we will truly share his evolutionary perfection.

God the Supreme is experiential; therefore is he completely experiencible. The existential realities of the seven Absolutes are not perceivable by the technique of experience; only the **personality realities** of
the Father, Son, and Spirit can be grasped by the personality of the finite creature in the prayer—worship attitude.

Within the completed power—personality synthesis of the Supreme Being there will be associated all of the absoluteness of the several triodities which could be so associated, and this majestic personality of evolution will be experientially attainable and understandable by all finite personalities. When ascenders attain the postulated seventh stage of spirit existence -- the final stage of our perfected ascending spirit evolution -- we will therein experience the realization of a new meaning—value of the absoluteness and infinity of the triodities as such is revealed on sub-absolute levels in the Supreme Being, who is experiencible. But the attainment of these stages of maximum development will probably await the co-ordinate settling of the entire grand universe in light and life.

3. Transcendental Tertiary Reality Association
The absonite architects eventuate the plan; the Supreme Creators bring it into existence; the Supreme Being will consummate its fullness as it was time created by the Supreme Creators, and as it was space forecast by the Master Architects.

During the present universe age the administrative co-ordination of the master universe is the function of the Architects of the Master Universe. But the appearance of the Almighty Supreme at the termination of the present universe age will signify that the evolutionary finite has attained the first stage of experiential destiny. This happening will certainly lead to the completed function of the first experiential Trinity -- the union of the Supreme Creators, the Supreme Being, and the Architects of the Master Universe. This Trinity is destined to effect the further evolutionary integration of the master creation. The Paradise Trinity is truly one of infinity, and no Trinity can possibly be infinite that does not include this original Trinity. But the original Trinity is an eventuality of the exclusive association of absolute Deities; sub-absolute beings had nothing to do with this primal association. The subsequently appearing and experiential
Trinities embrace the contributions of even creature personalities. Certainly this is true of the Trinity Ultimate, wherein the very presence of the Master Creator Sons -- Creator Sons of unlimited local universe sovereignty -- among the Supreme Creator members thereof betokens the concomitant presence of actual and bona fide creature experience within this Trinity association.

The first experiential Trinity provides for group attainment of ultimate eventualities. Group associations are enabled to anticipate, even to transcend, individual capacities; and this is true even beyond the finite level. In the ages to come, after the seven superuniverses have been settled in light and life, the Corps of the Finality -- the Corps of Mortal Finaliters being the present known destination of all us, who so choose, ascending Adjuster-fused mortals of time -- will doubtless be promulgating the purposes of the Paradise Deities as they are dictated by the Trinity Ultimate, and as they are power-personality unified in the Supreme Being.

Throughout all the gigantic universe developments of past and future eternity, the revelators detect the expansion of the
comprehensible elements of the Universal Father. As the I AM, they philosophically postulate his permeation of total infinity, but no creature is able experientially to encompass such a postulate. As the universes expand, and as gravity and love reach out into time—organizing space, they are able to understand more and more of the First Source and Center. They observe gravity action penetrating the space presence of the Unqualified Absolute, and they detect spirit creatures evolving and expanding within the divinity presence of the Deity Absolute, while both cosmic and spirit evolution are by mind and experience unifying on finite deity levels as the Supreme Being, and are co-ordinating on transcendental levels as the Trinity Ultimate.

4. Ultimate Quartan Integration

The Paradise Trinity certainly co-ordinates in the ultimate sense but functions in this respect as a self-qualified absolute; the experiential Trinity Ultimate co-ordinates the transcendental as a transcendental. In the eternal future this experiential Trinity will, through augmenting
unity, further activate the eventuating presence of Ultimate Deity.

While the Trinity Ultimate is destined to co-ordinate the master creation, 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.

As the Supreme is now spiritually and personally present in Havona, so also is the Ultimate there present but in the absonite and superpersonal sense.

Irrespective of the administrative repercussions attendant upon the emergence of Ultimate Deity, the personal values of his transcendental divinity will be experiencible by all personalities who have been participants in the actualization of this Deity level. Transcendence of the finite can lead only to ultimate attainment. God the Ultimate exists in transcendence of time and space but is nonetheless sub-absolute notwithstanding inherent capacity for functional association with absolutes.
5. Co-absolute or Fifth-Phase Association

The Ultimate is the apex of transcendental reality even as the Supreme is the capstone of evolutionary-experiential reality. And the actual emergence of these two experiential Deities lays the foundation for the second experiential Trinity. This is the Trinity Absolute, the union of God the Supreme, God the Ultimate, and the unrevealed Consummator of Universe Destiny. And this Trinity has theoretical capacity to activate the Absolutes of potentiality — Deity, Universal, and Unqualified. But the completed formation of this Trinity Absolute could take place only after the completed evolution of the entire master universe, from Havona to the fourth and outermost space level.

It should be made clear that these experiential Trinities are correlative, not only of the personality qualities of experiential Divinity, but also of all the other-than-personal qualities which characterize their attained Deity unity. While this presentation deals primarily with the personal phases of the unification of the
cosmos, it is nonetheless true that the Impersonal aspects of the universe of universes are likewise destined to undergo unification as is illustrated by the power—personality synthesis now going on in connection with the evolution of the Supreme Being. 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. Neither can God the Ultimate as a person be considered apart from the other—than—personal aspects of Ultimate Deity. And on the absolute level the Deity and the Unqualified Absolutes are inseparable and indistinguishable in the presence of the Universal Absolute.

Trinities are, in and of themselves, not personal, but neither do they contravene personality. Rather do they encompass it and correlate it, in a collective sense, with impersonal functions. Trinities are, then, always deity reality but never personality reality. The personality aspects of a trinity are inherent in its individual members, and as individual persons they are not that trinity. Only as a collective are they trinity; that is
trinity. But always is trinity inclusive of all encompassed deity; trinity is deity unity.

The three Absolutes Deity, Universal, and Unqualified are not trinity, for all are not deity. Only the deified can become trinity; all other associations are triunities or triodies.

6. Absolute or Sixth-Phase Integration

The present potential of the master universe is hardly absolute, though it may well be near-ultimate, and the revelators deem it impossible to achieve the full revelation of absolute meaning-values within the scope of a sub-absolute cosmos. They therefore encounter considerable difficulty in attempting to conceive of a total expression of the limitless possibilities of the three Absolutes or even in attempting to visualize the experiential personalization of God the Absolute on the now impersonal level of the Deity Absolute.

The space-stage of the master universe seems to be adequate for the actualization of the Supreme Being, for the formation and full function of the Trinity Ultimate, for the eventuation of God the Ultimate, and even for
the inception of the Trinity Absolute. But
the revelators’ concepts regarding the full
function of this second experiential Trinity
seem to imply something beyond even the wide—
spreading master universe.

If they assume a cosmos—infinite -- some
illimitable cosmos on beyond the master
universe -- and if they conceive that the
final developments of the Absolute Trinity
will take place out on such a super—ultimate
stage of action, then it becomes possible to
conjecture that the completed function of the
Trinity Absolute will achieve final expression
in the creations of infinity and will
consummate the absolute actualization of all
potentials. The integration and association
of ever—enlarging segments of reality will
approach absoluteness of status proportional
to the inclusion of all reality within the
segments thus associated.

Stated otherwise: The Trinity Absolute,
as its name implies, is really absolute in
total function. The revelators do not know
how an absolute function can achieve total
expression on a qualified, limited, or
otherwise restricted basis. Hence, they must
assume that any such totality function will be
unconditioned (in potential). And it would
also appear that the unconditioned would also be unlimited, at least from a qualitative standpoint, though they are not so sure regarding quantitative relationships.

Of this, however, they are certain: While the existential Paradise Trinity is infinite, and while the experiential Trinity Ultimate is sub-infinite, the Trinity Absolute is not so easy to classify. Though experiential in genesis and constitution, it definitely impinges upon the existential Absolutes of potentiality.

While it is hardly profitable for the human mind to seek to grasp such faraway and superhuman concepts, the revelators would suggest that the eternity action of the Trinity Absolute may be thought of as culminating in some kind of experientialization of the Absolutes of potentiality. This would appear to be a reasonable conclusion with respect to the Universal Absolute, if not the Unqualified Absolute; at least they know that the Universal Absolute is not only static and potential but also associative in the total Deity sense of those words. But in regard to the conceivable values of divinity and personality, these conjectured happenings
imply the personalization of the Deity Absolute and the appearance of those superpersonal values and those ultra-personal meanings inherent in the personality completion of God the Absolute — the third and last of the experiential Deities.

7. Finality of Destiny

Some of the difficulties in forming concepts of infinite reality integration are inherent in the fact that all such ideas embrace something of the finality of universal development, some kind of an experiential realization of all that could ever be. And it is inconceivable that quantitative infinity could ever be completely realized in finality. Always there must remain unexplored possibilities in the three potential Absolutes which no quantity of experiential development could ever exhaust. Eternity itself, though absolute, is not more than absolute.

Even a tentative concept of final integration is inseparable from the fruitions of unqualified eternity and is, therefore, practically non-realizable at any conceivable future time.
Destiny is established by the volitional act of the Deities who constitute the Paradise Trinity; destiny is established in the vastness of the three great potentials whose absoluteness encompasses the possibilities of all future development; destiny is probably consummated by the act of the Consummator of Universe Destiny, and this act is probably involved with the Supreme and the Ultimate in the Trinity Absolute. Any experiential destiny can be at least partially comprehended by experiencing creatures; but a destiny which impinges on infinite existentials is hardly comprehensible. Finality destiny is an existential—experiential attainment which appears to involve the Deity Absolute. But the Deity Absolute stands in eternity relationship with the Unqualified Absolute by virtue of the Universal Absolute. And these three Absolutes, experiential in possibility, are actually existential and more, being limitless, timeless, spaceless, boundless, and measureless -- truly infinite.

The improbability of goal attainment does not, however, prevent philosophical theorizing about such hypothetical destinies. The actualization of the Deity Absolute as an attainable absolute God may be practically
impossible of realization; nevertheless, such a finality fruition remains a theoretical possibility. The involvement of the Unqualified Absolute in some inconceivable cosmos—infinite may be measurelessly remote in the futurity of endless eternity, but such a hypothesis is nonetheless valid. Mortals, morontians, spirits, finaliters, Transcendentalers, and others, together with the universes themselves and all other phases of reality, certainly do have a potentially final destiny that is absolute in value; but the revelators doubt that any being or universe will ever completely attain all of the aspects of such a destiny.

No matter how much we may grow in Father comprehension, our mind will always be staggered by the unrevealed infinity of the Father—I AM, the unexplored vastness of which will always remain unfathomable and incomprehensible throughout all the cycles of eternity. No matter how much of God we may attain, there will always remain much more of him, the existence of which we will not even suspect. And the revelators believe that this is just as true on transcendental levels as it is in the domains of finite existence. The quest for God is endless!
Such inability to attain God in a final sense should in no manner discourage universe creatures; indeed, for we can and do attain Deity levels of the Sevenfold, the Supreme, and the Ultimate -- which means what the infinite realization of God the Father means to the Eternal Son and to the Conjoint Actor in their absolute status of eternity existence. Far from harassing the creature, the infinity of God should be the supreme assurance that throughout all endless futurity an ascending personality such as ourselves will have before us the possibilities of personality development and Deity association which even eternity will neither exhaust nor terminate.

To finite creatures of the grand universe as ourselves, the concept of the master universe seems to be well-nigh infinite, but doubtless the absonite architects thereof perceive its relatedness to future and unimagined developments within the unending I AM. Even space itself is but an ultimate condition, a condition of qualification within the relative absoluteness of the quiet zones of midspace impinging on Paradise.

At the inconceivably distant future eternity moment of the final completion of the
entire master universe, no doubt we will all look back upon its entire history as only the beginning, simply the creation of certain finite and transcendental foundations for even greater and more enthralling metamorphoses in uncharted infinity. At such a future eternity moment the master universe will still seem youthful; indeed, it will be always young in the face of the limitless possibilities of never-ending eternity.

The improbability of infinite destiny attainment does not in the least prevent the entertainment of ideas about such destiny, and the revelators do not hesitate to say that, if the three absolute potentials could ever become completely actualized, it would be possible to conceive of the final integration of total reality. This developmental realization is predicated on the completed actualization of the Unqualified, Universal, and Deity Absolutes, the three potentialities whose union constitutes the latency of the I AM, the suspended realities of eternity, the abeyant possibilities of all futurity, and more.

Such eventualities are rather remote to say the least; nevertheless, in the mechanisms, personalities, and associations
of the three Trinities, the revelators believe they detect the theoretical possibility of the reuniting of the seven absolute phases of the Father—I AM. And this brings us face to face with the concept of the threefold Trinity encompassing the Paradise Trinity of existential status and the two subsequently appearing Trinities of experiential nature and origin.

8. The Trinity of Trinities

The nature of the Trinity of Trinities is difficult to portray to the human mind; it is the actual summation of the entirety of experiential infinity as such is manifested in a theoretical infinity of eternity realization. In the Trinity of Trinities the experiential infinite attains to identity with the existential infinite, and both are as one in the pre-experiential, pre-existential I AM. The Trinity of Trinities is the final expression of all that is implied in the fifteen triunities and associated triodities. Finalities are difficult for relative beings to comprehend, be they existential or experiential; therefore must they always be presented as relativities.
The Trinity of Trinities exists in several phases. It contains possibilities, probabilities, and inevitabilities that stagger the imaginations of beings far above the human level. It has implications that are probably unsuspected by the celestial philosophers, for its implications are in the triunities, and the triunities are, in the last analysis, unfathomable.

There are a number of ways in which the Trinity of Trinities can be portrayed. The revelators elected to present the three-level concept, which is as follows:

1. The level of the three Trinities.
2. The level of experiential Deity.
3. The level of the I AM.

These are levels of increasing unification. Actually the Trinity of Trinities is the first level, while the second and third levels are unification-derivatives of the first.

THE FIRST LEVEL: On this initial level of association it is believed that the three Trinities function as perfectly synchronized, though distinct, grouping of Deity personalities.
1. **The Paradise Trinity**, the association of the three Paradise Deities — Father, Son, and Spirit. It should be remembered that the Paradise Trinity implies a threefold function — an absolute function, a transcendental function (Trinity of Ultimacy), and a finite function (Trinity of Supremacy). The Paradise Trinity is any and all of these at any and all times.

2. **The Ultimate Trinity.** This is the deity association of the Supreme Creators, God the Supreme, and the Architects of the Master Universe. While this is an adequate presentation of the divinity aspects of this Trinity, it should be recorded that there are other phases of this Trinity, which, however, appear to be perfectly co-ordinating with the divinity aspects.

3. **The Absolute Trinity.** This is the grouping of God the Supreme, God the Ultimate, and the Consummator of Universe Destiny in regard to all divinity values. Certain other phases of this triune grouping have to do with other-than-divinity values in the expanding cosmos. But these are unifying with the divinity phases just as the power and the personality aspects of the experiential
Deities are now in process of experiential synthesis.

The association of these three Trinities in the Trinity provides for a possible unlimited integration of reality. This grouping contains causes, intermediates, and finals; inceptors, realizers, and consummators; beginnings, existences, and destinies. The Father–Son partnership has become Son–Spirit and then Spirit–Supreme and on to Supreme–Ultimate–Absolute, even to Absolute and Father–infinite -- the completion of the cycle of reality. Likewise, in other phases not so immediately concerned with divinity and personality, does the First Great Source and Center self–realize the limitlessness of reality around the circle of eternity, from the absoluteness of self–existence, through the endlessness of self–revelation, to the finality of self–realization -- from the absolute of existentials to the finality of experientials.

THE SECOND LEVEL: The co-ordination of the three Trinities inevitably involves the associative union of the experiential Deities, who are genetically associated with these Trinities. The nature of this second level has been sometimes presented as:
1. **The Supreme.** This is the deity consequence of the unity of the Paradise Trinity in experiential liaison with the Creator—Creative children of the Paradise Deities. The Supreme is the deity embodiment of the completion of the first stage of finite evolution.

2. **The Ultimate.** This is the deity consequence of the eventuated unity of the second Trinity, the transcendental and absonite personification of divinity. The Ultimate consists in a variably regarded unity of many qualities, and the human conception thereof would do well to include at least those phases of ultimacy which are control directing, personally experiencible, and tensionally unifying, but there are many other unrevealed aspects of the eventuated Deity. While the Ultimate and the Supreme are comparable, they are not identical, neither is the Ultimate merely an amplification of the Supreme.

3. **The Absolute.** There are many theories held as to the character of the third member of the second level of the Trinity of Trinities. God the Absolute is undoubtedly involved in this association as the personality consequence of the final function
of the Trinity Absolute, yet the Deity Absolute is an existential reality of eternity status.

The concept difficulty regarding this third member is inherent in the fact that the presupposition of such a membership really implies just one Absolute. Theoretically, if such an event could take place, we should witness the experiential unification of the three Absolutes as one. And the revelators are taught that, in infinity and existentially, there is one Absolute. While it is least clear as to who this third member can be, it is often postulated that such may consist of the Deity, Universal, and Unqualified Absolutes in some form of unimagined liaison and cosmic manifestation. Certainly, the Trinity of Trinities could hardly attain to complete function short of the full unification of the three Absolutes, and the Three Absolutes can hardly be unified short of the complete realization of all infinite potentials.

It will probably represent a minimum distortion of truth if the third member of the Trinity of Trinities is conceived as the Universal Absolute, provided this conception envisions the Universal not only as static and
potential but also as associative. But the revelators still do not perceive the relationship to the creative and evolutional aspects of the function of total Deity.

Though a completed concept of the Trinity of Trinities is difficult to form, a qualified concept is not so difficult. If the second level of the Trinity of Trinities is conceived as essentially personal, it becomes quite possible to postulate the union of God the Supreme, God the Ultimate, and God the Absolute as the personal repercussion of the union of the personal Trinities who are ancestral to these experiential Deities. The revelators venture the opinion that these three experiential Deities will certainly unify on the second level as the direct consequence of the growing unity of their ancestral and causative Trinities who constitute the first level.

The first level consists of three Trinities; the second level exists as the personality association of experiential—evolved, experiential—eventuated, and experiential—existential Deity personalities. And regardless of any conceptual difficulty in understanding the complete Trinity of
Trinities, the personal association of these three Deities on the second level has become manifest to our own universe age in the phenomenon of the deitization of Majeston (infallible center and chief of reflectivity), who was actualized on this second level by the Deity Absolute, acting through the Ultimate and in response to the initial creative mandate of the Supreme Being.

**THE THIRD LEVEL:** In an unqualified hypothesis of the second level of the Trinity of Trinities, there is embraced the correlation of every phase of every kind of reality that is, or was, or could be in the entirety of infinity. The Supreme Being is not only spirit but also mind and power and experience. The Ultimate is all this and much more, while, in the conjoined concept of the oneness of the Deity, Universal, and Unqualified Absolutes, there is included the absolute finality of all reality realization.

In the union of the Supreme, Ultimate, and the complete Absolute, there could occur the functional reassembly of those aspects of infinity which were originally segmentalized by the 1 AM, and which resulted in the appearance of the Seven Absolutes of Infinity. Though the universe philosophers deem this to
be a most remote probability, still, the revelators often ask this question: if the second level of the Trinity of Trinities could ever achieve trinity unity, what then would transpire as a consequence of such deity unity? They do not know, but they are confident that it would lead directly to the realization of the I AM as an experiential attainable. From the standpoint of personal beings it could mean that the unknowable I AM had become experiencible as the Father-Infinite. What these absolute destinies might mean from a nonpersonal standpoint is another matter and one which only eternity could possibly clarify. But as they view these remote eventualities as personal creatures, they deduce that the final destiny of all personalities is the final knowing of the Universal Father of these selfsame personalities.

As the revelators philosophically conceive of the I AM in past eternity, he is alone, there is none beside him. Looking forward into future eternity, they do not see that the I AM could possibly change as an existential, but they are inclined to forecast a vast experiential difference. Such a concept of the I AM implies full self-
realization — it embraces that limitless
galaxy of personalities who have become
volitional participants in the self-
revelation of the I AM, and who will remain
eternally as absolute volitional parts of the
totality of infinity, final sons of the
absolute Father of all.

9. Existential Infinite Unification

In the concept of the Trinity of
Trinities the revelators postulate
experiential unification of limitless
reality, and they sometimes theorize that all
this may happen in the utter remoteness of
far–distant eternity. But there is
nonetheless an actual and present unification
of infinity in this very age as in all past
and future universe ages; such unification is
existential in the Paradise Trinity. Infinity
unification as an experiential reality is
unthinkably remote, but an unqualified unity
of infinity now dominates the present moment
of universe existence and unites the
divergencies of all reality with an
existential majesty that is absolute.
When finite creatures attempt to conceive of infinite unification on the finality levels of consummated eternity, they are face to face with intellect limitations inherent in their finite existences. 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; only the Seven Absolutes of Infinity really transcend experience, and even these may be experiential in certain phases.

Time, space, and experience are us mortals’ greatest aids to relative reality perception and yet our most formidable obstacles to complete reality perception. Mortals and many other universe creatures find it necessary to think of potentials as being actualized in space and evolving to fruition in time, but this entire process is a time–space phenomenon which does not actually take place on Paradise and in eternity. On the
absolute level there is neither time nor space; all potentials may be there perceived as actuals.

The concept of the unification of all reality, be it in this or any other universe age, is basically twofold: existential and experiential. Such a unity is in process of experiential realization in the Trinity of Trinities, but the degree of the apparent actualization of this threefold Trinity is directly proportional to the disappearance of the qualifications and imperfections of reality in the cosmos. But total integration of reality is unqualifiedly and eternally and existentially present in the Paradise Trinity, within which, at this very universe moment, infinite reality is absolutely unified.

The paradox created by the experiential and the existential viewpoints is inevitable and is predicated in part on the fact that the Paradise Trinity and the Trinity of Trinities are each an eternity relationship which mortals can only perceive as a time-space relativity. The human concept of the gradual experiential actualization of the Trinity of Trinities — the time viewpoint -- must be supplemented by the additional postulate that this is already a factualization -- the
eternity viewpoint. But how can these two viewpoints be reconciled? To finite mortals the revelators suggest the acceptance of the truth that the Paradise Trinity is the existential unification of infinity, and that the inability to detect the actual presence and completed manifestation of the experiential Trinity of Trinities is in part due to reciprocal distortion because of:

1. The limited human viewpoint, the inability to grasp the concept of unqualified eternity.

2. The imperfect human status, the remoteness from the absolute level of experientials.

3. The purpose of human existences the fact that humankind is designed to evolve by the technique of experience and, therefore, must be inherently and constitutively dependent on experience. Only an Absolute can be both existential and experiential.

The Universal Father in the Paradise Trinity is the I AM of the Trinity of Trinities, and the failure to experience the Father as infinite is due to finite limitations. The concept of the existential, solitary, pre-Trinity nonattainable I AM and
the postulate of the experiential post-Trinity of Trinities and attainable I AM are one and the same hypothesis; no actual change has taken place in the Infinite; all apparent developments are due to increased capacities for reality reception and cosmic appreciation.

The I AM, in the final analysis, must exist before all existentials and after all experientials. All these ideas may not clarify the paradoxes of eternity and infinity in our human mind, they should at least stimulate our now finite intellects to grapple anew with these never-ending problems, problems which will continue to intrigue us when on Salvington (the capital of our local universe Nebadon) and later as finaliters and on throughout the unending future of our eternal careers in the wide-spreadung universes.

Sooner or later all universe personalities begin to realize that the final quest of eternity is the endless exploration of infinity, the never-ending voyage of discovery into the absoluteness of the First Source and Center. Sooner or later we all become aware that all creature growth is proportional to Father identification. We all arrive at the understanding that living the
will of God is the eternal passport to the endless possibility of infinity itself. All mortals who so choose will sometime realize that success in the quest of the Infinite is directly proportional to the achievement of Father-likeness, and that in this universe age the realities of the Father are revealed within the qualities of divinity. And these qualities of divinity are personally appropriated by universe creatures in the experience of living divinely, and to live divine means actually to live the will of God.

To material, evolutionary, finite creatures (as ourselves), 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—infinte. 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 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.

10 Truth, Beauty, and Goodness

The chief pursuit of the ever-advancing mortals is the quest for a better understanding and a fuller realization of the comprehensible elements of Deity — truth, beauty, and goodness. This represents a human's effort to discern God in mind, matter, and spirit. And as the mortal pursues this quest, you then find yourself increasingly absorbed in the experiential study of philosophy, cosmology, and divinity.

Philosophy we somewhat grasp, and divinity we comprehend in worship, social service, and personal spiritual experience, but the pursuit of beauty — cosmology we all too often limit to the study of humankind's crude artistic endeavors. Beauty, art, is largely a matter of the unification of contrasts. Variety is essential to the concept of beauty. The supreme beauty, the height of finite art, is the drama of the unification of the vastness of the cosmic extremes of Creator and creature. Mortal finding God and God finding mortal — the
creature becoming perfect as is the Creator — that is the supernal achievement of the supremely beautiful, the attainment of the apex of cosmic art.

Hence materialism, atheism, is the maximation of ugliness, the climax of the finite antithesis of the beautiful. Highest beauty consists in the panorama of the unification of the variations which have been born of pre-existent harmonious reality.

The attainment of cosmologic levels of thought includes:

1. **Curiosity.** Hunger for harmony and thirst for beauty. Persistent attempts to discover new levels of harmonious cosmic relationships.

2. **Aesthetic appreciation.** Love of the beautiful and ever-advancing appreciation of the artistic touch of all creative manifestations on all levels of reality.

3. **Ethic sensitivity.** Through the realization of truth the appreciation of beauty leads to the sense of the eternal fitness of those things which impinge upon the recognition of divine goodness in Deity relations with all beings; and thus even
cosmology leads to the pursuit of divine reality values — to God-consciousness.

The meanings of eternal truth make a combined appeal to the intellectual and spiritual natures of mortal human beings. Universal beauty embraces the harmonious relations and rhythms of the cosmic creation; this is more distinctly the intellectual appeal and leads towards unified and synchronous comprehension of the material universe. Divine goodness represents the revelation of infinite values to the finite mind, therein to be perceived and elevated to the very threshold of the spiritual level of human comprehension.

Truth is the basis of science and philosophy, presenting the intellectual foundation of religion. Beauty sponsors art, music, and the meaningful rhythms of all human experience. Goodness embraces the sense of ethics, morality, and religion — experiential perfection-hunger.

The existence of beauty implies the presence of appreciative creature mind just as certainly as the fact of progressive evolution indicates the dominance of the Supreme Mind. Beauty is the intellectual recognition of the harmonious time-space synthesis of the far-
flung diversification of phenomenal reality, all of which stems from pre-existent and eternal oneness.

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 (error). But the possession of goodness, greatness, is the measure of real divinity attainment.

The recognition of true relations implies a mind competent to discriminate between truth and error. The bestowal Spirit of Truth which invests the human minds of our planet is unerringly responsive to truth — the living spirit relationship of all things and all beings as they are co-ordinated in the eternal ascend Godward.

Every impulse of every electron, thought, or spirit is an acting unit in the whole universe. Only sin (choosing to commit error) is isolated and evil gravity resisting on the mental and spiritual levels. The universe is a whole; no thing or being exists or lives in isolation. Self-realization is potentially evil if it is antisocial. It is literally
true: “No man lives by himself.” Cosmic socialization constitutes the highest form of personality unification. Said Jesus: "He who would be greatest among you, let him become server of all."

Even truth, beauty, and goodness -- a mortal's intellectual approach to the universe of mind, matter, and spirit -- must be combined into one unified concept of a divine and supreme ideal. As mortal personality unifies the human experience with matter, mind, and spirit, so does this divine and supreme ideal become power-unified in Supremacy and then personalized as a God of fatherly love.

All insight into the relations of the parts to any given whole requires an understanding grasp of the relation of all parts to that whole; and in the universe this means the relation of created parts to the Creative Whole. Deity thus becomes the transcendental, even the infinite, goal of universal and eternal attainment.

Universal beauty is the recognition of the reflection of the Isle of Paradise in the material creation, while eternal truth is the special ministry of the Paradise Sons who not
only bestow themselves upon the mortal races but even pour out their Spirit of Truth upon all peoples. Divine goodness is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit. But love, the sum total of these three qualities, is a mortal’s perception of God as their spirit 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.

These meaningful reality values of divinity are blended in the Father’s relation with each personal creature as divine love. They are co–ordinated in the Son and his Sons as divine mercy. They manifest their qualities through the Spirit and his spirit children as divine ministry, the portrayal of loving mercy to the children of time. These three divinities are primarily manifested by the Supreme Being as power–personality
synthesis. They are variously shown forth by God the Sevenfold in seven differing associations of divine meanings and values on seven ascending levels.

To finite mortals 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 or 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.

Love is the desire to do good to others.

Chapter 10

Universal Unity

God is unity. Deity is universally co-ordinated. The universe of universes is one vast integrated mechanism which is absolutely
controlled by one infinite mind. The physical, intellectual, and spiritual domains of universal creation are divinely correlated. The perfect and imperfect are truly interrelated, and therefore may the finite evolutionary creature ascend to Paradise in obedience to the Universal Father's mandate: "Be you perfect, even as I am perfect."

The diverse levels of creation are all unified in the plans and administration of the Architects of the Master Universe. 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 revelators 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.
1. Physical Co—ordination

The physical or material creation is not infinite, but it is perfectly co—ordinated. There are force, energy, and power, but they are all one in origin. The seven superuniverses are seemingly dual; the central universe, triune; but Paradise is of single constitution. And Paradise is the actual source of all material universes — past, present, and future. But this cosmic derivation is an eternity event; at no time — past, present, or future — does either space or the material cosmos come forth from the nuclear Isle of Light (Paradise). As the cosmic source, Paradise functions prior to space and before time; hence would its derivations seem to be orphaned in time and space did they not emerge through the Unqualified Absolute, their ultimate repository in space and their revealer and regulator in time.

The Unqualified Absolute upholds the physical universe, while the Deity Absolute motivates the exquisite overcontrol of all material reality; and both Absolutes are functionally unified by the Universal
Absolute. The cohesive correlation of the material universe is best understood by all personalities — material, morontia, absonite, or spiritual — by the observation of the gravity response of all bona fide material reality to the gravity centering on nether (lower) Paradise.

Gravity unification is universal and unvarying; pure-energy response is likewise universal and inescapable. Pure energy (primordial force) and pure spirit are wholly prerresponsive to gravity. These primal forces, inhering in the Absolutes, are personally controlled by the Universal Father; hence does all gravity center in the personal presence of the Paradise Father of pure energy and pure spirit and in his supermaterial abode.

Pure energy is the ancestor of all relative, nonspirit functional realities, while pure spirit is the potential of the divine and directive over control of all basic energy systems. And these realities, so diverse as manifested throughout space and as observed in the motions of time, are both centered in the person of the Paradise Father. In him they are one -- must be unified --
because God is one. The Father's personality is absolutely unified.

In the infinite nature of God the Father there could not possibly exist duality of reality, such as physical and spiritual; but the instant we look aside from the infinite levels and absolute reality of the personal values of the Paradise Father, we observe the existence of these two realities and recognize that they are fully responsive to his personal presence; in him all things consist.

The moment you depart from the unqualified concept of the infinite personality of the Paradise Father, you must postulate MIND as the inevitable technique of unifying the ever-widening divergence of these dual universe manifestations of the original monothetic Creator personality, the First Source and Center — the 1 AM.

2. Intellectual Unity

The Thought-Father realizes spirit expression in the Word-Son and attains reality expansion through Paradise in the far-flung material universes. The spiritual expressions of the Eternal Son are correlated with the
material levels of creation by the functions of the Infinite Spirit, by whose spirit-responsive ministry of mind, and in whose physical-directive acts of mind, the spiritual realities of Deity and the material repercussions of Deity are correlated the one with the other.

Mind is the functional endowment of the Infinite Spirit, therefore infinite in potential and universal in bestowal. The primal thought of the Universal Father eternalizes in dual expression: the Isle of Paradise and his Deity equal, the spiritual and Eternal Son. Such duality of eternal reality renders the mind God, the Infinite Spirit, inevitable. Mind is the indispensable channel of communication between spiritual and material realities. The material evolutionary creature can conceive and comprehend the indwelling spirit only by the ministry of mind.

This infinite and universal mind is ministered in the universes of time and space as the cosmic mind; and though extending from the primitive ministry of the adjutant spirits (of which we possess) up to the magnificent mind of the chief executive of a universe (i.e., Gabriel, the Bright and Morning Star in
our local universe, Nebadon), even this cosmic mind is adequately unified in the supervision of the Seven Master Spirits, who are in turn co-ordinated with the Supreme (Being) Mind of time and space and perfectly correlated with the all-embracing mind of the Infinite Spirit.

3. Spiritual Unification

As the universal mind gravity is centered in the Paradise personal presence of the Infinite Spirit, so does the universal spirit gravity center in the Paradise personal presence of the Eternal Son. The Universal Father is one, but to time-space he is revealed in the dual phenomena of pure energy and pure spirit.

Paradise spirit realities are likewise one, but in all time-space situations and relations this single spirit is revealed in the dual phenomena of the spirit personalities and emanations of the Eternal Son and the spirit personalities and influences of the Infinite Spirit and associated creations; and there is yet a third pure-spirit fragmentations the Father’s bestowal of the Thought Adjusters and other spirit entities which are prepersonal.
No matter on what level of universe activities you may encounter spiritual phenomena or contact with spirit beings, you may know that they are all derived from the God who is spirit by the ministry of the Spirit Son and the Infinite Mind Spirit. And this far-flung spirit functions as a phenomenon on the evolutionary worlds of time as it is directed from the headquarters of the local universes. From these capitals of the Creator Sons come the Holy Spirit and the Spirit of Truth, together with the ministry of the adjutant mind-spirits, to the lower and evolving levels of material minds — the minds we right now all possess.

While mind is more unified on the level of the Master Spirits in association with the Supreme Being, and as the cosmic mind in subordination to the Absolute Mind, the spirit ministry to the evolving worlds is more direct unified in the personalities resident on the headquarters of the local universes and in the persons of the presiding Divine Ministers, who are in turn well-nigh perfectly correlated with the Paradise gravity circuit of the Eternal Son, wherein occurs final unification of all time-space spirit manifestations.
Perfected creature existence can be attained, sustained, and eternalized by the fusion of self-conscious mind with a fragment of the pre-Trinity spirit endowment of some one of the persons of the Paradise Trinity. The mortal mind is the creation of the Sons and Daughters of the Eternal Son and the Infinite Spirit and, when fused with the Thought Adjuster from the Father, partakes of the threefold spirit endowment of the evolutionary realms. But these three spirit expressions become perfectly unified in the finaliters (the mandated pre-destiny of our eternal-life goal), even as they were in eternity so unified in the Universal I AM ere he ever became the Universal Father of the Eternal Son and the Infinite Spirit.

Spirit must always and ultimately become threefold in expression and Trinity-unified in final realization. Spirit originates from one source through a threefold expression; and in finality it must and does attain its full realization in that divine unification which is experienced in finding God oneness with divinity in eternity, and by means of the ministry of the cosmic mind of the infinite expression of the eternal word of the Father’s universal thought.
4. Personality Unification

The Universal Father is a divinely unified personality; hence will all his ascendant children who are carried to Paradise by the rebound momentum of the Thought Adjusters (to include you), who went forth from Paradise to indwell material mortals in obedience to the Father's mandate, likewise be fully unified personalities ere we reach Havona.

Personality inherently reaches out to unify all constituent realities. The infinite personality of the First Source and Center, the Universal Father, unifies all seven constituent Absolutes of Infinity; and the personality of mortals, being an exclusive and direct bestowal of the Universal Father, likewise possesses the potential of unifying the constituent factors of the mortal creature. Such unifying creativity of all creature personality is a birthmark of its high and exclusive source and is further evidential of its unbroken contact with this same source through the personality circuit, by means of which the personality of the
creature maintains direct and sustaining contact with the Father of all personality on Paradise.

Notwithstanding that God is manifest from the domains of the Sevenfold up through supremacy and ultimacy to God the Absolute, the personality circuit, centering on Paradise and in the person of God the Father, provides for the complete and perfect unification of all these diverse expressions of divine personality so far as concerns all creature personalities on all levels of intelligent existence and in all the realms of the perfect, perfected, and perfecting universes.

While God is to and in the universes all that has been portrayed, nevertheless, to us and to all other God-knowing creatures he is one, our Father and their Father. To personality God cannot be plural. God is Father to each of his creatures, and it is literally impossible for any child to have more than one father.

Philosophically, cosmically, and with reference to differential levels and locations of manifestation, we may and perforce must conceive of the functioning of plural Deities and postulate the existence of plural
Trinities; but 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 mortals on the inhabited worlds to the Eternal Son on the central Isle of Light.

5. Deity Unity

The oneness, the indivisibility, of Paradise Deity is existential and absolute. There are three eternal personalizations of Deity -- the Universal Father, the Eternal Son, and the Infinite Spirit -- but in the Paradise Trinity they are actually one Deity, undivided and indivisible.

From the original Paradise-Havona level of existential reality, two sub-absolute levels have differentiated, and thereon have the Father, Son, and Spirit engaged in the creation of numerous personal associates and subordinates. And while it is inappropriate in this connection to undertake the consideration of absonite deity unification on transcendental levels of ultimacy, it is
feasible to look at some features of the unifying function of the various Deity personalizations in whom divinity is functionally manifest to the diverse sectors of creation and to the different orders of intelligent beings.

The present functioning of divinity in the superuniverses is actively manifest in the operations of the Supreme Creators — the local universe Creator Sons and Spirits, the superuniverse Ancients of Days, and the Seven Master Spirits of Paradise. These beings constitute the first levels of God the Sevenfold leading inward to the Universal Father, and this entire domain of God the Sevenfold is co-ordinating on the first level of experiential deity in the evolving Supreme Being.

On Paradise and in the central universe, Deity unity is a fact of existence. Throughout the evolving universes of time and space, Deity unity is an achievement.

6. Unification of Evolutionary Deity

When the three eternal persons of Deity function as undivided Deity in the Paradise Trinity, they achieve perfect unity; likewise,
when they create, either associatively or severally, their Paradise progeny exhibit the characteristic unity of divinity. And this divinity of purpose manifested by the Supreme Creators and Rulers of the time-space domains eventuates in the unifying power potential of the sovereignty of experiential supremacy which, in the presence of the impersonal energy unity of the universe constitutes a reality tension that can be resolved only through adequate unification with the experiential personality realities of experiential Deity.

The personality realities of the Supreme Being come forth from the Paradise Deities and on the pilot world of the outer Havona circuit unify with the power prerogatives of the Almighty Supreme coming up from the Creator divinities of the grand universe. God the Supreme as a person existed in Havona before the creation of the seven superuniverses, but he functioned only on spiritual levels. 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.

The material-minded creatures of the evolutionary worlds of the seven superuniverses can comprehend Deity unity only as it is evolving in this power-personality synthesis of the Supreme Being. On any level of existence God cannot exceed the conceptual capacity of the beings who live on such a level. Mortals must, through the recognition of truth, the appreciation of beauty, and the worship of goodness, evolve the recognition of a God of love and then progress through ascending deity levels to the comprehension of the Supreme. Deity, having been thus grasped as unified in power, can then be personalized in spirit to creature understanding and attainment.

While ascending mortals achieve power comprehension of the Almighty on the capitals of the superuniverses and personality comprehension of the Supreme on the outer circuits of Havona, they do not actually find the Supreme Being as they are destined to find the Paradise Deities. Even the finaliters, sixth (of seven)—stage spirits, have not found the Supreme Being, nor are they likely to
until they have achieved seventh-stage-spirit status, and until the Supreme has become actually functional in the activities of the future outer universes.

But when ascenders find the Universal Father as the seventh level of God the Sevenfold, they have attained the personality of the First Person of all deity levels of personal relationships with universe creatures.

7. Universal Evolutionary Repercussions

The steady progress of evolution in the time-space universes is accompanied by ever-enlarging revelations of Deity to all intelligent creatures. The attainment of the height of evolutionary progress on a world, in a system, constellation, universe, superuniverse, or in the grand universe signalizes corresponding enlargements of deity function to and in these progressive units of creation; and well-defined repercussions of enlarged deity manifestation to all other sectors of creation. 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.

As the components of a local universe are progressively settled in light and life, God the Sevenfold is increasingly made manifest. Time-space evolution begins on a planet with the first expression of God the Sevenfold -- the Creator Son-Creative Spirit association -- in control. With the settling of a system in light, this Son-Spirit liaison attains the fullness of function; and when an entire constellation is thus settled, the second phase of God the Sevenfold becomes more active throughout such a realm. The completed administrative evolution of a local universe is attended by new and more direct ministrations of the superuniverse Master Spirits; and at this point there also begins that ever-expanding revelation and realization of God the Supreme which culminates in the ascender’s comprehension of the Supreme Being while passing through the worlds of the sixth Havona circuit.

The Universal Father, the Eternal Son, and the Infinite Spirit are existential deity manifestations to intelligent creatures and are not, therefore, similarly expanded in
personality relations with the mind and spirit creatures of all creation.

It should be noted that ascending mortals may experience the impersonal presence of successive levels of Deity long before they become sufficiently spiritual and adequately educated to attain experiential personal recognition of, and contact with, these Deities as personal beings.

Each new evolutionary attainment within a sector of creation, as well as every new invasion of space by divinity manifestations, is attended by simultaneous expansions of Deity functional-revelation within the then existing and previously organized units of all creation. This new invasions of the administrative work of the universes and their component units may not always appear to be executed exactly in accordance with the technique herewith outlined because it is the practice to send forth advance groups of administrators to prepare the way for the subsequent and successive eras of new administrative overcontrol. Even God the Ultimate foreshadows his transcendental overcontrol of the universes during the later
stages of a local universe settled in light and life.

It is a fact that, as the creations of time and space are progressively settled in evolutionary status, there is observed a new and fuller functioning of God the Supreme concomitant with a corresponding withdrawing of the first three manifestations of God the Sevenfold. For the revelators do know that in the universes of time and space, God the Sevenfold provides a progressive approach to the Universal Father, and that this evolutionary approach is experientially unified in God the Supreme.

8. The Supreme Unifier

The Supreme Being has a threefold function in the experience of mortals: First, he is the unifier of time-space divinity, God the Sevenfold; second, he is the maximum of Deity which finite creatures can actually comprehend; third, he is a mortal's avenue of approach to the transcendental experience of consorting with absonite mind, eternal spirit, and Paradise personality.

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. Finaliters 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. Through the ministry of the Indwelling Adjusters the finaliters are enabled to find the Universal Father, but it is by these techniques of experience that such finaliters come really to know the Supreme Being, for we are destined to the service and the revelations of this Supreme Deity in and to the future universes of outer space.

Bear in mind, all that God the Father and his Paradise Sons do for us, we in turn and in spirit have the opportunity to do for and in the emerging Supreme Being. The experience of love, joy, and service in the universe is mutual. God the Father does not need that his sons should return to him all that he bestows upon them, but they do (or may) in turn bestow all of this upon their fellows and upon the evolving Supreme Being.
All creational phenomena are reflective of antecedent creator–spirit activities. Said Jesus, and it is literally true, “The Son does only those things which he sees the Father do.” In time we mortals may begin the revelation of the Supreme to our fellows, and increasingly may we augment this revelation as we ascend Paradiseward. In eternity we may be permitted to make increasing revelations of this God of evolutionary creatures on supreme levels — even ultimate — as seventh-stage finaliters.

9. Universal Absolute Unity

The unqualified Absolute and the Deity Absolute are unified in the Universal Absolute. The Absolutes are co-ordinated in the Ultimate, conditioned in the Supreme, and time–space modified in God the Sevenfold. On subinfinite levels there are three Absolutes, but in infinity they appear to be one. On Paradise there are three personalizations of Deity, but in the Trinity they are one.

The major philosophic proposition of the master universe is this: Did the Absolute (the three Absolutes as one in infinity) exist
before the Trinity? and is the Absolute ancestral to the Trinity? or is the Trinity antecedent to the Absolute?

Is the Unqualified Absolute a force presence independent of the Trinity? does the presence of the Deity Absolute connote the unlimited function of the Trinity? and is the Universal Absolute the final function of the Trinity, even a Trinity of Trinities?

On first thought, a concept of the Absolute as ancestor to all things — even the Trinity -- seems to afford transitory satisfaction of consistency gratification and philosophic unification, but any such conclusion is invalidated by the actuality of the eternity of the Paradise Trinity. The Universal Father and his Trinity associates are eternal in nature and existence. There is then, but one consistent philosophic conclusion, and that is: The Absolute is, to all universe intelligences, the impersonal and co-ordinate reaction of the Trinity (of Trinities) to all basic and primary space situations, intra-universal and extra-universal. To all personality intelligences of the grand universe the Paradise Trinity forever stands in finality, eternity, supremacy, and ultimacy and, for all practical
purposes of personal comprehension and creature realization, as absolute.

As creature minds may view this problem, they are led to the final postulate of the Universal I AM as the primal cause and the unqualified source of both the Trinity and the Absolute. When, therefore, we crave to entertain a personal concept of the Absolute, we must revert to our ideas and ideals of the Paradise Father. When we desire to facilitate comprehension or to augment consciousness of this otherwise impersonal Absolute, we must revert to the fact that the Universal Father is the existential Father of absolute personality; the Eternal Son is the Absolute Person, though not, in the experiential sense, the personalization of the Absolute. And when we go on to envisage the experiential Trinities as culminating in the experiential personalization of the Deity Absolute, while conceiving the Universal Absolute as constituting the universe and the extra-universe phenomena of the manifest presence of the impersonal activities of the unified and co-ordinated Deity associations of supremacy, ultimacy, and infinity the Trinity of Trinities.
God the Father is discernible on all levels from the finite to the infinite, and though his creatures from Paradise to the evolutionary worlds have variously perceived him, only the Eternal Son and the Infinite Spirit know him as an infinity.

Spiritual personality is absolute only on Paradise, and the concept of the Absolute is unqualified only in infinity. Deity presence is absolute only on Paradise, and the revelation of God must always be partial, relative, and progressive until his power becomes experientially infinite in the space potency of the Unqualified Absolute, while his personality manifestation becomes experientially infinite in the manifest presence of the Deity Absolutes and while these two potentials of infinity become reality—unified in the Universal Absolute.

But beyond sub-infinite levels the three Absolutes are one, and thereby is infinity Deity—realized regardless of whether any other order of existence ever self—realizes consciousness of infinity.

Existential status in eternity implies existential self—consciousness of infinity, even though another eternity may be required to experience self—realization of the
experiential potentialities inherent in an infinity eternity -- an eternal infinity.

And God the Father is the personal source of all manifestations of Deity and reality to all intelligent creatures and spirit being throughout all the universe of universes. As personalities, now or in the successive universe experiences of eternal future, no matter if we achieve the attainment of God the Sevenfold, comprehend God the Supreme, find God the Ultimate, or attempt to grasp the concept of God the Absolute, we will discover to our eternal satisfaction that in the consummation of each adventure we have, on new experiential levels, rediscovered the eternal God the Paradise Father of all universe personalities.

The Universal Father is the explanation of universal unity as it must be supremely, even ultimately, realized in the post-ultimate unity of absolute values and meanings — unqualified Reality.

The Master Force Organizers go out into space and mobilize its energies to become gravity responsive to the Paradise pull of the Universal Father; and subsequently there come the Creator Sons, who organize these gravity—
responding forces into inhabited universes and therein evolve intelligent creatures who receive unto themselves the spirit of the Paradise Father and subsequently ascend to the Father to become like him in all possible divinity attributes.

The ceaseless and expanding march of the Paradise creative forces through space seems to presage the ever-extending domain of the gravity grasp of the Universal Father and the never-ending multiplication of varied types of intelligent creatures who are able to love God and be loved by him, and who, by thus becoming God-knowing, may choose to be like him, may elect to attain Paradise and find God.

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.
PART II

The “COSMOS”

Chapter 11

The Eternal Isle of Paradise

Paradise is the eternal center of the universe of universes and the abiding place of the Universal Father, the Eternal Son, the Infinite Spirit, and their divine co-ordinates and associates. This central Isle is the most gigantic organized body of cosmic reality in all the master universe. Paradise is a material sphere as well as a spiritual abode. All of the intelligent creation in the Universal Father is domiciled on material abodes; hence must the absolute controlling center also be material, literal. And again it should be reiterated that spirit things and spiritual beings are real.

The material beauty of Paradise consists in the magnificence of its physical perfection; the grandeur of the Isle of God is exhibited in the superb intellectual accomplishments and mind development of its inhabitants; the glory
of the central Isle is shown forth in the infinite endowment of divine spirit personality -- the light of life. But the depths of the spiritual beauty and the wonders of this magnificent ensemble are utterly beyond the comprehension of our finite mind as material creatures. The glory and spiritual splendor of the divine abode are impossible of mortal comprehension. And Paradise is from eternity; there are neither records nor traditions respecting the origin of this nuclear Isle of Light and Life.

1. The Divine Residence

Paradise serves many purposes in the administration of the universal realms, but to creature beings it exists primarily as the dwelling place of Deity. The personal presence of the Universal Father is residence at the very center of the upper surface of this well-nigh circular, but not spherical, abode of the Deities. This Paradise presence of the Universal Father is immediately surrounded by the personal presence of the Eternal Son, while they are both invested by the unspeakable glory of the Infinite Spirit.
God dwells, has dwelt, and everlastingly will dwell in this same central and eternal abode. The revelators always found him there and always will. The Universal Father is cosmically focalized, spiritually personalized, and geographically resident at this center of the universe of universes,

The revelators all know the direct course to pursue to find the Universal Father. We are not able to comprehend much about the divine residence because of its remoteness from us and the immensity of the intervening space, but those who are able to comprehend the meaning of these enormous distances know God’s location and residence, just as certainly and literally as we know the location of New York, London, Rome, or Singapore, cities definitely and geographically located on our planet Urantia. If you were an intelligent navigator, equipped with ship, maps, and compass, you could readily find these cities. Likewise, if you had the time and means of passage, were spiritually qualified, and had the necessary guidance, you could be piloted through universe upon universe and from circuit to circuit, every journeying inward through the starry realms, until at last you would stand before the central shining of
the spiritual glory of the Universal Father. Provided with all the necessities for the journey, it is just as possible to find the personal presence of God at the center of all things as to find distant cities on our own planet. That we have not visited these places in no way disproves their reality or actual existence. That so few of the universe creatures have found God on Paradise in no way disproves either the reality of his existence or the actuality of his spiritual person at the center of all things.

The Father is always to be found at this central location. Did he move, universal pandemonium would be precipitated, for there converge in him at this residential center the universal lines of gravity from the ends of creation. Whether we trace the personality circuit back through the universes or follow the ascending personalities as they journey inward to the Father; whether we trace the lines of material gravity to nether (lower) Paradise or follow the insurging cycles of lines of cosmic force; whether we trace the lines of spiritual gravity to the Eternal Son or follow the inward processional of the Paradise Sons of God; whether we trace out the mind circuits or follow the trillions upon trillions of
celestial beings who spring from the Infinite Spirit -- by any of these observations or by all of them we are led directly back to the Father's presence, to his central abode. He is God personally, literally, and actually present. And from his infinite being there flow the flood-streams of life, energy, and personality to all universes.

2. Nature of the Eternal Isle of Paradise

Since we are beginning to glimpse the enormousness of the material universe discernible even from our astronomical location, our space position in the starry systems, it should become evident to you that such a tremendous material universe must have an adequate and worthy capital, a headquarters commensurate with the dignity and infinitude of the universal Ruler of all this vast and far-flung creation of material realms and living beings.

In form Paradise differs from the inhabited space bodies: it is not spherical. It is definitely ellipsoidal, being one-sixth longer in the north-south diameter than in the
east–west diameter. The central Isle is essentially flat, and the distance from the upper surface to the nether surface is one-tenth that of the east–west diameter.

These differences in dimensions, taken in connection with its stationary status and the greater out-pressure of force–energy at the north end of the Isle, make it possible to establish absolute direction in the master universe.

The central Isle is geographically divided into three domains of activity:

1. Upper Paradise.
2. Peripheral Paradise.

The revelators speak of the surface of Paradise which is occupied with personality activities as the upper side, and the opposite surface as the nether side. The periphery of Paradise provides for activities that are not strictly personal or nonpersonal. The Trinity seems to dominate the personal or upper plane, the Unqualified Absolute the nether or impersonal plane. The revelators hardly conceive of the Unqualified Absolute as a person, but they do think of the functional
space presence of this Absolute as focalized on nether Paradise.

The eternal Isle is composed of a single form of materialization stationary systems of reality. This literal substance of Paradise is a homogeneous organization of space potency not to be found elsewhere in all the wide universe of universes. It has received many names in different universes, and the local universe Sons, the Melchizedeks of Nebadon, long since named it *absolutum*. This Paradise source material is neither dead nor alive; it is the original nonspiritual expression of the First Source and Center; it is *Paradise*, and Paradise is without duplicate.

It appears to the revelators that the First Source and Center has concentrated all absolute potential for cosmic reality in Paradise as a part of his technique of self-liberation from *infinity* limitations, as a means of making possible sub-infinite, even time-space, creation. But it does not follow that Paradise is time-space limited just because the universe of universes discloses these qualities. Paradise exists without time and has no location in space.

Roughly: Space seemingly originates just below nether Paradise; time just above upper
Paradise. Time, as we understand it, is not a feature of Paradise existence, though the citizens of the central Isle are fully conscious of non-time sequence of events. Motion is not inherent on Paradise; it is volitional. But the concept of distance, even absolute distance, has very much meaning as it may be applied to relative locations on Paradise. Paradise is nonspatial; hence its areas are absolute and therefore serviceable in many ways beyond the concept of our mortal mind.

3. Upper Paradise

On upper Paradise there are three grand spheres of activity, the Deity presence, the Holy Sphere, and the Holy Area. The vast region immediately surrounding the presence of the Deities is set aside as the Most Holy Sphere and is reserved for the functions of worship, trinitization, and high spiritual attainment. There are no material structures nor purely intellectual creations in this zone; they could not exist there. The revelators conclude it is useless for them to undertake to portray to our human mind the divine nature and the beauteous grandeur of the Most Holy Sphere of Paradise.
This realm is wholly spiritual, and we are almost wholly material. A purely spiritual reality is, to a purely material being, apparently nonexistent.

While there are no physical materializations in the area of the Most Holy, there are abundant souvenirs of the material days of previous ascendant beings in the Holy Land sectors and still more in the reminiscent historic areas of peripheral Paradise.

The Holy Area, the outlying or residential region, is divided into seven concentric zones. Paradise is sometimes called “the Father's House” since it is his eternal residence, and these seven zones are often designated “The Father’s Paradise mansions.” The inner or first zone is occupied by Paradise Citizens and the natives of Havona who may chance to be dwelling on Paradise. The next or second zone is the residential area of the natives of the seven superuniverses of time and space. This second zone is in part subdivided into seven immense divisions, the Paradise home of the spirit-beings and ascendant creatures who hail from the universes of evolutionary progression — of which we [right now] number. Each of these sectors is exclusively dedicated to the welfare and advancement of the personalities of a
single superuniverse, but these facilities are almost infinitely beyond the requirements of the present seven superuniverses.

Each of the seven sectors of Paradise is subdivided into residential units suitable for the lodgment headquarters of one billion glorified individual working groups. One thousand of these units constitute a division. One hundred thousand divisions equal one congregation. Ten million congregations constitute an assembly. One billion assemblies make one grand unit. And this ascending series continues through the second grand unit, the third, and so on to the seventh grand units. And seven of the grand units make up the master units, and seven of the master units constitute a superior unit; and thus by sevens the ascending series expands through the superior, super-superior, celestial, super-celestial, to the supreme units. But even this does not utilize all the space available. This staggering number of residential designations on a number beyond our concept, occupies considerably less than one per cent of the assigned area of the Holy Land. There is still plenty of room for those who are on their way inward, even for those who shall not start the
Paradise climb until the times of the eternal future.

4. Peripheral Paradise

The central Isle ends abruptly at the periphery, but its size is so enormous that this terminal angle is relatively indiscernible within any circumscribed area. The peripheral surface of Paradise is occupied, in part, by the landing and dispatching fields for various groups of spirit personalities. Since the non-pervaded-space zones nearly impinge upon the periphery, all personality transports destined to Paradise land in these regions. Neither upper nor nether Paradise is approachable by transport supernaphim or other types of space traversers.

The Seven Master Spirits have their personal seats of power and authority on the seven spheres of the Spirit, which circle about Paradise in the space between the shining orbs of the Son and the inner circuit of the Havona worlds, but they maintain force-focal headquarters on the Paradise periphery. Here the slowly circulating presences of the Seven Supreme Power Directors indicate the location of the seven flash stations for certain
Paradise energies going forth to the seven superuniverses.

Here on peripheral Paradise are the enormous historic and prophetic exhibit areas assigned to the Creator Sons, dedicated to the local universes of time and space. There are just seven trillion of these historic reservations now set up or in reserve, but these arrangements all together occupy only about four per cent of that portion of the peripheral area thus assigned. The revelators infer that these vast reserves belong to creations sometime to be situated beyond the borders of the present known and inhabited seven superuniverses.

That portion of Paradise which has been designated for the use of the existing universes is occupied only from one to four per cent, while the area assigned to these activities is at least one million times that actually required for such purposes. Paradise is large enough to accommodate the activities of an almost infinite creation.

But a further attempt to visualize to us the glories of Paradise the revelators conclude would be futile. We must wait, and ascend while we wait, for truly, “Eye has not seen, nor ear heard, neither has it entered into the mind of
mortal man, the things which the Universal Father has prepared for those who survive the life in the flesh on the worlds of time and space".

5. Nether Paradise

Concerning nether Paradise, the revelators know only that which is revealed; personalities do not sojourn there. It has nothing whatever to do with the affairs of spirit intelligences, nor does the Deity Absolute there function. They are informed that all physical-energy and cosmic-force circuits have their origin on nether Paradise, and that it is constituted as follows:

1. Directly underneath the location of the Trinity, in the central portion of nether Paradise, is the unknown and unrevealed Zone of Infinity.

2. This Zone is immediately surrounded by an unnamed area.

3. Occupying the outer margins of the under surface is a region having mainly to do with space potency and force-energy. The activities of this vast elliptical force center are not identifiable with the known functions
of any triunity, but the primordial force—
charge of space appears to be focalized in this
area. This center consists of three concentric
elliptical zones: The innermost is the focal
point of the force—energy activities of
Paradise itself; the outermost may possibly be
identified with the functions of the
Unqualified Absolute, but the revelators are
not certain concerning the space functions of
the mid—zone.

The inner zone of this force center seems
to act as a gigantic heart whose pulsations
direct currents to the outermost borders of
physical space. It directs and modifies force—
energies but hardly drives them. The reality
pressure—presence of this primal force is
definitely greater at the north end of the
Paradise center than in the southern regions;
this is a uniformly registered difference. The
mother force of space seems to flow in at the
south and out at the north, through the
operation of some unknown circulatory system
which is concerned with the diffusion of this
basic form of force—energy. From time to time
there are also noted differences in the east—
west pressures. The forces emanating from this
zone are not responsive to observable physical
gravity but are always obedient to Paradise gravity.

The mid-zone of the force center immediately surrounds this area. This mid-zone appears to be static except that it expands and contracts through three cycles of activity. The least of these pulsations is in an east-west direction, the next in a north-south direction, while the greatest fluctuation is in every direction, a generalized expansion and contraction. The function of this mid-area has never been really identified, but it must have something to do with reciprocal adjustment between the inner and the outer zones of the force center. It is believed by many that the mid-zone is the control mechanism of the mid-space or quiet zones which separate the successive space levels of the master universe, but no evidence or revelation confirms this. This inference is derived from the knowledge that this mid-area is in some manner related to the functioning of the non-pervaded-space mechanism of the master universe.

The outer zone is the largest and most active of the three concentric and elliptical belts of unidentified space potential. This area is the site of unimagined activities, the
central circuit point of emanations which proceed spaceward in every direction to the outermost borders of the seven superuniverses and on beyond to overspread the enormous and incomprehensible domains of all outer space. This space presence is entirely impersonal notwithstanding that in some undisclosed manner it seems to be indirectly responsive to the will and mandates of the infinite Deities when acting as the Trinity. This is believed to be the central focalization, the Paradise center, of the space presence of the Unqualified Absolute.

All forms of force and all phases of energy seem to be encircuited; they circulate through the universes and return by definite routes. But with the emanations of the activated zone of the Unqualified Absolute there appears to be either an outgoing or an incoming -- never both simultaneously. This outer zone pulsates in agelong cycles of gigantic proportions. For a little more than one billion Urantia years the space-force of this center is outgoing; then for a similar length of time it will be incoming. And the space-force manifestations of this center are universal; they extend throughout all pervadable space.
All physical force, energy, and matter are one. All force—energy originally proceeded from nether Paradise and will eventually return thereto following the completion of its space circuit. But the energies and material organizations of the universe of universes did not all come from nether Paradise in their present phenomenal states; space is the womb of several forms of matter and pre-matter. Though the outer zone of the Paradise force center is the source of space—energies, space does not originate there. Space is not force, energy, or power. Nor do the pulsations of this zone account for the respiration of space, but the incoming and outgoing phases of this zone are synchronized with the two-billion-year expansion—contraction cycles of space.

6. Space Respiration

The revelators do not know the actual mechanism of space respiration; they merely observe that all space alternately contracts and expands. This respiration affects both the horizontal extension of pervaded space and the vertical extensions of unpervaded space which
exist in the vast space reservoirs above and below Paradise. In attempting to imagine the volume outlines of these space reservoirs, you might think of an hourglass.

As the universes of the horizontal extension of pervaded space expand, the reservoirs of the vertical extension of unpervaded space contract and vice versa. There is a confluence of pervaded and unpervaded space just underneath nether Paradise. Both types of space there flow through the transmuting regulation channels, where changes are wrought making pervadable space non-pervadable and vice versa in the contraction and expansion cycles of the cosmos.

“Unpervaded” space means: unpervaded by those forces, energies, powers and presences known to exist in pervaded space. The revelators do not know whether vertical (reservoir) space is destined always to function as the equipoise of horizontal (universe) space; they do not know whether there is a creative intent concerning unpervaded space; they really know very little about the space reservoirs, merely that they exist, and that they seem to counterbalance the
space—expansion—contraction cycles of the universe of universes.

The cycles of space respiration extend in each phase for a little more than one billion of our Urantia years. During one phase the universes expand; during the next they contract. Pervaded space is now approaching the mid—point of the expanding phase, while unpervaded space nears the mid—point of the contracting phase, and the revelators are informed that the outermost limits of both space extensions are, theoretically, now approximately equidistant from Paradise. The unpervaded—space reservoirs now extend vertically above upper Paradise and below nether Paradise just as far as the pervaded space of the universe extends horizontally outward from peripheral Paradise to and even beyond the fourth outer space level.

For a billion years of Urantia time the space reservoirs contract while the master universe and the force activities of all horizontal space expand. It thus requires a little over two billion Urantia years to complete the entire expansion— contraction cycles.
7. Space Functions of Paradise

Space does not exist on any of the surfaces of Paradise. If one looked directly up from the upper surface of Paradise one would see nothing but unpervaded space going out or coming in. Space does not touch Paradise; only the quiescent midspace zones come in contact with the central Isle.

Paradise is the actually motionless nucleus of the relatively quiescent zones existing between pervaded and unpervaded space. Geographically these zones appear to be a relative extension of Paradise, but there probably is some motion in them. The revelators know very little about them, but they observe that these zones of lessened space motion separate pervaded and unpervaded space. Similar zones once existed between the levels of pervaded space, but these are now less quiescent.

The vertical cross section of total space would slightly resemble a Maltese cross with the horizontal arms representing pervaded (universe) space and the vertical arms representing unpervaded (reservoir) space. The areas between the four arms would separate them
somewhat as the midspace zones separate pervaded and unpervaded space. These quiescent midspace zones grow larger and larger at greater and greater distances from Paradise and eventually encompass the borders of all space and completely incapsulate both the space reservoirs and the entire horizontal extension of pervaded space.

Space is neither a sub-absolute condition within, nor the presence of, the Unqualified Absolute, neither is it a function of the Ultimate. It is a bestowal of Paradise, and the space of the grand universe and that of all outer regions is believed to be actually pervaded by the ancestral space potency of the Unqualified Absolute. From near approach to peripheral Paradise, this pervaded space extends horizontally outward through the fourth space level and beyond the periphery of the master universe, but how far beyond the revelators do not know.

If you imagine a finite, but inconceivably large, V-shaped plane situated at right angles to both the upper and lower surfaces of Paradise, with its point nearly tangent to peripheral Paradise, and then visualize this plane in elliptical revolution about Paradise,
its revolution would roughly outline the volume of pervaded space.

There is an upper and a lower limit to horizontal space with reference to any given location in the universes. If one could move far enough at right angles to the plane of Orvonton, either up or down, eventually the upper or lower limit of pervaded space would be encountered. Within the known dimensions of the master universe these limits draw farther and farther apart at greater and greater distances from Paradise; space thickens, and it thickens somewhat faster than does the plane of creation, the universes.

The relatively quiet zones between the space levels, such as the one separating the seven superuniverses from the first outer space level, are enormous elliptical regions of quiescent space activities. These zones separate the vast galaxies which race around Paradise in orderly procession. You may visualize the first outer space level, where untold universes are now in process of formation, as a vast procession of galaxies swinging around Paradise, bounded above and below by the midspace zones of quiescence and
bounded on the inner and outer margins by relatively quiet space zones.

A space level thus functions as an elliptical region of motion surrounded on all sides by relative motionlessness. Such relationships of motion and quiescence constitute a curved space path of lessened resistance of motion which is universally followed by cosmic force and emergent energy as they circle forever around the Isle of Paradise.

This alternate zoning of the master universe in association with the alternate clockwise and counterclockwise flow of the galaxies, is a factor in the stabilization of physical gravity designed to prevent the accentuation of gravity pressure to the point of disruptive and dispersive activities. Such an arrangement exerts antigravity influence and acts as a brake upon otherwise dangerous velocities.

8. Paradise Gravity

The inescapable pull of gravity effectively grips all the worlds of all the universes of all space. Gravity is the all—
powerful grasp of the physical presence of Paradise. Gravity is the omnipotent strand on which are strung the gleaming stars, blazing suns, and whirling spheres which constitute the universal physical adornment of the eternal God, who is all things, fills all things, and in whom all things consist.

The center and focal point of absolute material gravity is the Isle of Paradise, complemented by the dark gravity bodies encircling Havona and equilibrated by the upper and nether space reservoirs. All known emanations of nether Paradise invariably and unerringly respond to the central gravity pull operating upon the endless circuits of the elliptical space levels of the master universe. Every known form of cosmic reality has the bend of the ages, the trend of the circle, the swing of the great ellipse.

Space is nonresponsive to gravity, but it acts as an equilibrant on gravity. Without the space cushion, explosive action would jerk surrounding space bodies. Pervaded space also exerts an antigravity influence upon physical or linear gravity; space can actually neutralize such gravity action even though it cannot delay it. Absolute gravity is Paradise gravity. Local or linear gravity pertains to
the electrical stage of energy or matter; it operates within the central, super, and outer universes, wherever suitable materialization has taken place.

The numerous forms of cosmic force, physical energy, universe power, and various materializations disclose three general, though not perfectly clear-cut, stages of response to Paradise gravity:

1. **Pre-gravity Stages (Force).** This is the first step in the individuation of space potency into the pre-energy forms of cosmic force. This state is analogous to the concept of the primordial force-charge of space, sometimes called pure energy or segregata.

2. **Gravity Stages (Energy).** This modification of the force-charge of space is produced by the action of the Paradise force organizers. It signalizes appearance of energy systems responsive to the pull of Paradise gravity. This emergent energy is originally neutral but consequent upon further metamorphosis will exhibit the so-call negative and positive qualities. The revelators designate these stages ultimata.

3. **Postgravity Stages (Universe Power).** In this stage, energy-matter discloses response
to the control of linear gravity. In the central universe these physical systems are threefold organizations known as **triata**. They are the super-power mother systems of the creations of time and space. The physical systems of the superuniverses are mobilized by the Universe Power Directors and their associates. These material organizations are dual in constitution and are known as **gravita**. The dark gravity bodies encircling Havona are neither triata nor gravita, and their drawing power discloses both forms of physical gravity, linear and absolute.

Space potency is not subject to the interactions of any form of gravitation. This primal endowment of Paradise is not an actual level of reality, but it is ancestral to all relative functional nonspirit realities — all manifestations of force—energy and the organization of power and matter. Space potency is a term difficult to define. It does not mean that which is ancestral to space; its meaning should convey the idea of the potencies and potentials existent within space. It may be roughly conceived to include all those absolute influences and potentials which emanate from Paradise and constitute the space presence of the Unqualified Absolute.
Paradise is the absolute source and the eternal focal point of all energy–matter in the universe of universes. The Unqualified Absolute is the revealer, regulator, and repository of that which has Paradise as its source and origin. The universal presence of the Unqualified Absolute seems to be equivalent to the concept of a potential infinity of gravity extension, an elastic tension of Paradise presence. This concept aids us in grasping the fact that everything is drawn inward towards Paradise. The illustration is crude but nonetheless helpful. It also explains why gravity always acts preferentially in the plane perpendicular to the mass, a phenomenon indicative of the differential dimensions of Paradise and the surrounding creations.

9 The Uniqueness of Paradise

Paradise is unique in that it is the realm of primal origin and the final goal of destiny for all spirit personalities. Although it is true that not all of the lower spirit beings of the local universes are immediately destined to Paradise, Paradise still remains the goal of desire for all supermaterial personalities.
Paradise is the geographic center of infinity; it is not a part of universal creation, not even a real part of the eternal Havona universe. The revelators commonly refer to the central Isle as belonging to the divine universe, but it really does not. Paradise is an eternal and exclusive existence.

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 of 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.

When reality is differentiated into the personal and the nonpersonal (Eternal Son and Paradise), it is hardly proper to call that which is nonpersonal "Deity" unless somehow
qualified. The energy and material repercussions of the acts of Deity could hardly be called Deity. Deity may cause much that is not Deity, and Paradise is not Deity; neither is it conscious as we mortals could ever possibly understand such a term.

Paradise is not ancestral to any being or living entity; it is not a creator. Personality and mind-spirit relationships are transmissible, but pattern is not. Patterns are never reflections; they are duplications—reproductions. Paradise is the absolute of patterns; Havona is an exhibit of these potentials in actuality.

God’s residence is central and eternal, glorious and ideal. His home is the beauteous pattern for all universe headquarters worlds; and the central universe of his immediate indwelling is the pattern for all universes in their ideals, organization, and ultimate destiny.

Paradise is the universal headquarters of all personality activities and the source-center of all force-space and energy manifestations. Everything which has been and now is, or is yet to be, has come, now comes, or will come forth from this central abiding
place of the eternal Gods. Paradise is the center of all creation, the source of all energies, and the place of primal origin of all personalities.

After all, to mortals the most important thing about eternal Paradise is the fact that this perfect abode of the Universal Father is the real and far-distant destiny of the immortal souls of the mortal and material sons of God, the ascending creatures of the evolutionary worlds of time and space -- to include us! Every God-knowing mortal who has espoused the career of doing the Father's will has already embarked upon the long, long Paradise trial of divinity pursuit and perfection attainment. And when such an animal-origin being does stand, as countless numbers now do, before the Gods on Paradise, having ascended from the lowly spheres of space, such an achievement represents the reality of a spiritual transformation bordering on the limits of supremacy.
Chapter 12

The Universe of Universes

The immensity of the far-flung creation of the Universal Father is utterly beyond the grasp of our presently finite imagination; the enormousness of the master universe staggers the concept of even the revelator of this presentation. But our mortal mind can be taught much about the plan and arrangement of the universes; we can know something of their physical organization and marvelous administration; we may learn much about the various groups of intelligent beings who inhabit the seven superuniverses of time and the central universe of eternity.

In principle, that is, in eternal potential, the revelators conceive of material creation as being infinite because the Universal Father is actually infinite, but as they study and observe the total material creation, they know that though at any given moment in time it is limited, to our finite minds it is comparatively limitless, virtually boundless.

The revelators are convinced, from the study of physical law and from the observation
of the starry realms that the infinite Creator is not yet manifest in finality of cosmic expression, that much of the cosmic potential of the Infinite is still self-contained and unrevealed. To created beings the master universe might appear to be almost infinite, but it is far from finished; there are still physical limits to the material creation, and the experiential revelation of the eternal purpose is still in progress.

1. Space Levels of the Master Universe

The universe of universes is not an infinite plane, a boundless cube, nor a limitless cycle; it certainly has dimensions. The laws of physical organization and administration prove conclusively that the whole vast aggregation of force-energy and matter-power functions ultimately as a space unit, as an organized and co-ordinated whole. The observable behavior of the material creation constitutes evidence of a physical universe of definite limits. The final proof of both a circular and delimited universe is afforded by the, to the revelators, well-known fact that all forms of basic energy every swing around the curved path of the space levels of
the master universe in obedience to the incessant and absolute pull of Paradise gravity.

The successive space levels of the master universe constitute the major divisions of pervaded space total creation, organized and partially inhabited or yet to be organized and inhabited. If the master universe were not a series of elliptical space levels of lessened resistance to motion, alternating with zones of relative quiescence, the revelators conceive that some of the cosmic energies would be observed to shoot off on an infinite range, off on a straight-line path into trackless space; but they never find force, energy, or matter thus behaving; ever they whirl, always swinging onward in the tracks of the great space circuits.

Proceeding outward from Paradise through the horizontal extension of pervaded space, the master universe is existent in six concentric ellipses, the space levels encircling the central Isle:

1. The Central Universe – Havona.
2. The Seven Superuniverses.
3. The First Outer Space Level.
4. The Second Outer Space Level.
5. The Third Outer Space Level.

6. The Fourth and Outermost Space Level.

Havona, the eternal central universe, is not a time creation; it is an eternal existence. This never-beginning, never-ending universe consists of one billion spheres of sublime perfection and is surrounded by the enormous dark gravity bodies. At the center of Havona is the stationary and absolutely stabilized Isle of Paradise, surrounded by its twenty-one satellites. Owing to the enormous encircling masses of the dark gravity bodies about the fringe of the central universe, the mass content of this central creation is far in excess of the total known mass of all seven sectors of the grand universe.

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.

The Seven Superuniverses are not primary physical organizations; nowhere do their boundaries divide a nebular family, neither do
they cross a local universe, a prime creative unit. Each superuniverse is simply a geographic space clustering of approximately one seventh of the organized and partially inhabited post-Havona creation, and each is about equal in the number of local universes embraced and in the space encompassed Nebadon, our local universe, is one of the newer creations in Orvonton, the seventh superuniverse.

The Grand Universe is the present organized and inhabited creation. It consists of the seven superuniverses with an aggregate evolutionary potential of around seven trillion inhabited planets, not to mention the eternal spheres of the central creation. But this tentative estimate takes no account of architectural administrative spheres, neither does it include the outlying groups of unorganized universes. The present ragged edge of the grand universe, its uneven and unfinished periphery, together with the tremendously unsettled condition of the whole astronomical plot, suggests to the revelators’ star students that even the seven superuniverses are, as yet, uncompleted. As they move from within, from the divine center outward in any one direction, they do,
eventually, come to the outer limits of the organized and inhabited creation; they come to the outer limits of the grand universe. And it is near this outer border, in a far-off corner of such a magnificent creation, that our local universe has its eventful existence.

The Outer Space Levels. Far out in space, at an enormous distance from the seven inhabited superuniverses, there are assembling vast and unbelievably stupendous circuits of force and materializing energies. Between the energy circuits of the seven superuniverses and this gigantic outer belt of force activity, there is a space zone of comparative quiet, which varies in width but averages about four hundred thousand light-years. These space zones are free from star dust cosmic fog. The revelators’ students of these phenomena are in doubt as to the exact status of the space-forces existing in this zone of relative quiet which encircles the seven superuniverses. But about one-half million light-years beyond the periphery of the present grand universe they observe the beginnings of a zone of an unbelievable energy action which increases in volume and intensity for over twenty-five million light-years. These tremendous wheels of energizing forces are situated in the first
outer space level, a continuous belt of cosmic activity encircling the whole of the known, organized, and inhabited creation.

Still greater activities are taking place beyond these regions, for the Uversa physicists have detected early evidence of force manifestations more than fifty million light-years beyond the outermost ranges of the phenomena in the first outer space level. These activities undoubtedly presage the organization of the material creations of the second outer space level of the master universe.

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. In theory the revelators do not know how to limit either the infinity of the Creator or the potential infinity of creation, but as it exists and is administered, they regard the master universe as having limitations, as being
definitely delimited and bounded on its outer margins by open space.

2. The Domains of the Unqualified Absolute

When Urantia astronomers peer through their increasingly powerful telescopes into the mysterious stretches of outer space and there behold the amazing evolution of almost countless physical universes, they should realize that they are gazing upon the mighty outworking of the unsearchable plans of the Architects of the Master Universe. True, the astronomers do possess evidence which are suggestive of the presence of certain Paradise personality influences here and there throughout the vast energy manifestations now characteristic of these outer regions, but from the larger viewpoint the space regions extending beyond the outer borders of the seven superuniverses are generally recognized as constituting the domains of the Unqualified Absolute.

Although the unaided human eye can see only two or three nebulae outside the borders of the superuniverse of Orvonton, our
telescopes literally reveal millions upon millions of these physical universes in process of formation. Most of the starry realms visually exposed to the search of our present-day telescopes are in Orvonton, but with photographic technique the larger telescopes penetrate far beyond the borders of the grand universe into the domains of outer space -- where untold universes are in process of organization. And there are yet other millions of universes beyond the range of our present instruments.

In the not-distant future, new telescopes will reveal to the wondering gaze of our Urantian astronomers no less than 375 million new galaxies in the remote stretches of outer space. At the same time these more powerful telescopes will disclose that many island universes formerly believed to be in outer space are really a part of the galactic system of Orvonton. The seven superuniverses are still growing; the periphery of each is gradually expanding; new nebulae are constantly being stabilized and organized; and some of the nebulae which our Urantian astronomers regard as extragalactic are actually on the fringe of Orvonton and are traveling along with us.
The Uversa star students observe that the grand universe is surrounded by the ancestors of a series of starry and planetary clusters which completely encircle the present inhabited creation as concentric rings of outer universes upon universes. The physicists of Uversa calculate that the energy and matter of these outer and uncharted regions already equal many times the total material mass and energy charge embraced in all seven superuniverses. The revelators are informed that the metamorphosis of cosmic force in these outer space levels is a function of the Paradise force organizers. They also know that these forces are ancestral to those physical energies which at present activate the grand universe. The Orvonton power directors, however, have nothing to do with these far-distant realms, neither are the energy movements therein discernibly connected with the power circuits of the organized and inhabited creations.

The revelators know very little of the significance of these tremendous phenomena of outer space. A greater creation of the future is in process of formation. They can observe its immensity, they can discern its extent and sense its majestic dimensions, but otherwise
they know little more about these realms than do the astronomers of Urantia. As far as they know, no material beings on the order of humans, no angels or other spiritual creatures, exist in this outer ring of nebulae, suns, and planets. This distant domain is beyond the jurisdiction and administration of the superuniverse governments.

Throughout Orvonton it is believed that a new type of creation is in process, an order of universes destined to become the scene of the future activities of the assembling Corps of the Finality -- the pre-destination of all of us, who so choose; and if the revelators' conjecture is correct, then the endless future may hold for all of us the same enthralling spectacles that the endless past has held for our seniors and predecessors.

3. Universal Gravity

All forms of force-energy -- material, mindal, or spiritual -- are alike, subject to those grasps, those universal presences, which are called gravity. Personality also is responsive to gravity -- to the Father's exclusive circuit. But though this circuit is exclusive to the Father, he is not excluded from
the other circuits; the Universal Father is infinite and acts over all four 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.

These four circuits are not related to the nether Paradise force center; they are neither force, energy, nor power circuits. They are absolute presence circuits and like God are independent of time and space.

In this connection it is interesting to record certain observations made on Uversa during recent millenniums by the corps of gravity researchers. This expert group of workers has arrived at the following conclusions regarding the different gravity systems of the master universe:

1. **Physical Gravity.** Having formulated an estimate of the summation of the entire physical-gravity capacity of the grand universe, they have laboriously effected a comparison of this finding with the estimated total of absolute gravity presence now
operative. These calculations indicate that the total gravity action on the grand universe is a very small part of the estimated gravity pull of Paradise, computed on the basis of the gravity response of basic physical units of universe matter. These investigators reach the amazing conclusion that the central universe and the surrounding seven superuniverses are at the present time making use of only about five per cent of the active functioning of the Paradise absolute-gravity grasp. In other words: At the present moment about ninety-five per cent of the active cosmic-gravity action of the Isle of Paradise, computed on this totality theory, is engaged in controlling material systems beyond the borders of the present organized universes. These calculations all refer to absolute gravity; linear gravity is an interactive phenomenon which can be computed only

2. *Spiritual Gravity.* By the same technique of comparative estimation and calculation these researchers have explored the present reaction capacity of spirit gravity and have arrived at the summation of the active spirit gravity of the Second Source and Center. And it is most instructive to note that they
find about the same value for the actual and functional presence of spirit gravity in the grand universe that they postulate for the present total of active spirit gravity. In other words: At the present time practically the entire spirit gravity of the Eternal Son, computed on this theory of totality, is observable as functioning in the grand universe. If these findings are dependable, it may be concluded that the universes now evolving in outer space are at the present time wholly nonspiritual. And if this is true, it would satisfactorily explain why spirit-endowed beings are in possession of little or no information about these vast energy manifestations aside from knowing the fact of their physical existence.

3. Mind Gravity. By these same principles of comparative computation these experts have attacked the problem of mind-gravity presence and response. The mind unit of estimation was arrived at by averaging three material and three spiritual types of mentality, although the type of mind found in the power directors and their associates proved to be a disturbing factor in the effort to arrive at a basic unit for mind-gravity estimation. There was little to impede the estimation of the present
capacity of the Third Source and Center for mind–gravity function in accordance with this theory of totality. Although the findings in this instance are not so conclusive as in the estimates of physical and spirit gravity, they are, comparatively considered, very instructive, even intriguing. These investigators deduce that about eighty–five per cent of the mind–gravity response to the intellectual drawing of the Conjoint Actor takes origin in the existing grand universe. This would suggest the possibility that mind activities are involved in connection with the observable physical activities now in progress throughout the realms of outer space. While this estimate is probably far from accurate, it accords, in principle, with the revelators’ belief that intelligent force organizers are at present directing universe evolution in the space levels beyond the present outer limits of the grand universe. Whatever the nature of this postulated intelligence, it is apparently not spirit–gravity responsive.

But all these computations are at best estimates based on assumed laws. The revelators think they are fairly reliable. Even if a few spirit beings were located in
outer space, collective presence would not markedly influence calculations involving such enormous measurements.

**Personality Gravity** is non-computable. The revelators recognize the circuit, but they cannot measure either qualitative or quantitative realities responsive thereto.

### 4. Space and Motion

All units of cosmic energy are in primary revolution, are engaged in the execution of their mission, while swinging around the universal orbit. The universes of space and their component systems and worlds are all revolving spheres, moving along the endless circuits of the master universe space levels. Absolutely nothing is stationary in all the master universe except the very center of Havona, the eternal Isle of Paradise, the center of gravity.

The Unqualified Absolute is functionally limited to space, but the revelators are not so sure about the relation of this Absolute to motion. Is motion inherent therein? They do not know. They know that motion is not inherent in space; even the motions of space are not
innate. But they are not so sure about the relation of the Unqualified in motion. Who, or what, is really responsible for the gigantic activities of force–energy transmutations now in progress out beyond the borders of the present seven super universes? Concerning the origin of motion they have the following opinions:

1. They think the Conjoint Actor initiates motion in space.

2. If the Conjoint Actor produces the motion of space, they cannot prove it.

3. The Universal Absolute does not originate initial motion but does equalize and control all of the tensions originated by motion.

In outer space the force organizers are apparently responsible for the production of the gigantic universe wheels which are now in process of stellar evolution, but their ability so to function must have been made possible by some modification of the space presence of the Unqualified Absolute.

Space is, from the human viewpoint, nothing negative; it exists only as related to something positive and nonspatial. Space is
however, real. It contains and conditions motion. It even moves. Space motions may be roughly classified as follows:

1. Primary motion -- space respiration, the motion of space itself
2. Secondary motion -- the alternate directional swings of the successive space levels.
3. Relative motions -- relative in the sense that they are not evaluated with Paradise as a base point. Primary and secondary motions are absolute, motion in relation to unmoving Paradise.
4. Compensatory or correlating movement designed to co-ordinate all other motions.

The present relationship of our sun and its associated planets, while disclosing many relative and absolute motions in space, tends to convey the impression to astronomic observers that we are comparatively stationary in space, and that the surrounding starry clusters and streams are engaged in outward flight at ever-increasing velocities as our calculations proceed outward in space. But such is not the case. We fail to recognize the present outward and uniform expansion of the physical creations of all pervaded space. Our own local creation (Nebadon) participates in
this movement of universal outward expansion. The entire seven superuniverses participate in the two-billion-year cycles of space respiration along with the outer regions of the master universe.

When the universes expand and contract, the material masses in pervaded space alternately move against and with the pull of Paradise gravity. The work that is done in moving the material energy mass of creation is **space work** but not **power-energy** work.

Although our spectroscopic estimations of astronomic velocities are fairly reliable when applied to the starry realms belonging to our superuniverse and its associate superuniverses, such reckonings with reference to the realms of outer space are wholly unreliable. Spectral lines are displaced from the normal towards the violet by an approaching star; likewise these lines are displaced towards the red by a receding star. Many influences interpose to make it appear that the recessional velocity of the external universes increases at the rate of more than one hundred miles a second for every million light-years increase in distance. By this method of reckoning subsequent to the perfection of more powerful telescopes, it will appear that these far-distant systems are in
flight from this part of the universe at the unbelievable rate of more than thirty thousand miles a second. But this apparent speed of recession is not real; it results from numerous factors of error embracing angles of observation and other time-space distortions.

But the greatest of all such distortions arises because the vast universes of outer space in the realms next to the domains of the seven superuniverses, seem to be revolving in a direction opposite to that of the grand universe. That is, these myriads of nebulae and their accompanying suns and spheres are at the present time revolving clockwise about the central creations. The seven superuniverses revolve about Paradise in a counterclockwise direction. It appears that the second outer universe of galaxies like the seven superuniverses, revolve counterclockwise about Paradise. And the astronomic observers of Uversa think they detect evidence of revolutionary movements in a third outer belt of far-distant space which are beginning to exhibit directional tendencies of a clockwise nature.

It is probable that these alternate directions of successive space processions of the universes have something to do with the
intra-master universe gravity technique of the Universal Absolute, which consists of a co-ordination of forces and an equalization of space tensions. Motion as well as space is a complement or equilibrant of gravity.

5. Space and Time

Like space, time is a bestowal of Paradise, but not in the same sense, only indirectly. Time comes by virtue of motion and because mind is inherently aware of sequentiality. From a practical viewpoint, motion is essential to time, but there is no universal time unit based on motion except in so far as the Paradise–Havona standard day is arbitrarily so recognized. The totality of space respiration destroys its local value as a time source.

Space is not infinite, even though it takes origin from Paradise; not absolute, for it is pervaded by the Unqualified Absolute. The revelators do not know the absolute limits of space, but they do know that the absolute of time is eternity.

Time and space are inseparable only in the time–space creations, the seven superuniverses.
Non-temporal space (space without time) theoretically exists, but the only truly non-temporal place is Paradise area. Nonspatial time (time without space) exists in mind of the Paradise level of function.

The relatively motionless midspace zones impinging on Paradise and separating pervaded from unpervaded space are the transition zones from time to eternity, hence the necessity of Paradise pilgrims becoming unconscious during this transit when it is to culminate in Paradise citizenship. Time-conscious visitors can go to Paradise without thus sleeping, but they remain creatures of time.

Relationships to time do not exist without motion in space, but consciousness of time does. Sequentiality can consciousize time even in the absence of motion. A human mind is less time-bound than space-bound because of the inherent nature of mind. Even during the days of the earth life in the flesh, though our mind is rigidly space-bound, our creative human imagination is comparatively time free. But time itself is not genetically a quality of mind.

There are three different levels of time cognizance:
1. **Mind—perceived time** -- consciousness of sequence, motion, and a sense of duration.

2. **Spirit—perceived time** -- insight into motion, Godward and awareness of the motion of ascent to levels of increasing divinity.

3. **Personality creates** a unique time sense out of insight into reality, plus a consciousness of presence, and an awareness of duration.

Unspiritual animals know only the past and live in the present, Spirit-indwelt man has powers of prevision (insight); he may visualize the future. Only forward-looking and progressive attitudes are personally real. Static ethics and traditional morality are just slightly super-animal. Nor is stoicism a high order of self-realization. Ethics and morals become truly human when they are dynamic and progressive, alive with universe reality.

The human personality is not merely a concomitant of time-and-space events; the human personality can also act as the cosmic cause of such events.

6. **Universal Overcontrol**
The universe is non-static. Stability is not the result of inertia but rather the product of balanced energies, co-operative minds, co-ordinated morontia, spirit overcontrol, and personality unification. Stability is wholly and always proportional to divinity.

In the physical control of the master universe the Universal Father exercises priority and primacy through the Isle of Paradise; God is absolute in the spiritual administration of the cosmos in the person of the Eternal Son. Concerning the domains of mind, the Father and the Son function co-ordinately in the Conjoint Actor.

The Third Source and Center assists in the maintenance of the equilibrium and co-ordination of the combined physical and spiritual energies and organizations by the absoluteness of his grasp of the cosmic mind and by the exercise of his inherent and universal physical- and spiritual-gravity complements. Whenever and wherever there occurs a liaison between the material and the spiritual, such a mind phenomenon is an act of the Infinite Spirit. Mind alone can interassociate the physical forces and energies of the material level with the spiritual powers and beings of the spirit level.
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.

The universe is highly predictable only in the quantitative or gravity-measurement sense; even the primal physical forces are not responsive to linear gravity, nor are the higher mind meanings and true spirit values of ultimate universe realities. Qualitatively, the universe is not highly predictable as regards new associations of forces, either physical, mindal, or spiritual, although many such combinations of energies or forces become partially predictable when subjected to critical observation. When matter, mind, and spirit are unified by creature personality, the decisions of such a freewill being are unable fully to predict.

All phases of primordial force, nascent spirit and other nonpersonal ultimates appear to react in accordance with certain relatively
stable but unknown laws and are characterized by a latitude of performance and an elasticity of response which are often disconcerting when encountered in the phenomena of a circumscribed and isolated situation. What is the explanation of this unpredictable freedom of reaction disclosed by these emerging universe actualities? These unknown, unfathomable unpredictable -- whether pertaining to the behavior of a primordial unit of force, the reaction of an unidentified level of mind, or the phenomenon of a vast pre-universe in the making in the domains of outer space -- probably disclose the activities of the Ultimate and the presence—performances of the Absolutes, which antedate the function of all universe Creators.

The revelators do not know, but they surmise that such amazing versatility and such profound co-ordination signify the presence and performance of the Absolutes and that such diversity of response in the face of apparently uniform causation discloses the reaction of the Absolutes, not only to the immediate and situational causation, but also to all other related causations throughout the entire master universe.
Individuals have their guardians of destiny (angels); planets, systems, constellations, universes, and superuniverses each have their respective rulers who labor for the good of their domains. Havona and even the grand universe are watched over by those intrusted with such high responsibilities. But who fosters and cares for the fundamental needs of the master universe as a whole from Paradise to the fourth and outermost space level? Existentially such overcare is probably attributable to the Paradise Trinity, but from an experiential viewpoint the appearance of the post-Havona universes is dependent on:

1. The Absolutes in potential.
2. The Ultimate in direction.
3. The Supreme in evolutionary coordination.
4. The Architects of the Master Universe in administration prior to the appearance of specific rulers.

The Unqualified Absolute pervades all space. The revelators are not altogether clear as to the exact status of the Deity and Universal Absolutes, but they know the latter functions wherever the Deity and Unqualified Absolutes function. The Deity Absolute may be universally present but hardly space present.
The Ultimate is, or sometime will be, space present to the outer margins of the fourth space level. They doubt that the Ultimate will ever have a space presence beyond the periphery of the master universe, but within this limit the Ultimate is progressively integrating the creative organization of the potentials of the three Absolutes.

7. The Part and the Whole

There is operative throughout all time and space, and with regard to all reality of whatever nature, an inexorable and impersonal law which is equivalent to the function of a cosmic providence. Mercy characterizes God's attitude of love for the individual; impartiality motivates God's attitude toward the total. The will of God does not necessarily prevail in the part -- the heart of any one personality -- but his will does actually rule the whole, the universe of universes.

In all his dealings with all his beings it is true that the laws of God are not inherently arbitrary. To us, with our limited vision and finite viewpoint, the acts of God must often appear to be dictatorial and arbitrary. The laws of God are merely the habits of Cod, his
way of repeatedly doing things; and he ever does all things well. You observe that God does the same thing in the same way, repeatedly, simply because that is the best way to do that particular thing in a given circumstance; and the best way is the right way, and therefore does infinite wisdom always order it done in that precise and perfect manner. We should also remember that nature is not the exclusive act of Deity; other influences are present in those phenomena which we call nature.

It is repugnant to the divine nature to suffer any sort of deterioration or ever to permit the execution of any purely personal act in an inferior way. It should be made clear, however, that, if, in the divinity of any situation, in the extremity of any circumstance, in any case where the course of supreme wisdom might indicate the demand for different conduct -- if the demands of perfection might for any reason dictate another method of reaction, a better one, then and there would the all-wise God function in that better and more suitable way. That would be the expression of a higher law, not the reversal of a lower law.

God is not a habit-bound slave to the chronicity of the repetition of his own
voluntary acts. There is not conflict among
the laws of the Infinite; they are all perfections of the infallible nature; they are all the unquestioned acts expressive of faultless decisions. Law is the unchanging reaction of an infinite, perfect, and divine mind. The acts of God are all volitional notwithstanding this apparent sameness. In God there “is no variableness, neither shadow of changing.” But all this which can be truly said of the Universal Father cannot be said with equal certainty of all his subordinate intelligences or of his evolutionary creatures.

Because God is changeless, therefore can we depend, in all ordinary circumstances, on his doing the same thing in the same identical and ordinary way. God is the assurance of stability for all created things and beings. He is God; therefore he changes not.

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.

The will of God does not uniformly prevail in the heart of the God-seeking material mortal, but if the time frame is enlarged beyond the moment to embrace the whole of the first life, then does God’s will become increasingly discernible in the spirit fruits which are borne in the lives of the spirit-led children of God. And then, if human life is further enlarged to include the morontia experience, the divine will is observed to shine brighter and brighter in the spiritualizing acts of those creatures of time who have begun to taste the divine delights of experiencing the relationship of the personality of a human being with the personality of the Universal Father.

The Fatherhood of God and the brotherhood of human beings 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.
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. The love of God strikingly portrays the transcendent value of each will creature, unmistakably reveals the high value which the Universal Father has placed upon each and every one of his children -- from the highest creator personality of Paradise status to the lowest personality of will dignity among the savage tribes of humans in the dawn of the human species on some evolutionary world of time and space.

The 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.

Brotherhood constitutes a fact of relationship between every personality in universal existence. No person can escape the benefits or the penalties that may come as a result of relationship to other persons. The part profits or suffers in measure with the whole. The good effort of each person benefits all persons; the error or evil of each person augments the tribulation of all persons. As moves the part, so moves the whole. As the progress of the whole, so the progress of the part. The relative velocities of part and whole determine whether the part is retarded by the inertia of the whole or is carried forward by the momentum of the cosmic brotherhood.

It is a mystery that God is a highly personal self-conscious being with residential headquarters, and at the same time personally present in such a vast universe and personally in contact with such a well-nigh infinite number of beings. That such a phenomenon is a mystery beyond human comprehension should not in the least lessen your faith. Do not allow the magnitude of the infinity, the immensity of the eternity, and the grandeur and glory of the
matchless character of God to overawe, stagger, or discourage you; for the Father is not very far from any one of us; he dwells within you, and in him do we all literally move, actually live, and veritably have our being.

Even though the Paradise Father functions through his divine creators and his creature children, he also enjoys the most intimate inner contact with you -- that mysterious communion of the Father fragment with the human soul and with the mortal mind of its actual dwelling -- so sublime, so highly personal, that it is even beyond the revelators’ comprehension.

Knowing what you do of these gifts of God, you therefore know that the Father is in intimate touch, not only with his divine associates, but also with his evolutionary mortal children of time -- to include you! The Father indeed abides on Paradise, but his divine presence also dwells in the human mind of you -- too!

Even though the spirit of a Son be poured out upon all our flesh, even though a Son once dwelt with our earlier human species in the likeness of mortal flesh (Jesus of Nazareth), even though seraphim (angels) personally guard
and guide you, how can any of these divine beings of the Second and Third Centers ever hope to come as near to you or to understand you as fully as the Father, who has given a part of himself to (right now) be in you, to be your real and divine, even your eternal, self!

8. Matter, Mind, and Spirit

“God is spirit,” but Paradise is not. The material universe is always the arena wherein takes place all spiritual activities; spirit beings and spirit ascenders live and work on physical spheres of material reality.

The bestowal of cosmic force, the domain of cosmic gravity, is the function of the Isle of Paradise. All original force–energy proceeds from Paradise, and the matter for the making of untold universes now circulates throughout the master universe in the form of a supergravity presence which constitutes the force–charge of pervaded space.

Whatever the transformations of force in the outlying universes, having gone out from Paradise, it journeys on subject to the never-ending, ever-present, unfailing pull of the eternal Isle, obediently and inherently
swinging on forever around the eternal space paths of the universes. Physical energy is the one reality which is true and steadfast in its obedience to universal law. Only in the realms of creature volition has there been deviation from the divine paths and the original plans. Power and energy are the universal evidences of the stability, constancy, and eternity of the central Isle of Paradise.

The bestowal of spirit and the spiritualization of personalities, the domain of spiritual gravity, is the realm of the Eternal Son. And this spirit gravity of the Son, ever drawing all spiritual realities to himself, is just as real and absolute as is the all-powerful material grasp of the Isle of Paradise. But material-minded human beings are naturally more familiar with the material manifestations of a physical nature than with the equally real and mighty operations of a spiritual nature which are discerned only by the spiritual insight of the soul.

As the mind of any personality in the universe becomes more spiritual -- Godlike -- it becomes less responsive to material gravity. Reality, measured by physical-gravity response, is the antithesis of reality as determined by quality of spirit content. Physical-gravity
action is a quantitative determiner of nonspirit energy; spiritual–gravity action is the qualitative measure of the living energy of divinity,

What Paradise is to the physical creation, and what the Eternal Son is to the spiritual universe, the Conjoint Actor is to the realms of mind -- the intelligent universe of material, morontial, and spiritual beings and personalities.

The Conjoint Actor reacts to both material and spiritual realities and therefore inherently becomes the universal minister of all intelligent beings, beings who may represent a union of both the material and spiritual phases of creation. The endowment of intelligence, the ministry to the material and the spiritual in the phenomenon of mind, is the exclusive domain of the Conjoint Actor, who thus becomes the partner of the spiritual mind, the essence of the morontia mind, and the substance of the material mind of the evolutionary creatures of time.

Mind is the technique whereby spirit realities become experiential to creature personalities. And in the last analysis the unifying possibilities of even human mind, the
ability to co-ordinate things ideas, and values, is supermaterial.

Though it is hardly possible for the mortal mind to comprehend the seven levels of relative cosmic reality, the human intellect should be able to grasp much of the meaning of three functioning levels of finite reality:

1. **Matter.** Organized energy which is subject to linear gravity except as it is modified by motion and conditioned by mind.

2. **Mind.** Organized consciousness which is not wholly subject to material gravity, and which becomes truly liberated when modified by spirit.

3. **Spirit.** The highest personal reality. True spirit is not subject to physical gravity but eventually becomes the motivating influence of all evolving energy systems of personality dignity.

The goal of existence of all personalities is spirit; material manifestations are relative, and the cosmic mind intervenes between these universal opposites. The bestowal of mind and the ministration of spirit are the work of the associate persons of Deity, the Infinite Spirit and the Eternal Son. Total
Deity reality is not mind but spiritmind—mind—spirit unified by personality. Nevertheless the absolutes of both the spirit and the thing converge in the person of the Universal Father.

On Paradise the three energies, physical, mindal, and spiritual, are co-ordinate. In the evolutionary cosmos energy—matter is dominant except in personality, where spirit, through the mediation of mind, is striving for the mastery. Spirit is unchanging, and therefore, in all personality relations, it transcends both mind and matter, which are experiential variables of progressive attainment.

In cosmic evolution matter becomes a philosophic shadow cast by mind in the presence of spirit luminosity of divine enlightenment, but this does not invalidate the reality of matter—energy. Mind, matter, and spirit are equally real, but they are not of equal value to personality in the attainment of divinity. Consciousness of divinity is a progressive spiritual experience.

The brighter the shining of the spiritualized personality (the Father in the universe, the fragment of potential spirit
personality in the individual creature), the greater the shadow cast by the intervening mind upon its material investment. In time, a human's body is just as real as mind or spirit, but in death, both mind (identity) and spirit survive while the body does not. A cosmic reality can be nonexistent in personality experience. As our Greek figure of speech -- the material, as the shadow of the more real substance, does have a philosophic significance.

9 Personal Realities

Spirit is the basic personal reality in the universes, and personality is basic to all progressing experience with spiritual reality. Every phase of personality experience on every successive level of universe progression swarms with clues to the discovery of alluring personal realities. A human's true destiny consists in the creation of new and spirit goals and then in responding to the cosmic allurements of such supernal goals of non-material value.

Love is the secret of beneficial association between personalities. You cannot really know a person as the result of a single
contact. You cannot appreciatively know music through mathematical deduction, even though music is a form of mathematical rhythm. The number assigned to a telephone subscriber does not in any manner identify the personality of that subscriber or signify anything concerning that person’s character.

Mathematics, material science, is indispensable to the intelligent discussion of the material aspects of the universe, but such knowledge is not necessarily a part of the higher realization of truth or of the personal appreciation of spiritual realities. Not only in the realms of life but even in the world of physical energy, the sum of two or more things is very often something more than, or something different from, the predictable additive consequences of such unions. The entire science of mathematics, the whole domain of philosophy, the highest physics or chemistry, could not predict or know that the union of two gaseous hydrogen atoms with one gaseous oxygen atom would result in a new and qualitatively superadditive substance, liquid water. The understanding knowledge of this one physiochemical phenomenon should have prevented the development of materialistic philosophy and mechanistic cosmology.
Technical analysis does not reveal what a person or a thing can do. For example: Water is used effectively to extinguish fire. That water will put out fire is a fact of everyday experience, but no analysis of water could ever be made to disclose such a property. Analysis determines that water is composed of hydrogen and oxygen; a further study of these elements discloses that oxygen is the real supporter of combustion and that hydrogen will freely burn.

Our religion of today is becoming real because it is emerging from the slavery of fear and the bondage of superstition. Our philosophy struggles for emancipation from dogma and tradition. Our science is engaged in the agelong contest between truth and error while it fights for deliverance from the bondage of abstraction, the slavery of mathematics, and the relative blindness of mechanistic materialism.

We mortal humans have a spirit nucleus. Our 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.

Chapter 13

PERSONALITIES OF THE GRAND UNIVERSE

The personalities and other-than-personal entities now functioning on Paradise and in the grand universe constitute a well-nigh limitless number of living beings. Even the number of major orders and types would stagger our human imagination, let alone the countless subtypes and variations. The revelators, however, conclude it is desirable to present something of two basic classifications of living beings a suggestion of the Paradise classification and an abbreviation of the Uversa Personality Register.

1. The Paradise Classification of Living Beings
Living beings are classified on Paradise in accordance with inherent and attained relationship to the Paradise Deities. During the grand gatherings of the central and superuniverses those present are often grouped in accordance with origin: those of triune origin, or of Trinity attainment; those of dual origin; and those of single origin. Though the revelators conclude that it is difficult to interpret the Paradise classification of living beings to our mortal mind, they were authorized to present the following:

I. TRIUNE-ORIGIN BEINGS. Beings created by all three Paradise Deities, either as such or as the Trinity, together with the Trinitized Corps, which designation refers to all groups of trinitized beings, revealed and unrevealed.

A. The Supreme Spirits.

1. The Seven Master Spirits.
2. The Seven Supreme Executives.
3. The Seven Orders of Reflective Spirits.

B. The Stationary Sons of the Trinity.

1. Trinitized Secrets of Supremacy.
2. Eternals of Days.
3. Ancients of Days.
4. Perfections of Days.
5. Recents of Days.
7. Faithfuls of Days.
8. Perfectors of Wisdom.
10. Universal Censors.

A. Trinity—origin and Trinitized Beings.
1. Trinity Teacher Sons.
2. Inspired Trinity Spirits.
3. Havona Natives.
5. Unrevealed Trinity—origin Beings.
7. Trinitized Sons of Attainment.
8. Trinitized Sons of Selection.
9. Trinitized Sons of Perfection.

II. Dual-Origin Beings. Those of origin in any two of the Paradise Deities or otherwise created by any two beings of direct or indirect descent from the Paradise Deities.

A. The Descending Orders.
1. Creators Sons.
2. Magisterial Sons.
4. Father Melchizedeks.
5. The Melchizedeks.
6. The Vorondadeks.
7. The Lanonandecks.
10. Life Carriers.
11. Unrevealed Universe Aids.
12. Unrevealed Sons of God.

B. The Stationary Orders.
   1. Abandonters.
   2. Susatia.
   3. Univitatia
   4. Spironga.
   5. Unrevealed Dual—origin Beings.

C. The Ascending Orders.
   1. Adjuster—fused Mortals.
   2. Son—fused Mortals.
   4. Translated Midwayers.
   5. Unrevealed Ascenders.

III. SINGLE-ORIGIN BEINGS. Those of origin in any one of the Paradise Deities or otherwise created by any one being of direct or indirect descent from the Paradise Deities.
A. **The Supreme Spirits.**

2. The Seven Spirits of the Havona Circuits.
3. The Twelvefold Adjutants of the Havona Circuits.
4. The Reflective Image Aids.
5. Universe Mother Spirits.
6. The Sevenfold Adjutant Mind—Spirits.
7. Unrevealed Deity—origin Beings.

B. **The Ascending Orders.**

1. Personalized Adjusters.
3. Evolutionary Seraphim.
4. Evolutionary Cherubim.
5. Unrevealed Ascenders.

C. **The Family of the Infinite Spirit.**

1. Solitary Messengers.
2. Universe Circuit Supervisors.
3. Census Directors.
5. Associate Inspectors.
6. Assigned Sentinels.
7. Graduate Guides.
10. Morontia Companions.
11. Supernaphim.
There is to be found on Paradise a vast host of transcendental beings whose origin is not ordinarily disclosed to the universes of time and space until they are settled in light and life. The transcendentalers are neither creators nor creatures; they are the eventuated children of divinity, ultimacy, and eternity. These “eventuators” are neither finite nor infinite -- they are absonite; and absonity is neither infinity nor absoluteness.

These uncreated noncreators are ever loyal to the Paradise Trinity and obedient to the Ultimate. They are existent on four ultimate levels of personality activity and are functional on the seven levels of the absonite in twelve grand divisions consisting of one
thousand major working groups of seven classes each. These eventuated beings include the following orders:

1. The Architects of the Master Universe.
2. Transcendental Recorders.
3. Other Transcendentalers.
4. Primary Eventuated Master Force Organizers.
5. Associate Transcendental Master Force Organizers.

God, as a super person, eventuates; God, as a person, creates; God, as a pre-person, fragments; and such an Adjuster fragment of himself evolves the spirit 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.

V. FRAGMENTED ENTITIES OF DEITY. This order of living existence, originating in the Universal Father, is best typified by the Thought Adjusters, though these entities are by no means the only fragmentations of the prepersonality reality of the First Source and Center. The functions of the other-than-Adjuster fragments are manifold and little
known. Fusion with an Adjuster or other such fragment constitutes the creature a Father-fused being.

The fragmentations of the premind spirit of the Third Source and Center, though hardly comparable to the Father fragments, should be here recorded. Such entities differ very greatly from Adjusters; they do not as such dwell on Spiritington (one of the Paradise worlds of the Eternal Son encircling Paradise), nor do they as such traverse the mind-gravity circuits; neither do they indwell mortal creatures during the life in the flesh. They are not prepersonal in the sense that the Adjusters are, but such fragments of premind spirit are bestowed upon certain of the surviving mortals, and fusion therewith constitutes them Spirit-fused mortals in contradistinction to Adjuster-fused mortals.

Still more difficult of description is the individualized spirit of a Creator Son, union with which constitutes the creature a Son-fused mortal. And there are still other fragmentations of Deity.

VI. SUPERPERSONAL BEINGS. There is a vast host of other-than-personal beings of divine origin and of manifold service in the universe.
of universes. Certain of these beings are resident on the Paradise worlds of the Son; others, like the superpersonal representatives of the Eternal Son, are encountered elsewhere. They are for the most part unmentioned in these narratives, and it would be quite futile the revelators conclude to attempt their description to personal creatures.

VII. UNCLASSIFIED AND UNREVEALED ORDERS.

During the present universe age it would not be possible the revelators conclude to place all beings, personal or otherwise, within classifications pertaining to the present universe age; nor have they conclude all such categories been revealed in these narratives; hence numerous orders have been omitted from these lists. Consider the following:

The Consummator of Universe Destiny.

The Qualified Vicegerents of the Ultimate.

The Unqualified Supervisors of the Supreme.

The Unrevealed Creative Agencies of the Ancients of Days.

Majeston of Paradise.

The Unnamed Reflectivator Liaisons of Majeston.
The Midsonite Orders of the Local Universe.

No especial significance need attach to the listing of these orders together except that none of them appear in the Paradise classification as revealed herein. These are the unclassified few; we have yet to learn of the unrevealed many.

There are spirits: spirit entities, spirit presences, personal spirits, prepersonal spirits, superpersonal spirits, spirit presences, spirit personalities — but neither our mortal language nor mortal intellect are adequate. The revelators do however state that there are no personalities of “pure mind,” no entity has personality unless he is endowed with it by God who is spirit. Any mind entity that is not associated with either spiritual or physical energy is not a personality. But in the same sense that there are spirit personalities who have mind, and there are mind personalities who have spirit. Majeston and his reflective associates are fairly good illustrations of mind-dominated beings, but there are better illustrations of this type of personality unknown to us mortal beings. There are even whole unrevealed orders of such mind personalities, but they are always spirit
associated. Certain other unrevealed creatures to us mortals are what might be termed mindal- and physical-energy personalities. This type of being is nonresponsive to spirit gravity but is nonetheless a true personality -- is within the Father's personality circuit.

The revelators conclude these narratives do not -- cannot — even begin to exhaust the story of the living creatures, creators, eventuators, and still-otherwise-existent beings who live and worship and serve in the swarming universes of time and in the central universe of eternity. We mortals are persons; hence the revelators can describe beings who are personalized, but they conclude how could they really ever explain an absonitized being to us mortal human beings?

2. The Uversa Personality Register

The divine family of living beings is registered on Uversa in seven grand divisions (see Appendix for Personality synopsis explanations):

1. The Paradise Deities.
2. The Supreme Spirits.
3. The Trinity-origin Beings.
4. The Sons of God.
5. Personalities of the Infinite Spirit.
6. The Universe Power Directors.
7. The Corps of Permanent Citizenship.

These groups of will creatures are divided into numerous classes and minor subdivisions. The presentation of this classification of the personalities of the grand universe is however chiefly concerned in setting forth those orders of intelligent beings who have been revealed in these narratives, most of whom will be encountered in our ascendant experience of time, on our progressive climb to Paradise. The following listings make no mention of vast orders of universe beings who carry forward their work apart from (our) mortal ascension scheme.

I. PARADISE DEITIES.

1. The Universal Father.
2. The Eternal Son.
3. The Infinite Spirit.

II. THE SUPREME SPIRITS.

1. The Seven Master Spirits.
2. The Seven Supreme Executives.
3. The Seven Groups of Reflective Spirits.
4. The Reflective Image Aids.
5. The Seven Spirits of the Circuits.

III. THE TRINITY–ORIGIN BEINGS.

1. Trinitized Secrets of Supremacy.
2. Eternals of Days.
3. Ancients of Days.
4. Perfections of Days.
5. Recent s of Days.
7. Faithfuls of Days.
8. Trinity Teacher Sons.
12. Inspired Trinity Spirits.

IV. THE SONS OF GOD.

A. Descending Sons.

1. Creator Sons Michaels.
2. Magisterial Sons Avonals.
3. Trinity Teacher Sons Daynals.
4. Melchizedek Sons.
B. Ascending Sons.

1. Father—fused Mortals.
2. Son—fused Mortals.
4. Evolutionary Seraphim.
5. Ascending Material Sons.
6. Translated Midwayers.
7. Personalized Adjusters.

C. Trinitized Sons

1. Mighty Messengers.
2. Those High in Authority.
3. Those without Name and Number.
4. Trinitized Custodians.
5. Trinitized Ambassadors.
7. High Son Assistants.
8. Ascender—trinitized Sons.
10. Trinitized Sons of Destiny.

V. PERSONALITIES OF THE INFINITE SPIRIT.
A. Higher Personalities of the Infinite Spirit.

1. Solitary Messengers.
2. Universe Circuit Supervisors.
3. Census Directors.
5. Associate Inspectors.
6. Assigned Sentinels.
7. Graduate Guides.

B. The Messenger Hosts of Space.

1. Havona Servitals.
2. Universal Conciliators.
3. Technical Advisers.
5. Celestial Recorders.
7. Paradise Companions.

C. The Ministering Spirits.

1. Supernaphim.
2. Seconaphim.
3. Tertiaphim.
4. Omniaphim.
5. Seraphim.
6. Cherubim and Sanobim.
7. Midwayers.

VI. THE UNIVERSE POWER DIRECTORS.
A. The Seven Supreme Power Directors.

B. Supreme Power Centers.
   1. Supreme Center Supervisors.
   2. Havona Centers.
   3. Superuniverse Centers.
   4. Local Universe Centers.
   5. Constellation Centers.
   7. Unclassified Centers.

C. Master Physical Controllers.
   1. Associate Power Directors.
   2. Mechanical Controllers.
   3. Energy Transformers.
   4. Energy Transmitters.
   5. Primary Associators.
   7. Frandalanks and Chronoldeks.

D. Morontia Power Supervisors.
   2. System Coordinators.
   3. Planetary Custodians.
   5. Liaison Stabilizers.
   7. Associate Registrars.

VII. THE CORPS OF PERMANENT CITIZENSHIP.
1. The Planetary Midwayers.
2. The Adamic Sons of the Systems.
3. The Constellation Univitatia.
4. The Local Universe Susatia.
5. Spirit-fused Mortals of the Local Universe.
6. The Superuniverse Abandonters.
7. Son--fused Mortals of the Super-universes.
8. The Havona Natives.
9. Natives of the Paradise Spheres of the Spirit.
10. Natives of the Father's Paradise Spheres.
11. The Created Citizens of Paradise.

This is the working classification of the personalities of the universes as they are of record on the headquarters world of Uversa.

**COMPOSITE PERSONALITY GROUPS.** There are on Uversa the records of numerous additional groups of intelligent beings, beings that are also closely related to the organization and administration of the grand universe. Among
such orders are the following three composite personality groups:

**A. The Paradise Corps of the Finality.**

1. The Corps of Mortal Finaliters.
2. The Corps of Paradise Finaliters.
3. The Corps of Trinitized Finaliters.
4. The Corps of Conjoint Trinitized Finaliters.
5. The Corps of Havona Finaliters.
6. The Corps of Transcendental Finaliters.
7. The Corps of Unrevealed Sons of Destiny.

[Note: The Mortal Corps of the Finality is dealt with in this series under subsection 4.]

**B. The Universe Aids.**

1. Bright and Morning Stars.
3. Archangels.
4. Most High Assistants.
5. High Commissioners.
7. Mansion World Teachers.

On all headquarters worlds of both local and superuniverses, provision is made for these beings who are engaged in specific missions for the Creator Sons, the local universe rulers. Such emissaries prosecute their work and carry on their observations under authority of the Creator Sons.

C. The Seven Courtesy Colonies.

1. Star Students.
2. Celestial Artisans.
3. Reversion Directors.
4. Extension—school Instructors.
5. The Various Reserve Corps.
6. Student Visitors.
7. Ascending Pilgrims.

These seven groups of beings will be found thus organized and governed on all headquarters worlds from the local systems up to the capitals of the superuniverses, particularly the latter. The capitals of the superuniverses are the meeting places for almost all classes and orders of intelligent beings. With the exception of numerous groups of Paradise—Havoners, here the will creatures of every phase of existence may be observed and studied.
3. The Ascending Mortals

While the mortal survivors of time and space are denominated ascending pilgrims when accredited for the progressive ascent to Paradise, these evolutionary creatures, of which we number, traverse the following seven stages of the ascending universe career:

1. Planetary Mortals.
2. Sleeping Survivors.
5. Superuniverse Wards.
6. Havona Pilgrims.
7. Paradise Arrivals.

The following narrative presents the universe career of an Adjuster—indwelt mortal, for such a destiny may be anticipated by all human races of this planet Urantia.

1. Planetary Mortals. Mortals are all animal—origin evolutionary beings of ascendant potential. In origin, nature, and destiny these various groups and types of human beings are not wholly unlike us Urantia peoples. The human races of each world receive the same
ministry of the Sons of God and enjoy the presence of the ministering spirits of time. After natural death, all types of ascenders fraternize as one morontia family on the mansion worlds of their respective local systems.

2. **Sleeping Survivors.** All mortals of survival status, in the custody of personal guardians of destiny, having attained that level of intelligence mastery and endowment of spirituality to have been so entitled, pass through the portals of natural death and, on the third period, personalize on the mansion worlds. Those accredited beings who have, for any reason, been unable to attain that level of intelligence mastery and endowment of spirituality which would entitle them to personal guardians, cannot thus immediately and directly go to the mansion worlds. Such surviving souls 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. It was said of Christ Michael that, when he ascended on high at the conclusion of his work on earth, “He led a great multitude of captives.” And these captives were the sleeping
survivors from the days of Adam and Eve to the April 9, 30 A.D. day of the Master's resurrection on our planet Urantia.

The passing of time is of no moment to sleeping mortals; they are wholly unconscious and oblivious to the length of their rest. Upon resurrection, on reassembly of personality at the end of an age, those who have slept five thousand years will react no differently than those who have rested five days. Aside from this time delay these survivors pass on through the ascension regime identically with those who avoid the longer or shorter sleep of death.

These dispensational classes of world pilgrims are utilized for group morontia activities in the work of the local universes. There is a great advantage in the mobilization of such enormous groups; they are thus kept together for long periods of effective service.

**3. Mansion World Students.** All surviving mortals who reawaken on the mansion worlds belong to this class.

The physical body of mortal flesh is not a part of the reassembly of the sleeping survivor; the physical body has returned to dust. The seraphim of assignment sponsors the new body, the morontia form, as the new life
vehicle for the immortal soul and for the indwelling of the returned Adjuster. The Adjuster is the custodian of the spirit transcript of the mind of the sleeping survivor. The assigned seraphim is the keeper of the surviving identity — the immortal soul — as far as it has evolved. And when these two, the Adjuster and the seraphim, reunite their personality trusts, the new individual constitutes the resurrection of the old personality, the survival of the evolving morontia identity of the soul. Such a reassociation of soul and Adjuster is quite properly called a resurrection, a reassembly of personality factors; but even this does not entirely explain the reappearance of the surviving personality. Though we, now as mortals, will probably never understand the fact of such an inexplicable transaction, we will sometime experientially know the truth of it — if you do not reject the plan of mortal survival.

The plan of initial mortal detention on seven worlds of progressive training is nearly universal in Orvonton. In each local system of approximately one thousand inhabited planets, there are seven mansion worlds, usually
satellites or subsatellites of the system capital. They are the receiving worlds of the majority of ascending mortals.

Sometimes all training worlds of mortal residence are called universe mansions, and it was to such spheres that Jesus alluded when he said: “In my Father’s house are many mansions.” From here on, within a given group of spheres like the mansion worlds, ascenders will progress individually from one sphere to another, and from one phase of life to another, but they (we) will always advance from one stage of universe study to another in class formation.

4. Morontia Progressors. From the time of graduation from the mansion worlds to the attainment of spirit status in the superuniverse career, that is from the mansion worlds on up through the spheres of the system, constellation, and the local universe, ascending mortals are denominated morontia progressors; they are traversing the transition spheres of mortal ascension. Our passage through this wonderful borderland life will be an unforgettable experience, a charming memory; for as ascending mortals progress from the lower to the higher of the morontia worlds, they serve on countless assignments in association
with their teachers and in company with their more advanced and senior brethren.

Morontia progression pertains to continuing advancement of intellect, spirit, and personality form. Survivors are still three-natured beings. Throughout the entire morontia experience they are wards of the local universe. The regime of the superuniverse does not function until the spirit career begins.

Mortals acquire real spirit identity just before they leave the local universe headquarters for the receiving worlds of the minor sectors of the superuniverse. Passing from the final morontia stage to the first or lowest spirit status is but a slight transition. The mind, personality, and character are unchanged by such an advance; only does the form undergo modification. But the spirit form is just as real as the morontia body, and it is equally discernible.

Before departing from their native local universes for the superuniverse receiving worlds, the mortals of time are recipients of spirit confirmation from the Creator Son and the local universe Mother Spirit. From this point on, the status of the ascending mortal is
forever settled. Superuniverse wards have never been known to go astray. Ascending seraphim are also advanced in angelic standing at the time of their departure from the local universes.

5. **Superuniverse Wards.** All ascenders arriving on the training worlds of the superuniverses become the wards of the Ancients of Days; they have traversed the morontia life of the local universe and are now accredited spirits. As young spirits they begin the ascension of the superuniverse system of training and culture, extending from the receiving spheres of their minor sector in through the study worlds of the ten major sectors and on to the higher cultural spheres of the superuniverse headquarters.

There are three orders of student spirits in accordance with their sojourn upon the minor sector, major sectors, and the superuniverse headquarters worlds of spirit progression. As morontia ascenders studied and worked on the worlds of the local universe, so spirit ascenders continue to master new worlds while they practice at giving out to others that which
they have imbibed at the experiential founts of wisdom. But going to school as a spirit being in the superuniverse career is very unlike anything that has ever entered the imaginative realms of our present material human minds.

Before leaving the superuniverse for Havona, these ascending spirits receive the same thorough course in superuniverse management that they received during their morontia experience in local universe supervision. Before spirit mortals reach Havona, their chief study, but not exclusive occupation, is the mastery of local and superuniverse administration. The reason for all of this experience is not now fully apparent, but no doubt such training is wise and necessary in view of our possible future destiny as members of the Corps of the Finality.

The superuniverse regime is not the same for all ascending mortals. They receive the same general education, but special groups and classes are carried through special courses of instruction and are put through specific courses of training.

6. Havona Pilgrims. When spirit development is complete, even though not replete, then the surviving mortal prepares for
the long flight to Havona, the haven of evolutionary spirits. On earth we were a creature of flesh and blood; through the local universe we were a morontia being; through the superuniverse we were an evolving spirit; with our arrival on the receiving worlds of Havona our spiritual education begins in reality and in earnest; our eventual appearance on Paradise will be as a perfected spirit.

The journey from the superuniverse headquarters to the Havona receiving spheres is always made alone. From now on no more class or group instruction will be administered. You are through with the technical and administrative training of the evolutionary worlds of time and space. Now begins your personal education, your individual spiritual training. From first to last, throughout all Havona, the instruction is personal and threefold in nature: intellectual, spiritual, and experiential.

The first act of your Havona career will be to recognize and thank your transport seconaphim for the long and safe journey. Then you are presented to those beings who will sponsor your early Havona activities. Next you go to register your arrival and prepare your
message of thanksgiving and adoration for dispatch to the Creator Son of our local universe, Michael of Nebadon, the universe Father who made possible your sonship career. This concludes the formalities of the Havona arrival; whereupon you are accorded a long period of leisure for free observation, and this affords opportunity for looking up your friends, fellows, and associates of the long ascension experience. You may also consult the broadcasts to ascertain who of your fellow pilgrims have departed for Havona since the time of your leaving Uversa.

The fact of your arrival on the receiving worlds of Havona will be duly transmitted to the headquarters of our local universe Nebadon and personally conveyed to your seraphic guardian angel, wherever that seraphim may chance to be.

The ascendant mortals have been thoroughly trained in the affairs of the evolutionary worlds of space; now they begin their long and profitable contact with the created spheres of perfection. What a preparation for some future work is afforded by this combined, unique, and extraordinary experience! But the revelators
cannot tell us about Havona; we must see these worlds to really appreciate their glory or to understand their grandeur.

7. **Paradise Arrivals.** On reaching Paradise with residential status, we begin the progressive course in divinity and absonity. Our residence on Paradise signifies that we have found God, and that we are to be mustered into the Mortal Corps of the Finality. Of all the creatures of the grand universe, only those who are Father fused are mustered into the Mortal Corps of the Finality. Only such individuals, as we are (right now) predestined to be, take the finaliter oath. Other beings of Paradise perfection or attainment may be temporarily attached to this finality corps, but they are not of eternal assignment to the unknown and unrevealed mission of this accumulating host of the evolutionary and perfected veterans of time and space.

Paradise arrivals are accorded a period of freedom, after which they begin their associations with the seven groups of the primary supernaphim. They are designated Paradise graduates when they have finished their course with the conductors of worship and
then, as finaliters, are assigned on observational and co-operative service to the ends of the far-flung creation. As yet there seems to be no specific or settled employment for the Mortal Corps of Finaliters, though they serve in many capacities on worlds settled in light and life.

If there should be no future or unrevealed destiny for the Mortal Corps of the Finality, the present assignment of these ascendant beings would be altogether adequate and glorious. Their present destiny wholly justifies the universal plan of evolutionary ascent. But the future ages of the evolution of the spheres of outer space will undoubtedly further elaborate, and with more repleteness divinely illuminate, the wisdom and loving-kindness of the Gods in the execution of their divine plan of human survival and mortal ascension.

There is a definite and divine purpose in all this morontia and subsequent spirit scheme of mortal progress, this elaborate universe training school for ascending creatures. It is the design of the Creators to afford the creatures of time a graduated opportunity to
master the details of the operation and administration of the grand universe, and this long course of training is best carried forward by having the surviving mortal climb up gradually and by actual participation in every step of the ascent.

The mortal-survival plan has a practical and serviceable objective; we are not the recipients of all this divine labor and painstaking training only that we may survive just to enjoy endless bliss and eternal ease. There is a goal of transcendent service concealed beyond the horizon of the present universe age. If the Gods designed merely to take us on one long and eternal joy excursion, they certainly would not so largely turn the whole universe into one vast and intricate practical training school, requisition a substantial part of the celestial creation as teachers and instructors, and then spend ages upon ages piloting us, one by one, through this gigantic universe school of experiential training. The furtherance of the scheme of our mortal progression seems to be one of the chief businesses of the present organized universe, and the majority of innumerable orders of created intelligences are either directly or
indirectly engaged in advancing some phase of this progressive perfection plan.

In traversing the ascending scale of living existence from our present mortal state to the Deity embrace, we actually live the very life of every possible phase and stage of perfected creature existence within the limits of the present universe age. From mortal human being to Paradise finaliter embraces all that now can be -- encompassing everything presently possible to the living orders of intelligent, perfected finite creature beings. If the future destiny of the Paradise finaliters is service in new universes now in the making, it is assured that in this new and future creation there will be no created orders of experiential beings whose lives will be wholly different from those which all us [to be] mortal finaliters [will] have lived on some world as a part of our ascending training, as one of the stages of our agelong progress from animal to angel and from angel to spirit and from spirit to God; that evolutionary portal to spirit life chosen for us which shall conclude in the eventual creature perfection by which all us ascenders who so choose shall achieve the goal of time -- the finding of God on Paradise.
4. The Corps of the Finality

The Corps of Mortal Finaliters represents the present known destination of the ascending Adjuster–fused mortals of time. But there are other groups who are also assigned to this corps. The primary finaliter corps is composed of the following:

1. Havona Natives.
2. Gravity Messengers.
4. Adopted Seraphim.
5. Glorified Material Sons.
6. Glorified Midway Creatures.

These six groups of glorified beings compose this unique body of eternal destiny. The revelators think they know their future work, but they are not certain. While the Corps of the Mortal Finality is mobilizing on Paradise, and while they now so extensively minister to the universes of space and administer the worlds settled in light and life, their future destination must be the now-organizing universes of outer space. At least that is the conjecture of Uversa.

The corps is organized in accordance with the working associations of the worlds of space.
and in keeping with the associative experience acquired throughout the long and eventful ascendant career. All the ascendant creatures admitted to this corps are received in equality, but this exalted equality in no way abrogates individuality or destroys personal identity. The revelators can immediately discern, in communicating with a finaliter, whether he is an ascendant mortal, Havona native, adopted seraphim, midway creature, or Material Son.

During the present universe age the finaliters return to serve in the universes of time. They are assigned to labor successively in the different superuniverses and never in their native superuniverses until after they have served in all the other six supercreations. Thus may they acquire the sevenfold concept of the Supreme Being.

One or more companies of the mortal finaliters are constantly in service on our planet Urantia. There is no domain of universe service to which they are not assigned; they function universally and with alternating and equal periods of assigned duty and free service.
The revelators have no idea as to the nature of the future organization of this extraordinary group, but the finaliters are now wholly a self-governing body. They choose their own permanent, periodic, and assignment leaders and directors. No outside influence can ever be brought to bear upon their policies, and their oath of allegiance is only to the Paradise Trinity. They are indeed the accumulating tried and true souls of time and space -- the evolutionary salt of the universe -- and they are forever proof against evil and secure against sin.

The finaliters maintain their own headquarters of Paradise, in the superuniverses, in the local universes, and on all the divisional capitals.

5. The Transcendentalers

Part of the perfected mortal's experience on Paradise as a finaliter consists in the effort to achieve comprehension of the nature and function of more than one thousand groups of the transcendental super-citizens of Paradise, eventuated beings of absonite attributes. In their association with these
super-personalities, the ascendant finaliters receive great assistance from the helpful guidance of numerous orders of transcendental ministers who are assigned to the task of introducing the evolved finaliters to their new Paradise brethren. The entire order of the Transcendentalers live in the west of Paradise in a vast area which they exclusively occupy.

These beings are in no way connected with the mortal ascent to Havona. The vast host of the Paradise Transcendentalers have nothing whatever to do with the affairs of either Havona or the seven superuniverses, being concerned only with the super-administration of the affairs of the master universe.

You, being a creature, can conceive of a Creator, but we can hardly comprehend that there exists an enormous and diversified aggregation of intelligent beings who are neither Creators nor creatures. These Transcendentalers create no beings, neither were they ever created. In speaking of their origin, in order to avoid using a new term an arbitrary and meaningless designation -- the revelators deemed it best to say that Transcendentalers simply eventuate. The Deity Absolute may well have been concerned in their
origin and may be implicated in their destiny, but these unique beings are not now dominated by the Deity Absolute. They are subject to God the Ultimate, and their present Paradise sojourn is in every way Trinity supervised and directed.

Although all mortals who attain Paradise frequently fraternize with the Transcendentalers as they do with the Paradise Citizens, it develops that an ascender's first serious contact with a Transcendentaler occurs on that eventful occasion when, as a member of a new finaliter group, the mortal ascender stands in the finaliter receiving circle as the Trinity oath of eternity is administered by the Chief of Transcendentalers, the presiding head of the Architects of the Master Universe.

6. Architects of the Master Universe

The Architects of the Master Universe are the governing corps of the Paradise Transcendentalers. This governing corps numbers 28,011 personalities possessing master minds, superb spirits, and supernal absonites. The presiding officer of this magnificent group, the senior Master Architect, is the co-
ordinating head of all Paradise intelligences below the level of Deity.

The sixteenth proscription of the mandate authorizing these narratives says: "If deemed wise, the existence of the Architects of the Master Universe and their associates may be disclosed, but their origin, nature, and destiny may not be fully revealed. The revelators may, however, inform us that these Master Architects exist in seven levels of the absonite. These seven groups are classified as follows:

1. **Paradise Level.** Only the senior or first—eventuated Architect functions on this highest level of the absonite. This ultimate personality neither Creator nor creature eventuated in the dawn of eternity and now functions as the exquisite coordinator of Paradise and its twenty—one worlds of associated activities.

2. **The Havona Level.** The second Architect eventuation yielded three master planners and absonite administrators, and they have always been devoted to the co—ordination of the one billion perfect spheres of the central universe. Paradise tradition asserts that
these three Architects, with the counsel of the pre-eventuated senior Architect, contributed to the planning of Havona, but the revelators really do not know.

3. The Superuniverse Level. The third absonite level embraces the seven Master Architects of the seven superuniverses, who now, as a group, spend about equal time in the company of the Seven Master Spirits on Paradise, and with the Seven Supreme Executives on the seven special worlds of the Infinite Spirit. They are the super-coordinators of the grand universe.

4. The Primary Space Level. This group numbers seventy Architects, and the revelators conjecture that they are concerned with the ultimate plans for the first universe of outer space, now mobilizing beyond the borders of the present seven superuniverses.

5. The Secondary Space Level. This fifth corps of Architects number 490, and again the revelators conjecture that they must be concerned with the second universe of outer space, where already their physicists have detected definite energy mobilizations.
6. The Tertiary Space Level. This sixth group of Master Architects numbers 3,430, and the revelators likewise infer that they may be occupied with the gigantic plans for the third universe of outer space.

7. The Quartan Space Level. This, the final and largest corps, consists of 24,010 Master Architects, and if the revelators' former conjectures are valid, it must be related to the fourth and last of the ever-increasing-sized universes of outer space.

These seven groups of Master Architects total 28,011 universe planners. On Paradise there is a tradition that far back in eternity there was attempted the eventuation of the 28,012th Master Architect, but that this being failed to absonitize, experiencing personality seizure by the Universal Absolute. It is possible that the ascending series of the Master Architects attained the limit of absonity in the 28,011th Architect, and that the 28,012th attempt encountered the mathematical level of the presence of the Absolute. In other words, at the 28,012th eventuation level the quality of absonity
equivalated to the level of the Universal and attained the value of the Absolute.

In their functional organization the three supervising Architects of Havona act as associate assistants to the solitary Paradise Architect. The seven Architects of the superuniverses act as co-ordinates of the three supervisors of Havona. The seventy planners of the universes of the primary outer space level are at present serving as associate assistants to the seven Architects of the seven superuniverses.

The Architects of the Master Universe have at their disposal numerous groups of assistants and helpers, including two vast orders of force organizers, the primary eventuated and the associate transcendental. These Master Force Organizers are not to be confused with the power directors, who are germane to the grand universe.

All beings produced by the union of the children of time and eternity, such as the trinitized offspring of the finaliters and the Paradise Citizens, become wards of the Master Architects. But of all other creatures or entities revealed as functioning in the present
organized universes, only Solitary Messengers and Inspired Trinity Spirits maintain any organic association with the Transcendentalers and the Architects of the Master Universe.

The Master Architects contribute technical approval of the assignment of the Creator Sons to their space sites for the organization of the local universes. There is a very close association between the Master Architects and the Paradise Creators Sons, and while this relationship is unrevealed, the revelators do inform of the association of the Architects and the grand universe Supreme Creators in the relationship of the first experiential Trinity. These two groups, together with the evolving and experiential Supreme Being, constitute the Trinity Ultimate of transcendental values and master universe meanings.

7. The Ultimate Adventure

The senior Master Architect has the oversight of the seven Corps of the Finality, and they are:

1. The Corps of Mortal Finaliters.
2. The Corps of Paradise Finaliters.
3. The Corps of Trinitized Finaliters.
4. The Corps of Conjoint Trinitized Finaliters.
5. The Corps of Havona Finaliters.
6. The Corps of Transcendental Finaliters.
7. The Corps of Unrevealed Sons of Destiny.

Each of these destiny corps has a presiding head, and the seven constitute the Supreme Council of Destiny on Paradise; and during the present universe age **Grandfanda, the first mortal ascender**, is the chief of this supreme body of universe assignment for the children of ultimate destiny.

The gathering together of these seven finaliter corps signifies reality mobilization of potentials, personalities minds, spirits, absonites, and experiential actualities that probably transcend even the future master universe functions of the Supreme Being. These seven finaliter corps probably signify the present activity of the Ultimate Trinity engaged in mustering the forces of the finite and the absonite in preparation for inconceivable developments in the universes of outer space. Nothing like this mobilization has taken place since the near times of eternity when the Paradise Trinity similarly mobilized
the then existing personalities of Paradise and Havona and commissioned them as administrators and rulers of the projected seven superuniverses of time and space. The seven finaliter corps represent the divinity response of the grand universe to the future needs of the undeveloped potentials in the outer universes of future-eternal activities.

The revelators venture the forecast of future and greater outer universes of inhabited worlds, new spheres peopled with new orders of exquisite and unique beings, a material universe sublime in its ultimacy, a vast creation lacking in only one important detail -- the presence of actual finite experience in the universal life of ascendant existence. Such a universe will come into being under a tremendous experiential handicap: the deprivation of participation in the evolution of the Almighty Supreme. These outer universes will all enjoy the matchless ministry and supernal overcontrol of the Supreme Being, but the very fact of his active presence precludes their participation in the actualization of the Supreme Deity.
During the present universe age the evolving personalities of the grand universe suffer many difficulties due to the incomplete actualization of the sovereignty of God the Supreme, but we are all sharing the unique experience of his evolution. 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.

But those of us who have acquired this unique experience during the youth of the universe will treasure it throughout all future eternity. And many of the revelators speculate that it may be the mission of the gradually accumulating reserves of the ascendant and perfected mortals of the Corps of the Finality, in association with the other six similarly recruiting corps, to administer these outer universes in an effort to compensate their experiential deficiencies in not having participated in the time-space evolution of the Supreme Being.

These deficiencies are inevitable on all levels of universe existence. During the present universe age the revelators of the
higher levels of spiritual existences now come down to administer the evolutionary universes and minister to the ascending mortals, thus endeavoring to atone for their deficiencies in the realities of the higher spiritual experience.

But though they really know nothing about the plans of the Architects of the Master Universe respecting these outer creations, nevertheless, of three things they are certain:

1. There actually is a vast and new system of universes gradually organizing in the domains of outer space. New orders of physical creations, enormous and gigantic circles of swarming universes upon universes far out beyond the present bounds of the peopled and organized creations, are actually visible upon looking through our telescopes. At present, these outer creations are wholly physical; they are apparently uninhabited and seem to be devoid of creature administration.

2. For ages upon ages there continues the unexplained and wholly mysterious Paradise mobilization of the perfected and ascendent beings of time and space, in association with the six other finaliter corps.
3. Concomitantly with these transactions the Supreme Person of Deity is powerizing as the almighty sovereign of the super-creations.

As the revelators view this triune development, embracing creatures, universes, and Deity, can they be criticized for anticipating that something new and unrevealed is approaching culmination in the master universe? Is it not natural that they should associate this agelong mobilization and organization of physical universes on such a hitherto unknown scale and the personality emergence of the Supreme Being with this stupendous scheme of upstepping the mortals of time to divine perfection and with their subsequent mobilization on Paradise in the Corps of the Finality -- a designation and destiny enshrouded in universe mystery? It is increasingly the belief of all Uversa that the assembling Corps of the Finality are destined to some future service in the universes of outer space, where the revelators already are able to identify the clustering of at least seventy thousand aggregations of matter, each of which is greater than any one of the present seven superuniverses.
Evolutionary mortals are born on the planets of space, pass through the morontia worlds, ascend the spirit universes, traverse the Havona spheres, find God, attain Paradise, and are mustered into the primary Corps of the Finality, therein to await the next assignment of universe service. There are six other assembling finality corps, but Grandfanda, the first mortal ascender, presides as Paradise chief of all orders of finaliters. And as the revelators view this sublime spectacle, they all exclaim: What a glorious destiny for the animal-origin children of time, the material sons of space!

8. The Divine Perfection Plans

The Eternal Son is in everlasting liaison with the Father in the successful prosecution of the divine plan of progress: the universal plan for the creation, evolution, ascension, and perfection of will creatures. And, in divine faithfulness, the Son is the eternal equal of the Father.
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.

This divine plan of perfection attainment embraces three unique, though marvelously correlated, enterprises of universal adventure.

1. The Plan of Progressive Attainment. This is the Universal Father's plan of evolutionary ascension, a program unreservedly accepted by the Eternal Son when he concurred in the Father's proposal, “Let us make mortal creatures in our own image.” This provision for upstepping the creatures of time involves the Father's bestowal of the Thought Adjusters and the endowing of material creatures with the prerogatives of personality.

2. The Bestowal Plan. The next universal plan is the great Father—revelation enterprise of the Eternal Son and his co-ordinate Sons. This is the proposal of the Eternal Son and
consists of his bestowal of the Sons of God upon
the evolutionary creations, there to
personalize and factualize, to incarnate and
make real, the love of the Father and the mercy
of the Son to the creatures of all universes.
Inherent in the bestowal plan, and as a
provisional feature of this ministration of
love, the Paradise Sons act as rehabilitators
of that which misguided creature will has
placed in spiritual jeopardy. Whenever and
wherever there occurs a delay in the
functioning of the attainment plan, if
rebellion, perchance, should mar or complicate
this enterprise, then do the emergency
provisions of the bestowal plan become active
forthwith. The Paradise Sons stand pledged and
ready to function as retrievers, to go into the
very realms of rebellion and there restore the
spiritual status of the spheres. And such a
heroic service a co-ordinate Creator Son did
perform on our planet Urantia when Michael of
Nebadon bestowed himself here, as Jesus of
Nazareth, during the period of the Lucifer
rebellion in connection with his experiential
bestowal career of sovereignty acquirement.

3. The Plan of Mercy Ministry. When the
attainment plan and the bestowal plan had been
formulated and proclaimed, alone and of himself, the Infinite Spirit projected and put in operation the tremendous and universal enterprise of mercy ministry. This is the service so essential to the practical and effective operation of both the attainment and the bestowal undertakings, and the spiritual personalities of the Third Source and Center all partake of the spirit of mercy ministry which is so much a part of the nature of the Third Person of Deity. Not only in creation but also in administration, the Infinite Spirit functions truly and literally as the conjoint executive of the Father and the Son.

The Eternal Son is the personal trustee, the divine custodian, of the Father's universal plan of creature ascension. Having promulgated the universal mandate, “Be you perfect, even as I am perfect,” the Father intrusted the execution of this tremendous undertaking to the Eternal Son; and the Eternal Son shares the fostering of this supernal enterprise with his divine co-ordinate, the Infinite Spirit. Thus do the Deities effectively co-operate in the work of creation, control, evolution, revelation, and ministration and if required, in restoration and rehabilitation.
Chapter 14

THE TWENTY-ONE SACRED SPHERES OF PARADISE

Between the central Isle of Paradise and the innermost of the Havona planetary circuits there are situated in space three lesser circuits of special spheres. The innermost circuit consists of the seven secret spheres of the Universal Father; the second group is composed of the seven luminous worlds of the Eternal Son; in the outermost are the seven immense spheres of the Infinite Spirit, the executive–headquarters worlds of the Seven Master Spirits.

These three seven–world circuits of the Father, the Son, and the Spirit are spheres of unexcelled grandeur and unimagined glory. Even their material or physical construction is of an order unrevealed to us. Each circuit is diverse in material, and each world of each circuit is different, excepting the seven worlds of the Son, which are alike in physical constitution. All twenty–one are enormous spheres, and each group of seven is differently
eternalized. As far as the revelators know they have always been; like Paradise they are eternal. There exists neither record nor tradition of their origin.

The seven secret spheres of the Universal Father, circulating about Paradise in close proximity to the eternal Isle, are highly reflective of the spiritual luminosity of the central shining of the eternal Deities, shedding this light of divine glory throughout Paradise and even upon the seven circuits of Havona.

On the seven sacred worlds of the Eternal Son there appear to take origin the impersonal energies of spirit luminosity. No personal being may sojourn on any of these seven shining realms. With spiritual glory they illuminate all Paradise and Havona, and they directionize pure spirit luminosity to the seven superuniverses. These brilliant spheres of the second circuit likewise emit their light (light without heat) to Paradise and to the billion worlds of the seven-circuited central universe.

The seven worlds of the Infinite Spirit are occupied by the Seven Master Spirits, who preside over the destinies of the seven
superuniverses, sending forth the spiritual illumination of the Third Person of Deity to these creations of time and space. And all Havona, but not the Isle of Paradise, is bathed in these spiritualizing influences.

Although the worlds of the Father are ultimate status spheres for all Father-endowed personalities, this is not their exclusive function. Many beings and entities other than personal sojourn on these worlds. Each world in the circuit of the Father and the circuit of the Spirit has a distinct type of permanent citizenship, but the revelators think the Son's worlds are inhabited by uniform types of other-than-personal beings. Father fragments are among the natives of Divinington (a sacred world of the Father); the other orders of permanent citizenship are unrevealed to us.

The twenty-one Paradise satellites serve many purposes in both central and superuniverses not disclosed in these revealed narratives; for these twenty-one spheres embrace the potentials of the function of the master universe; and these narratives afford only a fleeting glimpse of certain circumscribed activities pertaining to the present universe age of the grand universe.
rather, one of the seven sectors of the grand universe.

1. The Seven Sacred Worlds of the Father

The Father's circuit of sacred life spheres contains the only inherent personality secrets in the universe of universes. These satellites of Paradise, the innermost of the three circuits, are the only forbidden domains concerned with personality in the central universe. Nether Paradise and the worlds of the Son are likewise closed to personalities, but neither of those realms is in any way directly concerned with personality.

The Paradise worlds of the Father are directed by the highest order of Stationary Sons of the Trinity, the Trinitized Secrets of Supremacy. Of these worlds the revelators can tell little; of their manifold activities they may tell less. Such information concerns only those beings who function thereon and go forth therefrom.

One of the reasons for the secrecy of these worlds is because each of these sacred spheres enjoys a specialized representation, or
manifestation, of the Deities composing the Paradise Trinity; not a personality, but a unique presence of Divinity which can only be appreciated and comprehended by those particular groups of intelligences resident on, or admissible to, that particular sphere. The Trinitized Secrets of Supremacy are the personal agents of these specialized and impersonal presences of Divinity. And the Secrets of Supremacy are highly personal beings, superbly endowed and marvelously adapted to their exalted and exacting work.

1. DIVININGTON. This world is, in a unique sense, the bosom of the Father, the personal-communion sphere of the Universal Father, and thereon is a special manifestation of his divinity. Divinington is the Paradise rendezvous of the Thought Adjusters, but it is also the home of numerous other entities, personalities, and other beings taking origin in the Universal Father. Many personalities besides the Eternal Son are of direct origin by the solitary acts of the Universal Father. Only the Father fragments and those personalities and other beings of direct and exclusive origin
in the Universal Father fraternize and function on this abode.

**The secrets of Divinington** include the secret of the bestowal and mission of Thought Adjusters. Their nature, origin, and the technique of their contact with the lowly creatures of the evolutionary worlds is a secret of this Paradise sphere. These amazing transactions do not personally concern the rest of us, and therefore do the Deities deem it proper to withhold certain features of this great and divine ministry from our full understanding. In so far as the revelators come in contact with this phase of divine activity, they are permitted full knowledge of these transactions, but concerning the intimate details of this great bestowal they are not fully informed.

This sphere also holds the secrets of the nature, purpose, and activities of all other forms of Father fragments, of the Gravity Messengers (revealed here), and of hosts of other beings unrevealed to us.

**2. Sonarington.** This sphere is the "bosom of the Son," the personal receiving world of the Eternal Son. It is the Paradise
headquarters of the descending and ascending Sons of God (which we number) when, and after, they are fully accredited and finally approved. This world is the Paradise home for all Sons of the Eternal Son and of his co-ordinate and associate Sons. There are numerous orders of divine sonship attached to this supernal abode which have not been revealed to mortals since we all are not concerned with the plans of the ascension scheme of human spiritual progression through the universes and on to Paradise.

**The secrets of Sonarington** include the secret of the incarnation of the divine Sons. When a Son of God becomes a Son of Man, is literally born of woman, as occurred here on our planet over two thousand years ago -- the life and teachings of Jesus of Nazareth -- it is a universal mystery. It is occurring right along throughout the universes, and it is a Sonarington secret of divine sonship.

The Adjusters are a mystery of God the Father. The incarnation of the divine Sons is a mystery of God the Son; it is a secret locked up in the seventh sector of Sonarington, a realm penetrated by none save those who have personally passed through this unique experience. Only those phases of incarnation
having to do with our ascension career have been brought to our notice. There are many other phases of the mystery of the incarnation of the Paradise Sons of unrevealed types on missions of universe service which are undisclosed to us. And there are still other Sonarington mysteries.

3. SPIRITINGTON. This world is the "bosom of the Spirit, the Paradise home of the high beings that exclusively represent the Infinite Spirit. Here forgather the Seven Master Spirits and certain of their offspring from all universes. At this celestial abode may also be found numerous unrevealed orders of spirit personalities, beings assigned to the manifold activities of the universe not associated with the plans of upstepping the mortal creatures of time to the Paradise levels of eternity.

The secrets of Spiritington involve the impenetrable mysteries of reflectivity. Reflectivity is a secret of God the Spirit. Though the revelators tell us of the vast and universal phenomenon of reflectivity, more particularly as it is operative on the headquarters worlds of the seven superuniverses (see "Reflective Spirits" in the herein
Personalities of the Grand Universe section), they never fully explain this phenomenon, for they do not fully understand it themselves. Reflectivity is an indispensable feature of the normal working of numerous other phases of universe occupation. This endowment of the Infinite Spirit is also utilized in channels other than those of intelligence gathering and information dissemination. And there are other secrets of Spiritington.

4. VICEGERINGTON. This planet is the "bosom of the Father and the Son" and is the secret sphere of certain unrevealed beings who take origin by the acts of the Father and the Son. This is also the Paradise home of many glorified beings of complex ancestry, those whose origin is complicated because of the many diverse techniques operative in the seven superuniverses. Many groups of being forgather on this world whose identity has not been revealed to Urantia mortals.

The secrets of Vicegerington include the secrets of trinitization, and trinitization constitutes the secret of authority to represent the Trinity, to act as vicegerents of the Gods. Authority to represent the Trinity
attaches only to those beings, revealed and unrevealed, who are trinitized, created, eventuated, or eternalized by any two or all three of the Paradise Trinity. Personalities brought into being by the trinitizing acts of certain types of glorified creatures represent no more than the conceptual potential mobilized in that trinitization, albeit such creatures may ascend the path of Deity embrace open to all of their kind.

Non-trinitized beings do not fully understand the technique of trinitization by either two or three Creators or by certain creatures where, under specialized conditions of Paradise perfection, these superb beings may embark upon the unique adventure of concept-identity, being successful in the production of a new being, a creature-trinitized son; the glorified creatures may being able to participate in only one such experience, whereas with the Paradise Deities there seems to be no limit to the continued enactment of trinitization episodes. We will thus never fully understand such a phenomenon unless, in the far-distant future of your glorified career, you should essay and succeed in such an
adventure, because otherwise these secrets of Vicegerington will always be forbidden to us.

There are still other forms and phases of trinitization which have not been brought to the notice of the Urantia peoples, and these experiences, in their personal aspects, are duly protected in the secret sector of Vicegerington.

5. SOLITARINGTON. This world is the "bosom of the Father and the Spirit" and is the rendezvous of a magnificent host of unrevealed beings of origin in the conjoint acts of the Universal Father and the Infinite Spirit, beings who partake of the traits of the Father in addition to their Spirit inheritance.

This is also the home of the Solitary Messengers -- the personal and universal corps of the Conjoint Creator, the highest type of perfect and confidential personality available in all realms for the quick transmission of important and urgent messages when it is inexpedient to utilize either the broadcast service or the reflectivity mechanism -- and of other personalities of the super-angelic orders. There are numerous additional orders of spirit personalities, beings unknown to
mortals, who look upon Solitarington as their Paradise home sphere. It should be remembered that all divisions and levels of universe activities are just as fully provided with spirit ministers as is the realm concerned with helping us mortals ascend to our divine Paradise destiny.

The secrets of Solitarington. Besides certain secrets of trinitization, this world holds the secrets of the personal relation of the Infinite Spirit with certain of the higher offspring of the Third Source and Center. On Solitarington are held the mysteries of the intimate association of numerous unrevealed orders with the spirits of the Father, of the Son, and of the Spirit, with the threefold spirit of the Trinity, and with the spirits of the Supreme, the Ultimate, and the Supreme-Ultimate.

6. SERAPHINGTON. This sphere is the “bosom of the Son and the Spirit” and is the home world of the vast hosts of unrevealed beings created by the Son and the Spirit. This is also the destiny sphere of all ministering orders of the angelic hosts, including supernaphim, seconaphim, and seraphim. There also serve in
the central and outlying universes many orders of superb spirits who are not “ministering spirits to those who shall be heirs of salvation.” All these spirit workers in all levels and realms of universe activities look upon Seraphington as their Paradise home.

The secrets of Seraphington involve a threefold mystery, only one of which the revelators may mention -- the mystery of seraphic transport. The ability of various orders of seraphim and allied spirit beings to envelop within their spirit forms all orders of nonmaterial personalities, and to carry them away on lengthy interplanetary journeys, is a secret locked up in the sacred sectors of Seraphington. The transport seraphim comprehend this mystery, but they do not communicate it to the rest of us, or perhaps they cannot. The other mysteries of Seraphington pertain to the personal experiences of types of spirit servers as yet not revealed to mortals. And the revelators refrained from discussing the secrets of such closely related beings because we can almost comprehend such near orders of existence, and
it would be akin to betrayal of trust to present even their partial knowledge of such phenomena.

7. **ASCENDINGTON.** This unique world is the “bosom of the Father, Son, and Spirit,” the rendezvous of those of us ascendant creatures of space, the receiving sphere of the pilgrims of time who are passing through the Havona universe on their way to Paradise. Ascendington is the actual Paradise home of the ascendant souls of time and space until they attain Paradise status. We mortals will spend most of our Havona “vacations” on Ascendington. During our Havona life, Ascendington will be to us what the reversion directors, the promoters of relaxation and humor, were during the local and superuniverse ascension. Here we will engage in thousands of activities which are beyond the grasp of our present mortal imagination. And as on every previous advance in the Godward ascent, our human self will enter into new relationships with our divine self.

The secrets of Ascendington include the mystery of the gradual and certain building up in the material and mortal mind of a spiritual and potentially immortal counterpart of character and identity. This phenomenon constitutes one of the most perplexing
mysteries of the universes — the evolution of an immortal soul within the mind of a mortal and material creature.

We will never fully understand this mysterious transaction until we reach Ascendington. And that is just why all Ascendington will be open to our wondering gaze. One seventh of Ascendington is forbidden to the revelator — that sector concerned with this very secret which is the exclusive experience and possession of our type of being. This experience belongs to our human order of existence. It will thus eventually be revealed to us; but even after it is revealed to us, for some reason it forever remains our secret. We do not reveal it to any other order of beings. The revelators know about the eternal fusion of a divine Adjuster and an immortal soul of human origin, but the ascendant finaliters know this very experience as an absolute reality,

2. Father–World Relationships

These home worlds of the diverse orders of spiritual beings are tremendous and stupendous spheres, and they are equal to Paradise in their
matchless beauty and superb glory. They are rendezvous worlds, reunion spheres, serving as permanent cosmic addresses. As finaliters we will be domiciled on Paradise, but Ascendington will be our home address at all times, even when we enter service in outer space. Through all eternity we will regard Ascendington as our home of sentimental memories and reminiscent recollections. When we become seventh-stage spirit beings, possibly you will give up your residential status on Paradise.

If outer universes are in the making, if they are to be inhabited by time creatures of ascension potential, the revelators then infer that these children of the future will also be destined to look upon Ascendington as their Paradise home world.

Ascendington is the only sacred sphere that will be unreservedly open to our inspection as a Paradise arrival. Vicegerington is the only sacred sphere that is wholly and unreservedly open to the revelator’s (a Perfecter of Wisdom) scrutiny. Though its secrets are concerned in his origin, in this universe age he does not regard Vicegerington as his home. Trinity-origin beings and trinitized beings are not the same.
The Trinity-origin beings do not fully share the Father's worlds; they have their sole homes on the Isle of Paradise in close proximity to the Most Holy Sphere. They often appear on Ascendington, the "bosom of the Father-Son-Spirit," where they fraternize with their brethren who have come up from the lowly worlds of space.

We might assume that Creator Sons, being of Father-Son origin, would regard Vicegerington as their home, but such is not the case in this universe age of the function of God the Sevenfold. And there are many similar problems that will perplex us, for we are sure to encounter many difficulties as we attempt to understand these things which are so near Paradise. Nor can we successfully reason out these questions; we know so little. And if we knew more about the Father's worlds, we would simply encounter more difficulties until we knew all about them. Status on any of these secret worlds is acquired by service as well as by nature of origin, and the successive universe ages may and do redistribute certain of these personality groupings.

The worlds of the inner circuit are really fraternal or status worlds more than actual
residential spheres. Mortals will attain some status on each of the Father's worlds save one. For example: When we attain Havona, we are granted clearance for Ascendington, where we are most welcome, but we are not permitted to visit the other six sacred worlds. Subsequent to our passage through the Paradise regime and after our admission to the Corps of the Finality, we are granted clearance for Sonarington, since we are sons of God as well as ascenders, and we are even more. But there will always remain one seventh of Sonarington, the sector of the incarnation secrets of the divine Sons, which will not be open to our scrutiny. Never will those secrets be revealed to the ascendant sons of God.

Eventually we will have full access to Ascendington and relative access to the other spheres of the Father except Divinington. But even when we are granted permission to land on five additional secret spheres, after we have become a finaliter, we will not be allowed to visit all sectors of such worlds. Nor will we be permitted to land on the shores of Divinington, the "bosom of the Father, though we shall surely stand repeatedly at the "right hand of the Father." Never throughout all
eternity will there arise any necessity for our presence on the world of the Thought Adjusters.

These rendezvous worlds of spirit life are forbidden ground to the extent that we are asked not to negotiate entrance to those phases of these spheres which are wholly outside our realms of experience. We may become creature perfect even as the Universal Father is deity perfect, but we may not know all the experiential secrets of all other orders of universe personalities. When the Creator has an experiential personality secret with his creatures, the Creator preserves that secret in eternal confidence.

All these secrets are supposedly known to the collective body of the Trinitized Secrets of Supremacy. These beings are fully known only by their special world groups; they are little comprehended by other orders. After we attain Paradise, we will know and ardently love the ten Secrets of Supremacy who direct Ascendington. Excepting Divinington, we will also achieve a partial understanding of the Secrets of Supremacy on the other worlds of the Father, though not so perfectly as on Ascendington.
The Trinitized Secrets of Supremacy, as their name might suggest, are related to the Supreme; they are likewise related to the Ultimate and to the future Supreme–Ultimate. These Secrets of Supremacy are the secrets of the Supreme and also the secrets of the Ultimate, even the secrets of the Supreme–Ultimate.

3. The Sacred Worlds of the Eternal Son

The seven luminous spheres of the Eternal Son are the worlds of the seven phases of pure-spirit existence. These shining orbs are the source of the threefold light of Paradise and Havona, their influence being largely, but not wholly, confined to the central universe.

Personality is not present on these Paradise satellites; therefore is there little concerning these pure-spirit abodes which can be presented to our mortal and material personality. The revelators are taught that these worlds teem with the otherwise-than-personal life of the beings of the Eternal Son. They infer that these entities are being assembled for ministry in the projected new universes of outer space. The Paradise
philosophers maintain that each Paradise cycle, about two billion years of Urantia time, witnesses the creation of additional reserves of these orders on the secret worlds of the Eternal Son.

4. The Worlds of the Infinite Spirit

Between the inner circuit of Havona and the shining spheres of the Eternal Son there circle the seven orbs of the Infinite Spirit, worlds inhabited by the offspring of the infinite Spirit, by the trinitized sons of glorified created personalities, and by other types of unrevealed beings concerned with the effective administration of the many enterprises of the various realms of universe activities.

The Seven Master Spirits are the supreme and ultimate representatives of the Infinite Spirit. They maintain their personal stations, their power focuses, on the periphery of Paradise, but all operations concerned with their management and direction of the grand universe are conducted on and from these 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.

From these seven special spheres the Master Spirits operate to equalize and stabilize the cosmic-mind circuits of the grand universe. They also have to do with the differential spiritual attitude and presence of the Deities throughout the grand universe. Physical reactions are uniform, unvarying, and always instantaneous and automatic. But experiential spiritual presence is in accordance with the underlying conditions or states of spiritual receptivity inherent in the individual minds of the realms.

Physical authority, presence, and function are unvarying in all the universes small or great. The differing factor in spiritual presence, or reaction, is the fluctuating differential in its recognition and reception by will creatures. Whereas the spiritual presence of absolute and existential Deity is in no manner whatever influenced by attitudes of loyalty or disloyalty on the part of created beings, at the same time it is true
that the functioning presence of sub-absolute and experiential Deity is definitely and directly influenced by the decisions, choices, and will-attitudes of such finite creature beings — by the loyalty and devotion of the individual being, planet, system, constellation, or universe. But this spiritual presence of divinity is not whimsical nor arbitrary; its experiential variance is inherent in the freewill endowment of personal creatures.

The determiner of the differential of spiritual presence exists in our own hearts and minds and consists in the manner of our own choosing, in the decisions of our minds, and in the determination of our own wills. This differential is inherent in the freewill reactions of intelligent personal beings, beings whom the Universal Father has ordained shall exercise this liberty of choosing. 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.

The executive abodes of the Seven Master Spirits are, in reality, the Paradise headquarters of the seven superuniverses and their correlated segments in outer space. Each Master Spirit presides over one superuniverse, and each of these seven worlds is exclusively assigned to one of the Master Spirits. There is literally no phase of the sub-Paradise administration of the seven superuniverses which is not provided for on these executive worlds. They are not so exclusive as the spheres of the Father or those of the Son, and though residential status is limited to native beings and those who work thereon, these seven administrative planets are always open to all beings who desire to visit them, and who can command the necessary means of transit.

To the revelator, a Perfecter of Wisdom (one of the one billion per superuniverse to personify the wisdom of divinity in the
superuniverse), commissioned thus to function by the Ancients of Days of Uversa, these executive worlds are the most interesting and intriguing spots outside of Paradise. In no other place in the wide universe does he observe such varied activities, involving so many different orders of living beings, having to do with operations on so many diverse levels, occupations at once material, intellectual, and spiritual. When the revelator is accorded a period of release from assignment, if he chances to be on Paradise or in Havona, he usually proceeds to one of these busy worlds of the Seven Master Spirits, there to inspire his mind with such spectacles of enterprise, devotion, loyalty, wisdom, and effectiveness. He states nowhere else can he observe such an amazing interassociation of personality performances on all seven levels of universe reality. And he is always stimulated by the activities of those who well known how to do their work, and who so thoroughly enjoy doing it.
Chapter 15

THE CENTRAL AND DIVINE UNIVERSE

The perfect and divine universe occupies the center of all creation, it is the eternal core around which the vast creations of time and space revolve. Paradise is the gigantic nuclear Isle of absolute stability which rests motionless at the very heart of the magnificent eternal universe. This central planetary family is called Havona and is far—distant from the local universe of Nebadon. It is of enormous dimensions and almost unbelievable mass and consists of one billion spheres of unimagined beauty and superb grandeur, but the true magnitude of this vast creation is really beyond the understanding grasp of the human mind.

This is the one and only settled, perfect, and established aggregation of worlds. This is a wholly created and perfect universe; it is not an evolutionary development. This is the eternal core of perfection, about which swirls that endless procession of universes which constitute the tremendous evolutionary experiment, the audacious adventure of the Creator Sons of God, who aspire to duplicate in
time and to reproduce in space the pattern universe, the ideal of divine completeness, supreme finality, ultimate reality, and eternal perfection.

1. The Paradise—Havona System

From the periphery of Paradise to the inner borders of the seven superuniverses there are the following seven space conditions and motions:

1. The quiescent midspace zones impinging on Paradise.

2. The clockwise processional of the three Paradise and the seven Havona circuits.

3. The semi quiet space zone separating the Havona circuits from the dark gravity bodies of the central universe.

4. The inner, counterclockwise-moving belt of the dark gravity bodies.

5. The second unique space zone dividing the two space paths of the dark gravity bodies.

6. The outer belt of dark gravity bodies, revolving clockwise around Paradise.
7. A third space zone — a semi quiet zone — separating the outer belt of dark gravity bodies from the innermost circuits of the seven superuniverses.

The billion worlds of Havona are arranged in seven concentric circuits immediately surrounding the three circuits of Paradise satellites. There are upwards of thirty-five million worlds in the innermost Havona circuit and over two hundred and forty-five million in the outermost, with proportionate numbers intervening. Each circuit differs, but all are perfectly balanced and exquisitely organized, and each is pervaded by a specialized representation of the Infinite Spirit, one of the seven Spirits of the Circuits. In addition to other functions this impersonal Spirit coordinates the conduct of celestial affairs throughout each circuit.

The Havona planetary circuits are not superimposed; their worlds follow each other in an orderly linear procession. The central universe whirls around the stationary Isle of Paradise in one vast plane, consisting of ten concentric stabilized units — the three circuits of Paradise spheres and the seven circuits of Havona worlds. Physically regarded,
the Havona and the Paradise circuits are all one and the same system; their separation is in recognition of functional and administrative segregation.

Time is not reckoned on Paradise; the sequence of successive events is inherent in the concept of those who are indigenous to the central Isle. But time is germane to the Havona circuits and to numerous beings of both celestial and terrestrial origin sojourning thereon. Each Havona world has its own local time, determined by its circuit. All worlds in a given circuit have the same length of year since they uniformly swing around Paradise, and the length of these planetary years decreases from the outermost to the innermost circuit.

Besides Havona–circuit time, there is the Paradise–Havona standard day and other time designations which are determined on, and are sent out from, the seven Paradise satellites of the Infinite Spirit. The Paradise–Havona standard day is based on the length of time required for the planetary abodes of the first or inner Havona circuit to complete one revolution around the Isle of Paradise; and though their velocity is enormous, owing to their situation between the dark gravity bodies
and gigantic Paradise, it requires almost one thousand years for these spheres to complete their circuit. We have unwittingly read the truth when our eyes rested on the statement, “A day is as a thousand years with God, as but a watch in the night.” One Paradise–Havona day is just seven minutes, three and one-eighth seconds less than one thousand years of the present Urantia leap–year calendar.

This Paradise–Havona day is the standard time measurement for the seven superuniverses, although each maintains its own internal time standards.

On the outskirts of this vast central universe, far out beyond the seventh belt of Havona worlds, there swirl an unbelievable number of enormous dark gravity bodies. These multitudinous dark masses are quite unlike other space bodies in many particulars; even in form they are very different. These dark gravity bodies neither reflect nor absorb light; they are nonreactive to physical–energy light, and they so completely encircle and enshroud Havona as to hide it from the view of even nearby inhabited universes of time and space.

The great belt of dark gravity bodies is divided into two equal elliptical circuits by a
unique space intrusion. The inner belt revolves counterclockwise; the outer revolves clockwise. These alternate directions of motion, coupled with the extraordinary mass of the dark bodies, so effectively equalize the lines of Havona gravity as to render the central universe a physically balanced and perfectly stabilized creation.

The inner procession of dark gravity bodies is tubular in arrangement, consisting of three circular groupings. A cross section of this circuit would exhibit three concentric circles of about equal density. The outer circuit of dark gravity bodies is arranged perpendicularly, being ten thousand times higher than the inner circuit. The up-and-down diameter of the outer circuit is fifty thousand times that of the transverse diameter.

The intervening space which exists between these two circuits of gravity bodies is unique in that nothing like it is to be found elsewhere in all the wide universe. This zone is characterized by enormous wave movements of an up-and-down nature and permeated by tremendous energy activities of an unknown order.

In the revelators' opinion, nothing like the dark gravity bodies of the central universe
will characterize the future evolution of the outer space levels; they regard these alternate processions of stupendous gravity—balancing bodies as unique in the master universe.

2. Constitution of Havona

Spirit beings do not dwell in nebulous space; they do not inhabit ethereal worlds; they are domiciled on actual spheres of a material nature, worlds just as real as those on which mortals live. The Havona worlds are actual and literal, albeit their literal substance differs from the material organization of the planets of the seven superuniverses.

The physical realities of Havona represent an order of energy organization radically different from any prevailing in the evolutionary universes of space. Havona energies are threefold; superuniverse units of energy–matter contain a twofold energy charge, although one form of energy exists in negative and positive phases. The creation of the central universe is threefold (Trinity); the creation of a local universe (directly) is twofold, by a Creator Son and a Creative Spirit.

The material of Havona consists of the organization of exactly one thousand basic
chemical elements and the balanced function of the seven forms of Havona energy. Each of these basic energies manifests seven phases of excitation, so that the Havona natives respond to forty-nine differing sensation stimuli. In other words, viewed from a purely physical standpoint, the natives of the central universe possess forty-nine specialized forms of sensation. The morontia senses are seventy, and the higher spiritual orders of reaction response vary in different types of beings from seventy to two hundred and ten.

None of the physical beings of the central universe would be visible to Urantians. Neither would any of the physical stimuli of those faraway worlds excite a reaction in our gross sense organs. If a Urantia mortal could be transported to Havona, they would there be deaf, blind, and utterly lacking in all other sense reactions; they could only function as a limited self-conscious being deprived of all environmental stimuli and all reactions thereto.

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.

All natural law is coordinated on a basis entirely different than in the dual—energy systems of the evolving creations. The entire central universe is organized in accordance with the threefold system of perfect and symmetrical control. Throughout the whole Paradise—Havona system there is maintained a perfect balance between all cosmic realities and all spiritual forces. Paradise, with an absolute grasp of material creation, perfectly regulates and maintains the physical energies of this central universe; the Eternal Son, as a part of his all—embracing spirit grasp, most perfectly sustains the spiritual status of all who indwell Havona. On Paradise nothing is experimental, and the Paradise—Havona system is a unit of creative perfection.

The universal spiritual gravity of the Eternal Son is amazingly active throughout the central universe. All spirit values and spiritual personalities are unceasingly drawn inward towards the abode of the Gods. This Godward urge is intense and inescapable. The ambition to attain God is stronger in the central universe, not because spirit gravity is
stronger than in the outlying universes, but because those beings who have attained Havona are more fully spiritualized and hence more responsive to the ever-present action of the universal spirit-gravity pull of the Eternal Son.

Likewise does the Infinite Spirit draw all intellectual values Paradiseward. Throughout the central universe the mind gravity of the Infinite Spirit functions in liaison with the spirit gravity of the Eternal Son, and these together constitute the combined urge of the ascendant souls to find God, to attain Deity, to achieve Paradise, and to know the Father.

Havona is a spiritually perfect and physically stable universe. The control and balanced stability of the central universe appear to be perfect.

Everything physical or spiritual is perfectly predictable, but mind phenomena and personality volition are not. The revelators do infer that sin can be reckoned as impossible of occurrence, but they do this on the ground that the native freewill creatures of Havona have never been guilty of transgressing the will of Deity. Through all eternity these supernal beings have been consistently loyal to the one
billion rulers of each of the one billion worlds of Havona, the Eternal of Days. Neither has sin appeared in any creature who has entered Havona as a pilgrim. There has never been an instance of misconduct by any creature of any group of personalities ever created in, or admitted to, the central Havona universe. So perfect and so divine are the methods and means of selection in the universes of time that never in the records of Havona has an error occurred; no mistakes have ever been made; no ascendant soul has ever been prematurely admitted to the central universe.

3 The Havona Worlds

Concerning the government of the central universe, there is none. Havona is so exquisitely perfect that no intellectual system of government is required. There are no regularly constituted courts, neither are there legislative assemblies; Havona requires only administrative direction. Here may be observed the height of the ideals of true self-government.

There is no need of government among such perfect and near-perfect intelligences. They stand in no need of regulation, for they
are beings of native perfection interspersed with evolutionary creatures who have long since passed the scrutiny of the supreme tribunals of the superuniverses.

The administration of Havona is not automatic, but it is marvelously perfect and divinely efficient. It is chiefly planetary and is vested in the resident Eternal of Days, each Havona sphere being directed by one of these Trinity-origin personalities. Eternals of Days are not creators, but they are perfect administrators. They teach with supreme skill and direct their planetary children with a perfection of wisdom bordering on absoluteness.

The billion spheres of the central universe constitute the training worlds of the high personalities native to Paradise and Havona and further serve as the final proving grounds for ascending creatures from the evolutionary worlds of time. In the execution of the Universal Father's great plan of creature ascension the pilgrims of time are landed on the receiving worlds of the outer or seventh circuit, and subsequent to increased training and enlarged experience, they are progressively advanced inward, planet by planet and circle by circle,
until they finally attain the Deities and achieve residence on Paradise.

At present, although the spheres of the seven circuits are maintained in all their supernal glory, only about one percent of all planetary capacity is utilized in the work of furthering the Father's universal plan of mortal ascension. About one tenth of one percent of the area of these enormous worlds is dedicated to the life and activities of the Corps of the Finality, beings settled in light and life who often sojourn and minister on the Havona worlds. These exalted beings have their personal residences on Paradise.

The planetary construction of the Havona spheres is entirely unlike that of the evolutionary worlds and systems of space. Nowhere else in all the grand universe is it convenient to utilize such enormous spheres as inhabited worlds. Triata physical constitution, coupled with the balancing effect of the immense dark gravity bodies, makes it possible so perfectly to equalize the physical forces and so exquisitely to balance the various attractions of this tremendous creation. Antigravity is also employed in the organization
of the material functions and the spiritual activities of these enormous worlds.

The architecture, lighting, and heating, as well as the biologic and artistic embellishment of the Havona spheres, are quite beyond the greatest possible stretch of human imagination. We therefore cannot be told much about Havona; for to understand its beauty and grandeur, we really must see it.

Spiritually these worlds are ideally appointed; they are fittingly adapted to their purpose of harboring the numerous orders of differing beings who function in the central universe. Manifold activities take place on these beautiful worlds which are far beyond human comprehension. But there are real rivers and lakes on these perfect worlds.

4. Creatures of the Central Universe

There are seven basic forms of living things and beings on the Havona worlds, and each of these basic forms exists in three distinct phases. Each of these three phases is divided into seventy major divisions, and each major division is composed of one thousand minor divisions, with yet other subdivisions, and so
on. These basic life groups might be classified as:

1. Material
2. Morontial.
3. Spiritual.
4. Absonite.
5. Ultimate.
7. Absolute.

Decay and death are not a part of the cycle of life on Havona worlds. In the central universe the lower living things undergo the transmutation of materialization. They do change form and manifestation, but they do not resolve by process of decay and cellular death.

The Havona natives are all the offspring of the Paradise Trinity. They are without creature parents, and they are nonreproducing beings. The revelators cannot portray the creation of these citizens of the central universe, beings who never were created. The entire story of the creation of Havona is an attempt to time-space an eternity fact which has no relation to time or space as mortal man comprehends them. But they must concede human philosophy a point of origin; even personalities far above the human level require a concept of
“beginnings.” Nevertheless, the Paradise–Havona system is eternal.

The natives of Havona live on the billion spheres of the central universe in the same sense that other orders of permanent citizenship dwell on their respective spheres of nativity. As the material order of sonship carries on the material, intellectual, and spiritual economy of a billion local systems in a superuniverse, so, in a larger sense, do the Havona natives live and function on the billion worlds of the central universe. You might possibly regard these Havoners as material creatures in the sense that the word “material” could be expanded to describe the physical realities of the divine universe.

There is a life that is native to Havona and possesses significance in and of itself. Havoners minister in many ways to Paradise descenders and to superuniverse ascenders, but they also live lives that are unique in the central universe and have relative meaning quite apart from either Paradise or the superuniverses.

As the worship of the faith sons of the evolutionary worlds ministers to the satisfaction of the Universal Father's love, so
the exalted adoration of the Havona creatures satiates the perfect ideals of divine beauty and truth. As mortal man strives to do the will of God, these beings of the central universe live to gratify the ideals of the Paradise Trinity. In their very nature they are the will of God. Man rejoices in the goodness of God, Havoners exult in the divine beauty, while we both enjoy the ministry of the liberty of living truth.

Havoners have both optional present and future unrevealed destinies. And there is a progression of native creatures that is peculiar to the central universe, a progression that involves neither ascent to Paradise nor penetration of the superuniverses. This progression to higher Havona status may be suggested as follows:

1. Experiential progress outward from the first to the seventh circuit.
2. Progress inward from the seventh to the first circuit.
3. Intra-circuit progress — progression within the worlds of a given circuit.

In addition to the Havona natives, the inhabitants of the central universe embrace numerous classes of pattern beings for various universe groups — advisers, directors, and
teachers of their kind and to their kind throughout creation. All beings in all universes are fashioned along the lines of some one order of pattern creature living on some one of the billion worlds of Havona. Even the mortals of time have their goal and ideals of creature existence on the outer circuits of these pattern spheres on high.

Then there are those beings who have attained the Universal Father, and who are entitled to go and come, who are assigned here and there in the universes on missions of special service. And on every Havona world will be found the attainment candidates, those who have physically attained the central universe, but who have not yet achieved that spiritual development which will enable them to claim Paradise residence.

The Infinite Spirit is represented on the Havona worlds by a host of personalities, beings of grace and glory, who administer the details of the intricate intellectual and spiritual affairs of the central universe. On these worlds of divine perfection they perform the work indigenous to the normal conduct of this vast creation and, in addition, carry on the manifold tasks of teaching, training, and
ministering to the enormous numbers of ascendant creatures who have climbed to glory from the dark worlds of space.

There are numerous groups of beings native to the Paradise–Havona system that are in no way directly associated with the ascension scheme of creature perfection attainment; therefore are they omitted from the personality classifications presented to the mortal races. Only the major groups of superhuman beings and those orders directly connected with our survival experience are herein presented.

Havona teems with the life of all phases of intelligent beings, who there seek to advance from lower to higher circuits in their efforts to attain higher levels of divinity realization and enlarged appreciation of supreme meanings, ultimate values, and absolute reality.

5. Life in Havona

On Urantia we pass through a short and intense test during our initial life of material existence. On the mansion worlds and up through our system, constellation, and local universe, we traverse the morontia phases of ascension. On the training worlds of the superuniverse we
pass through the true spirit stages of progression and are prepared for eventual transit to Havona. On the seven circuits of Havona our 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.

Life on the divine worlds of the central universe is so rich and full, so complete and replete, that it wholly transcends the human concept of anything a created being could possibly experience. The social and economic activities of this eternal creation are entirely dissimilar to the occupations of material creatures living on evolutionary worlds like Urantia. Even the technique of Havona thought is unlike the process of thinking on Urantia.

The regulations of the central universe are fittingly and inherently natural; the rules of conduct are not arbitrary. In every requirement of Havona there is disclosed the reason of righteousness and the rule of justice.

And these two factors, combined, equal what on Urantia would be denominated fairness. When we arrive in Havona, we will naturally enjoy doing things the way they should be done,
When intelligent beings first attain the central universe, they are received and domiciled on the pilot world of the seventh Havona circuits. As the new arrivals progress spiritually, attain identity comprehension of their superuniverse Master Spirit, they are transferred to the sixth circle.

[Note: It is these arrangements in the central universe that the circles of progress in the human mind have been designated.]

After ascenders have attained a realization of Supremacy and are thereby prepared for the Deity adventure, they are taken to the fifth circuit; and after attaining the Infinite Spirit, they are transferred to the fourth. Following the attainment of the Eternal Son, they are removed to the third; and when they have recognized the Universal Father, they go to sojourn on the second circuit of worlds, where they become more familiar with the Paradise hosts. Arrival on the first circuit of Havona signifies the acceptance of the candidates of time into the service of Paradise. Indefinitely, according to the length and nature of the creature ascension, they will tarry on the inner circuit of progressive spiritual attainment. From this inner circuit the
ascending pilgrims pass inward to Paradise residence and admission to the Corps of Finality.

During our sojourn in Havona as a pilgrim of ascent, we will be allowed to visit freely among the worlds of the circuit of our assignments. We will also be permitted to go back to the planets of those circuits we have previously traversed. And all this is possible to those who sojourn on the circles of Havona without the necessity of being ensupernaphimed (transported via supernaphim). The pilgrims of time are able to equip themselves to traverse "achieved" space but must depend on the ordained technique to negotiate “unachieved” space; a pilgrim cannot leave Havona nor go forward beyond his assigned circuit without the aid of a transport supernaphim.

There is a refreshingly originality about this vast central creation. Aside from the physical organization of matter and the fundamental constitution of the basic orders of intelligent beings and other living things, there is nothing in common between the worlds of Havona. Every one of these planets is an original, unique, and exclusive creation; each planet is a matchless, superb, and perfect
production. And this diversity of individuality extends to all features of the physical, intellectual, and spiritual aspects of planetary existence. Each of these billion perfection spheres has been developed and embellished in accordance with the plans of the resident Eternal of Days. And this is just why no two of them are alike.

Not until we traverse the last of the Havona circuits and visit the last of the Havona worlds, will the tonic of adventure and the stimulus of curiosity disappear from our career. And then will the urge, the forward impulse of eternity, replace its forerunner, the adventure lure of time.

Monotony is indicative of immaturity of the creative imagination and inactivity of intellectual coordination with the spiritual endowment. By the time an ascendant mortal begins the exploration of these heavenly worlds, he has already attained emotional, intellectual, and social, if not spiritual, maturity.

Not only will we find undreamed-of changes confronting us as we advance from circuit to circuit in Havona, but our astonishment will be inexpressible as we progress from planet to planet within each circuit. Each of these
billion study worlds is a veritable university of surprises. Continuing astonishment, unending wonder, is the experience of those who traverse these circuits and tour these gigantic spheres. Monotony is not a part of the Havona career.

Love of adventure, curiosity, and dread of monotony -- these traits inherent in evolving human nature -- were not put there just to aggravate and annoy us during our short sojourn on earth, but rather to suggest to us that death is only the beginning of an endless career of adventure, an everlasting life of anticipation, an eternal voyage of discovery.

Curiosity -- the spirit of investigation, the urge of discovery, the drive of exploration -- is a part of the inborn and divine endowment of evolutionary space creatures. These natural impulses were not given us merely to be frustrated and repressed. True, these ambitious urges must frequently be restrained during our short life on earth, disappointment must be often experienced, but they are to be fully realized and gloriously gratified during the long ages to come.

6. The Purpose of the Central Universe
The range of the activities of seven-circuited Havona is enormous. In general, they may be described as:

1. Havonal.

2. Paradisiacal.

3. Ascendant-finite -- Supreme-Ultimate evolutional.

Many super finite activities take place in the Havona of the present universe age, involving untold diversities of absonite and other phases of mind and spirit functions. It is possible that the central universe serves many purposes which are not revealed to us, as it functions in numerous ways beyond the comprehension of the created mind. Nevertheless, we will endeavor to understand how this perfect creation ministers to the needs and contributes to the satisfactions of seven orders of universe intelligence.

1. **Universal Father** — the First Source and Center. God the Father derives supreme parental satisfaction from the perfection of the central creation. He enjoys the experience of love satiety on near-equality levels. The perfect Creator is divinely pleased with the adoration of the perfect creature.
Havona affords the Father supreme achievement gratification. The perfection realization in Havona compensates for the time-space delay of the eternal urge of infinite expansion.

The Father enjoys the Havona reciprocation of the divine beauty. It satisfies the divine mind to afford a perfect pattern of exquisite harmony for all evolving universes.

Our Father beholds the central universe with perfect pleasure because it is a worthy revelation of spirit reality to all personalities of the universe of universes.

The God of universes has favorable regard for Havona and Paradise as the eternal power nucleus for all subsequent universe expansion in time and space.

The eternal Father views with never-ending satisfaction the Havona creation as the worthy and alluring goal for the ascension candidates of time, his mortal grandchildren of space achieving their Creator-Father’s eternal home. And God takes pleasure in the Paradise-Havona universe as the eternal home of Deity and the divine family.
2. The Eternal Son -- the Second Source and Center. To the Eternal Son the superb central creation affords eternal proof of the partnership effectiveness of the divine family -- Father, Son, and Spirit. It is the spiritual and material basis for absolute confidence in the Universal Father.

Havona affords the Eternal Son an almost unlimited base for the ever-expanding realization of spirit power. The central universe afforded the Eternal Son the arena wherein he could safely and securely demonstrate the spirit and technique of the bestowal ministry for the instruction of his associate Paradise Sons.

Havona is the reality foundation for the Eternal spirit-gravity control of the universe of universes. This universe affords the Son the gratification of parental craving, spiritual reproduction.

The Havona worlds and their perfect inhabitants are the first and the eternally final demonstration that the Son is the Word of the Father. Thereby is the consciousness of the Son as an infinite complement of the Father perfectly gratified.
And this universe affords the opportunity for the realization of reciprocation of equality fraternity between the Universal Father and the Eternal Son, and this constitutes the everlasting proof of the infinite personality of each.

3. The Infinite Spirit — the Third Source and Center. The Havona universe affords the Infinite Spirit proof of being the Conjoint Actor, the infinite representative of the unified Father–Son. In Havona the Infinite Spirit derives the combined satisfaction of functioning as a creative activity while enjoying the satisfaction of absolute coexistence with this divine achievement.

In Havona the Infinite Spirit found an arena wherein he could demonstrate the ability and willingness to serve as a potential mercy minister. In this perfect creation the Spirit rehearsed for the adventure of ministry in the evolutionary universes.

This perfect creation afforded the Infinite Spirit opportunity to participate in universe administration with both divine parents — to administer a universe as associate–Creator offspring, thereby preparing for the joint
administration of the local universes as the Creative Spirit associates of the Creator Sons.

The Havona worlds are the mind laboratory of the creators of the cosmic mind and the ministers to every creature mind in existence. Mind is different on each Havona world and serves as the pattern for all spiritual and material creature intellects.

These perfect worlds are the mind graduate schools for all beings destined for Paradise society. They afforded the Spirit abundant opportunity to test out the technique of mind ministry on safe and advisory personalities.

Havona is a compensation to the Infinite Spirit for his widespread and unselfish work in the universes of space. Havona is the perfect home and retreat for the untiring Mind Minister of time and space.

4. The Supreme Being — the evolutionary unification of experiential Deity. The Havona creation is the eternal and perfect proof of the spiritual reality of the Supreme Being. This perfect creation is a revelation of the perfect and symmetrical spirit nature of God the Supreme before the beginnings of the power-personality synthesis of the finite reflections of the
Paradise Deities in the experiential universes of time and space.

In Havona the power potentials of the Almighty are unified with the spiritual nature of the Supreme. This central creation is an exemplification of the future—eternal unity of the Supreme.

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.

Havona exhibits finality of spirit values existing as living will creatures of supreme and perfect self-control; mind existing as ultimately equivalent to spirit; reality and unity of intelligence with an unlimited potential.

5. The Coordinate Creator Sons. Havona is the educational training ground where the Paradise Michaels are prepared for their subsequent adventures in universe creation. This divine and perfect creation is a pattern for every Creator Son. He strives to make his own universe eventually attain to these Paradise–Havona levels of perfection.
A Creator Son uses the creatures of Havona as personality-pattern possibilities for how his own mortal children and spirit beings. The Michael and other Paradise Sons view Paradise and Havona as the divine destiny of the children of time.

The Creator Sons know that the central creation is the real source of that indispensable universe overcontrol which stabilizes and unifies their local universes. They know that the personal presence of the ever-present influence of the Supreme and of the Ultimate is in Havona.

Havona and Paradise are the source of a Michael Son's creative power. Here dwell the beings who cooperate with him in universe creation. From Paradise come the Universe Mother Spirits, the cocreators of local universes.

The Paradise Sons regard the central creation as the home of their divine parents -- their home. It is the place they enjoy returning to ever and anon.

6. The Coordinate Ministering Daughters. The Universe Mother Spirits, cocreators of the local universes, secure their prepersonal
training on the worlds of Havona in close association with the Spirits of the Circuits. In the central universe the Spirit Daughters of the local universes were duly trained in the methods of cooperation with the Sons of Paradise, all the while subject to the will of the Father.

On the worlds of Havona the Spirit and the Daughters of the Spirit find the mind patterns for all their groups of spiritual and material intelligences, and this central universe is the sometime destiny of those creatures which a Universe Mother Spirit jointly sponsors with an associated Creator Son.

The Universe Mother Creator remembers Paradise and Havona as the place of her origin and the home of the Infinite Mother Spirit, the abode of the personality presence of the Infinite Mind.

From this central universe also came the bestowal of the personal prerogatives of creatorship which a Universe Divine Minister employs as complemental to a Creator Son in the work of creating living will creatures.

And lastly, since these Daughter Spirits of the Infinite Mother Spirit will not likely ever return to their Paradise home, they derive
great satisfaction from the universal reflectivity phenomenon associated with the Supreme Being in Havona and personalized in Majeston on Paradise.

7 The Evolutionary Mortals of the Ascending Career. Havona is the home of the pattern personality of every mortal type and the home of all superhuman personalities of mortal association who are not native to the creations of time.

These worlds provide the stimulus of all human impulses towards the attainment of true spirit values on the highest conceivable reality levels. Havona is the pre-Paradise training goal of every ascending mortal. Here mortals attain pre-Paradise Deity -- the Supreme Being. Havona stands before every will creature as the portal to Paradise and God attainment.

Paradise is the home, and Havona the workshop and playground, of the finaliters. And every God-knowing mortal craves to be a finaliter.

The central universe is not only a mortal's established destiny, but it is also the starting place of the eternal career of the finaliters as they shall sometime be started out on the
undisclosed and universal adventure in the experience of exploring the infinity of the Universal Father.

Havana will unquestionably continue to function with absonite significance even in future universe ages which may witness space pilgrims attempting to find God on superfinite levels. Havona has capacity to serve as a training universe for absonite beings. It will probably be the finishing school when the seven superuniverses are functioning as the intermediate school for the graduates of the primary schools of outer space. And the revelators incline to the opinion that the potentials of eternal Havona are really unlimited, that the central universe has eternal capacity to serve as an experiential training universe for all past, present, or future types of created beings.

Chapter 16

THE SEVEN MASTER SPIRITS

The Seven Master Spirits of Paradise are the primary personalities of the Infinite
Spirit. In this sevenfold creative act of self-duplication the Infinite Spirit exhausted the associative possibilities mathematically inherent in the factual existence of the three persons of Deity. Had it been possible to produce a larger number of Master Spirits, they would have been created, but there are just seven associative possibilities, and only seven, inherent in three Deities.

And this explains why the universe is operated in seven grand divisions, and why the number seven is basically fundamental in its organization and administration. The Seven Master Spirits thus have their origin in, and derive their individual characteristics from, the following seven likenesses:

1. The Universal Father.
2. The Eternal Son
3. The Infinite Spirit.
4. The Father and the Son.
5. The Father and the Spirit.
6. The Son and the Spirit.
7. The Father, Son, and Spirit.

The revelators know very little about the action of the Father and the Son in the creation of the Master Spirits. They conclude apparently they were brought into existence by the personal acts of the Infinite Spirit, but they have been
definitely instructed that both the Father and the Son participated in their origin.

In spirit character and nature these Seven Spirits of Paradise are as one, but in all other aspects of identity they are very unlike, and the results of their functioning in the super universes are such that the individual difference of each are unmistakably discernible. All the afterplans of the seven segments of the grand universe — and even the correlative segments of outer space — have been conditioned by the other-than-spiritual diversity of these Seven Master Spirits of supreme and ultimate supervision.

The Master Spirits have many functions, but at the present time their particular domain is the central supervision of the seven superuniverses. Each Master Spirit maintains an enormous force-focal headquarters, which slowly circulates around the periphery of Paradise, always maintaining a position opposite the superuniverse or 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.
1. Relation to Triune Deity

The Conjoint Creator, the Infinite Spirit, is necessary to the completion of the triune personalization of undivided Deity. This threefold Deity personalization is inherently sevenfold in possibility of individual and associative expression; hence the subsequent plan to create universes inhabited by intelligent and potentially spiritual beings, duly expressive of the Father, Son, and Spirit, made the personalization of the Seven Master Spirits inescapable. The revelators have come to speak of the threefold personalization of Deity as the absolute inevitability, while they have come to look upon the appearance of the Seven Master Spirits as the sub-absolute inevitability.

While the Seven Master Spirits are hardly expressive of threefold Deity, they are the eternal portrayal of sevenfold Deity, the active and associative functions of the three ever-existent persons of Deity. By and in and through these Seven Spirits, the Universal Father, the Eternal Son, or the Infinite Spirit, or any dual association, is able to function as such. When the Father, the Son, and the Spirit act
together, they can and do function through Master Spirit Number Seven, but not as the Trinity. The Master Spirits singly and collectively represent any and all possible Deity functions, single and several, but not collective, not the Trinity. Master Spirit Number Seven is personally nonfunctional with regard to the Paradise Trinity, and that is just why he can function **personally** for the Supreme Being.

But when the Seven Master Spirits vacate their individual seats of personal power and super-universe authority and assemble about the Conjoint Actor in the triune presence of Paradise Deity, then and there are they collectively representative of the functional power, wisdom, and authority of undivided Deity -- the Trinity -- to and in the evolving universes. Such a Paradise union of the primal sevenfold expression of Deity does actually embrace, literally encompass, all of every attribute and attitude of the three eternal Deities in Supremacy and in Ultimacy. To all practical intents and purposes the Seven Master Spirits do, then and there, encompass the functional domain of the Supreme–Ultimate to and in the master universe.
As far as the revelators can discern, these Seven Spirits are associated with the divine activities of the three eternal persons of Deity; they detect no evidence of direct association with the functioning presences of the three eternal phases of the Absolute. When associated, the Master Spirits represent the Paradise Deities in what may be roughly conceived as the finite domain of action. It might embrace much that is ultimate but not absolute.

2. Relation to the Infinite Spirit

Just as the Eternal and Original Son is revealed through the persons of the constantly increasing number of divine Sons, so is the Infinite and Divine Spirit revealed through the channels of the Seven Master Spirits and their associated spirit groups. At the center of centers the Infinite Spirit is approachable, but not all who attain Paradise are immediately able to discern his personality and differentiated presence; but all who attain the central universe can and do immediately commune with one of the Seven Master Spirits, the one presiding over the superuniverse from which the newly arrived space pilgrim hails.
To the universe of universes the Paradise Father speaks only through his Son, while he and the Son conjointly act only through the Infinite Spirit. Outside of Paradise and Havona the Infinite Spirit *speaks* only by the voices of the Seven Master Spirits.

The Infinite Spirit exerts an influence of personal presence within the confines of the Paradise–Havona system; elsewhere his personal spirit presence is exerted by and through one of the Seven Master Spirits. Therefore is the superuniverse spirit presence of the Third Source and Center on any world or in any individual conditioned by the unique nature of the supervisory Master Spirit of that segment of creation. Conversely, the combined lines of spirit force and intelligence pass inward to the Third Person of Deity by way of the Seven Master Spirits.

The Seven Master Spirits are collectively endowed with the supreme–ultimate attributes of the Third Source and Center. While each one individually partakes of this endowment, only collectively do they disclose the attributes of omnipotence, omniscience, and omnipresence. No one of them can so function universally; as individuals and in the exercise of these powers
of supremacy and ultimacy each is personally limited to the superuniverse of immediate supervision.

All of everything which has been told here concerning the divinity and personality of the Conjoint Actor applies equally and fully to the Seven Master Spirits, who so effectively distribute the Infinite Spirit to the seven segments of the grand universe in accordance with their divine endowment and in the manner of their differing and individually unique nature. It would therefore be proper to apply to the collective group of seven any or all of the names of the Infinite Spirit. Collectively they are one with the Conjoint Creator on all sub-absolute levels.

3. Identity and Diversity of the Master Spirits

The Seven Master Spirits are indescribable beings, but they are distinctly and definitely personal. They have names, but the revelators elect to introduce them by number. As primary personalizations of the Infinite Spirit, they are akin, but as primary expressions of the seven possible associations of triune Deity,
they are essentially diverse in nature, and this
diversity of nature determines their
differential of superuniverse conduct. These
Seven Master Spirits may be described as follows:

**Master Spirit Number One.** In a special
manner this Spirit is the direct representation
of the Paradise Father. He is a peculiar and
efficient manifestation of power, love, and
wisdom of the Universe Father. He is the close
associate and supernal adviser of the chief of
Mystery Monitors, that being who presides over
the College of Personalize Adjusters on
Divinington (one of the seven sacred worlds of
the Father encircling Paradise). In all
associations of the Seven Master Spirits, it is
a 1ways Master Spirit Number One who speaks for
the Universal Father.

This Spirit presides over the first super-
universe and, while unfailingly exhibiting the
divine nature of a primary personalization of
the Infinite Spirit, seems more especially to
resemble the Universal Father in character. He
is always in personal liaison with the seven
Reflective Spirits at the headquarters of the
first superuniverse.
**Master Spirit Number Two.** This Spirit adequately portrays the matchless nature and charming character of the Eternal Son, the first-born of all creation. He is always in close association with all orders of the Sons of God whenever they may happen to be in the residential universe as individuals or in joyous conclave. In all the assemblies of the Seven Master Spirits he always speaks for, and in behalf of, the Eternal Son.

This Spirit directs the destinies of the superuniverse number two and rules this vast domain much as would the Eternal Son. He is always in liaison with the seven Reflective Spirits situated at the capital of the second superuniverse.

**Master Spirit Number Three.** This Spirit personality especially resembles the Infinite Spirit, and he directs the movements and work of many of the high personalities of the Infinite Spirit. He presides over their assemblies and is closely associated with all personalities who take exclusive origin in the Third Source and Center. When the Seven Master Spirits are in council, it is Master Spirit Number Three who always speaks for the Infinite Spirit.
This Spirit is in charge of superuniverse number three, and he administers the affairs of this segment much as would the Infinite Spirit. He is always in liaison with the Reflective Spirits at the headquarters of the third superuniverse.

**Master Spirit Number Four.** Partaking of the combined natures of the Father and the Son, this Master Spirit is the determining influence regarding Father–Son policies and procedures in the councils of the Seven Master Spirits. This Spirit is the chief director and adviser of those ascendant beings who have attained the Infinite Spirit and thus have become candidates for seeing the Son and the Father. He fosters that enormous group of personalities taking origin in the Father and the Son. When it becomes necessary to represent the Father and the Son in the association of the Seven Master Spirits, it is always Master Spirit Number Four who speaks.

The Spirit fosters the fourth segment of the grand universe in accordance with his peculiar association of the attributes of the Universal Father and the Eternal Son. He is always in personal liaison with the Reflective...
Spirits of the headquarters of the fourth superuniverse.

**Master Spirit Number Five.** This divine personality who exquisitely blends the character of the Universal Father and the Infinite Spirit is the adviser of that enormous group of beings known as the power directors, power centers, and physical controllers. This Spirit also fosters all personalities taking origin in the Father and the Conjoint Actor. In the councils of the Seven Master Spirits, when the Father-Spirit attitude is in question, it is always Master Spirit Number Five who speaks.

This Spirit directs the welfare of the fifth superuniverse in such a way as to suggest the combined action of the Universal Father and the Infinite Spirit. He is always in liaison with the Reflective Spirits at the headquarters of the fifth superuniverse.

**Master Spirit Number Six.** This divine being seems to portray the combined character of the Eternal Son and the Infinite Spirit. Whenever the creatures jointly created by the Son and the Spirit forgather in the central universe, it is this Master Spirit who is their adviser; and whenever, in the councils of the Seven Master Spirits, it becomes necessary to
speak conjointly for the Eternal Son and the Infinite Spirit, it is Master Spirit Number Six who responds.

This Spirit directs the affairs of the sixth superuniverse much as would the Eternal Son and the Infinite Spirit. He is always in liaison with the Reflective Spirits at the headquarters of the sixth superuniverse.

Master Spirit Number Seven. The presiding Spirit of the seventh superuniverse is a uniquely equal portrayal of the Universal Father, the Eternal Son, and the Infinite Spirit. The Seventh Spirit, the fostering adviser of all triune-origin beings, is also the adviser and director of all the ascending pilgrims of Havona, those lowly beings who have attained the courts of glory through the combined ministry of the Father, the Son, and the Spirit (which will include all of us who so choose presently here).

The Seventh Master Spirit is not organically representative of the Paradise Trinity; but it is a known fact that his personal and spiritual nature is the Conjoint Actor's portraiture in equal proportions of the three infinite persons whose Deity union is the Paradise Trinity, and whose function as such is the source of the personal and spiritual nature
of God the Supreme. Hence the Seventh Master Spirit discloses a personal and organic relationship to the spirit person of the evolving Supreme. Therefore in the Master Spirit councils on high, when it becomes necessary to cast the ballot for the combined personal attitude of the Father, Son, and Spirit or to depict the spiritual attitude of the Supreme Being, it is Master Spirit Number Seven who functions. He thus inherently becomes the presiding head of the Paradise council of the Seven Master Spirits.

No one of the Seven Spirits is organically representative of the Paradise Trinity, but when they unite as sevenfold Deity, this union in a deity sense — not in a personal sense — equivalates to a functional level associable with Trinity functions. In this sense the “Sevenfold Spirit” is functionally associable with the Paradise Trinity. It is also in this sense that Master Spirit Number Seven sometimes speaks in confirmation of Trinity attitudes or, rather, acts as spokesman for the attitude of the Sevenfold–Spirit–union regarding the attitude of the Threefold–Deity–union, the attitude of the Paradise Trinity.

The multiple functions of the Seventh Master Spirit thus range from a combined
portraiture of the **personal natures** of the Father, Son, and Spirit, through a representation of the **personal attitude** of God the Supreme, to a disclosure of the **deity attitude** of the Paradise Trinity. And in certain respects this presiding Spirit is similarly expressive of the **attitudes** of the Ultimate and of the Supreme–Ultimate.

It is Master Spirit Number Seven who, in his multiple capacities, personally sponsors the progress of the ascension candidates for the worlds of time in their attempts to achieve comprehension of the undivided Deity of Supremacy. Such comprehension involves a grasp of the existential sovereignty of the Trinity of Supremacy so co–ordinated with a concept of the growing experiential sovereignty of the Supreme Being as to constitute the creature grasp of the unity of Supremacy. Creature realization of these three factors equals Havona comprehension of Trinity reality and endows the pilgrims of time with the ability eventually to penetrate the Trinity, to discover the three infinite persons of Deity.

The inability of the Havona pilgrims fully to find God the Supreme is compensated by the Seventh Master Spirit, whose triune nature in
such a peculiar manner is revelatory of the spirit person of the Supreme. During the present universe age of the non-contactability of the person of the Supreme, Master Spirit Number Seven functions in the place of the God of ascendant creatures in the matter of personal relationships. He is the one high spirit being that all ascenders are certain to recognize and somewhat comprehend when they reach the centers of glory.

This Master Spirit is always in liaison with the Reflective Spirits of Uversa, the headquarters of the seventh superuniverse, our own segment of creation. His administration of Orvonton discloses the marvelous symmetry of the coordinate blending of the divine natures of Father, Son, and Spirit.

The Seven Master Spirits do not directly and personally contact universe administration below the courts of the Ancients of Days, the triune rulers of a superuniverse. Our local universe is administered as a part of our superuniverse by the Master Spirit of Orvonton, but his function in relation to all us native beings of Nebadon is immediately discharged and personally directed by our Creative Mother.
Spirit resident on Salvington, the headquarters of our local universe Nebadon.

4. Attributes and Functions of the Master Spirits

The Seven Master Spirits are the full representation of the Infinite Spirit to the evolutionary universes. They represent the Third Source and Center in the relationships of energy, mind, and spirit. While they function as the co-ordinating heads of the universal administrative control of the Conjoint Actor, do not forget that they have their origin in the creative acts of the Paradise Deities. It is literally true that these Seven Spirits are the personalized physical power, cosmic mind, and spiritual presence of the triune Deity, “the Seven Spirits of God sent forth to all the universe.”

The Master Spirits are unique in that they function on all universe levels of reality excepting the absolute. They are, therefore, efficient and perfect supervisors of all phases of administrative affairs on all levels of superuniverse activities. It is difficult for our mortal mind to understand very much about
the Master Spirits because their work is so highly specialized, yet all-embracing, so exceptionally material and at the same time so exquisitely spiritual. These versatile creators of the cosmic mind are the ancestors of the Universe Power Directors and are, themselves, supreme directors of the vast and far-flung spirit-creature creation.

The revelators are unable to trace any personal connection between the cosmic-energy work of the Master Spirits and the force functions of the Unqualified Absolute. The energy manifestations under the jurisdiction of the Master Spirits are all directed from the periphery of Paradise; they do not appear to be in any direct manner associated with the force phenomena identified with the nether surface of Paradise.

Unquestionably, when the revelators encounter the functional activities of the various Morontia (immortal) Power Supervisors, they are face to face with certain of the unrevealed activities of the Master Spirits. Who, aside from these ancestors of both physical controllers and spirit ministers, could have contrived so to combine and associate material and spiritual energies as to produce a hitherto
nonexistent phase of universe reality -- morontia substance and morontia mind?

Much of the reality of the spiritual worlds is of the morontia order, a phase of universe reality wholly unknown on our planet Urantia. The goal of personality existence is spiritual, but the morontia creations always intervene, bridging the gulf between the material realms of mortal origin and the superuniverse spheres of advancing spiritual status. It is in this realm that the Master Spirits make their great contribution to the plan of our Paradise ascension,

The Seven Master Spirits have personal representatives who function throughout the grand universe; but since a large majority of these subordinate beings are not directly concerned with our ascendant scheme of mortal progression in the path of Paradise perfection, little or nothing was revealed about them. Much, very much, of the activity of the Seven Master Spirits remains hidden from our human understanding because in no way does it directly pertain to our problem of Paradise ascent.

It is highly probable, though the revelators cannot offer definite proof, that the Master Spirit of Orvonton exerts a decided influence in the following spheres of activity:
1. The life-initiation procedures of the local universe Life Carriers (those who implant life of earth).

2. The life activations of the adjutant mind-spirits bestowed upon the worlds by a local universe Creative Spirit.

3. The fluctuations in energy manifestations exhibited by the linear-gravity-responding units of organized matter.

4. The behavior of emergent energy when fully liberated from the grasp of the Unqualified Absolute, thus becoming responsive to the direct influence of linear gravity and to the manipulations of the Universe Power Directors and their associates.

5. The bestowal of the ministry spirit of a local universe Creative Spirit, known on Urantia as the Holy Spirit.

6. The subsequent bestowal of the spirit of the bestowal Sons, on Urantia called the Comforter or the Spirit of Truth.

7. The reflectivity mechanism of the local universes and the superuniverse. Many features connected with this extraordinary phenomenon can hardly be reasonably explained or rationally understood without postulating the activity of the Master Spirits in association with the Conjoint Actor and the Supreme Being.
Notwithstanding the revelators’ failure adequately to comprehend the manifold workings of the Seven Master Spirits, they are confident there are two realms in the vast range of universe activities with which they have nothing whatever to do: the bestowal and ministry of our (right now) indwelling Thought Adjusters and the inscrutable functions of the Unqualified Absolute.

5. Relation to Creatures

Each segment of the grand universe, each individual universe and world, enjoys the benefits of the united counsel and wisdom of all Seven Master Spirits, but receives the personal touch and tinge of only one. And the personal nature of each Master Spirit entirely pervades and uniquely conditions his superuniverse. 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, mortal or angel, will forever bear this badge of natal identification.
The Seven Master Spirits do not directly invade the material minds of the individual creatures on the evolutionary worlds of space. We mortals of Urantia do not experience the personal presence of the mind-spirit influence of the Master Spirit of Orvonton. If this Master Spirit does attain any sort of contact with the individual mortal mind during the earlier evolutionary ages of an inhabited world, it must occur through the ministry of the local universe Creative Spirit, the consort and associate of the Creator Son of God who presides over the destinies of each local creation. But this very Creative Mother Spirit is, in nature and character, quite like the Master Spirit of Orvonton.

The physical stamp of a Master Spirit is a part of a human’s material origin. The entire morontia career is lived under the continuing influence of this same Master Spirit. It is hardly strange that the subsequent spirit career of such an ascending mortal never fully eradicates the characteristic stamp of this same supervising Spirit. The impress of a Master Spirit is basic to the very existence of every pre-Havona stage of mortal ascensions.

The distinctive personality trends exhibited in the life experience of evolutionary
mortals, which are characteristic in each super universe, and which are directly expressive of the nature of the dominating Master Spirit, are never fully effaced, not even after such ascenders are subjected to the long training and unifying discipline encountered on the one billion educational spheres of Havona. Even the subsequent intense Paradise culture does not suffice to eradicate the earmarks of superuniverse origin. Throughout all eternity an ascendant mortal will exhibit traits indicative of the presiding Spirit of his superuniverse of nativity. Even in the Corps of the Finality, when it is desired to arrive at or to portray a complete Trinity relationship to the evolutionary creation, always a group of seven finaliters is assembled, one from each superuniverse.

6. The Cosmic Mind

The Master Spirits are the sevenfold source of the cosmic mind, the intellectual potential of the grand universe. This cosmic mind is a subabsolute manifestation of the mind of the Third Source and Center and, in certain ways, is functionally related to the mind of the evolving Supreme Being.
On a world like our planet Urantia the revelators do not encounter the direct influence of the Seven Master Spirits in the affairs of the human races. We live under the immediate influence of the Creative Spirit of Nebadon. Nevertheless these same Master Spirits dominate the basic reactions of all creature mind because they are the actual sources of the intellectual and spiritual potentials which have been specialized in the local universes for function in the lives of those individuals who inhabit the evolutionary worlds of time and space.

The fact of the cosmic mind explains the kinship of various types of human and superhuman minds. Not only are kindred spirits attracted to each other, but kindred minds are also very fraternal and inclined towards cooperation, the one with the other. Human minds are sometimes observed to be running in channels of astonishing similarity and inexplicable agreement.

There exists in all personality associations of the cosmic mind a quality which might be denominated the “reality response.” It is this universal cosmic endowment of will creatures which saves them from becoming helpless victims of the implied a priori
assumption of science, philosophy, and religion. This reality sensitivity of the cosmic mind responds to certain phases of reality just as energy—material responds to gravity. It would be still more correct to say that these supermaterial realities so respond to the mind of the cosmos.

The cosmic mind unfailingly responds (recognizes response) on three levels of universe reality. These responses are self-evident to clear-reasoning and deep-thinking minds. These levels of reality are:

1. **Causation** — the reality domain of the physical senses, the scientific realms of logical uniformity, the differentiation of the factual and the nonfactual, reflective conclusions based on cosmic response. This is the mathematical form of the cosmic discrimination.

2. **Duty** the reality domain of morals in the philosophic realm, the arena of reason, the recognition of relative right and wrong. This is the judicial form of the cosmic discrimination.

3. **Worship** — the spiritual domain of the reality of religious experience, the personal realization of divine fellowship, the
recognition of spirit values, the assurance of eternal survival, the ascent from the status of servants of God to the joy and liberty of the sons of God. This is the highest insight of the cosmic mind, the reverential and worshipful form of the cosmic discrimination.

These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures. The experience of living never fails to develop these three cosmic intuitions; they are constitutive in the self-consciousness of reflective thinking. But it is sad to record that so few persons [now] here on our planet Urantia take delight in cultivating these qualities of courageous and independent cosmic thinking.

In the local universe mind bestowals, these three insights of the cosmic mind constitute the a priori assumptions which make it possible for mortals to function as a rational and self-conscious personality in the realms of science, philosophy, and religion. Stated otherwise, the recognition of the reality of these three manifestations of the Infinite is by a cosmic technique of self-revelation. Matter-energy is recognized by the
mathematical logic of the senses; mind–reason intuitively knows its moral duty; spirit–faith (worship) is the religion of the reality of spiritual experience. These three basic factors in reflective thinking may be unified and co-ordinated in personality development, or they may become disproportionate and virtually unrelated in their respective functions. But when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience. And it is these three cosmic intuitions that give objective validity, reality, to our mortal experience in and with things, meanings, and values.

It is the purpose of education to develop and sharpen these innate endowments of our human mind; of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them.

7. Morals, Virtue, and Personality

Intelligence alone cannot explain the moral nature. Morality, virtue, is indigenous to human personality. Moral intuition, the realization of duty, is a component of human mind endowment and is associated with the other
inalienables of human nature: scientific curiosity and spiritual insight. Our human mentality far transcends that of our animal cousins, but it is our moral and religious natures that especially distinguish us from the animal world.

The selective response of an animal is limited to the motor level of behavior. The supposed insight of the higher animals is on a motor level and usually appears only after the experience of motor trial and error. Humans are able to exercise scientific, moral, and spiritual insight prior to all exploration or experimentation.

Only a personality can know what it is doing before it does it; only personalities possess insight in advance of experience. A personality can look before it leaps and can therefore learn from looking as well as from leaping. A nonpersonal animal ordinarily learns only by leaping.

As a result of experience an animal becomes able to examine the different ways of attaining a goal and to select an approach based on accumulated experience. But a personality can also examine the goal itself and pass judgment on its worth—whileness, its value.
Intelligence alone can discriminate as to the best means of attaining indiscriminate ends, but a moral being possesses an insight which enables them to discriminate between ends as well as between means. And a moral being in choosing virtue is nonetheless intelligent. They know what they are doing, why they are doing it, where they are going, and how they will get there.

When a human fails to discriminate the ends of his mortal striving, they find themselves functioning on the animal level of existence. They have failed to avail themselves of the superior advantages of that material acumen, moral discrimination, and spiritual insight which are an integral part of their cosmic-mind endowment as a personal being.

Virtue is righteousness -- conformity with the cosmos. The name virtues is not to define them, but to live them is to know them. Virtue is not mere knowledge nor yet wisdom but rather the reality of progressive experience in the attainment of ascending levels of cosmic achievement. In the day-by-day life of mortal living, virtue is realized by the consistent choosing of good rather than evil, and such
choosing ability is evidence of the possession of a moral nature.

A human's choosing between good and evil is influenced, not only by the keenness of their moral nature, but also by such influences as ignorance, immaturity, and delusion. A sense of proportion is also concerned in the exercise of virtue because evil may be perpetrated when the lesser is chosen in the place of the greater as a result of distortion or deception. The art of relative estimation or comparative measurement enters into the practice of the virtues of the moral realm.

A human's moral nature would be impotent without the art of measurement, the discrimination embodied in their ability to scrutinize meanings. Likewise would moral choosing be futile without that cosmic insight which yield the consciousness of spiritual values. From the standpoint of intelligence, a human ascends to the level of a moral being because they are endowed with personality.

Morality can never be advanced by law or by force. It is a personal and freewill matter and must be disseminated by the contagion of the contact of morally fragrant persons with those who are less morally responsive, but who
are also in some measure desirous of doing the Father’s will.

Moral acts are those human performances which are characterized by the highest intelligence, directed by selective discrimination in the choice of superior ends as well as in the selection of moral means to attain these ends. Such conduct is virtuous. Supreme virtue, then, is wholeheartedly to choose to do the will of the Father in heaven.

8. Urantia Personality

The Universal Father bestows personality upon numerous orders of beings as they function on diverse levels of universe actuality. We Urantia human beings are endowed with personality of the finite—mortal type, functioning on the level of the ascending sons of God.

Though the revelators can hardly undertake to define personality, they did attempt to narrate their understanding of the known factors which go to make up the ensemble of material, mental, and spiritual energies whose interassociation constitutes the mechanism wherein and whereon and wherewith the Universal
Father causes his bestowed personality to function.

Personality is a unique endowment of original nature whose existence is independent of, and antecedent to, the bestowal of the Thought Adjuster. Nevertheless, the presence of the Adjuster does augment the qualitative manifestation of personality. Thought Adjusters, when they come forth from the Father, are identical in nature, but personality is diverse, original, and exclusive; and the manifestation of personality is further conditioned and qualified by the nature and qualities of the associated energies of a material, mindal, and spiritual nature which constitute the organismal vehicle for personality manifestation.

Personalities may be similar, but they are never the same. Persons of a given series, type, order, or pattern may and do resemble one another, but they are never identical. Personality is that feature of an individual which we and which enables us to identify such a being at some future time regardless of the nature and extent of changes in form, mind, or spirit status.

Personality is that person as the one we have previously known, no matter how much they
may have changed because of the modification of the vehicle of expression and manifestation of his personality.

Creature personality is distinguished by two self-manifesting and characteristic phenomena of mortal reactive behavior: self-consciousness and associated relative free will.

Self-consciousness consists in intellectual awareness of personality actuality; it includes the ability to recognize the reality of other personalities. It indicates capacity for individualized experience in and with cosmic realities, equavalating to the attainment of identity status in the personality relationships of the universe. Self-consciousness connotes recognition of the actuality of mind ministration and the realization of relative independence of creative and determinative free will.

The relative free will which characterizes the self-consciousness of human personality is involved in:

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.

The Urantia type of human personality may be viewed as functioning in a physical mechanism consisting of the planetary modification of the Nebadon type of organism belonging to the electrochemical order of life activation and endowed with the Nebadon order of the Orvonton series of the cosmic mind of parental reproductive pattern. The bestowal of the divine gift of personality upon such a mind-endowed mortal mechanism confers the dignity of cosmic citizenship and enables such a mortal creature forthwith to become reactive to the constitutive recognition of the three basic mind realities of the cosmos:

1. The mathematical or logical recognition of the uniformity of physical causation.

2. The reasoned recognition of the obligation of moral conduct.
3. The faith-grasp of the fellowship worship of Deity, associated with the loving service of humanity.

The full function of such a personality endowment is the beginning realization of Deity kinship. Such a selfhood, indwelt by a prepersonal fragment of God the Father, is in truth and in fact a spiritual son of God. Such a creature not only discloses capacity for the reception of the gift of the divine presence but also exhibits reactive response to the personality–gravity circuit of the Paradise Father of all personalities.

9. Reality of Human Consciousness

The cosmic–mind–endowed, Adjuster–indwelt, personal creature possesses innate recognition–realization of energy reality, mind reality, and spirit reality. The will creature is thus equipped to discern the fact, the law, and the love of God. Aside from these three inalienables of human consciousness, all human experience is really subjective except that intuitive realization of validity attaches to
the unification of these three universe reality responses of cosmic recognition.

The God-discrimining mortal is able to sense the unification value of these three cosmic qualities in the evolution of the surviving soul, our supreme undertaking in the physical tabernacle of our human body where our moral mind collaborates with our indwelling divine spirit to dualize our immortal soul. From its earliest inception your soul is real; it has cosmic survival qualities which thereby ensures after death -- the survival of you too!

If a mortal fails to survive natural death, the real spiritual values of their human experience survive as a part of the continuing experience of the Thought Adjuster. The personality values of such a non-survivor persist as a factor in the personality of the actualizing Supreme Being. Such persisting qualities of personality are deprived of identity but not of experiential values accumulated during the mortal life in the flesh. The survival of identity is dependent on the survival of the immortal soul of morontia status and increasingly divine value. Personality identity survives in and by the survival of the soul.
Human self-consciousness implies the recognition of the reality of selves other than the conscious self and further implies that such awareness is mutual; that the self is known as it knows. This is shown in a purely human manner in our social life. But you cannot become so absolutely certain of a fellow being’s reality as you can of the reality of the presence of God that lives within you. The social consciousness is not inalienable like the God-consciousness; it is a cultural development and is dependent on knowledge, symbols, and the contributions of the constitutive endowments of human beings -- science, morality, and religion. And these cosmic gifts, socialized, constitute civilization.

Civilizations are unstable because they are not cosmic; they are not innate in the individuals of the races. They must be nurtured by the combined contributions of the constitutive factors of human beings -- science, morality, and religion. Civilizations come and go, but science, morality, and religion always survive the crash.

Jesus not only revealed God to human beings, but he also made a new revelation of man to himself and to other human beings. In
the life of Jesus you see man at his best. Man thus becomes so beautifully real because Jesus had so much of God in his life, and the realization (recognition) of God is inalienable and constitutive in all human beings.

Unselfishness, aside from parental instinct, is not altogether natural; other persons are not naturally loved or socially served. It requires the enlightenment of reason, morality, and the urge of religion, God-knowingness, to generate an unselfish and altruistic social order. A human's own personality awareness, self-consciousness, is also directly dependent on this very fact of innate other-awareness, this innate ability to recognize and grasp the reality of other personality, ranging from the human to the divine.

Unselfish social consciousness must be, at bottom, a religious consciousness; that is, if it is objective; otherwise it is a purely subjective philosophic abstraction and therefore devoid of love. Only a God-knowing individual can love another person as they love themselves.

Self-consciousness is in essence a communal consciousness: God and man, Father and son, Creator and creature. In human self-
realizations are latent and inherent:

1. The quest for knowledge, the logic of science.
2. The quest for moral values, the sense of duty.
3. The quest for spiritual values, the religious experience.
4. The quest for personality values, the ability to recognize the reality of God as a personality and the concurrent realization of our fraternal relationship with fellow personalities.

You become conscious of man as your creature brother because you are already conscious of God as your Creator Father. Fatherhood is the relationship out of which we reason ourselves into the recognition of brotherhood. And Fatherhood becomes, or may become, a universe reality to all moral creatures because the Father has himself bestowed personality upon all such beings and has encircuited them within the grasp of the universal personality circuit. We worship God, first, because he is, then, because he is in us, and last, because we are in him.

Is it strange that the cosmic mind should be self-consciously aware of its own source,
the infinite mind of the Infinite Spirit, and at the same time conscious of the physical reality of the far-flung universes, the spiritual reality of the Eternal Son, and the personality reality of the Universal Father?

Chapter 17

THE UNIVERSE POWER DIRECTORS

Of all the universe personalities concerned in the regulation of inter-planetary and inter-universe affairs, the power directors and their associates have been the least understood on our planet Urantia. While our races have long known of the existence of angels and similar orders of celestial beings, little information concerning the controllers and regulators of the physical domain has ever been imparted. Even now is this revelator permitted fully to disclose only the last of the following three groups of living beings having to do with
force control and energy regulation in the master universe:

1. Primary Eventuated Master Force Organizers.
2. Associate Transcendental Master Force Organizers.

Though he deems it impossible to portray the individuality of the various groups of directors, centers, and controllers of universe power, he now hopes to be able to explain something about the domain of their activities. They are a unique group of living beings having to do with the intelligent regulation of energy throughout the grand universe. Including the supreme directors, they embrace the following major divisions:

1. The Seven Supreme Power Directors.
2. The Supreme Power Centers.
3. The Master Physical Controllers.

The Supreme Power Directors and Centers have existed from the near times of eternity, and as far as the revelators know, no more beings of these orders have been created. The Seven Supreme Directors were personalized by
the Seven Master Spirits, and then they collaborated with their parents in the production of more than ten billion associates. Before the days of the power directors the energy circuits of space outside of the central universe were under the intelligent supervision of the Master Force Organizers of Paradise.

Being material creatures, we have at least a contrastive conception of spiritual beings; but it is very difficult for the mortal mind to envisage the power directors. In the scheme of our ascendant progression to higher levels of existence we have nothing directly to do with either the supreme directors or the power centers. On certain rare occasions we will have dealings with the physical controllers and we will work freely with the supervisors of morontia power upon our reaching the mansion worlds of our local system Satania. These Morontia Power Supervisors function exclusively in the morontia regime of the local creations.

1 The Seven Supreme Power Directors

The Seven Supreme Power Directors are the physical-energy regulators of the grand universe. Their creation by the Seven Master Spirits is the first recorded instance of the
derivation of semimaterial progeny from true spirit ancestry. When the Seven Master Spirits create individually, they bring forth highly spiritual personalities on the angelic order; when they create collectively, they sometimes produce these high types of semimaterial beings. But even these quasi-physical beings would be invisible to our short-range vision as Urantia mortals.

The Supreme Power Directors are seven in number, and they are identical in appearance and function. One cannot be distinguished from another except by that Master Spirit with whom each is in immediate association, and to whom each is in complete functional subservience. Each of the Master Spirits is thus in eternal union with one of their collective offspring. The same director is always in association with the same Spirit, and their working partnership results in a unique association of physical and spiritual energies, of a semi-physical being and a spirit personality.

The Seven Supreme Power Directors are stationed on peripheral Paradise, where their slowly circulating presences indicate the whereabouts of the force-focal headquarters of the Master Spirits. These power directors function singly in the power-energy regulation
of the superuniverses but collectively in the administration of the central creation. They operate from Paradise but maintain themselves as effective power centers in all divisions of the grand universe.

These mighty beings are the physical ancestors of the vast host of the power centers and, through them, of the physical controllers scattered throughout the seven superuniverses. Such subordinate physical—control organisms are basically uniform, identical except for the differential toning of each superuniverse corps. In order to change in superuniverse service, they would merely have to return to Paradise for retoning. The physical creation is fundamentally uniform in administration.

2. The Supreme Power Centers

The Seven Supreme Power Directors are not able, individually to reproduce themselves, but collectively, and in association with the Seven Master Spirits, they can and do reproduce -- create -- other beings like themselves. Such is the origin of the Supreme Power Centers of the grand universe, who function in the following seven groups:
1. Supreme Center Supervisors.
2. Havona Centers.
3. Superuniverse Centers.
4. Local Universe Centers.
5. Constellation Centers.
7. Unclassified Centers.

These power centers together with the Supreme Power Directors are beings of high will freedom and action. They are all endowed with Third-Source personality and disclose unquestioned volitional capacity of a high order. These directing centers of the universe power system are the possessors of exquisite intelligence endowment; they are the intellect of the power system of the grand universe and the secret of the technique of the mind control of all the vast network of the far-flung functions of the Master Physical Controllers and the Morontia Power Supervisors.

1. **Supreme Center Supervisors.** These seven co-ordinates and associates of the Supreme Power Directors are the regulators of the master energy circuits of the grand universe. Each center supervisor is headquartered on one of the special worlds of the Seven Supreme Executives, and they work in close association
with these coordinators of general universe affairs.

The Supreme Power Directors and the Supreme Center Supervisors function both as individuals and conjointly with regard to all cosmic phenomena below the levels of “gravity energy.” When acting in liaison, these fourteen beings are to universe power what the Seven Supreme Executives are to general universe affairs, and what the Seven Master Spirits are to the cosmic mind.

2. **Havona Centers.** Before the creation of the universes of time and space, power centers were not required in Havona, but ever since these far-distant times, one million have functioned in the central creation, each center having the supervision of a thousand Havona worlds. Here in the divine universe there is perfection of energy control, a condition not existing elsewhere. Perfection of energy regulation is the ultimate goal of all the power centers and the physical controllers of space.

3. **Superuniverse Centers.** Occupying an enormous area on the capital sphere of each of the seven superuniverses are one thousand power centers of the third order. Three currents of primary energy of ten segregations each come
into these power centers, but seven specialized and well-directed, though imperfectly controlled, circuits of power go forth from their seat of united action. This is the electronic organization of universe power.

All energy is circuited in the Paradise cycle, but the Universe Power Directors direct the force-energies of nether Paradise as they find them modified in the space functions of the central and superuniverses, converting and directing these energies into channels of useful and constructive application. There is a difference between Havona energy and the energies of the superuniverses. The power charge of a superuniverse consists of three phases of energy of ten segregations each. This threefold energy charge spreads throughout the space of the grand universe; it is like a vast moving ocean of energy which engulfs and bathes the whole of each of the seven super-creations.

The electronic organization of universe power functions in seven phases and discloses varying response to local or linear gravity. This sevenfold circuit proceeds from the superuniverse power centers and pervades each super-creation. Such specialized currents of time and space are definite and localized energy movements initiated and directed for
specific purposes, much as the Gulf Stream functions as a circumscribed phenomenon in the midst of the Atlantic Ocean.

4. **Local Universe Centers.** On the headquarters of each local universe are stationed one hundred power centers of the fourth order. They function to downstep and otherwise to modify the seven power circuits emanating from superuniverse headquarters, thus making them applicable to the services of the constellations and systems. The local astronomical catastrophes of space are of passing concern to these power centers; they are engaged in the orderly dispatch of effective energy to the subsidiary constellations and systems. They are of great assistance to the Creator Sons during the later times of universe organization and energy mobilization. These centers are able to provide intensified lanes of energy useful for interplanetary communication between important inhabited points. Such a lane or line of energy, sometimes also called an energy path, is a direct circuit of energy from one power center to another power center or from one physical controller to another controller. It is an individualized stream of power and stands
in contrast to the free space movements of undifferentiated energy

5. Constellation Centers. Ten of these living power centers are stationed in each constellation, functioning as energy projectors to the one hundred tributary local systems. From these beings there go forth the power lines for communication and transport and for the energizing of those living creatures who are dependent upon certain forms of physical energy for the maintenance of life. But neither the power centers nor the subordinate physical controllers are otherwise concerned with life as a functional organization.

6. System Centers. One Supreme Power Center is permanently assigned to each local system. These system centers dispatch the power circuits to the inhabited worlds of time and space. They co-ordinate the activities of the subordinate physical controllers and otherwise function to insure the satisfactory distribution of power in the local system. The circuit relay between the planets depends upon the perfect co-ordination of certain material energies and upon the efficient regulation of physical power.
7. Unclassified Centers. These are the centers who function in special local situations but not on the inhabited planets. The individual worlds are in the charge of Master Physical Controllers and receive the encircuited lines of power dispatched by the power center of their system. Only those spheres of the most extraordinary energy relationships have power centers of the seventh order acting as universe balance wheels or energy governors. In every phase of activity these power centers are the full equals of those who function on the higher units of control, but not one space body in a million harbors such a living power organization.

3. The Domain of Power Centers

The Supreme Power Centers distributed throughout the superuniverses number, with their associates and subordinates, upward of ten billion. And they are all in perfect synchrony and complete liaison with their Paradise progenitors, the Seven Supreme Power Directors. The power control of the grand universe is thus intrusted to the keeping and direction of the Seven Master Spirits, the creators of the Seven Supreme Power Directors.
The Supreme Power Directors and all their associates, assistants, and subordinates are forever exempt from apprehension or interference by all the tribunals of all space; neither are they subject to the administrative direction either of the superuniverse government of the Ancients of Days or of the local universe administration of the Creator Sons.

These power centers and directors are brought into being by the children of the Infinite Spirit. They are not germane to the administration of the Sons of God, though they affiliate with the Creator Sons during the later epochs of universe material organization. But the power centers are in some way closely associated with the cosmic overcontrol of the Supreme Being.

Power centers and physical controllers undergo no training; they are all created in perfection and are inherently perfect in action. Never do they pass from one function to another; always do they serve as originally assigned. There is no evolution in their ranks, and this is true of all seven divisions of both orders.
Having no ascendant past to revert to in memory, power centers and physical controllers never play; they are thoroughly businesslike in all their actions. They are always on duty; there is no provision in the universal scheme for the interruption of the physical lines of energy; never for a fraction of a second can these beings relinquish their direct supervision of the energy circuits of time and space.

The directors, centers, and controllers of power have nothing to do with anything in all creation except power, material or semi-physical energy; they do not originate it, but they do modify, manipulate, and directionize it. Neither do they have anything whatever to do with physical gravity except to resist its drawing power. Their relation to gravity is wholly negative.

The power centers utilize vast mechanisms and co-ordination of a material order in liaison with the living mechanisms of the various segregated energy concentrations. Each individual power center is constituted in exactly one million units of functional control, and these energy-modifying units are not stationary as are the vital organs of man’s
physical body; these vital organs of power regulation are mobile and truly kaleidoscopic in associative possibilities. They are thus living and personal, but clearly beyond our comprehension.

Outside of Havona the Supreme Power Centers function only on especially constructed (architectural) spheres or on otherwise suitably constituted space bodies. The architectural worlds are so constructed that the living power centers can act as selective switches to directionize, modify, and concentrate the energies of space as they pour over these spheres. They could not so function on an ordinary evolutionary sun or planet. Certain groups are also concerned in the heating and other material necessities of these special headquarters worlds. And though it is beyond the scope of our Urantia knowledge, this revelator does state that these orders of living power personalities have much to do with the distribution of the light that shines without heat. They do not produce this phenomenon, but they are concerned with its dissemination and directionizations.

The power centers and their subordinate controllers are assigned to the working of all
of the physical energies of organized space. They work with the three basic currents of ten energies each. That is the energy charge of organized space; and organized space is their domain. The Universe Power Directors have nothing whatever to do with those tremendous actions of force which are now taking place outside the present boundaries of the seven superuniverses.

The power centers and controllers exert perfect control over only seven of the ten forms of energy contained in each basic universe current; those forms which are partly or wholly exempt from their control must represent the unpredictable realms of energy manifestation dominated by the Unqualified Absolute. If they exert an influence upon the primordial forces of this Absolute, the revelators are not cognizant of such functions, though there is some slight evidence which would warrant the opinion that certain of the physical controllers are sometimes automatically reactive to certain impulses of the Universal Absolute.

These living power mechanisms are not consciously related to the master universe energy overcontrol of the Unqualified Absolute, but the revelators surmise that their entire
and almost perfect scheme of power direction is in some unknown manner subordinated to this supergravity presence. In any local energy situation the centers and controllers exert near-supremacy, but they are always conscious of the super-energy presence and the unrecognizable performance of the Unqualified Absolute.

4 The Master Physical Controllers

These beings are the mobile subordinates of the Supreme Power Centers. The physical controllers are endowed with capabilities of individuality metamorphosis of such a nature that they can engage in a remarkable variety of auto-transport, being able to traverse local space at velocities approaching the flights of Solitary Messengers (841,621,642,000 miles per second of Urantia time). But like all other space traversers they require the assistance of both their fellows and certain other types of beings in overcoming the action of gravity and the resistance of inertia in departing from a material sphere.

The Master Physical Controllers serve throughout the grand universe. They are
directly governed from Paradise by the Seven Supreme Power Directors as far as the headquarters of the superuniverses; from here they are directed and distributed by the Council of Equilibrium, the high commissioners of power dispatched by the Seven Master Spirits from the personnel of the Associate Master Force Organizers. These high commissioners are empowered to interpret the readings and registrations of the master frandalanks, those living instruments which indicate the power pressure and the energy charge of an entire superuniverse.

While the presence of the Paradise Deities encircles the grand universe and sweeps around the circle of eternity, the influence of any one of the Seven Master Spirits is limited to a single superuniverse. There is a distinct segregation of energy and a separation of the circuits of power between each of the seven super-creations; hence individualized control methods must and do prevail.

The Master Physical Controllers are the direct offspring of the Supreme Power Centers, and their numbers include the following:

1. Associate Power Directors.
2. Mechanical Controllers.
3. Energy Transformers.
4. Energy Transmitters.
5. Primary Associators.
7. The Frandalanks and Chronoldeks.

Not all of these orders are persons in the sense of possessing individual powers of choice. Especially do the last four seem to be wholly automatic and mechanical in response to the impulses of their superiors and in reaction to existing energy conditions. But though such response appears wholly mechanistic, it is not; they may seem to be automatons, but all of them disclose the differential function of intelligence.

Personality is not necessarily a concomitant of mind. Mind can think even when deprived of all power of choice, as in numerous of the lower types of animals and in certain of these subordinate physical controllers. Many of these more automatic regulators of physical power are not persons in any sense of the term. They are not endowed with will and independence of decision, being wholly subservient to the mechanical perfection of design for the tasks of their allotment. Nonetheless all of them are highly intelligent beings.
The physical controllers are chiefly occupied in the adjustment of basic energies undiscovered on our planet Urantia. These unknown energies are very essential to the interplanetary system of transport and to certain techniques of communication. When the revelators lay lines of energy for the purpose of conveying sound equivalents or of extending vision, these undiscovered forms of energy are utilized by the living physical controllers and their associates.

1. **Associate Power Directors.** These marvelously efficient beings are intrusted with the assignment and dispatch of all orders of the Master Physical Controllers in accordance with the ever-shifting needs of the constantly changing energy status of the realms. The vast reserves of the physical controllers are maintained on the headquarters worlds of the minor sectors, and from these concentration points they are periodically dispatched by the associate power directors to the headquarters of the universes, constellations, and systems, and to the individual planets. When thus assigned, the physical controllers are provisionally subject to the orders of the divine executioners of the conciliating commissions but are otherwise solely amenable
to their associate directors and to the Supreme Power Centers.

Three million associate power directors are assigned to each of the Orvonton minor sectors, making a total of three billion as the superuniverse quota of these amazingly versatile beings. Their own reserves are maintained on these same minor sector worlds, where they also serve as instructors of all who study the sciences of the techniques of intelligent energy control and transmutation.

These directors alternate periods of executive service in the minor sectors with equal periods of inspection service to the realms of space. At least one acting inspector is always present in each local system, maintaining headquarters on its capital sphere. They keep the whole vast living energy aggregation in harmonious synchrony.

2. Mechanical Controllers. These are the exceedingly versatile and mobile assistants of the associate power directors. Trillions upon trillions of them are commissioned in Ensa, our minor sector. These beings are called mechanical controllers because they are so completely dominated by their superiors, so fully subservient to the will of the associate
power directors. Nevertheless they are, themselves, very intelligent, and their work, though mechanical and matter-of-fact in nature, is skillfully performed.

Of all the Master Physical Controllers assigned to the inhabited worlds, the mechanical controllers are by far the most powerful. Possessing the living endowment of antigravity in excess of all other beings, each controller has a gravity resistance equaled only by enormous spheres revolving at tremendous velocity. Ten of these controllers are now stationed on our planet Urantia, and one of their most important planetary activities is to facilitate the departure of seraphic (angel) transports. In so functioning, all ten of the mechanical controllers act in unison while a battery of one thousand energy transmitters provides the initial momentum for the seraphic departure.

The mechanical controllers are competent to directionize the flow of energy and to facilitate its concentration into the specialized currents or circuits. These mighty beings have much to do with the segregation, directionization, and intensification of the physical energies and with the equalization of the pressures of the interplanetary circuits.
They are expert in the manipulation of twenty-one of the thirty physical energies of space, constituting the power charge of a superuniverse. They are also able to accomplish much towards the management and control of six of the nine more subtle forms of physical energy. By placing these controllers in proper technical relationship to each other and to certain of the power centers, the associate power directors are enabled to effect unbelievable changes in power adjustment and energy control.

The Master Physical Controllers often function in batteries of hundreds, thousands, and even millions, and by varying their positions and formations are able to effect energy control in a collective as well as an individual capacity. As requirements vary, they can upstep and accelerate the energy volume and movement or detain, condense, and retard the energy currents. They influence energy and power transformations somewhat as so-called catalytic agents augment chemical reactions. They function by inherent ability and in co-operation with the Supreme Power Centers.
3. Energy Transformers. The number of these beings in a superuniverse is unbelievable. There are almost one million in Satania, our local system, alone, and the usual quota is one hundred for each inhabited world.

The energy transformers are the conjoint creation of the Seven Supreme Power Directors and the Seven Central Supervisors. They are among the more personal orders of physical controllers, and except when an associate power director is present on an inhabited world, the transformers are in command. They are the planetary inspectors of all departing seraphic transports. All classes of celestial life can utilize the less personal orders of the physical controllers only by liaison with the more personal orders of the associate directors and the energy transformers.

These transformers are powerful and effective living switches, being able to dispose themselves for or against a given power disposition or direct ionization. They are also skillful in their efforts to insulate the planets against the powerful energy streams passing between gigantic planetary and starry neighbors. Their energy-transmutative attributes render them most serviceable in the important
task of maintaining universal energy balance, or power equilibrium. At one time they seem to consume or store energy; at other times they appear to exude or liberate energy. The transformers are able to increase or to diminish the “storage battery” potential of the living and dead energies of their respective realms. But they deal only with physical and semimaterial energies, they do not directly function in the domain of life, neither do they change the forms of living beings.

In some respects the energy transformers are the most remarkable and mysterious of all semimaterial living creatures. They are in some unknown manner physically differentiated, and by varying their liaison relationships, they are able to exert a profound influence upon the energy which passes through their associated presences. The status of the physical realms seems to undergo a transformation under their skillful manipulation. They can and do change the physical form of the energies of space. With the aid of their fellow controllers they are actually able to change the form and potential of twenty-seven of the thirty physical energies of the superuniverse power charge. That three of these energies are beyond their control
proves that they are not instrumentalities of the Unqualified Absolute.

The remaining four groups of the Master Physical Controllers are hardly persons within any acceptable definition of the word. These transmitters, associators, dissociators, and frandalanks are wholly automatic in their reactions; nevertheless they are in every sense intelligent. The revelators are greatly limited in their knowledge of these wonderful entities because they cannot communicate with them. They appear to understand the language of the realm, but they cannot communicate with them. They seem fully able to receive the revelators’ communications but quite powerless to make response.

4. Energy Transmitters. These beings function chiefly, but not wholly, in an intra-planetary capacity. They are marvelous dispatchers of energy as it is manifested on the individual worlds.

When energy is to be diverted to a new circuit, the transmitters deploy themselves in a line along the desired energy path, and by virtue of their unique attributes of energy-attraction, they can actually induce an increased energy flow in the desired direction.
This they do just as literally as certain metallic circuits directionize the flow of certain forms of electric energy; and they are living superconductors for more than half of the thirty forms of physical energy.

Transmitters form skillful liaisons which are effective in rehabilitating the weakening currents of specialized energy passing from planet to planet and from station to station on an individual planet. They can detect currents which are much too feeble to be recognized by any other type of living being, and they can so augment these energies that the accompanying message becomes perfectly intelligible. Their services are invaluable to the broadcast receivers.

Energy transmitters can function with regard to all forms of communicable perception; they can render a distant scene “visible” as well as a distant sound “audible.” They provide the emergency lines of communication in the local systems and on the individual planets. These services must be used by practically all creatures for purposes of communication outside of the regularly established circuits.

These beings, together with the energy transformers, are indispensable to the maintenance of mortal existence on those worlds.
having an impoverished atmosphere, and they are an integral part of the technique of life on the planets of the mortal nonbreathers.

5. Primary Associators. These interesting and invaluable entities are masterly energy conservators and custodians. Somewhat as a plant stores solar light, so do these living organisms store energy during times of plus manifestations. They work on a gigantic scale, converting the energies of space into a physical state not known on our planet Urantia. They are also able to carry forward these transformations to the point of producing some of the primitive units of material existence. These beings simply act by their presence. They are in no way exhausted or depleted by this function; they act like living catalytic agents.

During seasons of minus manifestations they are empowered to release these accumulated energies. But our knowledge of energy and matter is not sufficiently advanced to make it possible to explain the technique of this phase of their work. They always labor in compliance with universal law, handling and manipulating atoms, electrons, and ultimatons (the prime
physical units of material existence, the energy particles which go to make up electrons) much as we maneuver adjustable ‘type’ to make the same alphabetical symbols tell vastly different stories.

The associators are the first group of life to appear on an organizing material sphere, and they can function at physical temperatures which we would regard as utterly incompatible with the existence of living beings. They represent an order of life which is simply beyond the range of human imagination. Together with their co-workers, the dissociators, they are the most slavish of all intelligent creatures.

5. Secondary Dissociators. Compared with the primary associators, these beings of enormous antigravity endowment are the reverse workers. There is never any danger that the special or modified forms of physical energy on the local worlds or in the local systems will be exhausted, for these living organizations are endowed with the unique power of evolving limitless supplies of energy. They are chiefly concerned with the evolution of a form of energy which is hardly known on Urantia from a form of matter which is recognized still less. They
are truly the alchemists of space and the wonder-workers of time. But in all the wonders they work, they never transgress the mandates of Cosmic Supremacy.

7. The Frandalanks. These beings are the joint creation of all three orders of energy-control beings: the primary and secondary force organizers and the power directors. Frandalanks are the most numerous of all the Master Physical Controllers; the number functioning in our local system Satania alone is beyond our numerical concept. They are stationed on all inhabited worlds and are always attached to the higher orders of physical controllers. They function interchangeably in the central and superuniverses and in the domains of outer space.

The frandalanks are created in thirty divisions, one for each form of basic universe force, and they function exclusively as living and automatic presence, pressure, and velocity gauges. These living barometers are solely concerned with the automatic and unerring registration of the status of all forms of force-energy. They are to the physical universe what the vast reflectivity mechanism is to the minded universe. The frandalanks that
register time in addition to quantitative and qualitative energy presence are called chronoldeks.

The revelators recognize that the frandalanks are intelligent, but they cannot classify them as other than living machines. About the only way they could help us to understand these living mechanisms was to have us compare them to our own mechanical contrivances which perform with almost intelligent like precision and accuracy. Then if you could conceive of these beings, draw upon your imagination to the extent of recognizing that in the grand universe they actually have intelligent and living mechanisms (entities) that can perform more intricate tasks involving more stupendous computations with even greater delicacy of accuracy, even with ultimacy of precision.

5. The Master Force Organizers

The force organizers are resident on Paradise, but they function throughout the master universe, more particularly in the domains of unorganized space. These extraordinary beings are neither creators nor
creatures, and they comprise two grand divisions of service:

1. Primary Eventuated Master Force Organizers.

2. Associate Transcendental Master Force Organizers.

These two mighty orders of primordial-force manipulators work exclusively under the supervision of the Architects of the Master Universe, and at the present time they do not function extensively within the boundaries of the grand universe.

Primary Master Force Organizers are the manipulators of the primordial or basic space-forces of the Unqualified Absolute; they are nebulae creators. They are the living instigators of the energy cyclones of space and the early organizers and directionizers of these gigantic manifestations. These force organizers transmute primordial force (pre-energy not responsive to direct Paradise gravity) into primary or puissant energy, energy transmuting from the exclusive grasp of the Unqualified Absolute to the gravity grasp of the Isle of Paradise. They are thereupon succeeded by the associate force organizers, who continue the process of energy
transmutation from the primary through the secondary or gravity-energy stage.

Upon the completion of the plans for the creation of a local universe, signalized by the arrival of a Creator Son, the Associate Master Force Organizers give way to the orders of power directors acting in the superuniverse of astronomic jurisdiction. But in the absence of such plans the associate force organizers continue on indefinitely in charge of these material creations, even as they now operate in outer space.

The Master Force Organizers withstand temperatures and function under physical conditions which would be intolerable even to the versatile power centers and physical controllers of Orvonton. The only other types of revealed beings capable of functioning in these realms of outer space are the Solitary Messengers, the personal and universal corps of spirit messengers of the Infinite Spirit, and the Inspired Trinity Spirits, the solitary Spirits of the universe of universes that come into being by the act of the Paradise Trinity.
Chapter 18

ENERGY -- MIND AND MATTER

The foundation of the universe is material in the sense that energy is the basis of all existence, and pure energy is controlled by the Universal Father. Force, energy, is the one thing which stands as an everlasting monument demonstrating and proving the existence and presence of the Universal Absolute. This vast stream of energy proceeding from the Paradise Presences has never lapsed, never failed; there has never been a break in the infinite upholding.

The manipulation of universe energy is ever in accordance with the personal will and the all-wise mandates of the Universal Father. This personal control of manifested power and circulating energy is modified by the co-ordinate acts and decisions of the Eternal Son, as well as by the united purposes of the Son, the Father, executed by the Conjoint Actor. These divine beings act personally and as individuals; they also function in the persons and powers of an almost unlimited number of subordinates, each variously expressive of the eternal and divine purpose in the universe of
universes. But these functional and provisional modifications or transmutations of divine power in no way lessen the truth of the statement that all force–energy is under the ultimate control of a personal God resident at the center of all things.

1. Paradise Forces and Energies

The foundation of the universe is material, but the essence of life is spirit. The Father of spirits is also the ancestor of universes; the eternal Father of the Original Son is also the eternity-source of the original pattern, the Isle of Paradise.

Matter -- energy -- for they are but diverse manifestations of the same cosmic reality, as a universe phenomenon is inherent in the Universal Father. “In him all things consist.” Matter may appear to manifest inherent energy and to exhibit self-contained powers, but the lines of gravity involved in the energies concerned in all these physical phenomena are derived from, and are dependent on, Paradise. The ultimaton, the first measurable form of energy, has Paradise as its nucleus.
There is innate in matter and present in universal space a form of energy not known on our planet Urantia. When this discovery is finally made, then will our physicists feel that they have solved, almost at least, the mystery of matter. And so will they have approached one step nearer the Creator; so will they have mastered one more phase of the divine technique; but in no sense will they have found God, neither will they have established the existence of matter or the operation of natural laws apart from the cosmic technique of Paradise and the motivating purpose of the Universal Father.

Subsequent to even still greater progress and further discoveries, after our planet Urantia has advanced immeasurably in comparison with present knowledge, though we should gain control of the energy revolutions of the electrical units of matter to the extent of modifying their physical manifestations -- even after all such possible progress, forever will scientists be powerless to create one atom of matter or to originate one flash of energy or ever to add to matter that which we call life.

The creation of energy and the bestowal of life are the prerogatives of the Universal
Father and his associate Creator personalities. The river of energy and life is a continuous outpouring from the Deities, the universal and united stream of Paradise force going forth to all space. The divine energy pervades all creation. The force organizers initiate those changes and institute those modifications of space-force which eventuate in energy; the power directors transmute energy into matter; thus the material worlds are born. The Life Carriers of the local universes initiate those processes in dead matter which we call life, material life. The Morontia Power Supervisors likewise perform throughout the transition realms between the material and the spiritual worlds. The higher spirit Creators inaugurate similar processes in divine forms of energy, and there ensue the higher spirit forms of intelligent life.

Energy proceeds from Paradise, fashioned after the divine order. Energy -- pure energy — partakes of the nature of the divine organization; it is fashioned after the similitude of the three Gods embraced in one, as they function at the headquarters of the universe of universes. And all force is circuited in Paradise, comes from the Paradise Presences and returns thereto, and is in
essence a manifestation of the uncaused Cause the Universal Father; and without the Father would not anything exist that does exist.

Force derived from self-existent Deity is in itself ever existent. Force-energy is imperishable, indestructible; these manifestations of the Infinite may be subject to unlimited transmutation, endless transformation, and eternal metamorphosis; but in no sense or degree, not even to the slightest imaginable extent, could they or ever shall they suffer extinction. But energy, though springing from the Infinite, is not infinitely manifest; there are outer limits to the presently conceived master universe.

Energy is eternal but not infinite; it ever responds to the all-embracing grasp of Infinity. Forever force and energy go on; having gone out from Paradise, they must return thereto, even if age upon age be required for the completion of the ordained circuit. That which is of Paradise Deity origin can have only a Paradise destination or a Deity destiny.

And all this confirms the revelators' belief in a circular, somewhat limited, but orderly and far-flung universe of universes. If this were not true, then evidence of energy depletion at some point would sooner or later
appear. All laws, organizations, administration, and the testimony of universe explorers -- everything points to the existence of an infinite God but, as yet, a finite universe, circularity of endless existence, well-nigh limitless but, nevertheless, finite in contrast with infinity.

2. Universal Nonspiritual Energy Systems (Physical Energies)

The revelators conclude it is indeed difficult to find suitable words in the English language whereby to designate and wherewith to describe the various levels of force and energy -- physical, mindal, or spiritual. These narratives cannot altogether follow our accepted definitions of force, energy, and power. There is such paucity of language that they must use these terms in multiple meanings. In this presentation, for example, the word energy is used to denote all phases and forms of phenomenal motion, action, and potential, while force is applied to the pregravity, and power to the postgravity, stages of energy.

The revelators did, however, endeavor to lessen conceptual confusion by suggesting the
advizability of adopting the following classification for cosmic force, emergent energy, and universe power physical energy:

1. **Space potency.** This is the unquestioned free space presence of the Unqualified Absolute. The extension of this concept connotes the universe *force-space potential* inherent in the functional totality of the Unqualified Absolute, while the intension of this concept implies the totality of cosmic reality -- universes which emanate eternitywise from the never-beginning, never-ending never-moving, never-changing Isle of Paradise.

The phenomena indigenous to the nether side of Paradise probably embrace three zones of absolute force presence and performance: the fulcral zone of the Unqualified Absolute, the zone of the Isle of Paradise itself, and the intervening zone of certain unidentified equalizing and compensating agencies or functions. These triconcentric zones are the centrum of the Paradise cycle of cosmic reality.

Space potency is a prerreality. It is the domain of the Unqualified Absolute and is responsive only to the personal grasp of the Universal Father, notwithstanding that it is
seemingly modifiable by the presence of the Primary Master Force Organizers.

On Uversa, the capital of our 7th Superuniverse Orvonton, space potency is spoken of as **absoluta**.

2. **Primordial force.** This represents the first basic change in space potency and may be one of the nether Paradise functions of the Unqualified Absolute. The revelators know that the space presence going out from nether Paradise is modified in some manner from that which is incoming. But regardless of any such possible relationships the openly recognized transmutation of space potency into primordial force is the primary differentiating function of the tension—presence of the living Paradise force organizers.

Passive and potential force becomes active and primordial in response to the resistance afforded by the space presence of the Primary Eventuated Master Force Organizers. Force is now emerging from the exclusive domain of the Unqualified Absolute into the realms of multiple response -- response to certain primal motions initiated by the God of Action and thereupon to certain compensating motions emanating from the Universal Absolute.
Primordial force is seemingly reactive to transcendental causation in proportion to absoluteness. Primordial force is sometimes spoken of as pure energy; on Uversa it is referred to as segregata.

3. Emergent energies. The passive presence of the primary force organizers is sufficient to transform space potency into primordial force, and it is upon such an activated space field that these same force organizers begin their initial and active operations. Primordial force is destined to pass through two distinct phases of transmutation in the realms of energy manifestation before appearing as universe power. These two levels of emerging energy are:

a. Puissant energy. This is the powerful-directional, mass-movemented, mighty-tensioned, and forcible-reacting energy -- gigantic energy systems set in motion by the activities of the primary force organizers. This primary or puissant energy is not at first definitely responsive to the Paradise-gravity pull though probably yielding an aggregate-mass or space-directional response to the collective group of absolute influences operative from the nether side of Paradise. When energy emerges to the level of initial response to the circular
and absolute-gravity grasp of Paradise, the primary force organizers give way to the functioning of their secondary associates.

b. Gravity energy. The now-appearing gravity-responding energy carries the potential of universe power and becomes the active ancestor of all universe matter. This secondary or gravity energy is the product of the energy elaboration resulting from the pressure-presence and the tension-trends set up by the Associate Transcendental Master Force Organizers. In response to the work of these force manipulators, space-energy rapidly passes from the puissant to the gravity stage, thus becoming directly responsive to the circular grasp of Paradise (absolute) gravity, while disclosing a certain potential for sensitivity to the linear-gravity pull inherent in the soon appearing material mass of the electronic and the post-electronic stages of energy and matter. Upon the appearance of gravity response, the Associate Master Force Organizers may retire from the energy cyclones of space provided the Universe Power Directors are assignable to that field of action.

The revelators are quite uncertain regarding the exact causes of the early stages
of force evolution, but they recognize the intelligent action of the Ultimate in both levels of emergent-energy manifestation. Puissant and gravity energies, when regarded collectively are spoke of on Uversa as ultimata.

4. Universe power. 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.

On Uversa the realm of universe power is referred to as gravita.
5 **Havona energy.** In concept this narrative has been moving Paradiseward as transmuting space-force has been followed, level by level, to the working level of the energy-power of the universes of time and space. Continuing Paradiseward, there is next encountered a pre-existent phase of energy which is characteristic of the central universe. Here the evolutionary cycle seems to turn back upon itself; energy-power now seems to begin to swing back towards force, but force of a nature very unlike that of space potency and primordial force. Havona energy systems are not dual; they are triune. This is the existential energy domain of the Conjoint Actor, functioning in behalf of the Paradise Trinity.

On Uversa these energies of Havona are known as **triata**.

6. **Transcendental energy.** This energy system operates on and from the upper level of Paradise and only in connection with the absonite peoples. On Uversa it is denominated **tranosta**.

7. **Monota.** Energy is close of kin to divinity when it is Paradise energy. The revelators incline to the belief that monota is
the living, nonspirit energy of Paradise -- an eternity counterpart of the living, spirit energy of the Original Son -- hence the nonspiritual energy system of the Universal Father.

The revelators cannot differentiate the **nature** of Paradise spirit and Paradise monota; they conclude they are apparently alike. They have different names, but we can hardly be told very much about a reality whose spiritual and whose nonspiritual manifestations are distinguishable only by **name**.

The revelators know that finite creatures can attain the worship experience of the Universal Father through the ministry of God the Sevenfold and the Thought Adjusters, but they doubt that any subabsolute personality, even power directors, can comprehend the energy infinity of the First Great Source and Center. One thing is certain: If the power directors are conversant with the technique of the metamorphosis of space-force, they do not reveal the secret to the rest of the revelators. It is their opinion that they do not fully comprehend the function of the force organizers.
These power directors themselves are energy catalyzers; that is, they cause energy to segment, organize, or assemble in unit formation by their presence. And all this implies that there must be something inherent in energy which causes it thus to function in the presence of these power entities. The Nebadon Melchizedeks long since denominated the phenomenon of the transmutation of cosmic force into universe power as one of the seven “infinities of divinity.” And that is as far as we mortals will advance on this point during our local universe ascension.

Notwithstanding the revelators’ inability fully to comprehend the origin, nature, and transmutations of cosmic force, they are fully conversant with all phases of emergent-energy behavior from the times of its direct and unmistakable response to the action of Paradise gravity -- about the time of the beginning of the function of the superuniverse power directors.

3. Classification of Matter

Matter in all universes, excepting in the central universe, is identical. Matter in its
physical properties depends on the revolutionary rates of its component members, the number and size of the revolving members, their distance from the nuclear body or the space content of matter, as well as on the presence of certain forces as yet undiscovered on our planet Urantia.

In the varied suns, planets, and space bodies there are ten divisions of matter:

1. **Ultimatonic** matter -- the prime physical units of material existence, the energy particles which go to make up electrons.

2. **Subelectronic matter** -- the explosive and repellent stage of the solar super gases.

3. **Electronic matter** -- the electrical stage of material differentiation -- electrons, protons, and various other units entering into the varied constitution of the electronic groups.

4. **Subatomic matter** -- matter existing extensively in the interior of the hot suns.

5. **Shattered atoms** -- found in the cooling suns and throughout space.

6. **Ionized matter** -- individual atoms stripped of their outer (chemically active)
electrons by electrical, thermal, or X-ray activities and by solvents.

7. Atomic matter -- the chemical stage of elemental organization, the component units of molecular or visible matter.

8. The molecular stage of matter -- matter as it exists on Urantia in a state of relatively stable materialization under ordinary conditions.

9. Radioactive matter -- the disorganizing tendency and activity of the heavier elements under conditions of moderate heat and diminished gravity pressure.

10. Collapsed matter -- the relatively stationary matter found in the interior of the cold or dead suns. This form of matter is not really stationary; there is still some ultimatonic, even electronic activity, but these units are in very close proximity, and their rates of revolution are greatly diminished.

The foregoing classification of matter pertains to its organization rather than to the forms of its appearance to created beings. Neither does it take into account the pre-emergent stages of energy nor the eternal
4. Energy and Matter Transmutations

Light, heat, electricity, magnetism, chemism, energy, and matter are -- in origin, nature, and destiny -- one and the same thing, together with other material realities as yet undiscovered on our planet Urantia.

The revelators do not fully comprehend the almost endless changes to which physical energy may be subject. In one universe it appears as light, in another as light plus heat, in another, as forms of energy unknown on Urantia; in untold millions of years it may reappear as some form of restless, surging electrical energy or magnetic power; and still later on it may again appear in a subsequent universe as some form of variable matter going through a series of metamorphoses, to be followed by its outward physical disappearance in some great cataclysm of the realms. And then, after countless ages and almost endless wandering through numberless universes, again may this same energy re-emerge and many times change its form and potential; and so do these transformations continue through successive
ages and throughout countless realms. Thus matter sweeps on, undergoing the transmutations of time but swinging ever true to the circle of eternity; even if long prevented from returning to its source, it is ever responsive thereto, and it ever proceeds in the path ordained by the Infinite Personality who sent it forth.

The power centers and their associates are much concerned in the work of transmuting the ultimaton into the circuits and revolutions of the electron. These unique beings control and compound power by their skillful manipulation of the basic units of materialized energy, the ultimatons. They are masters of energy as it circulates in this primitive state. In liaison with the physical controllers they are able to effectively control and direct energy even after it has transmuted to the electrical level, the so-called electronic stage. But their range of action is enormously curtailed when electronically organized energy swings into the whirls of the atomic systems. Upon such materialization these energies fall under the complete grasp of the drawing power of linear gravity.

Gravity acts positively on the power lanes and energy channels of the power centers and the physical controllers, but these beings have
only a negative relation to gravity -- the exercise of their antigravity endowments.

Throughout all space, cold and other influences are at work creatively organizing ultimatons into electrons. Heat is the measurement of electronic activity, while cold merely signifies absence of heat -- comparative energy rest -- the status of the universal force—charge of space provided neither emergent energy nor organized matter were present and responding to gravity.

Gravity presence and action is what prevents the appearance of the theoretical absolute zero, for interstellar space does not have the temperature of absolute zero. Throughout all organized space there are gravity—responding energy currents, power circuits, and ultimatic activities, as well as organizing electronic energies. Practically speaking, space is not empty. Even the atmosphere of our planet Urantia thins out increasingly until at about three thousand miles it begins to shade off into the average space matter in this section of the universe. The most nearly empty space known in Nebadon would yield about one hundred ultimatons -- the equivalent of one electron -- in each cubic
inch. Such scarcity of matter is regarded as practically empty space.

Temperature — heat and cold — is secondary only to gravity in the realms of energy and matter evolution. Ultimatons are humbly obedient to temperature extremes. Low temperatures favor certain forms of electronic construction and atomic assembly, while high temperatures facilitate all sorts of atomic breakup and material disintegration.

When subjected to the heat and pressure of certain internal solar states, all but the most primitive associations of matter may be broken up. Heat can thus largely overcome gravity stability. But no known solar heat or pressure can convert ultimatons back into puissant energy.

The blazing suns can transform matter into various forms of energy, but the dark worlds and all outer space can slow down electronic and ultimatonic activity to the point of converting these energies into the matter of the realms. Certain electronic associations of a close nature, as well as many of the basic associations of nuclear matter, are formed in the exceedingly low temperatures of open space, being later augmented by association with larger accretions of materializing energy.
Throughout all of this never-ending metamorphosis of energy and matter the revelators must reckon with the influence of gravity pressure and with the antigravity behavior of the ultimatonic energies under certain conditions of temperature, velocity, and revolution. Temperature, energy currents, distance, and the presence of the living force organizers and the power directors also have a bearing on all transmutation phenomena of energy and matter.

**The increase of mass in matter is equal to the increase of energy divided by the square of the velocity of light.** In a dynamic sense the work which resting matter can perform is equal to the energy expended in bringing its parts together from Paradise minus the resistance of the forces overcome in transit and the attraction exerted by the parts of matter on one another.

The existence of pre-electronic forms of matter is indicated by the two atomic weights of lead. The lead of original formation weighs slightly more than that produced through uranium disintegration by way of radium emanations; and this difference in atomic weight represents the actual loss of energy in the atomic breakup.
The relative integrity of matter is assured by the fact that energy can be absorbed or released only in those exact amounts which our Urantia scientists have designated **quanta**. This wise provision in the material realms serves to maintain the universes as going concerns.

The quantity of energy taken in or given out when electronic or other positions are shifted is always a “quantum” or some multiple thereof, but the vibratory or wavelike behavior of such units of energy is wholly determined by the dimensions of the material structures concerned. Such wavelike energy ripples are 860 times the diameters of the ultimatons, electrons, atoms, or other units thus performing. The never-ending confusion attending the observation of the wave mechanics of quantum behavior is due to the superimposition of energy waves: Two crests can combine to make a double-height crest, while a crest and a trough may combine, thus producing mutual cancellation.

**5. Wave-Energy Manifestations**

In the superuniverse of Orvonton there are one hundred octaves of wave energy. Of these
one hundred groups of energy manifestations, sixty-four are wholly or partially recognized on our planet Urantia. The sun's rays constitute four octaves in the superuniverse scale, the visible rays embracing a single octave, number forty-six in this series. The ultraviolet group comes next, while ten octaves up are the X rays, followed by the gamma rays of radium. Thirty-two octaves above the visible light of the sun are the outer-space energy rays so frequently commingled with their associated highly energized minute particles of matter. Next downward from visible sunlight appear the infrared rays, and thirty octaves below are the radio transmission group.

Wavelike energy manifestations — from the standpoint of twentieth century Urantia scientific enlightenment — may be classified into the following ten groups:

1. **Infraultimatic rays** — the borderland revolutions of ultimatons as they begin to assume define form. This is the first stage of emergent energy in which wavelike phenomena can be detected and measured.

2. **Ultimatonic rays.** The assembly of energy into the minute spheres of the ultimatons occasions vibrations in the content of space which are discernible and measurable.
And long before physicists ever discover the ultimaton, they will undoubtedly detect the phenomena of these rays as they shower in upon Urantia. These short and powerful rays represent the initial activity of the ultimatons as they are slowed down to that point where they veer towards the electronic organization of matter. As the ultimatons aggregate into electrons, condensation occurs with a consequent storage of energy.

3. The short space rays. These are the shortest of all purely electronic vibrations and represent the preatomic stage of this form of matter. These rays require extraordinarily high or low temperatures for their production. There are two sorts of these space rays: one attendant upon the birth of atoms and the other indicative of atomic disruption. They emanate in the largest quantities from the densest plane of the superuniverse, the Milky Way, which is also the densest plane of the outer universes.

4. The electronic stage. This stage of energy is the basis of all materialization in the seven superuniverses. The electrons pass from higher to lower energy levels of orbital revolution, quanta are always given off.
Orbital shifting of electrons results in the ejection or the absorption of very definite and uniform measurable particles of light-energy, while the individual electron always gives up a particle of light-energy when subjected to collision. Wavelike energy manifestations also attend upon the performances of the positive bodies and the other members of the electronic stage.

5. **Gamma rays** -- those emanations which characterize the spontaneous dissociation of atomic matter. The best illustration of this form of electronic activity is in the phenomena associated with radium disintegration.

6. **The X-ray group.** The next step in the slowing down of the electron yields the various forms of solar X-rays together with artificially generated X-rays. The electronic charge creates an electric field; movement gives rise to an electric current; the current produces a magnetic field. When an electron is suddenly stopped, the resultant electromagnetic commotion produces the X-ray; the X-ray is that disturbance. The solar X-rays are identical with those which are mechanically generated for exploring the interior of the human body except that they are a trifle longer.
7. The **ultraviolet** or chemical rays of sunlight and the various mechanical productions.

8. The **white light** -- the whole visible light of the suns.

9. **Infrared rays** -- the slowing down of electronic activity still nearer the stage of appreciable heat.

10. **Hertzian waves** -- those energies utilized on Urantia for broadcasting. Of all these ten phases of wavelike energy activity, the human eye can react to just one octave, the whole light of ordinary sunlight.

The so-called ether is merely a collective name to designate a group of force and energy activities occurring in space. Ultimatons, electrons, and other mass aggregations of energy are uniform particles of matter, and in their transit through space they really proceed in direct lines. Light and all other forms of recognizable energy manifestations consist of a succession of definite energy particles which proceed in direct lines except as modified by gravity and other intervening forces. That these processions of energy particles appear as wave phenomena when subjected to certain
observations is due to the resistance of the undifferentiated force blanket of all space, the hypothetical ether, and to the inter-gravity tension of the associated aggregations of matter. The spacing of the particle-intervals of matter, together with the initial velocity of the energy beams, establishes the undulatory appearance of many forms of energy-matter.

The excitation of the content of space produces a wavelike reaction to the passage of rapidly moving particles of matter, just as the passage of a ship through water initiates waves of varying amplitude and interval.

Primordial-force behavior does give rise to phenomena which are in many ways analogous to our postulated ether. Space is not empty; the spheres of all space whirl and plunge on through a vast ocean of outspread force-energy; neither is the space content of an atom empty. Nevertheless there is no ether, and the very absence of this hypothetical ether enables the inhabited planet to escape falling into the sun and the encircling electron to resist falling into the nucleus.

6. Ultimatons, Electrons, and Atoms
While the space charge of universal force is homogeneous and undifferentiated, the organization of evolved energy into matter entails the concentration of energy into discrete masses of definite dimensions and established weight -- precise gravity reaction.

Local or linear gravity becomes fully operative with the appearance of the atomic organization of matter. Preatomic matter becomes slightly gravity responsive when activated by X-ray and other similar energies, but no measurable linear–gravity pull is exerted on free, unattached, and uncharged electronic–energy particles or on unassociated ultimatons.

Ultimatons function by mutual attraction, responding only to the circular Paradise–gravity pull. Without linear–gravity response they are thus held in the universal space drift. Ultimatons are capable of accelerating revolutionary velocity to the point of partial antigravity behavior, but they cannot, independent of force organizers or power directors, attain the critical escape velocity of deindividuation, return to the puissant–energy stage. In nature, ultimatons escape the status of physical existence only when
participating in the terminal disruption of a cooled-off and dying sun.

The ultimatons, unknown on Urantia, slow down through many phases of physical activity before they attain the revolutionary-energy prerequisites to electronic organization. Ultimatons have three varieties of motion: mutual resistance to cosmic force, individual revolutions of antigravity potential, and the intraelectronic positions of the one hundred mutually inter associated ultimatons.

Mutual attraction holds one hundred ultimatons together in the constitution of the electron; and there are never more nor less than one hundred ultimatons in a typical electron. The loss of one or more ultimatons destroys typical electronic identity, thus bringing into existence one of the ten modified forms of the electron.

Ultimatons do not describe orbits or whirl about in circuits within the electrons, but they do spread or cluster in accordance with their axial revolutionary velocities, thus determining the differential electronic dimensions. This same ultimatonic velocity of axial revolution also determines the negative or positive reactions of the several types of
electronic units. The entire segregation and grouping of electronic matter, together with the electric differentiation of negative and positive bodies of energy—matter, result from these various functions of the component ultimatomic inter association.

Each atom is a trifle over $1/100,000,000$th of an inch in diameter, while an electron weighs a little more than $1/2,000$th of the smallest atom, hydrogen. The positive proton, characteristic of the atomic nucleus, while it may be no larger than a negative electron, weighs almost two thousand times more.

If the mass of matter should be magnified until that of an electron equaled one tenth of an ounce, then were size to be proportionately magnified, the volume of such an electron would become as large as that of the earth. If the volume of a proton -- eighteen hundred times as heavy as an electron -- should be magnified to the size of the head of a pin, then, in comparison, a pin's head would attain a diameter equal to that of the earth's orbit around the sun.

7. Atomic Matter
The formation of all matter is on the order of the solar system. There is at the center of every minute universe of energy a relatively stable, comparatively stationary, nuclear portion of material existence. The central unit is endowed with a threefold possibility of manifestation. Surrounding this energy center there whirl, in endless profusion but in fluctuating circuits, the energy units which are faintly comparable to the planets encircling the sun of some starry group like our own solar system.

Within the atom the electrons revolve about the central proton with about the same comparative room the planets have as they revolve about the sun in the space of the solar system. There is the same relative distance, in comparison with actual size, between the atomic nucleus and the inner electronic circuit as exists between the inner planet, Mercury, and our sun.

The electronic axial revolutions and their orbital velocities about the atomic nucleus are both beyond the human imagination, not to mention the velocities of their component ultimatons. The positive particles of radium fly off into space at the rate of ten thousand
miles a second, while the negative particles attain a velocity approximating that of light.

The local universes are of decimal construction. There are just one hundred distinguishable atomic materializations of space-energy in a dual universe; that is the maximum possible organization of matter in Nebadon. These one hundred forms of matter consist of a regular series in which from one to one hundred electrons revolve around a central and relatively compact nucleus. It is this orderly and dependable association of various energies that constitutes matter.

Not every world will show one hundred recognizable elements at the surface, but they are somewhere present, have been present, or are in process of evolution. Conditions surrounding the origin and subsequent evolution of a planet determine how many of the one hundred atomic types will be observable. The heavier atoms are not found on the surface of many worlds. Even on our planet Urantia the known heavier elements manifest a tendency to fly to pieces, as is illustrated by radium behavior.

Stability of the atom depends on the number of electrically inactive neutrons in the central body. Chemical behavior is wholly
dependent on the activity of the freely revolving electrons.

In Orvonton it has never been possible naturally to assemble over one hundred orbital electrons in one atomic system. When one hundred and one have been artificially introduced into the orbital field, the result has always been the instantaneous disruption of the central proton with the wild dispersion of the electrons and other liberated energies.

While atoms may contain from one to one hundred orbital electrons, only the outer ten electrons of the larger atoms revolve about the central nucleus as distinct and discrete bodies, intactly and compactly swinging around on precise and definite orbits. The thirty electrons nearest the center are difficult of observation or detection as separate and organized bodies. This same comparative ratio of electronic behavior in relation to nuclear proximity obtains in all atoms regardless of the number of electrons embraced. The nearer the nucleus, the less there is of electronic individuality. The wavelike energy extension of an electron may so spread out as to occupy the whole of the lesser atomic orbits;
especially is this true of the electrons nearest the atomic nucleus.

The thirty innermost orbital electrons have individuality, but their energy systems tend to intermingle, extending from electron to electron and well-nigh from orbit to orbit. The next thirty electrons constitute the second family, or energy zone, and are of advancing individuality, bodies of matter exerting a more complete control over their attendant energy systems. The next thirty electrons, the third energy zone, are still more individualized and circulate in more distinct and definite orbits. The last ten electrons, present in only the ten heaviest elements, are possessed of the dignity of independence and are, therefore, able to escape more or less freely from the control of the mother nucleus. With a minimum variation in temperature and pressure the members of this fourth and outermost group of electrons will escape from the grasp of the central nucleus, as is illustrated by the spontaneous disruption of uranium and kindred elements.

The first twenty-seven atoms, those containing from one to twenty-seven orbital electrons, are more easy of comprehension than the rest. From twenty-eight upward these revelators encounter more and more of the
unpredictability of the supposed presence of the Unqualified Absolute. But some of this electronic unpredictability is due to differential ultimatonic axial revolutionary velocities and to the unexplained “huddling” proclivity of ultimatons. Other influences -- physical, electrical, magnetic, and gravitational -- also operated to produce variable electronic behavior. Atoms therefore are similar to persons as to predictability. Statisticians may announce laws governing a large number of either atoms or persons but not for a single individual atom or person.

8. Atomic Cohesion

While gravity is one of several factors concerned in holding together a tiny atomic energy system, there is also present in and among these basic physical units a powerful and unknown energy, the secret of their basic constitution and ultimate behavior, a force which remains to be discovered on our planet Urantia. This universal influence permeates all the space embraced within this tiny energy organization.

The interelectronic space of an atom is not empty. Throughout an atom this
inter-electronic space is activated by wavelike manifestations which are perfectly synchronized with electronic velocity and ultimatonic revolutions. This force is not wholly dominated by our recognized laws of positive and negative attraction; its behavior is therefore sometimes unpredictable. This unnamed influence seems to be a space-force reaction of the Unqualified Absolute.

The charged protons and the uncharged neutrons of the nucleus of the atom are held together by the reciprocating function of the mesotron, a particle of matter 180 times as heavy as the electron. Without this arrangement the electric charge carried by the protons would be disruptive of the atomic nucleus,

As atoms are constituted, neither electric nor gravitational forces could hold the nucleus together. The integrity of the nucleus is maintained by the reciprocal cohering function of the mesotron, which is able to hold charged and uncharged particles together because of superior force-mass power and by the further function of causing protons and neutrons constantly to change places. The mesotron causes the electric charge of the nuclear particles to be incessantly tossed back and
forth between protons and neutrons. At one infinitesimal part of a second a given nuclear particle is a charged proton and the next an uncharged neutron. And these alternations of energy status are so unbelievably rapid that the electric charge is deprived of all opportunity to function as a disruptive influence. Thus does the mesotron function as an “energy-carrier” particle which mightily contributes to the nuclear stability of the atom.

The presence and function of the mesotron also explains another atomic riddle. When atoms perform radioactively, they emit far more energy than would be expected. This excess of radiation is derived from the breaking up of the mesotron "energy carrier," which thereby becomes a mere electron. The mesotronic disintegration is also accompanied by the emission of certain small uncharged particles.

The mesotron explains certain cohesive properties of the atomic nucleus, but it does not account for the cohesion of proton to proton nor for the adhesion of neutron to neutron. The paradoxical and powerful force of atomic cohesive integrity is a form of energy as yet undiscovered on Urantia.
These mesotrons are found abundantly in the space rays which so incessantly impinge upon our planet.

9. Natural Philosophy

Religion is not alone dogmatic; natural philosophy equally tends to dogmatize. When a renowned religious teacher reasoned that the number seven was fundamental to nature because there are seven openings in the human head, if he had known more of chemistry, he might have advocated such a belief founded on a true phenomenon of the physical world. There is in all the physical universes of time and space, notwithstanding the universal manifestation of the decimal constitution of energy, the ever-present reminder of the reality of the sevenfold electronic organization of prematter.

The number seven is basic to the central universe and the spiritual system of inherent transmissions of character, but the number ten, the decimal system, is inherent in energy, matter, and the material creation. Nevertheless the atomic world does display a certain periodic characterization which recurs in groups of seven -- a birthmark carried by
this material world indicative of its far-distant spiritual origin.

This sevenfold persistence of creative constitution is exhibited in the chemical domains as a recurrence of similar physical and chemical properties in segregated periods of seven when the basic elements are arranged in the order of their atomic weights. When the Urantia chemical elements are thus arranged in a row, any given quality or property ends to recur by sevens. This periodic change by sevens recurs diminishingly and with variations throughout the entire chemical table, being most markedly observable in the earlier or lighter atomic groupings. Starting from any one element, after noting some one property, such a quality will change for six consecutive elements, but on reaching the eighth it tends to reappear, that is, the eighth chemically active element resembles the first, the ninth the second, and so on. Such fact of the physical world unmistakably points to the sevenfold constitution of ancestral energy and is indicative of the fundamental reality of the sevenfold diversity of the creations of time and space. We mortals should also note that there are seven colors in the natural spectrum.
But not all the suppositions of natural philosophy are valid; for example, the hypothetical ether, which represents an ingenious attempt of man to unify his ignorance of space phenomena. The philosophy of the universe cannot be predicated on the observations of so-called science. If such a metamorphosis could not be seen, a scientist would be inclined to deny the possibility of developing a butterfly out of a caterpillar.

Physical stability associated with biologic elasticity is present in nature only because of the well-nigh infinite wisdom possessed by the Master Architects of creation. Nothing less than transcendental wisdom could ever design units of matter which are at the same time so stable and so efficiently flexible.


The endless sweep of relative cosmic reality from the absoluteness of Paradise monota to the absoluteness of space potency, is suggestive of certain evolutions of relationship in the nonspiritual realities of
the First Source and Center -- those realities which are concealed in space potency, revealed in monota, and provisionally disclosed on intervening cosmic levels. This eternal cycle of energy, being circuited in the Father of universes, is absolute and, being absolute, is expansile in neither fact nor value; nevertheless the Primal Father is even now as always self-realizing of an ever-expanding arena of time-space, and of time-space-transcended, meanings, an arena of changing relationships wherein energy-matter is being progressively subjected to the overcontrol of living and divine spirit through the experiential striving of living and personal mind.

The universal nonspiritual energies are reassOCIated in the living systems of non-Creator minds on various levels, certain of which may be depicted as follows:

1. **Preadjutant-spirit minds.** 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.
2 Adjutant—spirit minds  This is the ministry of a local universe Mother Spirit functioning through her seven adjutant mind—spirits on the teachable (nonmechanical) level of material mind. On this level material mind is experiencing: as subhuman (animal) intellect in the first five adjutants; as human (moral) intellect in the seven adjutants; as superhuman (midwayer) intellect in the last two adjutants. The seven adjutants are the spirit(s) of: 1) intuition, 2) understanding, 3) courage, 4) knowledge, 5) counsel, 6) worship, and 7) wisdom.

3.Evolving morontia minds -- the expanding consciousness of evolving personalities in the local universe ascending careers. This is the bestowal of the local universe Mother Spirit in liaison with the Creator Son. This mind level connotes the organization of the morontia type of life vehicle, a synthesis of the material and the spiritual which is effected by the Morontia Power Supervisors of a local universe. Morontia mind functions differentially in response to the 570 levels of morontia life, disclosing increasing associative capacity with the cosmic mind on the higher levels of attainment. This is the evolutionary course of
mortal creatures, but mind of a non-morontia order is also bestowed by a Universe Son and a Universe Spirit upon the non-morontia children of the local creations.

**The cosmic mind.** This 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. The cosmic mind encompasses all finite-mind levels and co-ordinates experientially with the evolutionary-deity levels of the Supreme Mind and transcendentally with the existential levels of absolute mind — the direct circuits of the Conjoint Actor.

On Paradise, mind is absolute; in Havona, absonite; in Orvonton, finite. Mind always connotes the presence-activity of living ministry plus varied energy systems, and this is true of all levels and of all kinds of mind. But beyond the cosmic mind it becomes increasingly difficult to portray the relationships of mind to nonspiritual energy. Havona mind is subabsolute but super-evolutionary; being existential-experiential, it is nearer the absonite than any other concept here revealed. Paradise mind is beyond human understanding; it is existential, nonspatial, and non-temporal. Nevertheless, all of these
levels of mind are overshadowed by the universe presence of the Conjoint Actor -- by the mind-gravity grasp of the God of mind on Paradise.

**11. Universe Mechanisms**

In the evaluation and recognition of mind it should be remembered that the universe is neither mechanical nor magical; it is a creation of mind and a mechanism of law. But while in practical application the laws of nature operate in what seems to be the 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. The Paradise Father appears personally in the extra-Havona universes only as pure energy and pure spirit -- as the Thought Adjusters and other similar fragmentations.

Mechanisms do not absolutely dominate the total creation; the universe of universes in *toto* is mind planned, mind made, and mind administered. But the divine mechanism of the universe of universes is altogether too perfect for the scientific methods of the finite mind of man to discern even a trace of the dominance
of the infinite mind. For this creating, controlling, and upholding mind is neither material mind nor creature mind; it is spirit-mind functioning on and from creator levels of divine reality.

The ability to discern and discover mind in universe mechanisms depends entirely on the ability, scope, and capacity of the investigating mind engaged in such a task of observation. Time-space minds, organized out of the energies of time and space, are subject to the mechanisms of time and space.

Motion and universe gravitation are twin facets of the impersonal time-space mechanism of the universe of universes. The levels of gravity response for spirit, mind, and matter are quite independent of time, but only true spirit levels of reality are independent of space (nonspatial). The higher mind levels of the universe -- the spirit-mind levels -- may also be nonspatial, but the levels of material mind, such as human mind, are responsive to the interactions of universe gravitation, losing this response only in proportion to spirit identification. Spirit-reality levels are recognized by their spirit content, and spirituality in time and space is measured inversely to the linear-gravity response.
Linear–gravity response is a quantitative measure of nonspirit energy. All mass -- organized energy -- is subject to this grasp except: as motion and mind act upon it. Linear gravity is the short–range cohesive force of the macrocosmos somewhat as the forces of intra–atomic cohesion are the short–range forces of the microcosmos. Physical materialized energy organized as so–called matter, cannot traverse space without affecting linear–gravity response. Although such gravity response is directly proportional to mass, it is so modified by intervening space that the final result is no more than roughly approximated when expressed as inversely according to the square of the distance. Space eventually conquers linear gravitation because of the presence therein of the antigravity influences of numerous supermaterial forces which operate to neutralize gravity action and all responses thereto.

Extremely complex and highly automatic–appearing cosmic mechanisms always tend to conceal the presence of the originative or creative indwelling mind from any and all intelligences very far below the universe levels of the nature and capacity of the mechanism itself. Therefore is it inevitable
that the higher universe mechanisms must appear to be mindless to the lower orders of creatures. The only possible exception to such a conclusion would be the implication of mindedness in the amazing phenomenon of an apparently self-maintaining universe -- but that is a matter of philosophy rather than of actual experience.

Since mind co-ordinates the universe, fixity of mechanisms is nonexistent. The phenomenon of progressive evolution associated with cosmic self-maintenance is universal. The evolutionary capacity of the universe is inexhaustible in the infinity of spontaneity. Progress towards harmonious unity, a growing experiential syntheses superimposed on an ever-increasing complexity of relationships, could be effected only by a purposive and dominant mind.

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, us human beings. The evolving
animal mind, while naturally God-seeking, is not alone and of itself inherently God-knowing.

12. Pattern and Form — Mind Dominance

The evolution of mechanisms implies and indicates the concealed presence and dominance of creative mind. The ability of our mortal intellect to conceive, design, and create automatic mechanisms demonstrates the superior, creative, and purposive qualities of our mind as the dominant influence on the planet. Mind always reaches out towards:

1. Creation of material mechanisms.
2. Discovery of hidden mysteries.
3. Exploration of remote situations.
4. Formulation of mental systems.
5. Attainment of wisdom goals.
6. Achievement of spirit levels.
7. The accomplishment of divine destinies supreme, ultimate, and absolute.

Mind is always creative. The mind endowment of an individual animal, mortal, morontian, spirit ascender, or finality attainer is always competent to produce a suitable and serviceable body for the living creature identity. But the presence phenomenon
of a personality or the pattern of an identity, as such, is not a manifestation of energy, either physical, mindal, or spiritual. The personality form is the pattern aspect of a living being; it connotes the arrangement of energies, and this, plus life and motion, is the mechanism of creature existence.

Even spirit beings have form, and these spirit forms (patterns) are real. Even the highest type of spirit personalities have forms -- personality presences in every sense analogous to our Urantia mortal bodies. Nearly all beings encountered in the seven superuniverses are possessed of forms. But there are a few exceptions to this general rule: Thought Adjusters appear to be without form until after fusion with the surviving souls of their mortal associates. Solitary Messengers, Inspired Trinity Spirits, Personal Aids of the Infinite Spirit, Gravity Messengers, Transcendental Recorders, and certain others are also without discoverable form. But these are typical of the exceptional few; the great majority have bona fide personality forms, forms which are individually characteristic, and which are recognizable and personality distinguishable.
The liaison of the cosmic mind and the ministry of the adjutant mind—spirits evolve a suitable physical tabernacle for the evolving human being. Likewise does the morontia mind individualize the morontia form for all mortal survivors. As the mortal body is personal and characteristic for every human being, so will the morontia form be highly individual and adequately characteristic of the creative mind which dominates it. No two morontia forms are any more alike than any two human bodies. The Morontia Power Supervisors sponsor, and the attending seraphim provide, the undifferentiated morontia material wherewith the morontia life can begin to work. And after the morontia life it will be found that spirit forms are equally diverse, personal, and characteristic of their respective spirit-mind indwellers.

On a material world we think of a body as having a spirit, but on the spirit world they 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.
Physical, spiritual, and mindal energies, as such and in their pure states, do not fully interact as actuals of the phenomenal universes. On Paradise the three energies are co-ordinate, in Havona co-ordinated, while in the universe levels of finite activities there must be encountered all ranges of material, mindal, and spiritual dominance. In nonpersonal situations of time and space, physical energy seems to predominate, but it also appears that the more nearly spirit-mind function approaches divinity of purpose and supremacy of action, the more nearly does the spirit phase become dominant; that on the ultimate level spirit-mind may become all but completely dominant. On the absolute level spirit certainly is dominant. And from there on out through the realms of time and space, wherever a divine spirit reality is present, whenever a real spirit-mind is functioning, there always tends to be produced a material or physical counterpart of that spirit reality.

The spirit is the creative reality; the physical counterpart is the time-space reflection of the spirit reality, the physical repercussion of the creative action of spirit-mind.
Mind universally dominates matter, even as it is in turn responsive to the ultimate overcontrol of spirit. And with us mortals, only that mind which freely submits itself to the spirit direction can hope to survive the mortal time-space existence as an immortal child of the eternal spirit world of the Supreme, the Ultimate, and the Absolute: the Infinite.

CHAPTER 19

THE ALMIGHTY SUPREME

If man recognized that his Creators his immediate supervisors — while being divine were also finite, and that the God of time and space was an evolving and nonabsolute Deity, then would the inconsistencies of temporal inequalities cease to be profound religious paradoxes. No longer would religious faith be prostituted to the promotion of social smugness in the fortunate while serving only to encourage stoical resignation in the unfortunate victims of social deprivation.
When viewing the exquisitely perfect spheres of Havona, it is both reasonable and logical to believe they were made by a perfect, infinite, and absolute Creator. But that same reason and logic would compel any honest being, when viewing the turmoil, imperfections, and inequities of Urantia, to conclude that our world had been made by, and was being managed by Creators who were subabsolute, preinfinite, and other than perfect.

Experiential growth implies creature-Creator partnership — God and man in association. Growth is the earmark of experiential Deity: Havona did not grow; Havona is and always has been; it is existential like the everlasting Gods who are its source. But growth characterizes the grand universe.

The Almighty Supreme is a living and evolving Deity of power and personality. His present domain, the grand universe, is also a growing realm of power and personality. His destiny is perfection, but his present experience encompasses the elements of growth and incomplete status.

The Supreme Being functions primarily in the central universe as a spirit personality; secondarily in the grand universe as God the
Almighty, a personality of power. The tertiary function of the Supreme in the master universe is now latent, existing only as an unknown mind potential. No one knows just what this third development of the Supreme Being will disclose.

1. The Supreme Mind

The experience of every evolving creature personality is a phase of the experience of the Almighty Supreme. The intelligent subjugation of every physical segment of the superuniverses is a part of the growing control of the Almighty Supreme. 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.

The union of the power and personality attributes of Supremacy is the function of Supreme Mind; and the completed evolution of the Almighty Supreme will result in one unified and personal Deity — not in any loosely coordinated association of divine attributes. From the broader perspective, there will be no Almighty apart from the Supreme, no Supreme apart from the Almighty.
Throughout the evolutionary ages the physical power potential of the Supreme is vested in the Seven Supreme Power Directors, and the mind potential reposes in the Seven Master Spirits. The Infinite Mind is the function of the Infinite Spirit; the cosmic mind, the ministry of the Seven Master Spirits; the Supreme Mind is in process of actualizing in the coordination of the grand universe and in functional association with the revelation and attainment of God the Sevenfold.

The time-space mind, the cosmic mind, is differently functioning in the seven superuniverses, but it is coordinated by some unknown associative technique in the Supreme Being. The Almighty over control of the grand universe is not exclusively physical and spiritual. In the seven superuniverses it is primarily material and spiritual, but there are also present phenomena of the Supreme which are both intellectual and spiritual.

The revelators really know less about the mind of Supremacy than about any other aspect of this evolving Deity. It is unquestionably active throughout the grand universe and is believed to have a potential destiny of master universe function which is of vast extent. But
this they do know: whereas physique may attain completed growth, and whereas spirit may achieve perfection of development, mind never ceases to progress — it is the experiential technique of endless progress. The Supreme is an experiential Deity and therefore never achieves completion of mind attainment.

2. The Almighty and God the Sevenfold

The appearance of the universe power presence of the Almighty is concomitant with the appearance on the stage of cosmic action of the high creators and controllers of the evolutionary superuniverses.

God the Supreme derives his spirit and personality attributes from the Paradise Trinity, but he is power-actualizing in the doings of the Creator Sons, the Ancients of Days, and the Master Spirits, whose collective acts are the source of his growing power as almighty sovereign to and in the seven superuniverses.

Unqualified Paradise Deity is incomprehensible to the evolving creatures of time and space. Eternity and infinity connote a level of deity reality which time-space creatures cannot comprehend. Infinity of deity
and absoluteness of sovereignty are inherent in the Paradise Trinity, and the Trinity is a reality which lies somewhat beyond the understanding of mortal man. Time-space creatures must have origins, relativities, and destinies in order to grasp universe relationships and to understand the meaning values of divinity. Therefore does Paradise Deity attenuate and otherwise qualify the extra-Paradise personalization of divinity, thus bringing into existence the Supreme Creators and their associates, whoever carry the light of life farther and farther from its Paradise source until it finds its most distant and beautiful expression in the earth lives of the bestowal Sons on the evolutionary worlds.

And this is the origin of God the Sevenfold, whose successive levels are encountered by mortal man in the following order:

1. The Creator Sons (and Creative Spirits).

2. The Ancients of Days.

3. The Seven Master Spirits.

4. The Supreme Being.

5. The Conjoint Actor.
6. The Eternal Son.

7. The Universal Father.

The first three levels are the Supreme Creators; the last three levels are the Paradise Deities. 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. The Supreme Being is the maximum revelation of Deity to the seven superuniverses and for the present universe age.

By the technique of mortal logic it might be inferred that the experiential reunification of the collective acts of the first three levels of God the Sevenfold would equate to the level of Paradise Deity, but such is not the case. Paradise Deity is existential Deity. The Supreme Creators, in their divine unity of power and personality, are constitutive and expressive of a new power potential of experiential Deity. And this power potential of experiential origin finds inevitable and inescapable union with the experiential Deity of Trinity origin — the Supreme Being.
God the Supreme is not the Paradise Trinity, neither is he any one or all of those superuniverse Creators whose functional activities actually synthesize his evolving almighty power. God the Supreme, while of origin in the Trinity, becomes manifest to evolutionary creatures as a personality of power only through the coordinated functions of the first three levels of God the Sevenfold. The Almighty Supreme is now factualizing in time and space through the activities of the Supreme Creator Personalities, even as in eternity the Conjoint Actor flashed into being by the will of the Universal Father and the Eternal Son. These beings of the first three levels of God the Sevenfold are the very nature and source of the power of the Almighty Supreme; therefore must they ever accompany and sustain his administrative acts.

3. The Almighty and Paradise Deity

The Paradise Deities not only act directly in their gravity circuits throughout the grand universe, but they also function through their various agencies and other manifestations, such as:
1. **The mind focalizations of the Third Source and Center.** The finite domains of energy and spirit are literally held together by the mind presences of the Conjoint Actor. This is true from the Creative Spirit in a local universe through the Reflective Spirits of a superuniverse to the Master Spirits in the grand universe. The mind circuits emanating from these varied intelligence focuses represent the cosmic arena of creature choice. Mind is the flexible reality which creatures and Creators can so readily manipulate; it is the vital link connecting matter and spirit. The mind bestowal of the Third Source and Center unifies the spirit person of God the Supreme with the experiential power of the evolutionary Almighty.

2. **The personality revelations of the Second Source and Center.** The mind presences of the Conjoint Actor unify the spirit of divinity with the pattern of energy. The bestowal incarnations of the Eternal Son and his Paradise Sons unify, actually fuse, the divine nature of a Creator with the evolving nature of a creature. The Supreme is both creature and creator; the possibility of his being such is revealed in the bestowal actions of the Eternal Son and his coordinate and subordinate Sons. The bestowal orders of sonship, the Michaels and
the Avonals, actually augment their divine natures with bona fide creature natures which have become theirs by the living of the actual creature life on the evolutionary worlds. When divinity becomes like humanity, inherent in this relationship is the possibility that humanity can become divine.

3. **The indwelling presences of the First Source and Center.** Mind unifies spirit causations with energy reactions; bestowal ministry unifies divinity descensions with creature ascensions; and the indwelling fragments of the Universal Father actually unify the evolving creatures with God on Paradise. There are many such presences of the Father which indwell numerous orders of personalities, and in mortal man these divine fragments of God are the Thought Adjusters. The Mystery Monitors are to human beings what the Paradise Trinity is to the Supreme Being. The Adjusters are absolute foundations, and upon absolute foundations freewill choice can cause to be evolved the divine reality of an eternaliter nature, finaliter nature in the case of man, Deity nature in God the Supreme.

The creature bestowals of the Paradise orders of sonship enable these divine Sons to enrich their personalities by the acquisition
of the actual nature of universe creatures, while such bestowals unfailingly reveal to the creatures themselves the Paradise path of divinity attainment. The Adjuster bestowals of the Universal Father enable him to draw the personalities of the volitional will creatures to himself. And throughout all these relationships in the finite universes the Conjoint Actor is the ever-present source of the mind ministry by virtue of which these activities take place.

In these and many other ways do the Paradise Deities participate in the evolutions of time as they unfold on the circling planets of space, and as they culminate in the emergence of the Supreme personality consequence of all evolution.

4. The Almighty and the Supreme Creators

The unity of the Supreme Whole is dependent on the progressive unification of the finite parts; the actualization of the Supreme is resultant from, and productive of, these very unifications of the factors of supremacy -- the creators, creatures, intelligences, and energies of the universes.
During those ages in which the sovereignty of Supremacy is undergoing its time development, the almighty power of the Supreme is dependent on the divinity acts of God the Sevenfold, while there seems to be a particularly close relationship between the Supreme Being and the Conjoint Actor together with his primary personalities, the Seven Master Spirits. The Infinite Spirit as the Conjoint Actor functions in many ways which compensate the incompleteness of evolutionary Deity and sustains very close relations to the Supreme. This closeness of relationship is shared in measure by all of the Master Spirits but especially by Master Spirit Number Seven, who speaks for the Supreme. This Master Spirit knows — is in personal contact with — the Supreme.

Early in the projection of the superuniverse scheme of creation, the Master Spirits joined with the ancestral Trinity in the cocreation of the forty-nine Reflective Spirits, and concomitantly the Supreme Being functioned creatively as the culminator of the conjoined acts of the Paradise Trinity and the creative children of Paradise Deity. Majeston appeared and ever since has focalized the cosmic presence of the Supreme Mind, while the Master Spirits
continue as source-centers for the far-flung ministry of the cosmic mind.

But the Master Spirits continue in supervision of the Reflective Spirits. The Seventh Master Spirit is (in his overall supervision of Orvonton from the central universe) in personal contact with (and has overcontrol of) the seven Reflective Spirits located on Uversa. In his inter-superuniverse and intrasuperuniverse controls and administrations he is in reflective contact with the Reflective Spirits of his own type located on each superuniverse capital.

These Master Spirits are not only the supporters and augmenters of the sovereignty of Supremacy, but they are in turn affected by the creative purposes of the Supreme. Ordinarily, the collective creations of the Master Spirits are of the quasi-material order (power directors, etc.), while their individual creations are of the spiritual order (supernaphim, etc.). But when the Master Spirits collectively produced the Seven Circuit Spirits in response to the will and purpose of the Supreme Being, it is to be noted that the offspring of this creative act are spiritual, not material or quasi-material.
And as it is with the Master Spirits of the superuniverses, so is it with the triune rulers of these supercreations -- the Ancients of Days. These personifications of Trinity justice -- judgment in time and space -- are the field fulcrums for the mobilizing almighty power of the Supreme, serving as the sevenfold focal points for the evolution of trinitarian sovereignty in the domains of time and space. From their vantage point midway between Paradise and the evolving worlds, these Trinity-origin sovereigns see both ways, know both ways, and coordinate both ways.

But the local universes are the real laboratories in which are worked out the mind experiments, galactic adventures, divinity unfoldings, and personality progressions which, when cosmically totaled, constitute the actual foundation upon which the Supreme is achieving deity evolution in and by experience.

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 free will choice of becoming co-creators of themselves as they are to be.

The Magisterial Sons in their bestowals upon the evolutionary worlds eventually acquire natures expressive of Paradise divinity in experiential unification with the highest spiritual values of material human nature. And through these and other bestowals the Michael Creators likewise acquire the natures and cosmic viewpoints of their actual local universe children. Such Master Creator Sons approximate the completion of sub-supreme experience; and when their local universe sovereignty is enlarged to embrace the associated Creative Spirits, it may be said to approximate the limits of supremacy within the present potentials of the evolutionary grand universe.

When the bestowal Sons reveal new ways for man to find God, they are not creating these paths of divinity attainment; rather are they illuminating the everlasting highways of progression which lead through the presence of the Supreme to the person of the Paradise Father.
The local universe is the starting place for those personalities who are farthest from God, and who can therefore experience the greatest degree of spiritual ascent in the universe, can achieve the maximum of experiential participation in the co-creation of themselves. These same local universes likewise provide the greatest possible depth of experience for the descending personalities, who thereby achieve something which is to them just as meaningful as the Paradise ascent is to an evolving creature.

Mortal man appears to be necessary to the full function of God the Sevenfold as this divinity grouping culminates in the actualizing Supreme. There are many other orders of universe personalities who are equally necessary to the evolution of the almighty power of the Supreme, but this portrayal is presented for the edification of human beings, hence is largely limited to those factors operating in the evolution of God the Sevenfold which are related to mortal man.

5. The Almighty and the Sevenfold Controllers
You have been instructed in the relationship of God the Sevenfold to the Supreme Being, and you should now recognize that the Sevenfold encompasses the controllers as well as the creators of the grand universe.

These sevenfold controllers of the grand universe embrace the following:

1. The Master Physical Controllers.
2. The Supreme Power Centers.
3. The Supreme Power Directors.
4. The Almighty Supreme.
6. The Isle of Paradise.
7. The Source of Paradise – the Universal Father.

These seven groups are functionally inseparable from God the Sevenfold and constitute the physical-control level of this Deity association.

The bifurcation of energy and spirit (stemming from the conjoint presence of the Eternal Son and the Paradise Isle) was symbolized in the superuniverse sense when the Seven Master Spirits unitedly engaged in their first act of collective creation. This episode witnessed the appearance of the Seven Supreme
Power Directors. Concomitant therewith the spiritual circuits of the Master Spirits contrastively differentiated from the physical activities of power director supervision, and immediately did the cosmic mind appear as a new factor coordinating matter and spirit.

The Almighty Supreme is evolving as the overcontroller of the physical power of the grand universe. In the present universe age this potential of physical power appears to be centered in the Seven Supreme Power Directors, who operate through the fixed locations of the power centers and through the mobile presences of the physical controllers.

The time universes are not perfect; that is their destiny. The struggle for perfection pertains not only to the intellectual and the spiritual levels but also to the physical level of energy and mass. The settlement of the seven superuniverses in light and life presupposes their attainment of physical stability. And it is conjectured that the final attainment of material equilibrium will signify the completed evolution of the physical control of the Almighty.
In the early days of universe building even the Paradise Creators are primarily concerned with material equilibrium. The pattern of a local universe takes shape not only as a result of the activities of the power centers but also because of the space presence of the Creative Spirit. And throughout these early epochs of local universe building the Creator Son exhibits a little-understood attribute of material control, and he does not leave his capital planet until the gross equilibrium of the local universe has been established.

In the final analysis, all energy responds to mind, and the physical controllers are the children of the mind God, who is the activator of Paradise pattern. The intelligence of the power directors is unremittingly devoted to the task of bringing about material control. Their struggle for physical dominance over the relationships of energy and the motions of mass never ceases until they achieve finite victory over the energies and masses which constitute their perpetual domains of activity.

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-coordinated intellect and will be revealed in the full appearance of the almighty power of the Supreme.

The difficulty in arriving at a state of dynamic equilibrium is inherent in the fact of the growing cosmos. The established circuits of physical creation are being continually jeopardized by the appearance of new energy and new mass. A growing universe is an unsettled universe; hence no part of the cosmic whole can find real stability until the fullness of time witnesses the material completion of the seven superuniverses.

In the settled universes of light and life there are no unexpected physical events of major importance. Relatively complete control over the material creation has been achieved; still the problems of the relationship of the settled universes to the evolving universes continue to challenge the skill of the Universe Power Directors. But these problems will gradually vanish with the diminution of new creative
activity as the grand universe approaches culmination of evolutionary expression.

6. Spirit Dominance

In the evolutionary superuniverses energy—matter is dominant except in personality, where spirit through the mediation of mind is struggling for the mastery. The goal of the evolutionary universes is the subjugation of energy—matter by mind, the coordination of mind with spirit, and all of this by virtue of the creative and unifying presence of personality. Thus, in relation to personality, do physical systems become subordinate; mind systems, coordinate; and spirit systems, directive.

This union of power and personality is expressive on deity levels in and as the Supreme. But the actual evolution of spirit dominance is a growth which is predicated on the freewill acts of the Creators and creatures of the grand universe.

On absolute levels, energy and spirit are one. But the moment departure is made from such absolute levels, difference appears, and as energy and spirit move spaceward from Paradise, the gulf between them widens until in the local
universes they have become quite divergent. They are no longer identical, neither are they alike, and mind must intervene to interrelate them.

That energy can be directionized by action of controller personalities discloses the responsiveness of energy to mind action. That mass can be stabilized through the action of these same controlling entities indicates the responsiveness of mass to the order-producing presence of mind. And that spirit itself in volitional personality can strive through mind for the mastery of energy–matter discloses the potential unity of all finite creation.

There is an interdependence of all forces and personalities throughout the universe of universes. Creator Sons and Creative Spirits depend on the cooperative function of the power centers and physical controllers in the organization of universes; the Supreme Power Directors are incomplete without the overcontrol of the Master Spirits. In a human being the mechanism of physical life is responsive, in part, to the dictates of (personal) mind. This very mind may, in turn, become dominated by the leadings of purposive spirit, and the result of such evolutionary development is the production
of a new child of the Supreme, a new personal unification of the several kinds of cosmic reality.

And as it is with the parts, so it is with the whole; the spirit person of Supremacy requires the evolutionary power of the Almighty to achieve completion of Deity and to attain destiny of Trinity association. The effort is made by the personalities of time and space, but the culmination and consummation of this effort is the act of the Almighty Supreme. And while the growth of the whole is thus a totalizing of the collective growth of the parts, it equally follows that the evolution of the parts is a segmented reflection of the purposive growth of the whole.

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. In the time—
evolving universes of space there is greater divinity attenuation, more difficult problems to be solved, and larger opportunity to acquire experience in their solution. And this entire superuniverse situation brings into being a larger arena of evolutionary existence in which the possibility of cosmic experience is made available alike to creature and Creator — even to Supreme Deity.

The dominance of spirit, which is existential on absolute levels, becomes an evolutionary experience on finite levels and in the seven superuniverses. And this experience is shared alike by all, from mortal man to the Supreme Being. All strive, personally strive, in the achievement; all participate, personally participate, in the destiny.

6. The Living Organism of the Grand Universe

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. 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 nourishments. The vast universe is not without those coordinating centers of magnificent overcontrol which might be compared to the delicate chemical-control system of the human mechanism.

Much as mortals look to solar energy for life maintenance, so does the grand universe depend upon the unfailing energies emanating from nether Paradise to sustain the material activities and cosmic motions of space.

Mind has been given to mortals wherewith they may become self-conscious of identity and personality; and mind — even a Supreme Mind — has been bestowed upon the totality of the finite whereby the spirit of this emerging personality of the cosmos ever strives for the mastery of energy–matter.
Mortal man is responsive to spirit guidance, even as the grand universe responds to the far-flung spirit-gravity grasp of the Eternal Son, the universal supermaterial cohesion of the eternal spiritual values of all the creations of the finite cosmos of time and space.

Human beings are capable of making an everlasting self-identification with total and indestructible universe reality — fusion with the indwelling Thought Adjuster. Likewise does the Supreme everlastingly depend on the absolute stability of Original Deity, the Paradise Trinity.

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.
Chapter 20

THE SEVEN SUPERUNIVERSES

As far as the Universal Father is concerned — as a Father — the universes are virtually nonexistent; he deals with personalities; he is the Father of personalities. As far as the Eternal Son and the Infinite Spirit are concerned — as creator partners — the universes are localized and individual under the joint rule of the Creator Sons and the Creative Spirits. As far as the Paradise Trinity is concerned, outside Havona there are just seven inhabited universes, the seven superuniverses which hold jurisdiction over the circle of the first post-Havona space level. The Seven Master Spirits radiate their influence out from the central Isle, thus constituting the vast creation one gigantic wheel, the hub being the eternal Isle of Paradise, the seven spokes the radiations of the Seven Master Spirits, the rim the outer regions of the grand universe.

Early in the materialization of the universal creation the sevenfold scheme of the superuniverse organization and government was formulated. The first post-Havona creation was
divided into seven stupendous segments, and the headquarters worlds of these superuniverse governments were designed and constructed. The present scheme of administration has existed from near eternity, and the rulers of these seven superuniverses are rightly called Ancients of Days.

Of the vast body of knowledge concerning the superuniverses, we can hope only to know a little, but there is operative throughout these realms a technique of intelligent control for both physical and spiritual forces, and the universal gravity presences there function in majestic power and perfect harmony. It is important first to gain an adequate idea of the physical constitution and material organization of the superuniverse domains, for then we will be the better prepared to grasp the significance of the marvelous organization provided for their spiritual government and for the intellectual advancement of the will creatures who dwell on the myriads of inhabited planets scattered hither and yon throughout these seven superuniverses.

1. The Superuniverse Space Level
Within the limited range of records, observations, and memories of the generations of a million or a billion of our short years, to all practical intents and purposes, our planet Urantia and the universe to which it belongs are experiencing the adventure of one long and uncharted plunge into new space; but according to the records of Uversa, in accordance with older observations, in harmony with the more extensive experience and calculations of their order, and as a result of conclusions based on these and other findings, the revelators know that the universes are engaged in an orderly, well-understood, and perfectly controlled processional, swinging in majestic grandeur around the First Great Source and Center and his residential universe.

They have long since discovered that the seven superuniverses traverse a great ellipse, a gigantic and elongated circle. Our solar system and other worlds of time are not plunging headlong, without chart and compass, into unmapped space. The local universe to which our system belongs is pursuing a definite and well-understood counterclockwise course around the vast swing that encircles the central universe. This cosmic path is well charted and is just as thoroughly known to the superuniverse star
observers as the orbits of the planets constituting our solar system are known to our Urantia astronomers.

Our planet Urantia is situated in a local universe and a superuniverse not fully organized, and our local universe Nebadon is in immediate proximity to numerous partially completed physical creations. We belong to one of the relatively recent universes. But we are not, today, plunging on wildly into uncharted space nor swinging out blindly into unknown regions. We are following the orderly and predetermined path of the superuniverse space level. We are now passing through the very same space that our planetary system, or its predecessors, traversed ages ago; and some day in the remote future our system, or its successors, will again traverse the identical space through which we are now so swiftly plunging.

In this age and as direction is regarded on Urantia, superuniverse number one swings almost due north, approximately opposite, in an easterly direction, to the Paradise residence of the Great Sources and Centers and the central universe of Havona. This position, with the corresponding one to the west, represents the nearest physical approach of the spheres of time
to the eternal Isle. Superuniverse number two is in the north, preparing for the westward swing, while number three now holds the northernmost segment of the great space path, having already turned into the bend leading to the southerly plunge. Number four is on the comparatively straightaway southerly flight, the advance regions now approaching opposition to the Great Centers. Number five has about left its position opposite the Center of Centers while continuing on the direct southerly course just preceding the eastward swing; number six occupies most of the southern curve, the segment from which our superuniverse has nearly passed.

Our local universe of Nebadon belongs to Orvonton, the seventh superuniverse, which swings on between superuniverses one and six, having not long since (as we reckon time) turned the southeastern bend of the superuniverse space level. Today, the solar system to which Urantia belongs is a few billion years past the swing around the southern curvature so that we are just now advancing beyond the southeastern bend and are moving swiftly through the long and comparatively straightaway northern path. For untold ages Orvonton will pursue this almost direct northerly course.
Urantia belongs to a system which is well out towards the borderland of our local universe; and our local universe is at present traversing the periphery of Orvonton. Beyond us there are still others, but we are far removed in space from those physical systems which swing around the great circle in comparative proximity to the Great Source and Center.

2. Organization of the Superuniverses

Only the Universal Father knows the location and actual number of inhabited worlds in space; he calls them all by name and number. The revelators only have an estimate of the approximate number of inhabited or inhabitable planets, for some local universes have more worlds suitable for intelligent life than others. Nor have all projected local universes been organized. Therefore, these estimates are solely for the purpose of affording some idea of the immensity of the material creation.

There are seven superuniverses in the grand universe, and they are constituted approximately as follows:

1. The System. The basic unit of the supergovernment consists of about one thousand
inhabited or inhabitable worlds. Blazing suns, cold worlds, planets too near the hot suns, and other spheres not suitable for creature habitation are not included in this group. These one thousand worlds adapted to support life are called a system, but in the younger systems only a comparatively small number of these worlds may be inhabited. Each inhabited planet is presided over by a Planetary Prince, and each local system has an architectural sphere as its headquarters and is ruled by a System Sovereign.

2. The Constellation. One hundred systems (about 100,000 inhabitable planets) make up a constellation. Each constellation has an architectural headquarters sphere and is presided over by three Vorondadek Sons, the Most Highs. Each constellation also has a Faithful of Days in observation, an ambassador of the Paradise Trinity.

3. The Local Universe. One hundred constellations (about 10,000,000 inhabitable planets) constitute a local universe. Each local universe has a magnificent architectural headquarters world and is ruled by one of the coordinate Creator Sons of God of the order of Michael. Each universe is blessed by the
presence of a Union of Days, a representative of the Paradise Trinity.

4. The Minor Sector. One hundred local universes (about 1,000,000,000 inhabitable planets) constitute a minor sector of the superuniverse government; it has a wonderful headquarters world, wherefrom its rulers, the Recents of Days, administer the affairs of the minor sector. There are three Recents of Days, Supreme Trinity Personalities, on each minor sector headquarters.

5. The Major Sector. One hundred minor sectors (about 100,000,000,000 inhabitable worlds) make one major sector. Each major sector is provided with a superb headquarters and is presided over by three Perfections of Days, Supreme Trinity Personalities,

6. The Superuniverse. Ten major sectors (about 1,000,000,000,000 inhabitable planets) constitute a superuniverse. Each superuniverse is provided with an enormous and glorious headquarters world and is ruled by three Ancients of Days.

7. The Grand Universe. Seven superuniverses make up the present organized grand universe, consisting of approximately seven trillion inhabitable worlds plus the architectural spheres and the one billion inhabited spheres
of Havona. The superuniverses are ruled and administered indirectly and reflectively from Paradise by the Seven Master Spirits. The billion worlds of Havona are directly administered by the Eternals of Days, one such Supreme Trinity Personality presiding over each of these perfect spheres.

Excluding the Paradise–Havona spheres, the plan of universe organization provides for the following units:

- **Superuniverses**: 7
- **Major Sectors**: 70
- **Minor Sectors**: 7,000
- **Local Universes**: 700,000
- **Constellations**: 70,000,000
- **Local Systems**: 7,000,000,000
- **Inhabitable Planets**: 7,000,000,000,000

Each of the seven superuniverses is constituted, approximately, as follows:

- One system embraces, approximately 1,000 worlds
- One constellation (100 systems) 100,000 worlds
- One universe 10,000,000 worlds
- One minor sector 1,000,000,000 worlds
One major sector 100,000,000,000 worlds

One superuniverse 1,000,000,000,000 worlds

All such estimates are approximations at best, for new systems are constantly evolving while other organizations are temporarily passing out of material existence.

4. Our Superuniverse Orvonton

Practically all of the starry realms visible to the naked eye on Urantia belong to the seventh section of the grand universe, the superuniverse of Orvonton. The vast Milky Way starry system represents the central nucleus of Orvonton, being largely beyond the borders of our local universe. This great aggregation of suns, dark islands of space, double stars, globular clusters, star clouds, spiral and other nebulae, together with myriads of individual planets, forms a watch like, elongated-circular grouping of about one seventh of the inhabited evolutionary universes.

From the astronomical position of Urantia, as we look through the cross section of nearby systems to the great Milky Way, we observe that the spheres of Orvonton are traveling in a vast
elongated plane, the breadth being far greater than the thickness and the length far greater than the breadth.

Observation of the so-called Milky Way discloses the comparative increase in Orvonton stellar density when the heavens are viewed in one direction, while on either side the density diminishes; the number of stars and other spheres decreases away from the chief plane of our material superuniverse. When the angle of observation is propitious, gazing through the main body of this realm of maximum density, we are looking toward the residential universe and the center of all things.

Of the ten major divisions of Orvonton, eight have been roughly identified by Urantian astronomers. The other two are difficult of separate recognition because we are obliged to view these phenomena from the inside. If we could look upon the superuniverse of Orvonton from a position far—distant in space, we would immediately recognize the ten major sectors of the seventh galaxy.

The rotational center of our minor sector is situated far away in the enormous and dense star cloud of Sagittarius, around which our local universe and its associated creations all
move, and from opposite sides of the vast Sagittarius sub-galactic system we may observe two great streams of star clouds emerging in stupendous stellar coils.

The nucleus of the physical system to which our sun and its associated planets belong is the center of the onetime Andronover nebula. This former spiral nebula was slightly distorted by the gravity disruptions associated with the events which were attendant upon the birth of our solar system, and which were occasioned by the near approach of a large neighboring nebula. This near collision changed Andronover into a somewhat globular aggregation but did not wholly destroy the two-way procession of the suns and their associated physical groups. Our solar system now occupies a fairly central position in one of the arms of this distorted spiral, situated about halfway from the center out towards the edge of the star stream.

The Sagittarius sector and all other sectors and divisions of Orvonton are in rotation around Uversa, and some of the confusion of Urantian star observers arises out of the illusions and relative distortions produced by the following multiple revolutionary movements:
1. The revolution of Urantia around its sun.

2. The circuit of our solar system about the nucleus of the former Andronover nebula.

3. The rotation of the Andronover stellar family and the associated clusters about the composite rotation–gravity center of the star cloud of Nebadon.

4. The swing of the local star cloud of Nebadon and its associated creations around the Sagittarius center of their minor sector.

5. The rotation of the one hundred minor sectors, including Sagittarius, about their major sectors.

6. The whirl of the ten major sectors, the so-called star drifts, about the Uversa headquarters of Orvonton.

7. The movement of Orvonton and six associated super universes around Paradise and Havona, the counterclockwise processional of the superuniverse space level.

These multiple motions are of several orders: the space paths of our planet and our solar system are genetic, inherent in origin. The absolute counterclockwise motion of Orvonton is also genetic, inherent in the architectural
plans of the master universe. But the intervening motions are of composite origin, being derived in part from the constitutive segmentation of matter-energy into the superuniverses and in part produced by the intelligent and purposeful action of the Paradise force organizers.

The local universes are in closer proximity as they approach Havona; the circuits are greater in number, and there is increased superimposition, layer upon layer. But farther out from the eternal center there are fewer and fewer systems, layers, circuits, and universes.

4. Nebulae -- The Ancestors of Universes

While creation and universe organization remain forever under the control of the infinite Creators and their associates, the whole phenomenon proceeds in accordance with an ordained technique and in conformity to the gravity laws of force, energy, and matter. But there is something of mystery associated with the universal force-charge of space; the revelators quite understand the organization of the material creations from the ultimatonic stage forward, but they do not fully comprehend
the cosmic ancestry of the ultimaton. They are confident that these ancestral forces have a Paradise origin because they forever swing through pervaded space in the exact gigantic outlines of Paradise. Though nonresponsive to Paradise gravity, this force—charge of space, the ancestor of all materialization, does always respond to the presence of nether Paradise, being apparently circuited in and out of the nether Paradise center.

The Paradise force organizers transmute space potency into primordial force and evolve this pre-material potential into primary and secondary energy manifestations of physical reality. When this energy attains gravity-responding levels, the power directors and their associates of the superuniverse regime appear upon the scene and begin their never-ending manipulations designed to establish the manifold power circuits and energy channels of the universes of time and space. Thus does physical matter appear in space, and so is the stage set for the inauguration of universe organization.

This segmentation of energy is a phenomenon which has never been solved by the physicists of Nebadon. Their chief difficulty lies in the relative inaccessibility of the Paradise force
organizers, for the living power directors, though they are competent to deal with space-energy, they do not have the least conception of the origin of the energies they so skillfully and intelligently manipulate.

Paradise force organizers are nebulae originators; they are able to initiate about their space presence the tremendous cyclones of force which, when once started, can never be stopped or limited until the all-pervading forces are mobilized for the eventual appearance of the ultimatonic units of universe matter. Thus are brought into being the spiral and other nebulae, the mother wheels of the direct-origin suns and their varied systems. In outer space there may be seen ten different forms of nebulae, phases of primary universe evolution, and these vast energy wheels had the same origin as did those in the seven superuniverses.

Nebulae vary greatly in size and in the resulting number and aggregate mass of their stellar and planetary offspring. A sun-forming nebulae just north of the borders of Orvonton, but within the superuniverse space level, has already given origin to approximately forty thousand suns, and the mother wheel is still throwing off suns, the majority of which are many times the size of ours. Some of the larger
nebulae of outer space are giving origin to as many as one hundred million suns.

Nebulae are not directly related to any of the administrative units, such as minor sectors or local universes, although some local universes have been organized from the products of a single nebulae. Each local universe embraces exactly one one-hundred-thousandth part of the total energy charge of a superuniverse irrespective of nebular relationship, for energy is not organized by nebulae — it is universally distributed.

Not all spiral nebulae are engaged in sun making. Some have retained control of many of their segregated stellar offspring, and their spiral appearance is occasioned by the fact that their suns pass out of the nebular arm in close formation but return by diverse routes, thus making it easy to observe them at one point but more difficult to see them when widely scattered on their different returning routes farther out and away from the arm of the nebula. There are not many sun-forming nebulae active in Orvonton at the present time, though Andromeda, which is outside the inhabited superuniverse, is very active. This far-distant nebula is visible to the naked eye, and when we view it, we should
pause to consider the light that we behold left those distant suns almost one million years ago.

The Milky Way galaxy is composed of vast numbers of former spiral and other nebulae, and many still retain their original configuration. But as the result of internal catastrophes and external attraction, many have suffered such distortion and rearrangement as to cause these enormous aggregations to appear as gigantic luminous masses of blazing suns, like the Magellanic Cloud. The globular type of star clusters predominates near the outer margins of Orvonton.

The vast star clouds of Orvonton should be regarded as individual aggregations of matter comparable to the separate nebulae observable in the space regions external to the Milky Way galaxy. Many of the so-called star clouds of space, however, consist of gaseous material only. The energy potential of these stellar gas clouds is unbelievably enormous, and some of it is taken up by nearby suns and re-dispatched in space as solar emanations.

5. The Origin of Space Bodies
The bulk of the mass contained in the suns and planets of a superuniverse originates in the nebular wheels; very little of superuniverse mass is organized by the direct action of the power directors (as in the construction of the headquarters’ architectural spheres), although a constantly varying quantity of matter originates in open spaces.

As to origin, the majority of the suns, planets, and other spheres can be classified in one of the following ten groups:

1. **Concentric Contraction Rings.** Not all nebulae are spiral. Many an immense nebula, instead of splitting into a double star system or evolving as a spiral, undergoes condensation by multiple-ring formation. For long periods such a nebula appears as an enormous central sun surrounded by numerous gigantic clouds of encircling, ring-appearing formations of matter.

2. **The Whirled Stars** embrace those suns which are thrown off the great mother wheels of highly heated gases. They are not thrown off as rings but in right-handed and left-handed processions. Whirled stars are also of origin in other-than-spiral nebulae.
3. **Gravity–explosion Planets**  When a sun is born of a spiral or of a barred nebula, not infrequently it is thrown out a considerable distance. Such a sun is highly gaseous, and subsequently, after it has somewhat cooled and condensed, it may chance to swing near some enormous mass of matter, a gigantic sun or a dark island of space. Such an approach may not be near enough to result in collision but still near enough to allow the gravity pull of the greater body to start tidal convulsions in the lesser, thus initiating a series of tidal upheavals which occur simultaneously on opposite sides of the convulsed sun. At their height these explosive eruptions produce a series of varying-sized aggregations of matter which may be projected beyond the gravity-reclamation zone of the erupting sun, thus becoming stabilized in orbits of their own around one of the two bodies concerned in this episode. Later on the larger collections of matter unite and gradually draw the smaller bodies to themselves. In this way many of the solid planets of the lesser systems are brought into existence. Our own solar system had just such an origin.

4. **Centrifugal Planetary Daughters.** Enormous suns, when in certain stages of
development, and if their revolutionary rate greatly accelerates, begin to throw off large quantities of matter which may subsequently be assembled to form small worlds that continue to encircle the parent sun.

5. **Gravity-deficiency Spheres.** There is a critical limit to the size of individual stars. When a sun reaches this limit, unless it slows down in revolutionary rate, it is doomed to split; sun fission occurs, and a new double star of this variety is borne. Numerous small planets may be subsequently formed as a by-product of this gigantic disruption.

6. **Contractural Stars.** In the smaller systems the largest outer planet sometimes draws to itself its neighboring worlds, while those planets near the sun begin their terminal plunge. With our solar system, such an end would mean that the four inner planets would be claimed by the sun, while the major planet, Jupiter, would be greatly enlarged by capturing the remaining worlds. Such an end of a solar system would result in the production of two adjacent but unequal suns, one type of double star formation. Such catastrophes are infrequent except out on the fringe of the super universe starry aggregations.
7. Cumulative Spheres. From the vast quantity of matter circulating in space, small planets may slowly accumulate. They grow by meteoric accretion and by minor collisions. In certain sectors of space, conditions favor such forms of planetary birth. Many an inhabited world has had such an origin.

Some of the dense dark islands are the direct result of the accretions of transmuting energy in space. Another group of these dark islands have come into being by the accumulation of enormous quantities of cold matter, mere fragments and meteors, circulating through space. Such aggregations of matter have never been hot and, except for density, are in composition very similar to Urantia.

8. Burned-out Suns. Some of the dark islands of space are burned-out isolated suns, all available space-energy having been emitted. The organized units of matter approximate full condensation, virtual complete consolidation; and it requires ages upon ages for such enormous masses of highly condensed matter to be recharged in the circuits of space and thus to be prepared for new cycles of universe function following a collision or some equally revivifying cosmic happening.
9. **Collisional Spheres.** In those regions of thicker clustering, collisions are not uncommon. Such an astronomic readjustment is accompanied by tremendous energy changes and matter transmutations. Collisions involving dead suns are peculiarly influential in creating widespread energy fluctuations. Collisional debris often constitutes the material nucleuses for the subsequent formation of planetary bodies adapted to mortal habitation.

10. **Architectural Worlds.** These are the worlds which are built according to plans and specifications for some special purpose, such as Salvington, the headquarters of our local universe, and Uversa, the seat of government of our superuniverse.

   There are numerous other techniques for evolving suns and segregating planets, but the foregoing procedures suggest the methods whereby the vast majority of stellar systems and planetary families are brought into existence. To undertake to describe all the various techniques involved in stellar metamorphosis and planetary evolution would require the narration of almost one hundred different modes of sun formation and planetary origin. As our star students scan the heavens, they will observe
phenomena indicative of all these modes of stellar evolution, but they will seldom detect evidence of the formation of those small, nonluminous collections of matter which serve as inhabited planets, the most important of the vast material creations.

6. The Spheres of Space

Irrespective of origin, the various spheres of space are classifiable into the following major divisions:

1. The suns — the stars of space.
2. The dark islands of space.
3. Minor space bodies — comets, meteors, and planetesimals.
4. The planets, including the inhabited worlds.
5. Architectural spheres — worlds made to order.

With the exception of the architectural spheres, all space bodies have had an evolutionary origin, evolutionary in the sense that they have not been brought into being by fiat of Deity, evolutionary in the sense that the creative acts of God have unfolded by a time-space technique through the operation of many
of the created and eventuated Intelligences of Deity.

**The Suns.** These are the stars of space in all their various stages of existence. Some are solitary evolving space systems; others are double stars, contracting or disappearing planetary systems. The stars of space exist in no less than a thousand different states and stages. We are familiar with suns that emit light accompanied by heat; but there are also suns which shine without heat.

The trillions upon trillions of years that an ordinary sun will continue to give out heat and light well illustrates the vast store of energy which each unit of matter contains. The actual energy stored in these invisible particles of physical matter is well-nigh unimaginable. And this energy becomes almost wholly available as light when subjected to the tremendous heat pressure and the associated energy activities which prevail in the interior of the blazing suns. Still other conditions enable these suns to transform and send forth much of the energy of space which comes their way in the established space circuits. Many phases of physical energy and all forms of matter are attracted to, and subsequently
distributed by, the solar dynamos. In this way the suns serve as local accelerators of energy circulation, acting as automatic power-control stations.

The superuniverse of Orvonton is illuminated and warmed by more than ten trillion blazing suns. These suns are the stars of our observable astronomic system. More than two trillion are too distant and too small ever to be seen from Urantia. But in the master universe there are as many suns as there are glasses of water in the oceans of our world.

The Dark Islands of Space. These are the dead suns and other large aggregations of matter devoid of light and heat. The dark islands are sometimes enormous in mass and exert a powerful influence in universe equilibrium and energy manipulation. The density of some of these large masses is well-nigh unbelievable. And this great concentration of mass enables these dark islands to function as powerful balance wheels, holding large neighboring systems in effective leash. They hold the gravity balance of power in many constellations; many physical systems which would otherwise speedily dive to destruction in nearby suns are held securely in the gravity grasp of these guardian dark
islands. It is because of this function that the revelators can locate them accurately. They have measured the gravity pull of the luminous bodies, and they can therefore calculate the exact size and location of the dark islands of space which so effectively function to hold a given system steady in its courses.

**Minor Space Bodies.** The meteors and other small particles of matter circulating and evolving in space constitute an enormous aggregate of energy and material substance.

Many comets are unestablished wild offspring of the solar mother wheels, which are being gradually brought under control of the central governing sun. Comets also have numerous other origins. A comet's tail points away from the attracting body or sun because of the electrical reaction of its highly expanded gases and because of the actual pressure of light and other energies emanating from the sun. This phenomenon constitutes one of the positive proofs of the reality of light and its associated energies; it demonstrates that light has weight. Light is a real substance, not simply waves of hypothetical ether.

**The Planets.** These are the larger aggregations of matter which follow an orbit
around a sun or some other space body; they range in size from planetesimals to enormous gaseous, liquid, or solid spheres. The cold worlds which have been built up by the assemblage of floating space material, when they happen to be in proper relation to a nearby sun, are the more ideal planets to harbor intelligent inhabitants. The dead suns are not, as a rule, suited to life; they are usually too far away from a living, blazing sun, and further, they are altogether too massive; gravity is tremendous at the surface.

In our superuniverse not one cool planet in forty is habitable by beings of our order. And, of course, the superheated suns and the frigid outlying worlds are unfit to harbor higher life. In our solar system only three planets are at present suited to harbor life. Urantia, in size, density, and location, is in many respects ideal for human habitation.

The laws of physical–energy behavior are basically universal, but local influences have much to do with the physical conditions which prevail on individual planets and in local systems. An almost endless variety of creature life and other living manifestations characterizes the countless worlds of space.
There are, however, certain points or similarity in a group of worlds associated in a given system, while there also is a universe pattern of intelligent life. There are physical relationships among those planetary systems which belong to the same physical circuit, and which closely follow each other in the endless swing around the circle of universes.

7. The Architectural Spheres

While each superuniverse government presides near the center of the evolutionary universes of its space segment, it occupies a world made to order and is peopled by accredited personalities. These headquarters worlds are architectural spheres, space bodies specifically constructed for their special purpose. While sharing the light of nearby suns, these spheres are independently lighted and heated. Each has a sun which gives forth light without heat, like the satellites of Paradise, while each is supplied with heat by the circulation of certain energy currents near the surface of the sphere. These headquarters worlds belong to one of the greater systems situated near the astronomical center of their respective superuniverses.
Time is standardized on the headquarters of the superuniverses. The standard day of the superuniverse of Orvonton is equal to almost thirty days of Urantia time, and the Orvonton year equals one hundred standard days. This Uversa year is standard in the seventh superuniverse, and it is twenty-two minutes short of three thousand days of Urantia time, about eight and one fifth of our years.

The headquarters worlds of the seven superuniverses partake of the nature and grandeur of Paradise, their central pattern of perfection. In reality, all headquarters worlds are paradisiacal. They are indeed heavenly abodes, and they increase in material size, morontia beauty, and spirit glory from Jerusem to the central Isle. And all the satellites of these headquarters worlds are also architectural spheres.

The various headquarters worlds are provided with every phase of material and spiritual creation. All kinds of material, morontial, and spiritual beings are at home on these rendezvous worlds of the universes. As mortal creatures ascend the universe, passing from the material to the spiritual realms, they
never lose their appreciation for, and enjoyment of, their former levels of existence.

Jerusem, the headquarters of our local system of Satania, has its seven worlds of transition culture, each of which is encircled by seven satellites, among which are the seven mansion worlds of morontia (remedial training) detention, man’s first post-mortal residence. As the term heaven has been used on Urantia, it has sometimes (incorrectly) meant these seven mansion worlds, the first mansion world being denominated the first heaven, and so on to the seventh.

Edentia, the headquarters of our constellation of Norlatiadek, has its seventy satellites of socializing culture and training, on which ascenders sojourn upon the completion of the Jerusem regime of personality mobilization, unification, and realization.

Salvington, the capital of Nebadon, our local universe is surrounded by ten university clusters of forty-nine spheres each. Hereon is man spiritualized following his constellation socialization.

Uminor the third, the headquarters of our minor sector, Ensa, is surrounded by the seven
spheres of the higher physical studies of the ascendant life.

**Umajor the fifth**, the headquarters of our major sector, Splandon, is surrounded by the seventy spheres of the advancing intellectual training of the superuniverse.

**Uversa**, the headquarters of Orvonton, our super universe, is immediately surrounded by the seven higher universities of advanced spiritual training for ascending will creatures. Each of these seven clusters of wonder spheres consists of seventy specialized worlds containing thousands upon thousands of replete institutions and organizations devoted to universe training and spirit culture wherein the pilgrims of time are re-educated and re-examined preparatory to their long flight to Havona. The arriving pilgrims of time are always received on these associated worlds, but the departing graduates are always dispatched for Havona direct from the shores of Uversa.

**Uversa** is the spiritual and administrative headquarters for approximately one trillion inhabited or inhabitable worlds. The glory, grandeur, and perfection of the Orvonton capital surpass any of the wonders of the time-space creations.
If all the projected local universes and their component parts were established, there would be slightly less than five hundred billion architectural worlds in the seven superuniverses.

8. Energy Control and Regulation

The headquarters spheres of the superuniverses are so constructed that they are able to function as efficient power-energy regulators for their various sectors, serving as focal points for the directionization of energy to their component local universes. They exert a powerful influence over the balance and control of the physical energies circulating through organized space.

Further regulative functions are performed by the superuniverse power centers and physical controllers, living and semi-living intelligent entities constituted for this express purpose. These power centers and controllers are difficult of understanding; the lower orders are not volitional, they do not possess will, they do not choose, their functions are very intelligent but apparently automatic and
inherent in their highly specialized organization.

The power centers and physical controllers of the superuniverses assume direction and partial control of the thirty energy systems which comprise the gravita domain. The physical-energy circuits administered by the power centers of Uversa require a little over 968 million years to complete the encirclement of the superuniverse.

Evolving energy has substance; it has weight, although weight is always relative, depending on revolutionary velocity, mass, and antigravity. Mass in matter tends to retard velocity in energy; and the anywhere-present velocity of energy represents: the initial endowment of velocity, minus retardation by mass encountered in transit, plus the regulatory function of the living energy controllers of the superuniverse and the physical influence of nearby highly heated or heavily charged bodies.

The universal plan for the maintenance of equilibrium between matter and energy necessitates the everlasting making and unmaking of the lesser material units. The Universe Power Directors have the ability to condense and
detain, or to expand and liberate, varying quantities of energy,

Given a sufficient duration of retarding influence, gravity would eventually convert all energy into matter were it not for two factors: first, because of the antigravity influences of the energy controllers, and second, because organized matter tends to disintegrate under certain conditions found in very hot stars and under certain peculiar conditions in space near highly energized cold bodies of condensed matter.

When mass becomes over aggregated and threatens to unbalance energy, to deplete the physical power circuits, the physical controllers intervene unless gravity's own further tendency to over-materialize energy is defeated by the occurrence of a collision among the dead giants of space, thus in an instant completely dissipating the cumulative collections of gravity. In these collisional episodes enormous masses of matter are suddenly converted into the rarest form of energy, and the struggle for universal equilibrium is begun anew. Eventually the larger physical systems become stabilized, become physically settled, and are swung into the balanced and established
circuits of the super universes. Subsequent to this event no more collisions or other devastating catastrophes will occur in such established systems.

During the times of plus energy there are power disturbances and heat fluctuations accompanied by electrical manifestations. During times of minus energy there are increased tendencies for matter to aggregate, condense, and to get out of control in the more delicately balanced circuits, with resultant tidal or collisional adjustments which quickly restore the balance between circulating energy and more literally stabilized matter. To forecast and otherwise to understand such likely behavior of the blazing suns and the dark islands of space is one of the tasks of the celestial star observers.

The revelators are able to recognize most of the laws governing universe equilibrium and to predict much pertaining to universe stability. Practically their forecasts are reliable, but they are always confronted by certain forces which are not wholly amenable to the laws of energy control and matter behavior known to them. The predictability of all physical phenomena becomes increasingly
difficult as they proceed outward in the universes from Paradise. As they pass beyond the borders of personal administration of the Paradise Rulers, they are confronted with increasing inability to reckon in accordance with the standards established and the experience acquired in connection with observations having exclusively to do with the physical phenomena of the nearby astronomic systems. Even in the realms of the seven superuniverses they are living in the midst of force actions and energy reactions which pervade all their domains and extend in unified equilibrium on through all regions of outer space.

The farther out they go, the more certainly they will encounter those variational and unpredictable phenomena which are so unerringly characteristic of the unfathomable presence—performances of the Absolutes and the experiential Deities. And these phenomena must be indicative of some universal overcontrol of all things.

The superuniverse of Orvonton is apparently now running down, the outer universes seem to be winding up for unparalleled future activities; the central Havona universe is
eternally stabilized. Gravity and absence of heat (cold) organize and hold matter together; heat and antigravity disrupt matter and dissipate energy. The living power directors and force organizers are the secret of the special control and intelligent direction of the endless metamorphoses of universe making, unmaking, end remaking. Nebulae may disperse, suns burn out, systems vanish, and planets perish, but the universes do not run down.

9. Circuits of the Superuniverses

The universal circuits of Paradise do actually pervade the realms of the seven superuniverses. These presence circuits are: the personality gravity of the Universal Father, the spiritual gravity of the Eternal Son, the mind gravity of the Conjoint Actor, and the material gravity of the eternal Isle.

In addition to the universal Paradise circuits and in addition to the presence—performances of the Absolutes and the experiential Deities, there function within the superuniverse space level only two energy—
circuit divisions or power segregations: the superuniverse circuits and the local universe circuits.

**The Superuniverse Circuits:**

1. The unifying intelligence circuit of one of the Seven Master Spirits of Paradise. Such a cosmic-mind circuit is limited to a single superuniverse.

2. The reflective-service circuit of the seven Reflective Spirits in each superuniverse.

3. The secret circuits of the Mystery Monitors in some manner inter-associated and routed by Divinington to the Universal Father on Paradise.

4. The circuit of the intercommunion of the Eternal Son with his Paradise Sons.

5. The flash presence of the Infinite Spirit.

6. The broadcasts of Paradise, the space reports of Havona.

7. The energy circuits of the power centers and the physical controllers.

**The Local Universe Circuits:**

1. The bestowal spirit of the Paradise Sons, the Comforter of the bestowal worlds: The
Spirit of Truth, the spirit of Michael on Urantia.

2. The circuit of Divine Ministers, the local universe Mother Spirits, the Holy Spirit of our world.

3. The intelligence-ministry circuit of a local universe, including the diversely functioning presence of the adjutant mind-spirits.

When there develops such a spiritual harmony in a local universe that its individual and combined circuits become indistinguishable from those of the superuniverse, when such identity of function and oneness of ministry actually prevail, then does the local universe immediately swing into the settled circuits of light and life, becoming at once eligible for admission into the spiritual confederation of the perfected union of the super-creation.

The requisites for admission to the councils of the Ancients of Days, membership in the superuniverse confederation are:

1. Physical Stability. The stars and planets of a local universe must be in equilibrium; the periods of immediate stellar metamorphosis must
be over. The universe must be proceeding on a clear track; its orbit must be safely and finally settled.

2. **Spiritual Loyalty.** There must exist a state of universal recognition of, and loyalty to, the Sovereign Son of God who presides over the affairs of such a local universe. There must have come into being a state of harmonious cooperation between the individual planets, systems, and constellations of the entire local universe.

Our local universe is not even reckoned as belonging to the settled physical order of the superuniverse, much less as holding membership in the recognized spiritual family of the supergovernment. Although Nebadon does not yet have representation on Uversa, the revelators of the superuniverse government are dispatched to its worlds on special missions from time to time, even as they have come to Urantia directly from Uversa. They lend every possible assistance to our directors and rulers in the solution of their difficult problems; they are desirous of seeing our universe qualified for full admission into the associated creations of the superuniverse family.
10. Rulers of the Superuniverses

The headquarters of the superuniverses are the seats of the high spiritual government of the time-space domains. The executive branch of the super-government, taking origin in the Councils of the Trinity, is immediately directed by one of the Seven Master Spirits of supreme supervision, beings who sit upon seats of Paradise authority and administer the superuniverses through the Seven Supreme Executives stationed on the seven special worlds of the Infinite Spirit, the outermost satellites of Paradise.

The superuniverse headquarters are the abiding places of the Reflective Spirits and the Reflective Image Aids. From this midway position these marvelous beings conduct their tremendous reflectivity operations, thus ministering to the central universe above and to the local universes below.

Each superuniverse is presided over by three Ancients of Days, the joint chief executives of the super government. In its executive branch the personnel of the superuniverse government consists of seven different groups:
1. Ancients of Days.
2. Perfectors of Wisdom.
3. Divine Counselors.
5. Mighty Messengers.
6. Those High in Authority.
7. Those without Name and Number.

The three Ancients of Days are immediately assisted by a corps of one billion Perfectors of Wisdom, with whom are associated three billion Divine Counselors. One billion Universal Censors are attached to each superuniverse administration. These three groups are Coordinate Trinity Personalities, taking origin directly and divinely in the Paradise Trinity.

The remaining three orders, Mighty Messengers, Those High in Authority, and Those without Name and Number, are glorified ascendant mortals. The first of these orders came up through the ascendant regime and passed through Havona in the days of Grandfanda, the first ascendant pilgrim. Having attained Paradise they were mustered into the Corps of the Finality, embraced by the Paradise Trinity, and subsequently assigned to the supernal service of the Ancients of Days. As a class, these three
orders are known as Trinitized Sons of Attainment, being of dual origin but now of Trinity service. Thus was the executive branch of the superuniverse government enlarged to include the glorified and perfected children of the evolutionary worlds.

The coordinate council of the superuniverse is composed of the seven executive groups previously named and the following sector rulers and other regional overseers:

1. Perfections of Days — the rulers of the super-universe major sectors.

2. Recents of Days — the directors of the superuniverse minor sectors.

3. Unions of Days — the Paradise advisers to the rulers of the local universes.

4. Faithfuls of Days — the Paradise counselors to the Most High rulers of the constellation governments.

5. Trinity Teacher Sons who may chance to be on duty at superuniverse headquarters.

6. Eternals of Days — who may happen to be present at superuniverse headquarters.
7. The seven Reflective Image Aids — the spokesmen of the seven Reflective Spirits and through them representatives of the Seven Master Spirits of Paradise.

The Reflective Image Aids also function as the representatives of numerous groups of beings who are influential in the superuniverse governments, but who are not, at present, for various reasons, fully active in their individual capacities. Embraced within this group are: the evolving superuniverse personality manifestation of the Supreme Being, the Unqualified Supervisors of the Supreme, the Qualified Vicegerents of the Ultimate, the unnamed liaison reflectivators of Majeston, and the superpersonal spirit representatives of the Eternal Son.

At almost all times it is possible to find representatives of all groups of created beings on the headquarters worlds of the superuniverses. The routine ministering work of the superuniverses is performed by the mighty seconaphim and by other members of the vast family of the Infinite Spirit. In the work of these marvelous centers of superuniverse administration, control, ministry, and executive judgment, the intelligences of every
sphere of universal life are mingled in effective service, wise administration, loving ministry, and just judgment.

The superuniverses do not maintain any sort of ambassadorial representation; they are completely isolated from each other. They know of mutual affairs only through the Paradise clearinghouse maintained by the Seven Master Spirits. Their rulers work in the councils of divine wisdom for the welfare of their own superuniverses regardless of what may be transpiring in other sections of the universal creation. This isolation of the super universes will persist until such time as their coordination is achieved by the more complete factualization of the personality—sovereignty of the evolving experiential Supreme Being.

11. The Deliberative Assembly

It is on such worlds as Uversa that the beings representative of the autocracy of perfection and the democracy of evolution meet face to face. The executive branch of the supergovernment originates in the realms of perfection; the legislative branch springs from the flowering of the evolutionary universes.
The deliberative assembly of the superuniverse is confined to the headquarters world. This legislative or advisory council consists of seven houses, to each of which every local universe admitted to the superuniverse councils elects a native representative. These representatives are chosen by the high councils of such local universes from among the ascending—pilgrim graduates of Orvonton who are tarrying on Uversa, accredited for transport to Havona. The average term of service is about one hundred years of superuniverse standard time.

Never have the revelators known of a disagreement between the Orvonton executives and the Uversa assembly. Never yet, in the history of our superuniverse, has the deliberative body ever passed a recommendation that the executive division of the supergovernment has even hesitated to carry out. There always has prevailed the most perfect harmony and working agreement, all of which testifies to the fact that evolutionary beings can really attain the heights of perfected wisdom which qualifies them to consort with the personalities of perfect origin and divine nature. The presence of the deliberative assemblies on the superuniverse
headquarters reveals the wisdom, and foreshadows the ultimate triumph, of the whole vast evolutionary concept of the Universal Father and his Eternal Son.

12. The Supreme Tribunals

When the revelators speak of executive and deliberative branches of the Uversa government, they may, from the analogy of certain forms of Urantian civil government, reason that they must have a third or judicial branch, and they do; but it does not have a separate personnel. Their courts are constituted as follows: there presides, in accordance with the nature and gravity of the case, an Ancient of Days, a Perfector of Wisdom, or a Divine Counselor. The evidence for or against an individual, a planet, system, constellation, or universe is presented and interpreted by the Censors. The defense of the children of time and the evolutionary planets is offered by the Mighty Messengers, the official observers of the superuniverse government to the local universes and systems. The attitude of the higher government is portrayed by Those High in Authority. And
ordinarily the verdict is formulated by a varying-sized commission consisting equally of Those without Name and Number and a group of understanding personalities chosen from the deliberative assembly.

The courts of the Ancients of Days are the high review tribunals for the spiritual adjudication of all component universes. The Sovereign Sons of the local universes are supreme in their own domains; they are subject to the super-government only in so far as they voluntarily submit matters for counselor adjudication by the Ancients of Days except in matters involving the extinction of will creatures. Mandates of judgment originate in the local universes, but sentences involving the extinction of will creatures are always formulated on, and executed from, the headquarters of the superuniverse.

The Sons of the local universes can decree the survival of mortal man, but only the Ancients of Days may sit in executive judgment on the issues of eternal life and death.

In all matters not requiring trial, the submission of evidence, the Ancients of Days or their associates render decisions, and these rulings are always unanimous. The revelators
are here dealing with the councils of perfection. There are no disagreements nor minority opinions in the decrees of these supreme and superlative tribunals.

With certain few exceptions the supergovernments exercise jurisdiction over all things and all beings in their respective domains. There is no appeal from the rulings and decisions of the superuniverse authorities since they represent the concurred opinions of the Ancients of Days and that Master Spirit who, from Paradise, presides over the destiny of the superuniverse concerned.

13. The Sector Governments

A major sector comprises about one tenth of a superuniverse and consists of one hundred minor sectors, ten thousand local universes, about one hundred billion inhabitable worlds. These major sectors are administered by three Perfections of Days, Supreme Trinity Personalities.

The courts of the Perfections of Days are constituted much as are those of the Ancients of Days except that they do not sit in spiritual judgment upon the realms. The work of these
major sector governments has chiefly to do with the intellectual status of a far-flung creation. The major sectors detain, adjudicate, dispense, and tabulate, for reporting to the courts of the Ancients of Days, all matters of superuniverse importance of a routine and administrative nature which are not immediately concerned with the spiritual administration of the realms or with the outworking of the mortal-ascension plans of the Paradise Rulers. The personnel of a major sector government are no different from that of the superuniverses.

As the magnificent satellites of Uversa are concerned with our final spiritual preparation for Havona, so are the seventy satellites of Umajor the fifth devoted to our superuniverse intellectual training and development. From all Orvonton, here are gathered together the wise beings who labor untiringly to prepare the mortals of time for their further progress towards the career of eternity. Most of this training of ascending mortals is conducted on the seventy study worlds,

The minor sector governments are presided over by three Recents of Days. Their administration is concerned mainly with the physical control, unification, stabilization,
and routine coordination of the administration of the component local universes. Each minor sector embraces as many as one hundred local universes, ten thousand constellations, one million systems, or about one billion inhabitable worlds.

Minor sector headquarters worlds are the grand rendezvous of the Master Physical Controllers. These headquarters worlds are surrounded by the seven instruction spheres which constitute the entrance schools of the superuniverse and are the centers of training for physical and administrative knowledge concerning the universe of universes.

The administrators of the minor sector governments are under the immediate jurisdiction of the major sector rulers. The Recents of Days receive all reports of observations and coordinate all recommendations which come up to a superuniverse from the Unions of Days who are stationed as Trinity observers and advisers on the headquarters spheres of the local universes and from the Faithfuls of Days who are similarly attached to the councils of the Most Highs at the headquarters of the constellations. All such reports are transmitted to the Perfections of Days on the major sectors, subsequently to
be passed on to the courts of the Ancients of Days. Thus the Trinity regime extends from the constellations of the local universes up to the headquarters of the superuniverse. The local system headquarters do not have Trinity representatives.

14. Purposes of the Seven Superuniverses

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.

Orvonton, the seventh superuniverse, the one to which our local universe belongs, is known chiefly because of its tremendous and lavish bestowal of merciful ministry to us mortals of the realms. It is renowned for the manner in which justice prevails as tempered by mercy and power rules as conditioned by patience, while the sacrifices of time are freely made to secure the stabilization of eternity. Orvonton is a universe demonstration of love and mercy.
It is, however, very difficult to describe the revelators’ conception of the true nature of the evolutionary purpose which is unfolding in Orvonton, but it may be suggested by saying that in this super-creation they feel that the six unique purposes of cosmic evolution as manifested in the six associated super-creations are here being interassociated into a meaning—of—the—whole; and it is for this reason that they have sometimes conjectured that the evolved and finished personalization of God the Supreme will in the remote future and from Uversa rule the perfected seven superuniverses in all the experiential majesty of his then attained almighty sovereign power.

As Orvonton is unique in nature and individual in destiny so also is each of its six associated superuniverses. A great deal that is going on in Orvonton is not, however, revealed to us, and of these unrevealed features of Orvonton life, many are to find most complete expression in some other superuniverse. The seven purposes of superuniverse evolution are operative throughout all seven superuniverses, but each super-creation will give fullest expression to only one of these purposes. To understand more about these superuniverse
purposes, much that we do not understand would have to be revealed, and even then the revelators conclude we would comprehend but little. This entire narrative presents only a fleeting glimpse of the immense creation of which our world and local system are a part.

Our world is called Urantia, and it is number 606 in the planetary group, or system, of Satania. This system has at present 619 inhabited worlds, and more than two hundred additional planets are evolving favorably toward becoming inhabited worlds at some future time.

Satania has a headquarters world called Jerusem, and it is system number twenty-four in the constellation of Norlatiadek. Our constellation, Norlatiadek, consists of one hundred local systems and has a headquarters world called Edentia. Norlatiadek is number seventy in the universe of Nebadon. The local universe of Nebadon consists of one hundred constellations and has a capital known as Salvington. The universe of Nebadon is number eighty-four in the minor sector of Ensa.

The minor sector of Ensa consists of one hundred local universes and has a capital called Uminor the third. This minor sector is number three in the major sector of Splandon. Splandon
consists of one hundred minor sectors and has a headquarters world called Umajor the fifth. It is the fifth major sector of the superuniverse of Orvonton, the seventh segment of the grand universe. Thus we can locate our planet in the scheme of the organization and administration of the universe of universes.

The grand universe number of our world, Urantia, is 5,342,482,337,666. That is the registry number on Uversa and on Paradise, our number in the catalogue of the inhabited worlds. The revelators know the physical—sphere registry number, but it is of such an extraordinary size that it is of little practical significance to our present mortal mind.

Our planet is a member of an enormous cosmos; we belong to a well-nigh infinite family of worlds, but our sphere is just as precisely administered and just as lovingly fostered as if it were the only inhabited world in all existence.
PART III

THE LOCAL UNIVERSE

Chapter 21

THE EVOLUTION OF LOCAL UNIVERSES

A local universe is the handiwork of a Creator Son of the Paradise order of Michael. It comprises one hundred constellations, each embracing one hundred systems of inhabited worlds. Each system will eventually contain approximately one thousand inhabited spheres.

These universes of time and space are all evolutionary. The creative plan of the Paradise Michaels always proceeds along the path of gradual evolvement and progressive development of the physical, intellectual, and spiritual natures and capacities of the manifold creatures who inhabit the varied orders of spheres comprising such a local universe.

Our planet Urantia belongs to a local universe whose sovereign is the God-man of Nebadon, Jesus of Nazareth and Michael of
Salvington. And all of Michael's plans for this local universe were fully approved by the Paradise Trinity before he ever embarked upon the supreme adventure of space.

The Sons of God may choose the realms of their creator activities, but these material creations were originally projected and planned by the Paradise Architects of the Master Universe.

1. Physical Emergence of Universes

The pre-universe manipulations of space-force and the primordial energies are the work of the Paradise Master Force Organizers; but in the superuniverse domains, when emergent energy becomes responsive to local or linear gravity, they retire in favor of the power directors of the superuniverse concerned.

These power directors function alone in the pre-material and post force phases of a local universe creation. There is no opportunity for a Creator Son to begin universe organization until the power directors have affected the mobilization of the space-energies sufficiently to provide a material foundation
literal suns and material spheres for the emerging universe.

The local universes are all approximately of the same energy potential, though they differ greatly in physical dimensions and may vary in visible-matter content from time to time. The power charge and potential-matter endowment of a local universe are determined by the manipulations of the power directors and their predecessors as well as by the Creator Son's activities and by the endowment of the inherent physical control possessed by his creative associate.

The energy charge of a local universe is approximately one one-hundred-thousandth of the force endowment of its superuniverse. In the case of Nebadon, our local universe, the mass materialization is a trifle less. Physically speaking, Nebadon possesses all of the physical endowment of energy and matter that may be found in any of the Orvonton local creations. The only physical limitation upon the development expansion of the Nebadon universe consists in the quantitative charge of space-energy held captive by the gravity control of the associated powers and personalities of the combined universe mechanism.
When energy–matter has attained a certain stage in mass materialization, a Paradise Creator Son appears upon the scene, accompanied by a Creative Daughter of the Infinite Spirit. Simultaneously with the arrival of the Creator Son, work is begun upon the architectural sphere which is to become the headquarters world of the projected local universe. For long ages such a local creation evolves, suns become stabilized, planets form and swing into their orbits, while the work of creating the architectural worlds which are to serve as constellation headquarters and system capitals continues.

2. Universe Organization

The Creator Sons are preceded in universe organization by the power directors and other beings originating in the Third Source and Center. From the energies of space, thus previously organized, Michael, our Creator Son, established the inhabited realms of our universe of Nebadon and ever since has been painstakingly devoted to its administration. From pre-existent energy these divine Sons materialize visible matter, project living creatures, and with the co-operation of the
universe presence of the Infinite Spirit, create a diverse retinue of spirit personalities.

These power directors and energy controllers who long preceded the Creator Son in the preliminary physical work of universe organization later serve in magnificent liaison with this Universe Son, forever remaining in associated control of those energies which they originally organized and circuitized. On Salvington there now function the same one hundred power centers who co-operated with our Creator Son in the original formation of this local universe.

The first completed act of physical creation in Nebadon consisted in the organization of the headquarters world, the architectural sphere of Salvington, with its satellites. From the time of the initial moves of the power centers and physical controllers to the arrival of the living staff on the completed spheres of Salvington, there intervened a little over one billion years of our present planetary time. The construction of Salvington was immediately followed by the creation of the one hundred headquarters worlds of the projected constellations and the ten thousand headquarters spheres of the projected
local systems of planetary control and administration, together with their architectural satellites. Such architectural worlds are designed to accommodate both physical and spiritual personalities as well as the intervening morontia or transition stages of being.

Salvington, the headquarters of Nebadon, is situated at the exact energy–mass center of the local universe. But our local universes is not a single astronomic system, though a large system does exist as its physical center.

Salvington is the personal headquarters of Michael of Nebadon, but he will not always be found there. While the smooth functioning of our local universe no longer requires the fixed presence of our Creator Son at the capital sphere, this was not true of the earlier epochs of physical organization. A Creator Son is unable to leave his headquarters world until such a time as gravity stabilization of the realm has been effected through the materialization of sufficient energy to enable the various circuits and systems to counterbalance one another by mutual material attraction.
Presently, the physical plan of a universe is completed, and the Creator Son, in association with the Creative Spirit, projects his plan of life creation; whereupon does this representation of the Infinite Spirit begin her universe function as a distinct creative personality. When this first creative act is formulated and executed, there springs into being the Bright and Morning Star, the personification of this initial creative concept of identity and ideal of divinity. This is the chief executive of the universe, the personal associate of the Creator Son, one like him in all aspects of character, though markedly limited in the attributes of divinity.

And now that the right-hand helper and chief executive of the Creator Son has been provided, there ensues the bringing into existence of a vast and wonderful array of diverse creatures. The sons and daughters of the local universe are forthcoming, and soon thereafter the government of such a creation is provided, extending from the supreme councils of the universe to the fathers of the constellations and the sovereigns of the local systems — the aggregations of those worlds which are designed subsequently to become the homes of the varied mortal races of will
creatures; and each of these worlds will be
presided over by a Planetary Prince.

And then, when such a universe has been so
completely organized and so repletely manned,
does the Creator Son enter into the Father's
proposal to create mortal sons and daughters in
their divine image.

The organization of planetary abodes is
still progressing in Nebadon, for our universe
is, indeed, a young cluster in the starry and
planetary realms of Orvonton. At the last
registry there were 3,840,101 inhabited planets
in Nebadon, and Satania, the local system of
our world, is fairly typical of other systems.

Satania is not a uniform physical system,
a single astronomic unit or organization. Its
(presently) 619 inhabited worlds are located in
over five hundred different physical systems.
Only five have more than two inhabited worlds,
and of these only one has four peopled planets,
while there are forty-six having two inhabited
worlds.

The Satania system of inhabited worlds is
far removed from Uversa and that great sun
cluster which functions as the physical or
astronomic center of the seventh superuniverse.
From Jerusem, the headquarters of Satania, it
is over two hundred thousand light-years (at
about 5.88 trillion miles per light-year) to the physical center of the superuniverse of Orvonton, far, far away in the dense diameter of the Milky Way. Satania is on the periphery of our local universe, and Nebadon is now well out towards the edge of Orvonton. From the outermost system of inhabited worlds to the center of the superuniverse is a trifle less than two hundred and fifty thousand light-years.

Our universe of Nebadon now swings far to the south and east in the superuniverse circuit of Orvonton. The nearest neighboring universes are: Avalon, Henselon, Sanselon, Portalon, Wolvering, Fanoving, and Alvoring.

3. The Evolutionary Idea

The only creation that is perfectly settled is Havona, the central universe, which was made directly by the thought of the Universal Father and the word of the Eternal Son. Havona is an existential, perfect, and replete universe, surrounding the home of the eternal Deities, the center of all things. The creations of the seven superuniverses are
finite, evolutionary, and consistently progressive.

The physical systems of time and space are all evolutionary in origin. They are not even physically stabilized until they are swung into the settled circuits of their superuniverses. Neither is a local universe settled in light and life until its physical possibilities of expansion and development have been exhausted, and until the spiritual status of all its inhabited worlds has been forever settled and stabilized.

Except in the central universe, perfection is a progressive attainment. In the central creation they all have a pattern of perfection, but all other realms must attain that perfection by the methods established for the advancement of those particular worlds or universes. And an almost infinite variety characterizes the plans of the Creator Sons for organizing, evolving, disciplining, and settling their respective local universes.

With the exception of the deity presence of the Father, every local universe is, in a certain sense, a duplication of the administrative organization of the central or pattern creation. Although the Universal Father is personally present in the residential
universe, he does not indwell the minds of the beings originating in that universe as he does literally dwell with the souls of us mortals of time and space. There seems to be an all-wise compensation in the adjustment and regulation of the spiritual affairs of the far-flung creation. In the central universe the Father is personally present as such but absent in the minds of the children of that perfect creation; in the universes of space the Father is absent in person, being represented by his Sovereign Sons, while he is intimately present in the minds of his mortal children, being spiritually represented by the pre-personal presence of the Mystery Monitors that reside in the minds of all us will creatures.

On the headquarters of a local universe there reside all those creator and creative personalities who represent self-contained authority and administrative autonomy except the personal presence of the Universal Father. In the local universe there are to be found something of everyone and someone of almost every class of intelligent beings existing in the central universe except the Universal Father. Although the Universal Father is not personally present in a local universe, he is personally represented by its Creator Son,
sometime vicegerent of God and subsequently supreme and sovereign ruler in his own right.

The farther down the scale of life we go, the more difficult it becomes to locate, with the eye of faith, the invisible Father. The lower creatures and sometimes even the higher personalities find it difficult always to envisage the Universal Father in his Creator Sons. And so, pending the time of their spiritual exaltation, when perfection of development will enable them to see God in person, they grow weary in progression, entertain spiritual doubts, stumble into confusion, and thus isolate themselves from the progressive spiritual aims of their time and universe. In this way they lose the ability to see the Father when beholding the Creator Son. The surest safeguard for the creature throughout the long struggle to attain the Father, during this time when inherent conditions make such attainment impossible, is tenaciously to hold on to the truth—fact of the Father's present in his Sons. Literally and figuratively, spiritually and personally, the Father and the Sons are one. It is a fact: He who has seen a Creator Son has seen the Father.

The personalities of a given universe are settled and dependable, at the start, only in
accordance with their degree of kinship to Deity. When creature origin departs sufficiently far from the original and divine Sources, whether we are dealing with the Sons of God or the creatures of ministry belonging to the Infinite Spirit, there is an increase in the possibility of disharmony, confusion, and sometime rebellion sin.

Excepting perfect beings of Deity origin, all will creatures in the superuniverses are of evolutionary nature, beginning in lowly estate and climbing ever upward, in reality inward. Even highly spiritual personalities continue to ascend the scale of life by progressive translations from life to life and from sphere to sphere. And in the case of those of us who entertain the Mystery Monitors, there is indeed no limit to the possible heights of our spiritual ascent and universe attainment.

The perfection of the creatures of time, when finally achieved, is wholly an acquirement, a bona fide personality possession. While the elements of grace are freely admixed, nevertheless, the creature attainments are the result of individual effort and actual living, personality reaction to the existing environment.
The fact of animal evolutionary origin does not attach stigma to any personality in the sight of the universe, as that is the exclusive method of producing one of the two basic types of finite intelligent will creatures. When the heights of perfection and eternity are attained, all the more honor to those who began at the bottom and joyfully climbed the ladder of life, round by round, and who, when they do reach the heights of glory, will have gained a personal experience which embodies an actual knowledge of every phase of life from the bottom to the top.

In all this is shown the wisdom of the Creators. It would be just as easy for the Universal Father to make all mortals perfect beings, to impart perfection by his divine word. But that would deprive us of the wonderful experience of the adventure and training associated with the long and gradual inward climb, an experience to be had only by those of us who are so fortunate as to begin at this very bottom of living existence.

In the universes encircling Havona there are provided only a sufficient number of perfect creatures to meet the need for pattern teacher guides for those who are ascending the evolutionary scale of life. The experiential
nature of the evolutionary type of personality is the natural cosmic complement of the ever—perfect natures of the Paradise—Havona creatures. In reality, both perfect and perfected creatures are incomplete as regards finite totality. But in the complemental association of the existentially perfect creatures of the Paradise—Havona system with the experientially perfected finaliters ascending from the evolutionary universes, both types find release from inherent limitations and thus may conjointly attempt to reach the sublime heights of the ultimate of creature status.

These creature transactions are the universe repercussions of actions and reactions within the Sevenfold Deity, wherein the eternal divinity of the Paradise Trinity is conjoined with the evolving divinity of the Supreme Creators of the time—space universes in, by, and through the power—actualizing Deity of the Supreme Being.

The divinely perfect creature and the evolutionary perfected creature are equal in degree of divinity potential, but they differ in kind. Each must depend on the other to attain supremacy of service. The evolutionary superuniverses depend on perfect Havona to
provide the final training for their ascending citizens, but so does the perfect central universe require the existence of the perfecting superuniverses to provide for the full development of its descending inhabitants.

The two prime manifestations of finite reality, innate perfection and evolved perfection, be they personalities or universes, are co-ordinate, dependent, and integrated. Each requires the other to achieve completion of function, service, and destiny.

4. God's Relation to a Local Universe

Do not entertain the idea that, since the Universal Father has delegated so much of himself and his power to others, he is a silent or inactive member of the Deity partnership. Aside from personality domains and Adjuster bestowal, he is apparently the least active of the Paradise Deities in that he allows his Deity co-ordinates, his Sons, and numerous created intelligences to perform so much in the carrying out of his eternal purpose. He is the silent member of the creative trio only in that he never does aught which any of his co-ordinate or sub-ordinate associates can do.
God has full understanding of the need of every intelligent creature for function and experience, and therefore, in every situation, be it concerned with the destiny of a universe or the welfare of the humblest of his creatures, God retires from activity in favor of the galaxy of creature and Creator personalities who inherently intervene between himself and any given universe situation or creative event. But notwithstanding this retirement, this exhibition of infinite co-ordination, there is on God’s part an actual, literal, and personal participation in these events by and through these ordained agencies and personalities. The Father is working in and through all these channels for the welfare of all his far-flung creation.

As regards the policies, conduct, and administration of a local universe, the Universal Father acts in the person of his Creator Son. In the interrelationships of the Sons of God, in the group associations of the personalities of origin in the Third Source and Center, or in the relationship between any other creatures, such as human beings — as concerns such associations the Universal Father never intervenes. The law of the Creator Son, the rule of the Constellation Fathers, the
System Sovereigns, and the Planetary Princes, the ordained policies and procedures for that universe -- always prevail. There is no division of authority; never is there a cross working of divine power and purpose. The Deities are in perfect and eternal unanimity.

The Creator Sons rules supreme in all matters of ethical associations, the relations of any division of creatures to any other class of creatures, or of two or more individuals within any given group; but such a plan does not mean that the Universal Father may not in his own way intervene and do aught that pleases the divine mind with any individual creature throughout all creation -- as pertains to that individual's present status or future prospects -- and as concerns the Father's eternal plan and infinite purpose.

In mortal will creatures the Father is actually present in our indwelling Adjuster, a fragment of his prepersonal spirit; and the Father is also the source of our personality -- of such a mortal will creature.

These Thought Adjusters, the bestowals of the Universal Father are comparatively isolated; they indwell human minds but have no discernible connecting with the ethical affairs
of a local creation. They are not directly coordinated with the seraphic service nor with the administration of systems, constellations, or a local universe; not even with the rule of a Creator Son, whose will is the supreme law of his universe.

The indwelling Adjusters are one of God's separate but unified modes of contact with the creatures of his all but infinite creation. Thus does he who is invisible to mortals manifest his presence, and could he do so, he would show himself to us in still other ways, but such further revelation is not divinely possible.

In our universe and in our heart the Universal Father is present, spiritually speaking, by one of the Seven Master Spirits of central abode and, specifically, by the divine Adjuster who lives and works and waits in the depths of our mortal mind.

God is not a self-centered personality; the Father freely distributes himself to his creation and to his creatures. He lives and acts, not only in the Deities, but also in his Sons, whom he entrusts with the doing of everything that it is divinely possible for them to do. The Universal Father has truly divested himself of every function which it is
possible for another being to perform. And this is just as true of mortals as of the Creator Son who rules in God's stead at the headquarters of a local universe. Thus the revelators behold the outworking of the ideal and infinite love of the Universal Father.

In this universal bestowal of himself, we have abundant proof of both the magnitude and the magnanimity of the Father's divine nature. If God has withheld aught of himself from the universal creation, then of that residue he is — in lavish generosity — bestowing the Thought Adjusters upon all us mortals of the realms, the Mystery Monitors of time, who so patiently indwell the mortal candidates for life everlasting.

The Universal Father has poured out himself, as it were, to make all creation rich in personality possession and potential spiritual attainment. God has given us himself that we may be like him, and he has reserved for himself of power and glory only that which is necessary for the maintenance of those things for the love of which he has thus divested himself of all things else.

5. The Eternal and Divine Purpose
There is a great and glorious purpose in the march of the universes through space. All of our 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.

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. Of course we mortals find it difficult to grasp the idea of an eternal purpose, we are virtually unable to comprehend the thought of eternity, something never beginning and never ending. Everything familiar to us has an end.

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.

To the revelator it seemed more fitting, for purposes of explanation to our mortal mind, for us to conceive of eternity as a cycle and the eternal purpose as an endless circle, a cycle of eternity in some way synchronized with the transient material cycles of time. As regards the sectors of time connected with, and forming a part of, the cycle of eternity, the revelators are forced to recognize that such temporary epochs are born, live, and die just as the temporary beings of time are born, live, and die. Most of us human beings die because,
having failed to achieve the spirit level of Adjuster fusion, the metamorphosis of death constitutes the only possible procedure whereby we may escape the fetters of time and the bonds of material creation, thereby being enabled to strike spiritual step with the progressive procession of eternity. Having survived the trial life of time and material existence, it becomes possible for us then to continue on in touch with, even as a part of, eternity, swinging on forever with the worlds of space around the circle of the eternal ages.

The sectors of time are like the flashes of personality in temporal form; they appear for a season, and then they are lost to human sight, only to reappear as new actors and continuing factors in the higher life of the endless swing around the eternal circle. Eternity can hardly be conceived as a straightaway drive, in view of the revelator's belief in a delimited universe moving over a vast, elongated circle around the central dwelling place of the Universal Father.

Frankly, eternity is incomprehensible to our finite mind of time. We simply cannot grasp it; we cannot comprehend it. The revelators do not completely visualize it, and even if they
did, it would be impossible for them to convey their concept to our human mind. Nevertheless, they have done their best to portray something of their viewpoint to tell us somewhat of their understanding of things eternal. They are endeavoring to aid us in the crystallization of our thoughts about these values which are of infinite nature and eternal import.

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 ours for the striving!

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, the Spirit of Truth, which so freely has been poured out upon all flesh.
Chapter 22

THE PARADISE CREATOR SONS

God is everywhere present; the Universal Father rules the circle of eternity. But he rules in the local universes in the persons of his Paradise Creator Sons, even as he bestows life through these Sons. “God has given us eternal life, and this life is in his Sons.” These Creator Sons of God are the personal expression of himself in the sectors of time and to the children of the whirling planets of the evolving universes of space.

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.

The Creators Sons are the makers and rulers of the local universes of time and space.
These universe creators and sovereigns are of dual origin, embodying the characteristics of God the Father and God the Son. But each Creator Son is different from every other; each is unique in nature as well as in personality; each is the "only-begotten Son" of the perfect deity ideal of his origin.

In the vast work of organizing, evolving, and perfecting a local universe, these high Sons always enjoy the sustaining approval of the Universal Father. The relationship of the Creator Sons with their Paradise Father is touching and superlative. No doubt the profound affection of the Deity parents for their divine progeny is the wellspring of that beautiful and well-nigh divine love which even mortal parents bear their children.

These primary Paradise Sons are personalized as Michaels. As they go forth from Paradise to found their universes, they are known as Creator Michaels. When settled in supreme authority, they are called Master Michaels. Sometimes the revelators refer to the sovereign of our universe of Nebadon as Christ Michael. Always and forever do they reign after the "order of Michael," that being the designation of the first Son of their order and nature.
The original or first-born Michael has never experienced incarnation as a material being, but seven times he passed through the experience of spiritual creature ascent on the seven circles of Havona, advancing from the outer spheres to the innermost circuit of the central creation. The order of Michael knows the grand universe from one end to the other; there is no essential experience of any of the children of time and space in which the Michaels have not personally participated; they are in fact partakers not only of the divine nature but also of our nature, meaning all natures, from the highest to the lowest.

The original Michael is the presiding head of the primary Paradise Sons when they assemble for conference at the center of all things. Not long since on Uversa the revelators recorded a universal broadcast of a conclave extraordinary on the eternal Isle of one hundred fifty thousand Creator Sons assembled in the parental presence and engaged in deliberations having to do with the progress of the unification and stabilization of the universe of universes.

This was a selected group of Sovereign Michaels, sevenfold bestowal Sons.

1. Origin and Nature of Creator Sons
When the fullness of absolute spiritual ideation in the Eternal Son encounters the fullness of absolute personality concept in the Universal Father, when such a creative union is finally and fully attained, when such absolute identity of spirit and such infinite oneness of personality concept occur, then, right then and there, without the loss of anything of personality or prerogative by either of the infinite Deities, there flashes into full-fledged being a new and original Creator Son, the only-begotten Son of the perfect ideal and the powerful idea whose union produces this new creator personality of power and perfection.

Each Creator Son is the only-begotten and only-beget table offspring of the perfect union of the original concepts of the two infinite and eternal and perfect minds of the ever-existent Creators of the universe of universes. There never can be another such Son because each Creator Son is the unqualified, finished, and final expression and embodiment of all of every phase of every feature of every possibility of every divine reality that could, throughout all eternity, ever be found in, expressed by, or evolved from, those divine creative potentials which united to bring this Michael Son into
existence. Each Creator Son is the absolute of the united deity concepts which constitute his divine origin.

The divine natures of these Creator Sons are, in principle, derived equally from the attributes of both Paradise parents. All partake of the fullness of the divine nature of the Universal Father and of the creative prerogatives of the Eternal Son, but as the revelators observe the practical outworking of the Michael functions in the universes, they discern apparent differences. Some Creator Sons appear to be more like God the Father; others more like God the Son. For example: The trend of administration in our universe of Nebadon suggests that our Creator and ruling Son is one whose nature and character more resemble that of the Eternal Mother Son. They further state that some universes are presided over by Paradise Michaels who appear equally to resemble God the Father and God the Son. And these observations are in no sense implied criticisms; they are simply a recording of fact.

The revelators do not know the exact number of Creator Sons in existence, but they have good reasons for believing that there are more than seven hundred thousand. Now, they
know that there are exactly seven hundred thousand Unions of Days and no more are being created. They also observe that the ordained plans of the present universe age seem to indicate that one Union of Days is to be stationed in each local universe as the counseling ambassador of the Trinity. They note further that the constantly increasing number of Creator Sons already exceeds the stationary number of the Unions of Days. But concerning the destiny of the Michaels beyond seven hundred thousand, they have never been informed.

2. The Creators of Local Universes

The Paradise Sons of the primary order are the designers, creators, builders, and administrators of their respective domains, the local universes of time and space, the basic creative units of the seven evolutionary superuniverses. A Creator Son is permitted to choose the space site of his future cosmic activity, but before he may begin even the physical organization of his universe, he must spend a long period of observation devoted to the study of the efforts of his older brothers in various creations located in the
superuniverse of his projected action. And prior to all this, the Michael Son will have completed his long and unique experience of Paradise observation and Havona training.

When a Creator Son departs from Paradise to embark upon the adventure of universe making, to become the head virtually the God of the local universe of his own organization, then, for the first time, he finds himself in intimate contact with, and in many respects dependent upon, the Third Source and Center. The Infinite Spirit, though abiding with the Father and the Son at the center of all things, is destined to function as the actual and effective helper of each Creator Son. Therefore is each Creator Son accompanied by a Creative Daughter of the Infinite Spirit, that being who is destined to become the Divine Minister, the Mother Spirit of the new local universe.

The departure of a Michael Son on this occasion forever liberates his creator prerogatives from the Paradise Sources and Centers, subject only to certain limitations inherent in the pre-existence of these Sources and Centers and to certain other antecedent powers and presences. Among these limitations to the otherwise all-powerful creator
prerogatives of a local universe Father are the following:

1. **Energy–matter** is dominated by the Infinite Spirit. Before any new forms of things, great or small, may be created, before any new transformations of energy–matter may be attempted, a Creator Son must secure the consent and working co-operation of the Infinite Spirit.

2. **Creature designs and types** are controlled by the Eternal Son. Before a Creator Son may engage in the creation of any new type of being, any new design of creature, he must secure the consent of the Eternal and Original Mother Son.

3. **Personality** is designed and bestowed by the Universal Father.

The types and patterns of mind are determined by the pre-creature factors of being. After these have been associated to constitute a creature (personal or otherwise), mind is the endowment of the Third Source and Center, the universal source of mind ministry to all beings below the level of Paradise Creators.
The control of spirit designs and types depends on the level of their manifestation. In the last analysis, spiritual design is controlled by the Trinity or by the pre-Trinity spirit endowments of the Trinity personalities—Father, Son, and Spirit.

When such a perfect and divine Son has taken possession of the space site of his chosen universe; when the initial problems of universe materialization and of gross equilibrium have been resolved; when he has formed an effective and co-operative working union with the complemental Daughter of the Infinite Spirit—then do this Universe Son and this Universe Spirit initiate that liaison which is designed to give origin to the innumerable hosts of their local universe children. In connection with this event the Creative Spirit focalization of the Paradise Infinite Spirit becomes changed in nature taking on the personal qualities of the Mother Spirit of a local universe.

Notwithstanding that all Creator Sons are divinely like their Paradise parents, none exactly resembles another; each is unique, diverse, exclusive, and original in nature as well as in personality. And since they are the architects and makers of the life plans of their
respective realms, this very diversity insures that their domains will also be diverse in every form and phase of Michael–derived living existence which may be created or subsequently evolved therein. Hence the orders of creatures native to the local universes are quite varied. No two are administered or inhabited by dual–origin native beings who are in all respects identical. Within any superuniverse, one half of their inherent attributes are quite alike, being derived from the uniform Creative Spirits; the other half vary, being derived from the diversified Creator Sons. But such diversity does not characterize those creatures of sole origin in the Creative Spirit nor those imported beings who are native to the central or superuniverses.

When a Michael Son is absent from his universe, its government is directed by the first–born native being, the Bright and Morning Star, Gabriel, the local universe chief executive. The advice and counsel of the Union of Days is invaluable at such times. During these absences a Creator Son is able to invest the associated Mother Spirit with the overcontrol of his spiritual presence on the inhabited worlds and in the hearts of his mortal children. And the Mother Spirit of a local
universe remains always at its headquarters, extending her fostering care and spiritual ministry to the uttermost parts of such an evolutionary domain.

The personal presence of a Creator Son in his local universe is not necessary to the smooth running of an established material creation. Such Sons may journey to Paradise, and still their universes swing on through space. They may lay down their lines of power to incarnate as the children of time; still their realms whirl on about their respective centers. No material organization is independent of the absolute-gravity grasp of Paradise or of the cosmic overcontrol inherent in the space presence of the Unqualified Absolute.

3. Local Universe Sovereignty

A Creator Son is given the range of a universe by the consent of the Paradise Trinity and with the confirmation of the supervising Master Spirit of the superuniverse concerned. Such action constitutes title of physical possession, a cosmic leasehold. But the elevation of a Michael Son from this initial and self-limited stage of rulership to the
experiential supremacy of self‐earned sovereignty comes as a result of his own personal experiences in the work of universe creation and incarnated bestowal. Until the achievement of bestowal‐earned sovereignty, he rules as vicegerent of the Universal Father.

A Creator Son could assert full sovereignty over his personal creation at any time, but he wisely chooses not to. If, prior to passing through the creature bestowals, he assumed an unearned supreme sovereignty, the Paradise personalities resident in his local universe would withdraw. But this has never happened throughout all the creations of time and space.

The fact of creatorship implies the fullness of sovereignty, but the Michaels choose to experientially earn it, thereby retaining the full co‐operation of all Paradise personalities attached to the local universe administration. The revelators know of no Michael whoever did otherwise; but they all could, they are truly freewill Sons.

The sovereignty of a Creator Son in a local universe passes through six, perhaps seven, stages of experiential manifestation. These appear in the following order:
1. **Initial vicegerent sovereignty** -- the solitary provisional authority exercised by a Creator Son before the acquirement of personal qualities by the associated Creative Spirit.

2. **Conjoint vicegerent sovereignty** -- the joint rule of the Paradise pair subsequent to the personality achievement of the Universe Mother Spirit.

3. **Augmenting vicegerent sovereignty** -- the advancing authority of a Creator Son during the period of his seven creature bestowals.

4. **Supreme sovereignty** -- the settled authority following the completion of the seventh bestowal. In Nebadon supreme sovereignty dates from the completion of Michael's bestowal on our planet Urantia, when as Jesus Christ Michael. It has existed just slightly over nineteen hundred years of our planetary time from the 1934 date of this revelation.

5. **Augmenting supreme sovereignty** -- the advanced relationship growing out of the settling of a majority of the creature domains in light and life. This stage pertains to the unachieved future of our local universe.
6. **Trinitarian sovereignty** -- exercised subsequent to the settling of the entire local universe in light and life.

7. **Unrevealed sovereignty** -- the unknown relationships of a future universe age.

In accepting the initial vicegerent sovereignty of a projected local universe, a Creator Michael takes an oath to the Trinity not to assume supreme sovereignty until the seven creature bestowals have been completed and certified by the superuniverse rulers. But if a Michael Son could not, at will, assert such unearned sovereignty, there would be no meaning in taking an oath not to do so.

Even in the prebestowal ages a Creator Son rules his domain well-nigh supremely when there is no dissent in any of its parts. Limited rulership would hardly be manifest if sovereignty were never challenged. The sovereignty exercised by a prebestowal Creator Son in a universe without rebellion is no greater than in a universe with rebellion; but in the first instance sovereignty limitations are not apparent; in the second, they are.

If ever the authority or administration of a Creator Son is challenged, attacked, or jeopardized, he is eternally pledged to uphold,
protect, defend, and if necessary retrieve his personal creation. Such Sons can be troubled or harassed only by the creatures of their own making or by higher beings of their own choosing. It might be inferred that “higher beings,” those of origin on levels above a local universe, would be unlikely to trouble a Creator Son, and this is true. But they could if they chose to. Virtue is volitional with personality; righteousness in not automatic in freewill creatures.

Before the completion of the bestowal career a Creator Son rules with certain self-imposed limitations of sovereignty, but subsequent to his finished bestowal service he rules by virtue of his actual experience in the form and likeness of his manifold creatures. When a Creator has seven times sojourned among his creatures, when the bestowal career is finished, then is he supreme ruler.

The technique of obtaining supreme sovereignty over a local universe involves the following seven experiential steps:

1. **Experientially** -- to penetrate seven creature levels of being through the technique of incarnated bestowal in the very likeness of the creatures on the level concerned.
2. To make an experiential consecration -- to each phase of the sevenfold will of Paradise Deity as it is personified in the Seven Master Spirits.

3. To traverse each of the seven experiences on the creature levels -- simultaneously with the execution of one of the seven consecrations to the will of Paradise Deity.

4. On each creature level, experientially -- to portray the acme of creature life to Paradise Deity and to all universe intelligences.

5. On each creature level, experientially -- to reveal one phase of the sevenfold will of Deity to the bestowal level and to all the universe.

6. Experientially -- to unify the sevenfold creature experience with the sevenfold experience of consecration to the revelation of the nature and will of Deity.

7. To achieve a new and higher relationship with the Supreme Being. The repercussion of the totality of this Creator-creature experience augments the superuniverse reality
of God the Supreme and the time–space sovereignty of the Almighty Supreme and factualizes the supreme local universe sovereignty of a Paradise Michael.

In settling the question of sovereignty in a local universe, the Creator Son is not only demonstrating his own fitness to rule but is also revealing the nature and portraying the sevenfold attitude of the Paradise Deities. The finite understanding and creature appreciation of the Father's primacy is concerned in the adventure of a Creator Son when he condescends to take upon himself the form and experiences of his creatures. These primary Paradise Sons are the real revealers of the Father's loving nature and beneficent authority, the same Father who, in association with the Son and the Spirit, is the universal head of all power, personality, and government throughout all the universal realms.

4. The Michael Bestowals

There are seven groups of bestowal Creator Sons, and they are so classified in accordance with the number of times they have bestowed themselves upon the creatures of their
realms. They range from the initial experience up through five additional spheres of progressive bestowal until they attain the seventh and final episode of creature–Creator experience.

Avonal (Magisterial Son) bestowals are always in the likeness of mortal flesh, but the seven bestowals of a Creator Son involve his appearing on seven creature levels of being and pertain to the revelation of the seven primary expressions of the will and nature of Deity. Without exception, all Creator Sons pass through this seven times giving of themselves to their created children before they assume settled and supreme jurisdiction over the universes of their own creation.

Though these seven bestowals vary in the different sectors and universes, they always embrace the mortal–bestowal adventure. In the final bestowal a Creator Son appears as a member of one of the higher mortal races on some inhabited world. Only once in his sevenfold career as a bestowal Son is a Paradise Michael born of woman as we have the record of the babe of Bethlehem, Jesus of Nazareth. Only once does he live and die as a member of the lowest order of evolutionary will creatures.
After each of his bestowals a Creator Son proceeds to the "right hand of the Father, there to gain the Father's acceptance of the bestowal and to receive instruction preparatory to the next episode of universe service. Following the seventh and final bestowal a Creator Son receives from the Universal Father supreme authority and jurisdiction over his universe.

It is of record that the divine Son of last appearance on our planet was a Paradise Creator Son who had completed six phases of his bestowal career: 1) as a Melchizedek Son, 2) a primary Lanonandek Son, 3) a Material Son, 4) a seraphim (angel), 5) a spirit stage ascending mortal, and 6) a morontia mortal of ascending status; consequently, when he gave up the conscious grasp of the incarnated life on our planet Urantia, at the end of his final and seventh bestowal as Jesus Christ Michael, he could, and did, truly say, "It is finished", it was literally finished. His just before 3:00 p.m. on April 7, 30 A.D. death, here on Urantia, completed his bestowal career; it was the last step in fulfilling the sacred oath of a Paradise Creator Son.

And when this experience has been acquired, such Sons are supreme universe
sovereigns; no longer do they rule as vicegerents of the Father but in their own right and name as "King of Kings and Lord of Lords." With certain stated exceptions these sevenfold bestowal Sons are unqualifiedly supreme in the universes of their abode. Concerning his local universe, "all power in heaven and on earth" was relegated to this triumphant and enthroned Master Son.

Creator Sons, subsequent to the completion of their bestowal careers, are reckoned as a separate order, sevenfold Master Sons. In person the Master Sons are identical with the Creator Sons, but they have undergone such a unique bestowal experience that they are commonly regarded as a different order. When a Creator deigns to effect a bestowal, a real and permanent change is destined to take place. True, the bestowal Son is still and none the less a Creator, but he has added to his nature the experience of a creature, which forever removes him from the divine level of a Creator Son and elevates him to the experiential plane of a Master Son, one who has fully earned the right to rule a universe and administer its worlds. Such beings embody all that can be secured from divine parentage and embrace
everything to be derived from perfected-creature experience. Why should any of us lowly human beings bemoan our lowly origin and enforced evolutionary career when the very Gods must pass through an equivalent experience before they are accounted experientially worthy and competent finally and fully to rule over their universe domains!

5. Michael of Nebadon

Our Creator Son is the personification of the 611,121st original concept of infinite identity of simultaneous origin in the Universal Father and the Eternal Son. Our Michael of Nebadon is the "only-begotten Son" personalizing this 611,121st universal concept of divinity and infinity. His headquarters is in the threefold mansion of light on Salvington. And this dwelling is so ordered because Michael has experienced the living of all three phases of intelligent creature existence: spiritual, morontial, and material. Because of the name associated with his seventh and final bestowal here on Urantia, he is sometimes spoken of as Christ Michael.

Although Michael's headquarters is officially located on Salvington, the capital
of Nebadon, he spends much of his time visiting the constellation and system headquarters and even the individual planets. Periodically he journeys to Paradise and often to Uversa, where he counsels with the Ancients of Days. When he is away from Salvington, his place is assumed by Gabriel, the chief executive of Nebadon, who then functions as regent of the universe of Nebadon.

Michael elected to organize this local universe, and herein he now reigns supreme. His personal power is limited by the pre-existent gravity circuits centering at Paradise and by the reservation on the part of the Ancients of Days of our superuniverse government of all final executive judgments regarding the extinction of personality. Personality is the sole bestowal of the Father, but the Creator Sons, with the approval of the Eternal Son, do initiate new creature designs, and with the working co-operation of their Spirit associates they may attempt new transformations of energy–matter.

Our Creator Son is not the Eternal Son, the existential Paradise associate of the Universal Father and the Infinite Spirit. Michael of Nebadon is not a member of the
Paradise Trinity. Nevertheless our Master Son possesses in his realm all of the divine attributes and powers that the Eternal Son himself would manifest were he actually to be present on Salvington and functioning in Nebadon. Michael possesses even additional power and authority, for he not only personifies the Eternal Son but also fully represents and actually embodies the personality presence of the Universal Father to and in this local universe of Nebadon. He even represents the Father-Son. These relationships constitute a Creator Son the most powerful, versatile, and influential of all divine beings who are capable of direct administration of evolutionary universes and of personality contact with immature creature beings.

Our Creator Son exerts the same spiritual drawing power, spirit gravity, from the headquarters of the local universe that the Eternal Son of Paradise would exert if he were personally present on Salvington, and more; this Universe Son is also the personification of the Universal Father to the universe of Nebadon. Creator Sons are personality centers for the spiritual forces of the Paradise Father-Son. Creator Sons are the final power—
personality focalizations of the mighty time–space attributes of God the Sevenfold.

The Creator Son is the vicegerent personalization of the Universal Father, the divinity co-ordinate of the Eternal Son, and the creative associate of the Infinite Spirit. To our universe and all its inhabited worlds our Sovereign Son is, to all practical intents and purposes, God. He personifies all of the Paradise Deities which evolving mortals can discerningly comprehend. This Son and his Spirit associate are our creator parents. To us, Michael, the Creator Son, is the supreme personality; to us, the Eternal Son is super-supreme — an infinite Deity personality.

In the person of the Creator Son we have a ruler and divine parent who is just as mighty, efficient, and beneficent as would be the Universal Father and the Eternal Son if both were present on Salvington and engaged in the administration of the affairs of our universe of Nebadon.

6. Relation of Master Sons to the Universe
The power of a Master Michael is unlimited because derived from experienced association with the Paradise Trinity, is unquestioned because derived from actual experience as the very creatures subject to such authority. The nature of the sovereignty of a sevenfold Creator Son is supreme because it:

1. Embraces the sevenfold viewpoint of Paradise Deity.

2. Embodies a sevenfold attitude of time-space creatures.

3. Perfectly synthesizes Paradise attitude and creature viewpoint.

This experiential sovereignty is thus all-inclusive of the divinity of God the Sevenfold culminating in the Supreme Being. 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 authority of the Paradise Trinity manifestable within the time-space limits concerned.

With the achievement of supreme local universe sovereignty, there passes from a Michael Son the power and opportunity to create entirely new types of creature beings during the present universe age. But a Master Son's
loss of power to originate entirely new orders of beings in no way interferes with the work of life elaboration already established and in process of unfoldment; this vast program of universe evolution goes on without interruption or curtailment. The acquirement of supreme sovereignty by a Master Son implies the responsibility of personal devotion to the fostering and the administering of that which has already been designed and created, and of that which will subsequently be produced by those who have been thus designed and created. In time there may develop an almost endless evolution of diverse beings, but no entirely new pattern or type of intelligent creature will henceforth take direct origin from a Master Son. This is the first step, the beginning, of a settled administration in any local universe.

The elevation of a sevenfold bestowal Son to the unquestioned sovereignty of his universe means the beginning of the end of agelong uncertainty and relative confusion. Subsequent to this event, that which cannot be sometime spiritualized will eventually be disorganized; that which cannot be sometime co-ordinated with cosmic reality will eventually be destroyed. When the provisions of endless mercy
and nameless patience have been exhausted in an effort to win the loyalty and devotion of the will creatures of the realms, justice and righteousness will prevail. That which mercy cannot rehabilitate justice will eventually annihilate.

The Master Michaels are supreme in their own local universes when once they have been installed as sovereign rulers. The few limitations upon their rule are those inherent in the cosmic pre-existence of certain forces and personalities. Otherwise these Master Sons are supreme in authority, responsibility, and administrative power in their respective universes; they are as Creators and Gods, supreme in virtually all things. There is no penetration beyond their wisdom regarding the functioning of a given universe.

After this elevation of settled sovereignty in a local universe a Paradise Michael is in full control of all other Sons of God functioning in his domain, and he may freely rule in accordance with his concept of the needs of his realms. A Master Son may at will vary the order of the spiritual adjudication and evolutionary adjustment of the inhabited planets. And such Sons do make and carry out the plans of their own choosing in all matters
of special planetary needs, in particular regarding the worlds of their creature sojourn and still more concerning the realm of terminal bestowal, the planet of incarnation in the likeness of mortal flesh.

The Master Sons seem to be in perfect communication with their bestowal worlds, not only the worlds of their personal sojourn but all worlds whereon a Magisterial Son has bestowed himself. This contact is maintained by their own spiritual presence, the Spirit of Truth, which they are able to “pour out upon all flesh”. These Master Sons also maintain an unbroken connection with the Eternal Mother Son at the center of all things. They possess a sympathetic reach which extends from the Universal Father on high to the lowly races of planetary life in the realms of time.

7. Destiny of the Master Michaels

No one may with finality of authority presume to discuss either the natures or the destinies of the sevenfold Master Sovereigns of the local universes; nevertheless, the revelators speculate much regarding these matters. They are taught, and they believe, that each Paradise Michael is the absolute of
the dual deity concepts of his origin; thus he embodies actual phases of the infinity of the Universal Father and the Eternal Son. The Michaels must be partial in relation to total infinity, but they are probably absolute in relation to that part of infinity concerned in their origin. But as the revelators observe their work in the present universe age, they detect no action that is more than finite; any conjectured super-finite capacities must be self-contained and as yet unrevealed.

The completion of the creature-bestowal careers and the elevation to supreme universe sovereignty must signify the completed liberation of a Michael’s finite-action capacities accompanied by the appearance of capacity for more-than-finite service. For in this connection the revelators note that such Master Sons are then restricted in the production of new types of creature beings, a restriction undoubtedly made necessary by the liberation of their super-finite potentialities.

It is highly probable that these undisclosed creator powers will remain self-contained throughout the present universe age. But sometime in the far-distant future, in the now mobilizing universes of outer space, they
believe that the liaison between a sevenfold Master Son and a seventh-stage Creative Spirit may attain to absonite levels of service, attended by the appearance of new things, meanings, and values on transcendental levels of ultimate universe significance.

Just as the Deity of the Supreme is actualizing by virtue of experiential service, so are the Creator Sons achieving the personal realization of the Paradise-divinity potentials bound up in their unfathomable natures. When on our planet Urantia, Christ Michael once said, “I am the way, the truth, and the life.” And the revelators believe that in eternity the Michaels are literally destined to be "the way, the truth, and the life," ever blazing the path for all universe personalities as it leads from supreme divinity through ultimate absonity to eternal deity finality.

CHAPTER 23

THE LOCAL UNIVERSE MOTHER SPIRIT

When a Creator Son is personalized by the Universal Father and the Eternal Son, then does
the Infinite Spirit individualize a new and unique representation of himself to accompany this Creator Son to the realms of space, there to be his companion, first, in physical organization and, later, in creation and ministry to the creatures of the newly projected universe.

A Creative Spirit reacts to both physical and spiritual realities; so does a Creator Son; and thus are they coordinate and associate in the administration of a local universe of time and space.

These Daughter Spirits are of the essence of the Infinite Spirit, but they cannot function in the work of physical creation and spiritual ministry simultaneously. In physical creation the Universe Son provides the pattern while the Universe Spirit initiates the materialization of physical realities. The Son operates in the power designs, but the Spirit transforms these energy creations into physical substances. Although it is somewhat difficult to portray this early universe presence of the Infinite Spirit as a person, nevertheless, to the Creator Son, the Spirit associate is personal and has always functioned as a distinct individual.
1. Personalization of the Creative Spirit

After the completion of the physical organization of a starry and planetary cluster and the establishment of the energy circuits by the superuniverse power centers, subsequent to this preliminary work of creation by the agencies of the Infinite Spirit, operating through, and under the direction of, his local universe creative focalization, there goes forth the proclamation of the Michael Son that life is next to be projected in the newly organized universe. Upon the Paradise recognition of this declaration of intention, there occurs a reaction of approval in the Paradise Trinity, followed by the disappearance in the spiritual shining of the Deities of the Master Spirit in whose superuniverse this new creation is organizing. Meanwhile the other Master Spirits draw near this central lodgment of the Paradise Deities, and subsequently, when the Deity–embraced Master Spirit emerges to the recognition of his fellows, there occurs what is known as a “primary eruption.” This is a tremendous spiritual flash, a phenomenon
clearly discernible as far away as the headquarters of the superuniverse concerned; and simultaneously with this little—understood Trinity manifestation there occurs a marked change in the nature of the creative spirit presence and power of the Infinite Spirit resident in the local universe concerned. In response to these Paradise phenomena there immediately personalizes, in the very presence of the Creator Son, a new personal representation of the Infinite Spirit. This is the Divine Minister. The individualized Creative Spirit helper of the Creator Son has become his personal creative associate, the local universe Mother Spirit.

From and through this new personal segregation of the Conjoint Creator there proceed the established currents and the ordained circuits of spirit power and spiritual influence destined to pervade all the worlds and beings of that local universe. In reality, this new and personal presence is but a transformation of the pre-existent and less personal associate of the Son in his earlier work of physical universe organization.

This is the relation of a stupendous drama in few words, but it represents about all that can be told regarding these momentous
transactions. They are instantaneous, inscrutable, and incomprehensible; the secret of the technique and procedure resides in the bosom of the Paradise Trinity. Of only one thing are the revelators certain: the Spirit presence in the local universe during the time of purely physical creation or organization was incompletely differentiated from the spirit of the Paradise Infinite Spirit; whereas, after the reappearance of the supervising Master Spirit from the secret embrace of the Gods and following the flash of spiritual energy, the local universe manifestation of the Infinite Spirit suddenly and completely changes to the personal likeness of that Master Spirit who was in transmuting liaison with the Infinite Spirit. The local universe Mother Spirit thus acquires a personal nature tinged by that of the Master Spirit of the superuniverse of astronomic jurisdiction.

This personalized presence of the Infinite Spirit, the Creative Mother Spirit of the local universe, is known in Satania as the Divine Minister. To all practical intents and spiritual purposes this manifestation of Deity is a divine individual, a spirit person. And she is so recognized and regarded by the Creator
Son. It is through this localization and personalization of the Third Source and Center in our local universe that the Spirit could subsequently become so fully subject to the Creator Son that of this Son it was truly said, "All power in heaven and on earth has been intrusted to him.

2. Nature of the Divine Minister

Having undergone marked personality metamorphosis at the time of life creation, the Divine Minister thereafter functions as a person and cooperates in a very personal manner with the Creator Son in the planning and management of the extensive affairs of their local creation. To many universe types of being, even this representation of the Infinite Spirit may not appear to be wholly personal during the ages preceding the final Michael bestowal; but subsequent to the elevation of the Creator Son to the sovereign authority of a Master Son, the Creative Mother Spirit becomes so augmented in personal qualities as to be personally recognized by all contacting individuals.

From the earliest association with the Creator Son the Universe Spirit possesses all
the physical—control attributes of the Infinite Spirit, including the full endowment of antigravity. Upon the attainment of personal status the Universe Spirit exerts just as full and complete control of mind gravity, in the local universe, as would the Infinite Spirit if personally present.

In each local universe the Divine Minister functions in accordance with the nature and inherent characteristics of the Infinite Spirit as embodied in one of the Seven Master Spirits of Paradise. While there is a basic uniformity of character in all Universe Spirits, there is also a diversity of function, determined by their origin through one of the Seven Master Spirits. This differential of origin accounts for the diverse techniques in the function of the local universe Mother Spirits in different superuniverses. But in all essential spiritual attributes these Spirits are identical, equally spiritual and wholly divine, irrespective of superuniverse differentiation.

The Creative Spirit is co-responsible with the Creator Son in producing the creatures of the worlds and never fails the Son in all efforts to uphold and conserve these creations. Life is ministered and maintained through the
agency of the Creative Spirit. “You send forth your Spirit, and they are created. You renew the face of the earth.”

In the creation of a universe of intelligent creatures the Creative Mother Spirit functions first in the sphere of universe perfection, collaborating with the Son in the production of the Bright and Morning Star. Subsequently the offspring of the Spirit increasingly approach the order of created beings on the planets, even as the Sons grade downward from the Melchizedeks (Machiventa Melchizedek -- the Sage of Salem) to the Material Sons (Adam and Eve), who actually contact with the mortals of the realms. In the later evolution of mortal creatures the Life Carrier Sons provide the physical body, fabricated out of the existing organized material of the realm, while the Universe Spirit contributes the “breath of life.”

3. The Universe Son and Spirit

While pervading all the universes of time and space, the Infinite Spirit functions from the headquarters of each local universe as a specialized focalization acquiring full personality qualities by the technique of
creative co-operation with the Creator Son. As concerns a local universe, the administrative authority of a Creator Son is supreme; the Infinite Spirit, as the Divine Minister, is wholly co-operative though perfectly co-ordinate.

The Universe Mother Spirit of Salvington, the associate of Michael in the control and administration of Nebadon, is the sixth group of Supreme Spirits, being the 611,121st of that order. She volunteered to accompany Michael on the occasion of his liberation from Paradise obligations and has ever since functioned with him in creating and governing his universe.

The Master Creator Son is the personal sovereign of his universe, but in all details of its management the Universe Spirit is codirector with the Son. While the Spirit ever acknowledges the Son as sovereign and ruler, the Son always accords the Spirit a co-ordinate position and equality of authority in all the affairs of the realm. 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 adviser of the Creator Son, a faithful and true manifestation of the Paradise Infinite Spirit.

The Son functions as a father in his local universe. The Spirit, as mortal creatures would understand, enacts the role of a mother, always assisting the Son and being everlastingly indispensable to the administration of the universe. In the face of insurrection only the Son and his associated Sons can function as deliverers. Never can the Spirit undertake to contest rebellion or defend authority, but ever does the Spirit sustain the Son in all of everything he may be required to experience in his efforts to stabilize government and uphold authority on worlds tainted with evil or dominated by sin. Only a Son can retrieve the work of their joint creation, 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 mortals and the glory of their divine parents.

Upon the completion of the Creator Son's seventh and final creature bestowal, the
uncertainties of periodic isolation terminate for the Divine Minister, and the Son's universe helper becomes forever settled in surety and control. It is at the enthronement of the Creator Son as a Master Son, at the jubilee of jubilees, that the Universe Spirit, before the assembled hosts, first makes public and universal acknowledgment of subordination to the Son, pledging fidelity and obedience. This event occurred in Nebadon at the time of Michael's return to Salvington after the Urantian bestowal here on our planet. Never before this momentous occasion did the Universe Spirit acknowledge subordination to the Universe Son, and not until after this voluntary relinquishment of power and authority by the Spirit could it be truthfully proclaimed of the Son that “all power in heaven and on earth has been committed to his hand.”

After this pledge of subordination by the Creative Mother Spirit, Michael of Nebadon nobly acknowledged his eternal dependence on his Spirit companion, constituting the Spirit co-ruler of his universe domains and requiring all their creatures 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.” Though he was the sovereign of this local universe, the Son published to the worlds the fact of the Spirit’s equality with him in all endowments of personality and attributes of divine character. And this becomes the transcendent pattern for the family organization and government of even the lowly creatures of the worlds of space. This is, in deed and in truth, the high ideal of the family and the human institution of voluntary marriage.

The Son and the Spirit now preside over the universe much as a father and mother watch over, and minister to, their family of sons and daughters. It is not altogether out of place to refer to the Universe Spirit as the creative companion of the Creator Son and to regard the creatures of the realms as their sons and daughters -- a grand and glorious family but one of untold responsibilities and endless watchcare.

The Son initiates the creation of certain of the universe children, while the Spirit is solely responsible for bringing into existence the numerous orders of spirit personalities who minister and serve under the direction and guidance of this selfsame Mother Spirit. In
the creation of other types of universe personalities, both the Son and the Spirit function together, and in no creative act does the one do aught without the counsel and approval of the other.

4. The Son and Spirit in Time and Space

Neither the Eternal Son nor the Infinite Spirit is limited or conditioned by either time or space, but most of their offspring are.

The Infinite Spirit pervades all space and indwells the circle of eternity. Still, in their personal contact with the children of time, the personalities of the Infinite Spirit must often reckon with temporal elements, though not so much with space. Many mind ministries ignore space but suffer a time lag in effecting coordination of diverse levels of universe reality. A Solitary Messenger is virtually independent of space except that time is actually required in traveling from one location to another; and there are similar entities unknown to us.

In personal prerogatives a Creative Spirit is wholly and entirely independent of space, but not of time. There is no specialized
personal presence of such a Universe Spirit on either the constellation or system headquarters. She is equally and diffusely present throughout her entire local universe and is, therefore, just as literally and personally present on one world as on any other.

Only as regards the element of time is a Creative Spirit ever limited in her universe ministrations. A Creator Son acts instantaneously throughout his universe; but the Creative Spirit must reckon with time in the ministration of the universal mind except as she consciously and designedly avails herself of the personal prerogatives of the Universe Son. In pure-spirit function the Creative Spirit also acts independently of time as well as in her collaboration with the mysterious function of universe reflectivity.

Though the spirit-gravity circuit of the Eternal Son operates independently of both time and space, all functions of the Creator Sons are not exempt from space limitations. If the transactions of the evolutionary worlds are excepted, these Michael Sons seem to be able to operate relatively independent of time. A Creator Son is not handicapped by time, but he is conditioned by space; he cannot personally be in two places at the same time. Michael of
Nebadon acts timelessly within his own universe and by reflectivity practically so in the superuniverse. He communicates timelessly with the Eternal Son directly.

The Divine Minister is the understanding helper of the Creator Son, enabling him to overcome and atone for his inherent limitations regarding space, for when these two function in administrative union, they are practically independent of time and space, within the confines of their local creation. Therefore, as practically observed throughout a local universe, the Creator Son and the Creative Spirit usually function independently of both time and space since there is always available to each the time and the space liberation of the other.

Only absolute beings are independent of time and space in the absolute sense. The majority of the subordinate persons of both the Eternal Son and the Infinite Spirit are subject to both time and space.

When a Creative Spirit becomes “space conscious,” she is preparing to recognize a circumscribed “space domain” as hers, a realm in which to be space free in contradistinction to all other space by which she would be
conditioned. One is free to choose and act only within the realm of one's consciousness.

5. Gabriel -- The Chief Executive

The Bright and Morning Star is the personalization of the first concept of identity and ideal of personality conceived by the Creator Son and the local universe manifestation of the Infinite Spirit -- the Creative Spirit. Going back to the early days of the local universe, before the union of the Creator Son and the Mother Spirit in the bonds of creative association, back to the times before the beginning of the creation of their versatile family of sons and daughters, the first conjoint act of this early and free association of these two divine persons results in the creation of the highest spirit personality of the Son and the Spirit, the Bright and Morning Star.

Only one such being of wisdom and majesty is brought forth in each local universe. The Universal Father and the Eternal Son can, in fact do, create an unlimited number of Sons in divinity equal to themselves; but such Sons, in union with the Daughters of the Infinite Spirit, can create only one Bright and Morning
Star in each universe, a being like themselves and partaking freely of their combined natures but not of their creative prerogatives. Gabriel of Salvington is like the Universe Son in divinity of nature though considerably limited in the attributes of Deity.

This first-born of the parent of a new universe is a unique personality possessing many wonderful traits not visibly present in ether ancestor, a being of unprecedented versatility and unimagined brilliance. This supernal personality embraces the divine will of the Son combined with the creative imagination of the Spirit. The thoughts and acts of the Bright and Morning Star will ever be fully representative of both the Creator Son and the Creative Spirit. Such a being is also capable of a broad understanding of, and sympathetic contact with both the spiritual seraphic hosts and the material evolutionary will creatures.

The Bright and Morning Star is not a creator, but he is a marvelous administrator, being the personal administrative representative of the Creator Son. Aside from creation and life impartation the Son and the Spirit never confer upon important universe procedures without Gabriel's presence.
Gabriel of Salvington is the chief executive of the universe of Nebadon and the arbiter of all executive appeals respecting its administration. This universe executive was created fully endowed for his work, but he has gained experience with the growth and evolution of this local creation.

Gabriel is the chief officer of execution for superuniverse mandates relating to nonpersonal affairs in the local universe. Most matters pertaining to mass judgment and dispensational resurrections, adjudicated by the Ancients of Days, are also delegated to Gabriel and his staff for execution. Gabriel is thus the combined chief executive of both the super- and the local universe rulers. He has at his command an able corps of administrative assistants, created for their special work, who are unrevealed to evolutionary mortals. In addition to these assistants, Gabriel may employ any and all of the orders of celestial beings functioning in Nebadon, and he is also the commander in chief of "the armies of heaven" -- the celestial hosts.

Gabriel and his staff are not teachers; they are administrators. They were never known
to depart from their regular work except when Michael was incarnated on a creature bestowal. During such bestowals Gabriel was ever attendant on the will of the incarnated Son, and with the collaboration of the Union of Days, he became the actual director of universe affairs during the later bestowals. Gabriel has been closely identified with the history and development of Urantia ever since the mortal bestowal of Michael when incarnated Jesus of Nazareth.

Aside from meeting Gabriel on the bestowal worlds and at the times of general—and special—resurrection roll calls, mortals will seldom encounter him as they ascend through the local universe until they are inducted into the administrative work of the local creation. As administrators, of whatever order or degree, as ascending sons, we will come under the direction of Gabriel.

6. The Local Universe Circuits

There are three distinct spirit circuits in the local universe of Nebadon:

1. The bestowal spirit of the Creator Son, the Comforter, the Spirit of Truth.

3. **The intelligence-ministry circuit**, including the more or less unified activities but diverse functioning of the seven adjutant mind-spirits.

The Creator Sons are endowed with a spirit of universe presence in many ways analogous to that of the Seven Master Spirits of Paradise. This is the **Spirit of Truth** which is poured out upon a world by a bestowal Son after he receives spiritual title to such a sphere. This **bestowed Comforter** is the spiritual force which ever draws all truth seekers towards Him -- who is the personification of truth in the local universe. This spirit is an inherent endowment of the Creator Son, emerging from his divine nature just as the master circuits of the grand universe are derived from the personality presences of the Paradise Deities.

The Creator Son may come and go; his personal presence may be in the local universe or elsewhere; yet the Spirit of Truth functions undisturbed, for this divine presence, while derived from the personality of the Creator Son, is functionally centered in the person of the Divine Minister.
The Universe Mother Spirit, however, never leaves the local universe headquarters world. The spirit of the Creator Son may and does function independently of the personal presence of the Son, but not so with her personal spirit. The Holy Spirit of the Divine Minister would become nonfunctional if her personal presence should be removed from Salvington. Her spirit presence seems to be fixed on the universe headquarters world, and it is this very fact that enables the spirit of the Creator Son to function independently of the whereabouts of the Son. 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.

The Creator Father—Son and the Creative Mother Spirit both contribute variously to the mind endowment of their local universe children. But the Creative Spirit does not bestow mind until she is endowed with personal prerogatives.

The superevolutionary orders of personality in a local universe are endowed with the local universe type of the superuniverse pattern of mind. The human and the subhuman orders of evolutionary life are
endowed with the adjutant spirit types of mind ministration.

The seven adjutant mind-spirits are the creation of the Divine Minister of a local universe. These mind-spirits are similar in character but diverse in power, and all partake alike of the nature of the Universe Spirit, although they are hardly regarded as personalities apart from their Mother Creator. The seven adjutants have been given the following names: the spirit of wisdom, the spirit of worship, the spirit of counsel, the spirit of knowledge, the spirit of courage, the spirit of understanding, the spirit of intuition—of quick perception.

These are the “seven spirits of God,” "like lamps burning before the throne, which the prophet saw in the symbols of vision. But he did not see the seats of the four and twenty sentinels about these seven adjutant mind-spirits. This record represents the confusion of two presentations, one pertaining to the universe headquarters and the other to the system capital. The seats of the four and twenty elders are on Jerusem, the headquarters of our local system of inhabited worlds.
But it was of Salvington that John wrote: “And out of the throne proceeded lightnings and thunderings and voices” -- the universe broadcasts to the local systems. He also envisaged the directional control creatures of the local universe, the living compasses of the headquarters world. This directional control in Nebadon is maintained by the four control creatures of Salvington, who operate over the universe currents and are ably assisted by the first functioning mind-spirit, the adjutant of intuition, the spirit of “quick understanding.”

But the description of these four creatures -- called beasts -- has been sadly marred; they are of unparalleled beauty and exquisite form.

The four points of the compass are universal and inherent in the life of Nebadon. All living creatures possess bodily units which are sensitive and responsive to these directional currents. These creature creations are duplicated on down through the universe to the individual planets and, in conjunction with the magnetic forces of the worlds, so activate the hosts of microscopic bodies in the animal organism that these direction cells ever point north and south. Thus is the sense of orientation forever fixed in the living beings of the universe. This sense is not wholly
wanting as a conscious possession by mankind. These bodies were first observed on Urantia about the time of this revelation (1934).

7. The Ministry of the Spirit

The Divine Minister cooperates with the Creator Son in the formulation of life and the creation of new orders of beings up to the time of his seventh bestowal and, subsequently, after his elevation to the full sovereignty of the universe, continues to collaborate with the Son and the Son's bestowed spirit in the further work of world ministry and planetary progression.

On the inhabited worlds the Spirit begins the work of evolutionary progression, starting with the lifeless material of the realm, first endowing vegetable life, then the animal organisms, then the first orders of human existence; and each succeeding impartation contributes to the further unfolding of the evolutionary potential of planetary life from the initial and primitive stages to the appearance of will creatures. This labor of the Spirit is largely effected through the seven adjutants, the spirits of promise, the unifying and coordinating spirit—mind of the
evolving planets, ever and unitedly leading the races of human beings towards higher ideas and spiritual ideals.

Mortals first experience the ministry of the Spirit in conjunction with mind when the purely animal mind of evolutionary creatures develops reception capacity for the adjutants of worship and of wisdom. This ministry of the sixth and seventh adjutants indicates mind evolution crossing the threshold of spiritual ministry. And immediately are such minds of worship-function and wisdom-function included in the spiritual circuits of the Divine Minister.

When mind is thus endowed with the ministry of the Holy Spirit, it possesses the capacity for (consciously or unconsciously) choosing the spiritual presence of the Universal Father -- the Thought Adjuster. But it is not until a bestowal Son has liberated the Spirit of Truth for planetary ministry to all mortals that all normal minds are automatically prepared for the reception of the Thought Adjusters. The Spirit of Truth works as one with the presence of the spirit of the Divine Minister. This dual spirit liaison hovers over the worlds, seeking to teach truth
and to spiritually enlighten the minds of mortals, to inspire the souls of the creatures of the ascending races, and to lead the peoples dwelling on the evolutionary planets ever towards their Paradise goal of divine destiny.

Though the Spirit of Truth is poured out upon all flesh, this spirit of the Son is almost wholly limited in function and power by man's personal reception of that which constitutes the sum and substance of the mission of the bestowal Son. The Holy Spirit is partly independent of human attitude and partially conditioned by the decisions and cooperation of the will of man. Nevertheless, the ministry of the Holy Spirit becomes increasingly effective in the sanctification and spiritualization of the inner life of those mortals who the more fully obey the divine leadings.

As individuals we do not personally possess a segregated portion or entity of the spirit of the Creator Father–Son or the Creative Mother Spirit; these ministries do not contact with, nor indwell, the thinking centers of the individual's mind as do the Mystery Monitors. Thought Adjusters are definite individualizations of the prepersonal reality of the Universal Father, actually indwelling
the mortal mind as a very part of that mind, and they ever work in perfect harmony with the combined spirits of the Creator Son and Creative Spirit.

The presence 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 in or with an evolutionary mortal, denotes symmetry of spiritual endowment and ministry and qualifies such a mortal consciously to realize the faith-fact of sonship with God.

8. The Spirit in Man

With the advancing evolution of an inhabited planet and the further spiritualization of its inhabitants, additional spiritual influences may be received by such mature personalities. As mortals progress in mind control and spirit perception, these multiple spirit ministries become more and more coordinate in function; they become increasingly blended with the over-ministry of the Paradise Trinity.

Although Divinity may be plural in manifestation, in human experience Deity is
singular, always one. Neither is spiritual ministry plural in human experience. Regardless of plurality of origin, all spirit influences are one in function. Indeed they are one, being the spirit ministry of God the Sevenfold in and to the creatures of the grand universe; and as creatures grow in appreciation of, and receptivity for, this unifying ministry of the spirit, it becomes in their experience the ministry of God the Supreme.

From the heights of eternal glory the divine Spirit descends, by a long series of steps, to meet us as we are and where we 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.

Spiritual forces unerringly seek and attain their own original levels. Having gone out from the Eternal, they are certain to return thereto, bringing with them all those children of time and space who have espoused the leading and teaching of the indwelling Adjuster, those
who have been truly “born of the Spirit,” the faith sons of God.

The divine Spirit is the source of continual ministry and encouragement to the children of men. Our power and achievement is “according to his mercy, through the renewing of the Spirit.” Spiritual life, like physical energy, is consumed. Spiritual effort results in relative spiritual exhaustion. The whole ascendant experience is real as well as spiritual; therefore, it is truly written, “It is the Spirit that quickens.” “The Spirit gives life.”

The dead theory of even the highest religious doctrines is powerless to transform human character or to control mortal behavior. What the world of today needs is the truth which our teacher of old declared: “Not in word only but also in power and in the Holy Spirit.” The seed of theoretical truth is dead, the highest moral concepts are without effect, unless and until the divine Spirit breathes upon the forms of truth and quickens the formulas of righteousness.

Those who have received and recognized the indwelling of God have been born of the Spirit. “You are the temple of God, and the spirit of
God dwells in you.” It is not enough that this spirit be poured out upon you; the divine Spirit must dominate and control every phase of human experience.

It is the presence of the divine Spirit, the water of life, that prevents the consuming thirst of mortal discontent and that indescribable hunger of the unspiritualized human mind. Spirit-motivated beings, “never thirst, for this spiritual water shall be in them a well of satisfaction springing up into life everlasting.” Such divinely watered souls are all but independent of material environment as regards the joys of living and the satisfactions of earthly existence. They are spiritually illuminated and refreshed, morally strengthened and endowed.

In every mortal there exists a dual nature: the inheritance of animal tendencies and the high urge of spirit endowment. During the short life we live here on Urantia, these two diverse and opposing urges can seldom be fully reconciled; they can hardly be harmonized and unified; but throughout your lifetime the combined Spirit ever ministers to assist you in subjecting the flesh more and more to the leading of the Spirit. Even though you must
live your material life through, even though you cannot escape the body and its necessities, nonetheless, in purpose and ideals you are empowered increasingly to subject the animal nature to the mastery of the Spirit. There truly exists within you a conspiracy of spiritual forces, a confederation of divine powers, whose exclusive purpose is to affect your final deliverance from material bondage and finite handicaps.

The purpose of all this ministration is, "That you may be strengthened with power through His spirit in the inner man." And all this represents but the preliminary steps to the final attainment of the perfection of faith and service, that experience wherein you shall be "filled with all the fullness of God," "for all those who are led by the spirit of God are the sons of God."

The Spirit never drives, only leads. If you are a willing learner, if you want to attain spirit levels and reach divine heights, if you sincerely desire to reach the eternal goal, then the divine Spirit will gently and lovingly lead you along the pathway of sonship and spiritual progress. Every step you take must be one of willingness, intelligent and cheerful cooperation. The domination of the Spirit is
never tainted with coercion nor compromised by compulsion.

And when such a life of spirit guidance is freely and intelligently accepted, there gradually develops within the human mind a positive consciousness of divine contact and assurance of spirit communion; sooner or later "the Spirit bears witness with your spirit (the Adjuster) that you are a child of God." Already has your own Thought Adjuster told you of your kinship to God so that the record testifies that the Spirit bears witness with your spirit, not to your spirit.

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.” And throughout every trial and in the presence of every hardship, spirit-born souls are sustained by that hope which transcends all fear because the love of God is shed abroad in all hearts by the presence of the divine Spirit.

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.”

9. The Spirit and the Flesh

The flesh, the inherent nature derived from our animal-origin races, does not naturally bear the fruits of the divine Spirit. When the mortal nature has been upstepped by the addition of the nature of the Material Sons
of God, as our Urantia races were in a measure advanced by the bestowal of the biologic uplifters Adam and Eve, then is the way better prepared for the Spirit of Truth to co-operate with the indwelling Adjuster to bring forth the beautiful harvest of the character fruits of the spirit. If you do not reject this spirit, right now indwelling your human mind, even though eternity may be required to fulfill the commission, “he will guide you into all truth.”

Evolutionary mortals inhibiting normal worlds of spiritual progress do not experience the acute conflicts between the spirit and the flesh which characterize our present-day Urantia races. But even on the most ideal planets, pre-Adamic man must put forth positive efforts to ascend from the purely animalistic plane of existence up through successive levels of increasingly intellectual meanings and higher spiritual values.

The mortals of a normal world do not experience constant warfare between their physical and spiritual natures. They are confronted with the necessity of climbing up from the animal levels of existence to the higher planes of spiritual living, but this ascent is more like undergoing an educational training when compared with the intense
conflicts of us as Urantia mortals in this realm of the divergent material and spiritual natures.

We Urantia peoples are suffering the consequences of a double deprivation of help in this task of progressive planetary spiritual attainment. The former upheaval of our Planetary Prince, Caligastia, during the rebellion of Lucifer, our former brilliant System Sovereign, precipitated world-wide confusion and robbed all our subsequent generations of the moral assistance which a well-ordered society would have provided. But even more disastrous was the Adamic default during the period of the bestowal of our Material Son and Daughter, Adam and Eve, in that it deprived our races of that superior type of physical nature which would have been more consonant with spiritual aspirations.

We as Urantia mortals are compelled to undergo such marked struggling between the spirit and the flesh because our remote ancestors were not more fully Adamized by the Edenic bestowal. It was the divine plan that our mortal races of Urantia should have had physical natures more naturally spirit responsive.
Notwithstanding this double disaster to our nature and our environment, present-day mortals would experience less of this apparent warfare between the flesh and the spirit if we and they would enter the spirit kingdom, wherein the faith sons of God enjoy comparative deliverance from the slave-bondage of the flesh in the enlightened and liberating service of wholehearted devotion to doing the will of the Father in heaven. Jesus showed humankind the new way of mortal living whereby human beings may very largely escape the dire consequences of the Caligastia rebellion and most effectively compensate for the deprivations resulting from the Adamic default. “The spirit of the life of Christ Jesus has made us free from the law of animal living and the temptations of evil and sin.” “This is the victory that overcomes the flesh, even you faith.”

Those God-knowing men and women who have been born of the Spirit experience no more conflict with their mortal natures than do the inhabitants of the most normal of worlds, planets which have never been tainted with sin nor touched by rebellion. Faith sons work on intellectual levels and live on spiritual planes far above the conflicts produced by
unrestrained or unnatural physical desires. The normal urges of animal beings and the natural appetites and impulses of the physical nature are not in conflict with even the highest spiritual attainment except in the minds of ignorant, mistaught, or unfortunately over-conscientious persons.

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.”

CHAPTER 24

PHYSICAL ASPECTS OF THE LOCAL UNIVERSE

The characteristic space phenomenon which sets off each local creation from all others is the presence of the Creative Spirit. All Nebadon is certainly pervaded by the space
presence of the Divine Minister of Salvington, and such presence just as certainly terminates at the outer borders of our local universe. That which is pervaded by our local universe Mother Spirit is Nebadon; that which extends beyond her space presence is outside Nebadon, being the extra-Nebadon space regions of the superuniverse of Orvonton -- other local universes.

While the administrative organization of the grand universe discloses a clear-cut division between the governments of the central universes, superuniverses, and local universes, and while these divisions are astronomically paralleled in the space separation of Havona and the seven superuniverses, no such clear lines of physical demarcation set off the local creations. Even the major and minor sectors of Orvonton are (to the revelators) clearly distinguishable, but it is not so easy to identify the physical boundaries of the local universes. This is because these local creations are administratively organized in accordance with certain creative principles governing the segmentation of the total energy charge of a superuniverse, whereas their physical components, the spheres of space --
suns, dark islands, planets, etc. -- take origin primarily from nebulae, and these make their astronomical appearance in accordance with certain pre-creative (transcendental) plans of the Architects of the Master Universe.

One or more -- even many -- such nebulae may be encompassed within the domain of a single local universe even as Nebadon was physically assembled out of the stellar and planetary progeny of our origin nebulae Andronover and other nebulae. The spheres of Nebadon are of diverse nebular ancestry, but they all had a certain minimum commonness of space motion which was so adjusted by the intelligent efforts of the power directors as to produce our present aggregation of space bodies, which travel along together as a contiguous unit over the orbits of the superuniverse.

Such is the constitution of the local star cloud of Nebadon, which today swings in an increasingly settled orbit about the Sagittarius center of that minor sector of Orvonton to which our local creation belongs.

1. The Nebadon Power Centers
The spiral and other nebulae, the mother wheels of the spheres of space, are initiated by Paradise force organizers; and following nebular evolution of gravity response, they are superseded in superuniverse function by the power centers and physical controllers, who thereupon assume full responsibility for directing the physical evolution of the ensuing generations of stellar and planetary offspring. This physical supervision of the Nebadon pre-universe was, upon the arrival of our Creator Son, immediately coordinated with his plan for universe organization. Within the domain of this Paradise Son of God, the Supreme Power Centers and the Master Physical Controllers collaborated with the later appearing Morontia Power Supervisors and others to produce that vast complex of communication lines, energy circuits, and power lanes which firmly bind the manifold space bodies of Nebadon into one integrated administrative unit.

One hundred Supreme Power Centers of the fourth order are permanently assigned to our local universe. These beings receive the incoming lines of power from the third-order centers of Uversa and relay the down-stepped
and modified circuits to the power centers of our constellations and systems. These power centers, in association, function to produce the living system of control and equalization which operates to maintain the balance and distribution of otherwise fluctuating and variable energies. Power centers are not, however, concerned with transient and local energy upheavals, such as sun spots and system electric disturbances; light and electricity are not the basic energies of space; they are secondary and subsidiary manifestations.

The one hundred local universe centers are stationed on Salvington, where they function at the exact energy center of that sphere. Architectural spheres, such as Salvington, Edentia, and Jerusem, are lighted, heated, and energized by methods which make them quite independent of the suns of space.

These spheres were constructed — made to order — by the power centers and physical controllers and were designed to exert a powerful influence over energy distribution. Basing their activities on such focal points of energy control, the power centers, by their living presences, directionize and channelize the physical energies of space. And these
energy circuits are basic to all physical—material and morontia—spiritual phenomena.

Ten Supreme Power Centers of the fifth order are assigned to each of Nebadon’s primary subdivisions, the one hundred constellations. In Norlatiadek, our constellation, they are not stationed on the headquarters sphere but are situated at the center of the enormous stellar system which constitutes the physical core of the constellation. On Edentia there are ten associated mechanical controllers and ten frandalanks who are in perfect and constant liaison with the nearby power centers.

One Supreme Power Center of the sixth order is stationed at the exact gravity focus of each local system. In our system of Satania, the assigned power center occupies a dark island of space located at the astronomic center of the system. Many of these dark islands are vast dynamos which mobilize and directionize certain space—energies, and these natural circumstances are effectively utilized by the Satania Power Center, whose living mass functions as a liaison with the higher centers, directing the streams of more materialized power to the Master Physical Controllers on the evolutionary planets of space.
2. The Satania Physical Controllers

While the Master Physical Controllers serve with the power centers throughout the grand universe, their functions in a local system, such as Satania, are more easy of comprehension. Satania is one of one hundred local systems which make up the administrative organization of the constellation of Norlatiadek, having as immediate neighbors the systems of Sandmatia, Assuntia, Porogia, Sortoria, Rantulia, and Glantonia. The Norlatiadek systems differ in many respects, but all are evolutionary and progressive, very much like Satania.

Satania itself is composed of over seven thousand astronomical groups, or physical systems, few of which had an origin similar to that of our solar system. The astronomic center of Satania is an enormous dark island of space which, with its attendant spheres, is situated not far from the headquarters of the system government.

Except for the presence of the assigned power center, the supervision of the entire physical–energy system of Satania is centered on Jerusem. A Master Physical Controller, stationed on this headquarters sphere, works in
coordination with the system power center, serving as liaison chief of the power inspectors headquartered on Jerusem and functioning throughout the local system.

The circuitizing and channelizing of energy is supervised by the five hundred thousand living and intelligent energy manipulators scattered throughout Satania. Through the action of such physical controllers the supervising power centers are in complete and perfect control of a majority of the basic energies of space, including the emanations of highly heated orbs and the dark energy-charged spheres. This group of living entities can mobilize, transform, transmute, manipulate, and transmit nearly all of the physical energies of organized space.

Life has inherent capacity for the mobilization and transmutation of universal energy. We are familiar with the action of vegetable life in transforming the material energy of light into the varied manifestations of the vegetable kingdom. We also know something of the method whereby this vegetative energy can be converted into the phenomena of animal activities, but we know practically nothing of the technique of the power directors
and the physical controllers, who are endowed with ability to mobilize, transform, directionize, and concentrate the manifold energies of space.

These beings of the energy realms do not directly concern themselves with energy as a component factor of living creatures, not even with the domain of physiological chemistry. They are sometimes concerned with the physical preliminaries of life, with the elaboration of those energy systems which may serve as the physical vehicles for the living energies of elementary material organisms. In a way the physical controllers are related to the pre-living manifestations of material energy as the adjutant mind—spirits are concerned with the pre-spiritual functions of material mind.

These intelligent creatures of power control and energy direction must adjust their technique on each sphere in accordance with the physical constitution and architecture of that planet. They unfailingly utilize the calculations and deductions of their respective staffs of physicists and other technical advisers regarding the local influence of highly heated suns and other types of supercharged stars. Even the enormous cold and
dark giants of space and the swarming clouds of star dust must be reckoned with; all of these material things are concerned in the practical problems of energy manipulation.

The power-energy supervision of the evolutionary inhabited worlds is the responsibility of the Master Physical Controllers, but these beings are not responsible for all energy misbehavior on Urantia. There are a number of reasons for such disturbances; some of which are beyond the domain and control of the physical custodians. Urantia is in the lines of tremendous energies, a small planet in the circuit of enormous masses, and the local controllers sometimes employ enormous numbers of their order in an effort to equalize these lines of energy. They do fairly well with regard to the physical circuits of Satania but have trouble insulating against the powerful Norlatiadek currents.

3. Our Starry Associates

There are upward of two thousand brilliant suns pouring forth light and energy in Satania, and our own sun is an average blazing orb. Of the thirty suns nearest ours, only three are brighter. The Universe Power Directors
initiate the specialized currents of energy which play between the individual stars and their respective systems. These solar furnaces, together with the dark giants of space, serve the power centers and physical controllers as way stations for the effective concentrating and directionizing of the energy circuits of the material creations.

The suns of Nebadon are not unlike those of other universes. The material composition of all suns, dark islands, planets, and satellites, even meteors, is quite identical. These suns have an average diameter of about one million miles, that of our own solar orb being slightly less. The largest star in the universe, the stellar cloud Antares, is four hundred and fifty times the diameter of our sun and is sixty million times its volume. But there is abundant space to accommodate all of these enormous suns. They have just as much comparative elbow room in space as one dozen oranges would have if they were circulating about throughout the interior of Urantia, and were the planet a hollow globe.

When suns that are too large are thrown off a nebular mother wheel, they soon break up or form double stars. All suns are originally
truly gaseous, though they may later transiently exist in a semi-liquid state. When our sun attained this quasi-liquid state of super gas pressure, it was not sufficiently large to split equatorially, this being one type of double star formation.

When less than one tenth the size of our sun, these fiery spheres rapidly contract, condense, and cool. When upwards of thirty times its size — rather thirty times the gross content of actual material — suns readily split into two separate bodies, either becoming the centers of new systems or else remaining in each other's gravity grasp and revolving about a common center as one type of double star.

The most recent of the major cosmic eruptions in Orvonton was the extraordinary double star explosion, the light of which reached Urantia in A.D. 1572. This conflagration was so intense that the explosion was clearly visible in broad daylight.

Not all stars are solid, but many of the older ones are. Some of the reddish, faintly glimmering stars have acquired a density at the center of their enormous masses which would be expressed by saying that one cubic inch of such a star, if on Urantia, would weigh six thousand
pounds. The enormous pressure, accompanied by loss of heat and circulating energy, has resulted in bringing the orbits of the basic material units closer and closer together until they now closely approach the status of electronic condensation. This process of cooling and contraction may continue to the limiting and critical explosion point of ultimatonic condensation.

Most of the giant suns are relatively young; most of the dwarf stars are old, but not all. The collisional dwarfs may be very young and may glow with an intense white light, never having known an initial red stage of youthful shining. Both very young and very old suns usually shine with a reddish glow. The yellow tinge indicates moderate youth or approaching old age, but the brilliant white light signifies robust and extended adult life.

While all adolescent suns do not pass through a pulsating stage, at least not visibly, when looking out into space we may observe many of these younger stars whose gigantic respiratory heaves require from two to seven days to complete a cycle. Our own sun still carries a diminishing legacy of the mighty upswellings of its younger days, but the
period has lengthened from the former three and one-half day pulsations to the present eleven and one-half year sunspot cycles.

Stellar variables have numerous origins. In some double stars the tides caused by rapidly changing distances as the two bodies swing around their orbits also occasion periodic fluctuations of light. These gravity variations produce regular and recurrent flares, just as the capture of meteors by the accretion of energy—material at the surface would result in a comparatively sudden flash of light which would speedily recede to normal brightness for that sun. Sometimes a sun will capture a stream of meteors in a line of lessened gravity opposition, and occasionally collisions cause stellar flare—ups, but the majority of such phenomena are wholly due to internal fluctuations.

In one group of variable stars the period of light fluctuation is directly dependent on luminosity, and knowledge of this fact enables astronomers to utilize such suns as universe lighthouses or accurate measuring points for the further exploration of distant star clusters. By this technique it is possible to measure stellar distances most precisely up to more than one million light—years. Better
methods of space measurement and improved telescopic technique will sometime more fully disclose the ten grand divisions of the superuniverse of Orvonton; we will at least recognize eight of these immense sectors as enormous and fairly symmetrical star clusters.

4. Sun Density

The mass of our sun is slightly greater than the estimate of our physicists, who have reckoned it as about two octillion (\(2 \times 10^{27}\)) tons. It now exists about halfway between the most dense and the most diffuse stars, having about one and one-half times the density of water. But our sun is neither a liquid nor a solid — it is gaseous — and this is true notwithstanding the difficulty of explaining how gaseous matter can attain this and even much greater densities.

Gaseous, liquid, and solid states are matters of atomic–molecular relationships, but density is a relationship of space and mass. Density varies directly with the quantity of mass in space and inversely with the amount of space in mass, the space between the central cores of matter and the particles which whirl
around these centers as well as the space within such material particles.

Cooling stars can be physically gaseous and tremendously dense at the same time. We are not familiar with the solar super-gases, but these and other unusual forms of matter explain how even non-solid suns can attain a density equal to iron -- about the same as Urantia -- and yet be in a highly heated gaseous state and continue to function as suns. The atoms in these dense super gases are exceptionally small; they contain few electrons. Such suns have also largely lost their free ultimatonic stores of energy.

One of our nearby suns, which started life with about the same mass as ours, has now contracted almost to the size of Urantia, having become forty thousand times as dense as our sun. The weight of this hot-cold gaseous-solid is about one ton per cubic inch. And still this sun shines with a faint reddish glow, the senile glimmer of a dying monarch of light.

Most of the suns, however, are not so dense. One of our nearer neighbors has a density exactly equal to that of our atmosphere at sea level. If you were in the interior of this sun, you would be unable to discern
anything. And temperature permitting, you could penetrate the majority of the suns which twinkle in the night sky and notice no more matter than you perceive in the air of our earthly living rooms.

The massive sun of Veluntia, one of the largest in Orvonton, has a density only one one-thousandth that of Urantia's atmosphere. Were it in composition similar to our atmosphere and not superheated, it would be such a vacuum that human beings would speedily suffocate if they were in or on it.

Another of the Orvonton giants now has a surface temperature a trifle under three thousand degrees. Its diameter is over three hundred million miles — ample room to accommodate our sun and the present orbit of the earth. And yet, for all this enormous size, over forty million times that of our sun, its mass is only about thirty times greater. These enormous suns have an extending fringe that reaches almost from one to the other.

### 5. Solar Radiation

That the suns of space are not very dense is proved by the steady streams of escaping
light—energies. Too great a density would retain light by opacity until the light—energy pressure reached the explosion point. There is a tremendous light or gas pressure within a sun to cause it to shoot forth such a stream of energy as to penetrate space for millions upon millions of miles to energize, light, and heat the distant planets. Fifteen feet of surface of the density of Urantia would effectually prevent the escape of all X—rays and light—energies from a sun until the rising internal pressure of accumulating energies resulting from atomic dismemberment overcame gravity with a tremendous outward explosion.

Light, in the presence of the propulsive gases, is highly explosive when confined at high temperatures by opaque retaining walls. Light is real. As we value energy and power on our world, sunlight would be economical at a million dollars a pound.

The interior of our sun is a vast X—ray generator. The suns are supported from within by the incessant bombardment of these mighty emanations.

It requires more than one—half million years for an X—ray—stimulated electron to work its way from the very center of an average sun
up to the solar surface, whence it starts out on its space adventure, maybe to warm an inhabited planet, to be captured by a meteor, to participate in the birth of an atom, to be attracted by a highly charged dark island of space, or to find its space flight terminated by a final plunge into the surface of a sun similar to the one of its origin.

The X-rays of a sun's interior charge the highly heated and agitated electrons with sufficient energy to carry them out through space, past the hosts of detaining influences of intervening matter and, in spite of divergent gravity attractions, on to the distant spheres of the remote systems. The great energy of velocity required to escape the gravity clutch of a sun is sufficient to insure that the sunbeam will travel on with unabated velocity until it encounters considerable masses of matter; whereupon it is quickly transformed into heat with the liberation of other energies.

Energy, whether as light or in other forms, in its flight through space moves straight forward. The actual particles of material existence traverse space like a fusillade. They go in a straight and unbroken
line or procession except as they are acted on by superior forces, and except as they ever obey the linear–gravity pull inherent in material mass and the circular–gravity presence of the Isle of Paradise.

Solar energy may seem to be propelled in waves, but that is due to the action of coexistent and diverse influences. A given form of organized energy does not proceed in waves but in direct lines. The presence of a second or a third form of force–energy may cause the stream under observation to appear to travel in wavy formation, just as, in a blinding rainstorm accompanied by a heavy wind, the water sometimes appears to fall in sheets or to descend in waves. The raindrops are coming down in a direct line of unbroken procession, but the action of the wind is such as to give the visible appearance of sheets of water and waves of raindrops.

The action of certain secondary and other undiscovered energies present in the space regions of our local universe is such that solar–light emanations appear to execute certain wavy phenomena as well as to be chopped up into infinitesimal portions of definite length and weight. And, practically
considered, that is exactly what happens. We can hardly hope to arrive at a better understanding of the behavior of light until such a time as we acquire a clearer concept of the interaction and interrelationship of the various space-forces and solar energies operating in the space regions of Nebadon. Our present confusion is also due to our incomplete grasp of this problem as it involves the interassociated activities of the personal and nonpersonal control of the master universe — the presences, the performances, and the coordination of the Conjoint Actor and the Unqualified Absolute.

6. Calcium — the Wanderer of Space

In deciphering spectral phenomena, it should be remembered that space is not empty; that light, in traversing space, is sometimes slightly modified by the various forms of energy and matter which circulate in all organized space. Some of the lines indicating unknown matter which appear in the spectra of our sun are due to modifications of well-known elements which are floating throughout space in shattered form, the atomic casualties of the fierce encounters of the solar elemental
battles. Space is pervaded by these wandering derelicts, especially sodium and calcium.

Calcium is, in fact, the chief element of the matter-permeation of space throughout Orvonton. Our whole superuniverse is sprinkled with minutely pulverized stone. Stone is literally the basic building matter for the planets and spheres of space. The cosmic cloud, the great space blanket, consists for the most part of the modified atoms of calcium. The stone atom is one of the most prevalent and persistent of the elements. It not only endures solar ionization — splitting — but persists in an associative identity even after it has been battered by the destructive X-rays and shattered by the high solar temperatures. Calcium possesses an individuality and a longevity excelling all of the more common forms of matter.

As our physicists have suspected, these mutilated remnants of solar calcium literally ride the light beams for varied distances, and thus their widespread dissemination throughout space is tremendously facilitated. The sodium atom, under certain modifications, is also capable of light and energy locomotion. The calcium feat is all the more remarkable since this element has almost twice the mass of
sodium. Local space-permeation by calcium is due to the fact that it escapes from the solar photosphere, in modified form, by literally riding the outgoing sunbeams. Of all the solar elements, calcium, notwithstanding its comparative bulk — containing as it does twenty revolving electrons — is the most successful in escaping from the solar interior to the realms of space. This explains why there is a calcium layer, a gaseous stone surface, on the sun six thousand miles thick; and this despite the fact that nineteen lighter elements, and numerous heavier ones, are underneath.

Calcium is an active and versatile element at solar temperatures. The stone atom has two agile and loosely attached electrons in the two outer electronic circuits, which are very close together. Early in the atomic struggle it loses its outer electron; whereupon it engages in a masterful act of juggling the nineteenth electron back and forth between the nineteenth and twentieth circuits of electronic revolution. By tossing this nineteenth electron back and forth between its own orbit and that of its lost companion more than twenty-five thousand times a second, a mutilated stone
atom is able partially to defy gravity and thus successfully to ride the emerging streams of light and energy, the sunbeams, to liberty and adventure. This calcium atom moves outward by alternate jerks of forward propulsion, grasping and letting go the sunbeam about twenty-five thousand times each second. And this is why stone is the chief component of the worlds of space. Calcium is the most expert solar-prison escaper.

The agility of this acrobatic calcium electron is indicated by the fact that, when tossed by the temperature-X-ray solar forces to the circle of the higher orbit, it only remains in that orbit for about one one-millionth of a second; but before the electric-gravity power of the atomic nucleus pulls it back into its old orbit, it is able to complete one million revolutions about the atomic center.

Our sun has parted with an enormous quantity of its calcium, having lost tremendous amounts during the times of its convulsive eruptions in connection with the formation of the solar system. Much of the solar calcium is now in the outer crust of the sun.

It should be remembered that spectral analyses show only sun-surface compositions.
For example: solar spectra exhibit many iron lines, but iron is not the chief element in the sun. This phenomenon is almost wholly due to the present temperatures of the sun's surface, a little less than 6,000 degrees, this temperature being very favorable to the registry of the iron spectrum.

7. Sources of Solar Energy

The internal temperature of many of the suns, even our own, is much higher than is commonly believed. In the interior of a sun practically no whole atoms exist; they are all more or less shattered by the intensive X-ray bombardment which is indigenous to such high temperatures. Regardless of what material elements may appear in the outer layers of a sun, those in the interior are rendered very similar by the dissociative action of the disruptive X-rays. X-ray is the great leveler of atomic existence.

The surface temperature of our sun is almost 6,000 degrees, but it rapidly increases as the interior is penetrated until it attains the unbelievable height of about 35,000,000 degrees in the central regions. (All of these temperatures refer to our Fahrenheit scale.)
All of these phenomena are indicative of enormous energy expenditure, and the sources of solar energy, named in order of their importance, are:

1. Annihilation of atoms and, eventually, of electrons.

2. Transmutation of elements, including the radioactive group of energies thus liberated.

3. The accumulation and transmission of certain universal space-energies.

4. Space matter and meteors which are incessantly diving into the blazing suns.

5. Solar contraction; the cooling and consequent contraction of a sun yields energy and heat sometimes greater than that supplied by space matter.

6. Gravity action at high temperatures transforms certain circuitized power into radiative energies.

7. Recaptive light and other matter which are drawn back into the sun after having left it, together with other energies having extrasolar origin.
There exists a regulating blanket of hot gases (sometimes millions of degrees in temperature) which envelops the suns, and which acts to stabilize heat loss and otherwise prevent hazardous fluctuations of heat dissipation. During the active life of a sun the internal temperature of 35,000,000 degrees remains about the same quite regardless of the progressive fall of the external temperature.

You might try to visualize 35,000,000 degrees of heat, in association with certain gravity pressures, as the electronic boiling point. Under such pressure and at such temperatures all atoms are degraded and broken up into their electronic and other ancestral components; even the electrons and other associations of ultimatons may be broken up, but the suns are not able to degrade the ultimatons.

These solar temperatures operate to enormously speed up the ultimatons and the electrons, at least such of the latter as continue to maintain their existence under these conditions. You will realize what high temperature means by way of the acceleration of ultimatonic and electronic activities when you pause to consider that one drop of ordinary water contains over one billion trillions of
atoms. This is the energy of more than one hundred horsepower exerted continuously for two years. The total heat now given out by the solar system sun -- each second, is sufficient to boil all the water in all the oceans on Urantia in just one second of time.

Only those suns which function in the direct channels of the main streams of universe energy can shine on forever. Such solar furnaces blaze on indefinitely, being able to replenish their material losses by the intake of space-force and analogous circulating energy. But stars far removed from these chief channels of recharging are destined to undergo energy depletion -- gradually cool off and eventually burn out.

Such dead or dying suns can be rejuvenated by collisional impact or can be recharged by certain nonluminous energy islands of space or through gravity-robbery of nearby smaller suns or systems. The majority of dead suns will experience revivification by these or other evolutionary techniques. Those which are not thus eventually recharged are destined to undergo disruption by mass explosion when the gravity condensation attains the critical level of ultimatonic condensation of energy pressure.
Such disappearing suns thus become energy of the rarest form, admirably adapted to energize other more favorably situated suns.


In those suns which are encircuited in the space–energy channels, solar energy is liberated by various complex nuclear–reaction chains, the most common of which is the hydrogen–carbon–helium reaction. In this metamorphosis, carbon acts as an energy catalyst since it is in no way actually changed by this process of converting hydrogen into helium. Under certain conditions of high temperature the hydrogen penetrates the carbon nuclei. Since the carbon cannot hold more than four such protons, when this saturation state is attained, it begins to emit protons as fast as new ones arrive. In this reaction the ingoing hydrogen particles come forth as a helium atom.

Reduction of hydrogen content increases the luminosity of a sun. In the suns destined to burn out, the height of luminosity is attained at the point of hydrogen exhaustion. Subsequent to this point, brilliance is
maintained by the resultant process of gravity contraction. Eventually, such a star will become a so-called white dwarf, a highly condensed sphere.

In large suns — small circular nebulae — when hydrogen is exhausted and gravity contraction ensues, if such a body is not sufficiently opaque to retain the internal pressure of support for the outer gas regions, then a sudden collapse occurs. The gravity-electric changes give origin to vast quantities of tiny particles devoid of electric potential, and such particles readily escape from the solar interior, thus bringing about the collapse of a gigantic sun within a few days. It was such an emigration of these “runaway particles” that occasioned the collapse of the giant nova of the Andromeda nebula about fifty years ago (from 1934). This vast stellar body collapsed in forty minutes of Urantia time.

As a rule, the vast extrusion of matter continues to exist about the residual cooling sun as extensive clouds of nebular gases. And all this explains the origin of many types of irregular nebulae such as the Crab nebula, which had its origin about nine hundred years ago (from 1934), and which still exhibits the
mother sphere as a lone star near the center of this irregular nebular mass.

9. Sun Stability

The larger suns maintain such a gravity control over their electrons that light escapes only with the aid of the powerful X-rays. These helper rays penetrate all space and are concerned in the maintenance of the basic ultimatonic associations of energy. The great energy losses in the early days of a sun subsequent to its attainment of maximum temperature — upwards of 35,000,000 degrees — are not so much due to light escape as to ultimatonic leakage. These ultimaton energies escape out into space, to engage in the adventure of electronic association and energy materialization, as a veritable energy blast during adolescent solar times.

Atoms and electrons are subject to gravity. The ultimatons are not subject to local gravity, the interplay of material attraction, but they are fully obedient to absolute or Paradise gravity, to the trend, the swing, of the universal and eternal circle of the universe of universes.
Ultimatonic energy does not obey the linear or direct gravity attraction of nearby or remote material masses, but it does ever swing true to the circuit of the great ellipse of the far-flung creation.

Our own solar center radiates almost one hundred billion tons of actual matter annually, while the giant suns lose matter at a prodigious rate during their earlier growth, the first billion years. A sun's life becomes stable after the maximum of internal temperature is reached, and the subatomic energies begin to be released. And it is just at this critical point that the larger suns are given to convulsive pulsations.

Sun stability is wholly dependent on the equilibrium between gravity-heat contention — tremendous pressures counterbalanced by unimagined temperatures. The interior gas elasticity of the suns upholds the overlying layers of varied materials, and when gravity and heat are in equilibrium, the weight of the outer materials exactly equals the temperature pressure of the underlying and interior gases. In many of the younger stars continued gravity condensation produces ever-heightening internal temperatures, and as internal heat
increases, the interior X-ray pressure of super gas winds becomes so great that, in connection with the centrifugal motion, a sun begins to throw its exterior layers off into space, thus redressing the imbalance between gravity and heat.

Our own sun has long since attained relative equilibrium between its expansion and contraction cycles, those disturbances which produce the gigantic pulsations of many of the younger stars. Our sun is now passing out of its six billionth year. At the present time it is functioning through the period of greatest economy. It will shine on as of present efficiency for more than twenty-five billion years. It will probably experience a partially efficient period of decline as long as the combined periods of its youth and stabilized function.

10. Origin of Inhabited Worlds

Some of the variable stars, in or near the state of maximum pulsation, are in process of giving origin to subsidiary systems, many of which will eventually be much like our own sun and its revolving planets. Our sun was in just
such a state of mighty pulsation when the massive Angona system swung into near approach, and the outer surface of the sun began to erupt veritable streams — continuous sheets — of matter. This kept up with ever-increasing violence until nearest apposition, when the limits of solar cohesion were reached and a vast pinnacle of matter, the ancestor of the solar system, was disgorged. In similar circumstances the closest approach of the attracting body sometimes draws off whole planets, even a quarter or third of a sun. These major extrusions form certain peculiar cloud-bound types of worlds, spheres much like Jupiter and Saturn.

The majority of solar systems, however, had an origin entirely different from ours, and this is true even of those which were produced by gravity-tidal technique. But no matter what technique of world building obtains, gravity always produces the solar system type of creation; that is, a central sun or dark island with planets, satellites, subsatellites, and meteors.

The physical aspects of the individual worlds are largely determined by mode of origin, astronomical situation, and physical environment. Age, size, rate of revolution,
and velocity through space are also determining factors. Both the gas-contraction and the solid-accretion worlds are characterized by mountains and, during their earlier life, when not too small, by water and air. The molten-split and collisional worlds are sometimes without extensive mountain ranges.

During the earlier ages of all these new worlds, earthquakes are frequent, and they are all characterized by great physical disturbances; especially is this true of the gas-contraction spheres, the worlds born of the immense nebular rings which are left behind in the wake of the early condensation and contraction of certain individual suns. Planets having a dual origin like Urantia pass through a less violent and stormy youthful career. Even so, our world experienced an early phase of mighty upheavals, characterized by volcanoes, earthquakes, floods, and terrific storms.

Urantia is comparatively isolated on the outskirts of Satania, our solar system, with one exception, being the farthest removed from Jerusem, while Satania itself is next to the outermost system of Norlatiadek, and this constellation is now traversing the outer fringe of Nebadon. We were truly among the
least of all creation until Michael's bestowal elevated our planet to a position of honor and great universe interest. Sometimes the last is first, while truly the least becomes greatest.

Chapter 25

THE LIFE CARRIERS

Life does not originate spontaneously. Life is constructed according to plans formulated by the (unrevealed) Architects of Being and appears on the inhabited planets either by direct importation or as a result of the operations of the Life Carriers of the local universes. These carriers of life are among the most interesting and versatile of the diverse family of local universe Sons. They are intrusted with designing and carrying creature life to the planetary spheres. And after planting this life on such new worlds, they remain there for long periods to foster its development.

1. Origin and Nature of Life Carriers
Though the Life Carriers belong to the family of divine sonship, they are a peculiar and distinct type of universe Sons, being the only group of intelligent life in a local universe in whose creation the rulers of a superuniverse participate. The Life Carriers are the offspring of three pre-existent personalities: the Creator Son, the Universe Mother Spirit, and, by designation, one of the three Ancients of Days presiding over the destinies of the superuniverse concerned. These Ancients of Days, who alone can decree the extinction of intelligent life, participate in the creation of the Life Carriers, who are intrusted with establishing physical life on the evolving worlds.

In our universe of Nebadon the revelators have on record the creation of one hundred million Life Carriers. This efficient corps of life disseminators is not a truly self-governing group. They are directed by the life-determining trio, consisting of Gabriel, the Father Melchizedek, and Nambia, the original and first-born Life Carrier of Nebadon. But in all phases of their divisional administration they are self-governing.

Life Carriers are graded into three grand divisions: the first division is the senior
Life Carriers, the second, assistants, and the third, custodians. The primary division is subdivided into twelve groups of specialists in the various forms of life manifestation. The segregation of these three divisions was effected by the Melchizedeks, who conducted tests for such purposes on the Life Carriers' headquarters sphere. The Melchizedeks have ever since been closely associated with the Life Carriers and always accompany them when they go forth to establish life on a new planet.

When a evolutionary planet is finally settled in light and life, the Life Carriers are organized into the higher deliberative bodies of advisory capacity to assist in the further administration and development of the world and its glorified beings. In the later and settled ages of an evolving universe these Life Carriers are intrusted with many new duties.

2 The Melchizedek Sons

After bringing into existence the beings of personal aid, such as the Bright and Morning Star, Gabriel, and other administrative personalities, in accordance with the divine purpose and creative plans of a given universe,
there occurs a new form of creative union between the Creator Son and Creative Spirit, the local universe Daughter of the Infinite Spirit. The personality offspring resulting from this creative partnership is the original Melchizedek, the Father Melchizedek, that unique being who subsequently collaborates with the Creator Son and the Creative Spirit to bring into existence the entire group of that name.

In our universe of Nebadon the Father Melchizedek acts as the first executive associate of the Bright and Morning Star. Gabriel is occupied more with universe policies. Melchizedek with practical procedures. Gabriel presides over the regularly constituted tribunals and councils of Nebadon, Melchizedek over the special, extraordinary, and emergency commissions and advisory bodies. Gabriel and the Father Melchizedek are never away from Salvington at the same time, for in Gabriel's absence the Father Melchizedek functions as the chief executive of Nebadon.

The Melchizedeks are the first order of divine Sons to approach sufficiently near the lower creature life to be able to function directly in the ministry of mortal uplift, to serve the evolutionary races without the
necessity of incarnation. They are a self-governing order. These Sons are naturally at the mid-point of the great personality descent, by origin being just about midway between the highest Divinity and the lowest creature life of will endowment. They thus become the natural intermediaries between the higher and divine levels of living existence and the lower, even the material, forms of life on the evolutionary worlds. The seraphic orders, the angels, delight to work with the Melchizedeks; in fact, all forms of intelligent life find in these universe Sons understanding friends, sympathetic teachers, and wise counselors.

The Melchizedek order of sonship occupies the position, and assumes the responsibility of the eldest son in a large family. Most of their work is regular and somewhat routine, but much of it is voluntary and altogether self-imposed. The Melchizedeks function as mobile and advisory review courts of the realms; these universe Sons go in small groups to the worlds to serve as advisory commissions, to take depositions, to receive suggestions, and to act as counselors, thus helping to compose the major difficulties and settle the serious differences which arise from time to time in the affairs of the evolutionary domains.
When a Creator Son enters upon the bestowal career on an evolutionary world, he goes alone; but when one of his Paradise brothers, an Avonal Son, enters upon a bestowal, he is accompanied by the Melchizedek supporters, twelve in number, who so efficiently contribute to the success of the bestowal mission. They also support the Paradise Avonals on magisterial missions to the inhabited worlds, and in these assignments the Melchizedeks are visible to mortal eyes if the Avonal Son is also thus manifest.

There is no phase of planetary spiritual need to which they do not minister. They are the teachers who so often win whole worlds of advanced life to the final and full recognition of the Creator Son and his Paradise Father.

The Melchizedeks are well-nigh perfect in wisdom, but they are not infallible in judgment. When detached and alone on planetary missions, they have sometimes erred in minor matters, that is, they have elected to do certain things which their supervisors did not subsequently approve. Such an error of judgment temporarily disqualifies a Melchizedek until he goes to Salvington and, in audience with the Creator Son, receives that instruction which effectually purges him of the disharmony
which caused disagreement with his fellows; and then, following the correctional rest, reinstatement to service ensues on the third day. But these minor misadaptations in Melchizedek function have rarely occurred in Nebadon.

These Sons are not an increasing order; their number is stationary, although varying in each local universe. The number of Melchizedeks of record on their planet in Nebadon is upward of ten million.

3. The Life Carrier Worlds

The Melchizedeks have the general oversight of the fourth group of seven primary spheres in the Salvington circuit. These worlds of the Life Carriers are designated as follows:

1. The Life Carrier headquarters.
2. The life-planning sphere.
3. The life-conservation sphere.
4. The sphere of life evolution.
5. The sphere of life associated with mind.
6. The sphere of mind and spirit in living beings.
7. The sphere of unrevealed life.
Each of these primary spheres is surrounded by six satellites, on which special phases of all the Life Carrier activities in the universe are centered.

*World Number One*, the headquarters sphere, together with its six tributary satellites, is devoted to the study of universal life, life in all of its known phases of manifestation. Here is located the college of life planning, wherein function teachers and advisers from Uversa and Havona, even from Paradise. And the seven central emplacements of the adjutant mind—spirits are situated on this world of the Life Carriers.

The number ten -- the decimal system -- is inherent in the physical universe but not in the spiritual. The domain of life is characterized by three, seven, and twelve or by multiples and combinations of these basic numbers. There are three primal and essentially different life plans, after the order of the three Paradise Sources and Centers, and in the universe of Nebadon these three basic forms of life are segregated on three different types of planets. There were, originally, twelve distinct and divine concepts of transmissible life. This number twelve,
with it subdivisions and multiples, runs throughout all basic life patterns of all seven superuniverses. There are also seven architectural types of life design, fundamental arrangements of the reproducing configurations of living matter. The Orvonton life patterns are configured as twelve inheritance carriers. The differing orders of will creatures are configured as 12, 24, 48, 96, 192, 384, and 768. On our planet Urantia there are forty-eight units of pattern control trait determiners in the sex cells of human reproduction.

The Second World is the life-designing sphere; here all new modes of life organization are worked out. While the original life designs are provided by the Creator Son, the actual outworking of these plans is intrusted to the Life Carriers and their associates. When the general life plans for a new world have been formulated, they are transmitted to the headquarters sphere, where they are minutely scrutinized by the supreme council of the senior Life Carriers in collaboration with a corps of consulting Melchizedeks. If the plans are a departure from previously accepted formulas, they must be passed upon, and endorsed by, the Creator Son. The chief of
Melchizedeks often represents the Creator Son in these deliberations.

Planetary life, therefore, while similar in some respects, differs in many ways on each evolutionary world. Even in a uniform life series in a single family of worlds, life is not exactly the same on any two planets; there is always a planetary type, for the Life Carriers work constantly in an effort to improve the vital formulas committed to their keeping.

There are over one million fundamental or cosmic chemical formulas which constitute the parent patterns and the numerous basic functional variations of life manifestations. Satellite number one of the life-planning sphere is the realm of the universe physicists and electrochemists who serve as technical assistants to the Life Carriers in the work of capturing, organizing, and manipulating the essential units of energy which are employed in building up the material vehicles of life transmission, the so-called germ plasm.

The planetary life-planning laboratories are situated on the second satellite of this world number two. In these laboratories the Life Carriers and all their associates collaborate with the Melchizedeks in the effort
to modify and possibly improve the life designed for implantation on the decimal planets of Nebadon. The life now evolving on Urantia was planned and partially worked out on this very world, for our planet Urantia is a decimal planet, a life-experiment world. On one world in each ten a greater variance in the standard life designs is permitted than on the other (nonexperimental) worlds; thus is ours a life-experiment world.

**World Number Three** is devoted to the conservation of life. Here various modes of life protection and preservation are studied and developed by the assistants and custodians of the Life Carrier corps. The life plans for every new world always provide for the early establishment of the life-conservation commission, consisting of custodian specialists in the expert manipulation of the basic life patterns. On Urantia there were twenty-four such custodian commissioners, two for each fundamental or parent pattern of the architectural organization of the life material. On planets such as ours the highest form of life is reproduced by a life-carrying bundle which possesses twenty-four pattern units. (And since the intellectual life grows out of, and upon the foundation of, the
physical, there come into existence the four and twenty basic orders of psychic organization.

**Sphere Number Four** and its tributary satellites are devoted to the study of the evolution of creature life in general and to the evolutionary antecedents of any one life level in particular: The original life plasm of an evolutionary world must contain the full potential for all future developmental variations and for all subsequent evolutionary changes and modifications. The provision for such far-reaching projects of life metamorphosis may require the appearance of many apparently useless forms of animal and vegetable life. Such by-products of planetary evolution, foreseen or unforeseen, appear upon the stage of action only to disappear, but in and through all this long process there runs the thread of the wise and intelligent formulations of the original designers of the planetary life plan and species scheme. The manifold by-products of biologic evolution are all essential to the final and full function of the higher intelligent forms of life, notwithstanding that great outward disharmony may prevail from time to time in the long upward struggle of the higher creatures to effect the
mastery of the lower forms of life, many of which are sometimes so antagonistic to the peace and comfort of the evolving will creatures.

**Number Five World** is concerned wholly with life associated with mind. Each of its satellites is devoted to the study of a single phase of creature mind correlated with creature life. Mind such as we comprehend 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.

**World Number Six** is dedicated to the correlation of mind with spirit as they are associated with living forms and organisms. This world and its six tributaries embrace the schools of creature co-ordination, wherein teachers from both the central universe and the
superuniverse collaborate with the Nebadon instructors in presenting the highest levels of creature attainment in time and space.

The Seventh Sphere of the Life Carriers is dedicated to the unrevealed domains of evolutionary creature life as it is related to the cosmic philosophy of the expanding factualization of the Supreme Being.

4. Life Transplantation

Life does not spontaneously appear in the universe; the Life Carriers must initiate it on the barren planets. They are the carriers, disseminators, and guardians of life as it appears on the evolutionary worlds of space. All life of the order and forms known on Urantia arises with these Sons, though not all forms of planetary life are existent on Urantia.

The corps of Life Carriers commissioned to plant life upon a new world consists of one hundred senior carriers, one hundred assistants, and one thousand custodians. The Life Carriers often carry actual life plasm to a new world, but not always. They sometimes organize the life patterns after arriving on the planet of assignment in accordance with
formulas previously approved for a new adventure in life establishment. Such was the origin of the planetary life of Urantia.

When, in accordance with approved formulas, the physical patterns have been provided, then do the Life Carriers catalyze this lifeless material, imparting through their persons the vital spirit spark; and forthwith do the inert patterns become living matter.

The vital spark -- the mystery of life -- is bestowed through the Life Carriers, not by them. They do indeed supervise such transactions, they formulate the life plasm itself, but it is the Universe Mother Spirit who supplies the essential factor of the living plasm. From the Creative Daughter of the Infinite Spirit comes that energy spark which enlivens the body and presages the mind.

In the bestowal of life the Life Carriers transmit nothing of their personal natures, not even on those spheres where new orders of life are projected. At such times they simply initiate and transmit the spark of life, start the required revolutions of matter in accordance with the physical, chemical, and electrical specifications of the ordained plans and patterns. Life Carriers are living catalytic presences which agitate, organize,
and vitalize the otherwise inert elements of the material order of existence.

The Life Carriers of a planetary corps are given a certain period in which to establish life on a new world, approximately one-half million years of the time of that planet. At the termination of this period, indicated by certain developmental attainments of the planetary life, they cease implantation efforts, and they may not subsequently add anything new or supplemental to the life of that planet.

During the ages intervening between life establishment and the emergence of human creatures of moral status, the Life Carriers are permitted to manipulate the life environment and otherwise favorably directionize the course of biologic evolution. And this they do for long periods of time.

When the Life Carriers operating on a new world have once succeeded in producing a being with will, with the power of moral decision and spiritual choice, then and there their work terminates -- they are through; they may manipulate the evolving life no further. From this point forward the evolution of living things must proceed in accordance with the endowment of the inherent nature and tendencies
which have already been imparted to, and established in, the planetary life formulas and patterns. The Life Carriers are not permitted to experiment or to interfere with will; they are not allowed to dominate or arbitrarily influence moral creatures.

Upon the arrival of a Planetary Prince they prepare to leave, though two of the senior carriers and twelve custodians may volunteer, by taking temporary renunciation vows, to remain indefinitely on the planet as advisers in the matter of the further development and conservation of the life plasm. Two such Sons and their twelve associates are now serving on Urantia.

5. Melchizedek Life Carriers

In every local system of inhabited worlds throughout Nebadon there is a single sphere whereon the Melchizedeks have functioned as life carriers. These abodes are known as the system midsonite worlds, and on each of them a materially modified Melchizedek Son has mated with a selected Daughter of the material order of sonship. The Mother Eves of such midsonite worlds are dispatched from the system
headquarters of jurisdiction, having been chosen by the designated Melchizedek life carrier from among the numerous volunteers who respond to the call of the System Sovereign addressed to the Material Daughters of his sphere.

The progeny of a Melchizedek life carrier and a Material Daughter are known as **midsoniters**. The Melchizedek father of such a race of supernal creatures eventually leaves the planet of his unique life function, and the Mother Eve of this special order of universe beings also departs upon the appearance of the seventh generation of planetary offspring. The direction of such a world then devolves upon her eldest son.

The midsonite creatures live and function as reproducing beings on their magnificent worlds until they are one thousand standard years of age; whereupon they are translated by seraphic transport. Midsoniters are nonreproducing beings thereafter because the technique of dematerialization which they pass through in preparation for enseraphiming forever deprives them of reproductive prerogatives.

The present status of these beings can hardly be reckoned as either mortal or
immortal, neither can they be definitely classified as human or divine. These creatures are not Adjuster indwelt, hence hardly immortal. But neither do they seem to be mortal; no midsoniter has experienced death. All midsoniters ever born in Nebadon are alive today, functioning on their native worlds, on some intervening sphere, or on the Salvington midsonite sphere in the finalisters group of worlds.

The Salvington Worlds of the Finaliters. The Melchizedek life carriers, as well as the associated Mother Eves, go from the system midsonite spheres to the finalisters’ worlds of the Salvington circuit, where their offspring are also destined to forgather.

In this connection it is explained that the fifth group of seven primary worlds in the Salvington circuit are the Nebadon worlds of the finalisters. The children of the Melchizedek life carriers and the Material Daughters are domiciled on the seventh world of the finalisters, the Salvington midsonite sphere.

The satellites of the seven primary worlds of the finalisters are the rendezvous of the personalities of the super- and central
universes who may be executing assignments in Nebadon. While the ascending mortals go about freely on all of the cultural worlds and training spheres of the 490 worlds comprising the Melchizedek University, there are certain special schools and numerous restricted zones which they are not permitted to enter. This is especially true of the forty-nine spheres under the jurisdiction of the finaliters.

The purpose of the midsonite creatures is not at present known, but the revelators conclude it would appear that these personalities are forgathering on the seventh finaliter world in preparation for some future eventuality in universe evolution. Their inquiries concerning the midsonite races are always referred to the finaliters, and always do the finaliters decline to discuss the destiny of their wards. Regardless of the revelators' uncertainty as to the future of the midsoniters, they do know that every local universe in Orvonton harbors such an accumulating corps of these mysterious beings. It is the belief of the Melchizedek life carriers that their midsonite children will someday be endowed the transcendental and eternal spirit of absonity by God the Ultimate.
6. The Seven Adjutant Mind–Spirits

It is the presence of the seven adjutant mind–spirits on the primitive worlds that conditions the course of organic evolution; that explains why evolution is purposeful and not accidental. These adjutants represent that function of the mind ministry of the Infinite Spirit which is extended to the lower orders of intelligent life through the operations of a local universe Mother Spirit. The adjutants are the children of the Universe Mother Spirit and constitute her personal ministry to the material minds of the realms. Wherever and whenever such mind is manifest, these spirits are variously functioning.

The seven adjutant mind–spirits are called by names which are the equivalents of the following designations: intuition, understanding, courage, knowledge, counsel, worship, and wisdom. These mind–spirits send forth their influence into all the inhabited worlds as a differential urge, each seeking receptivity capacity for manifestation quite apart from the degree to which its fellows may find reception and opportunity for function.

The central lodgments of the adjutant spirits on the Life Carrier headquarters world
indicate to the Life Carrier supervisors the extent and quality of the mind function of the adjutants on any world and in any given living organism of intellect status. These life–mind emplacements are perfect indicators of living mind function for the first five adjutants. But with regard to the sixth and seventh adjutant spirits worship and wisdom — these central lodgements record only a qualitative function. The quantitative activity of the adjutant of worship and the adjutant of wisdom is registered in the immediate presence of the Divine Minister on Salvington, being a personal experience of the Universe Mother Spirit.

The seven adjutant mind–spirits always accompany the Life Carriers to a new planet, but they should not be regarded as entities; they are more like circuits. The spirits of the seven universe adjutants do not function as personalities apart from the universe presence of the Divine Minister; they are in fact a level of consciousness of the Divine Minister and are always subordinate to the action and presence of their creative mother.

The seven adjutant mind–spirits are ministers of the lower levels of experiential
mind, and they may be described, in the order of evolutionary attainment, as follows:

1. **The spirit of intuition** -- quick perception, the primitive physical and inherent reflex instincts, the directional and other self-preservation endowments of all mind creations; the only one of the adjutants to function so largely in the lower orders of animal life and the only one to make extensive functional contact with the nonteachable levels of mechanical mind.

2. **The spirit of understanding** -- the impulse of co-ordination, the spontaneous and apparently automatic association of ideas. This is the gift of the co-ordination of acquired knowledge, the phenomenon of quick reasoning, rapid judgment, and prompt decision.

3. **The spirit of courage** -- the fidelity endowment in personal beings, the basis of character acquirement and the intellectual root of moral stamina and spiritual bravery. When enlightened by facts and inspired by truth, this becomes the secret of the urge of evolutionary ascension by the channels of intelligent and conscientious self-direction.
4. The spirit of knowledge — the curiosity—mother of adventure and discovery, the scientific spirit; the guide and faithful associate of the spirits of courage and counsel; the urge to direct the endowments of courage into useful and progressive paths of growth.

5. The spirit of counsel — the social urge, the endowment of species co—operation; the ability of will creatures to harmonize with their fellows; the origin of the gregarious instinct among the more lowly creatures.

6. The spirit of worship — the religious impulse, the first differential urge separating mind creatures into the two basic classes of mortal existence. The spirit of worship forever distinguishes the animal of its association from the soulless creatures of mind endowment. Worship is the badge of spiritual—ascension candidacy.

7. The spirit of wisdom — the inherent tendency of all moral creatures towards orderly and progressive evolutionary advancement. This is the highest of the adjutants, the spirit co—ordinator and articulator of the work of all the others. This spirit is the secret of that inborn urge of mind creatures which initiates
and maintains the practical and effective program of the ascending scale of existence; that gift of living things which accounts for their inexplicable ability to survive and, in survival, to utilize the co-ordination of all their past experience and present opportunities for the acquisition of all of everything that all of the other six mental ministers can mobilize in the mind of the organism concerned. Wisdom is the acme of intellectual performance. Wisdom is the goal of a purely mental and moral existence.

The adjutant mind-spirits experientially grow, but they never become personal. They evolve in function, and the function of the first five in the animal orders is to a certain extent essential to the function of all seven as human intellect. The animal relationship makes the adjutants more practically effective as human mind; hence animals are to a certain extent indispensable to the intellectual as well as to the physical evolution of human beings.

These mind-adjutants of a local universe Mother Spirit are related to creature life of intelligence status much as the power centers and physical controllers are related to the nonliving forces of the universe. They perform
invaluable service in the mind circuits on the inhabited worlds and are effective collaborators with the Master Physical Controllers, who also serve as controllers and directors of the pre-adjutant mind levels, the levels of nonteachable or mechanical mind.

Living mind, prior to the appearance of capacity to learn from experience, is the ministry domain of the Master Physical Controller. Creature mind, before acquiring the ability to recognize divinity and worship Deity, is the exclusive domain of the adjutant spirits. With the appearance of the spiritual response of the creature intellect, such created minds at once become superminded, being instantly encircuited in the spirit cycles of the local universe Mother Spirit.

The adjutant mind—spirits are in no manner directly related to the diverse and highly spiritual function of the spirit of the personal presence of the Divine Minister, the Holy Spirit of the inhabited worlds; but they are functionally antecedent to, and preparatory for, the appearance of this very spirit in evolutionary human beings. The adjutants afford the Universe Mother Spirit a varied contact with, and control over, the material living creatures of a local universe, but they do not
repercuss in the Supreme Being when acting on prepersonality levels.

Nonspiritual mind is either a spirit-energy manifestation or a physical-energy phenomenon. Even human mind, personal mind, has no survival qualities apart from spirit identification. Mind is a divinity bestowal, but it is not immortal when it functions without spirit insight, and when it is devoid of the ability to worship and crave survival.

8. Living Forces

Life is both mechanistic and vitalistic — material and spiritual. Ever will Urantia physicists and chemists progress in their understanding of the protoplasmic forms of vegetable and animal life, but never will they be able to produce living organisms. Life is something different from all energy manifestations; even the material life of physical creatures is not inherent in matter.

Things material may enjoy an independent existence, but life springs only from life. Mind can be derived only from pre-existent mind. Spirit takes origin only from spirit ancestors. The creature may produce the forms
of life, but only a creator personality or a creative force can supply the activating living spark.

Life Carriers can organize the material forms, or physical patterns, of living beings, but the Spirit provides the initial spark of life and bestows the endowment of mind. Even the living forms of experimental life which the Life Carriers organize on their Salvington worlds are always devoid of reproductive powers. When the life formulas and the vital patterns are correctly assembled and properly organized, the presence of a Life Carrier is sufficient to initiate life, but all such living organisms are lacking in two essential attributes -- mind endowment and reproductive powers. Animal mind and human mind are gifts of the local universe Mother Spirit, functioning through the seven adjutant mind-spirits, while creature ability to reproduce is the specific and personal impartation of the Universe Spirit to the ancestral life plasm inaugurated by the Life Carriers.

When the Life Carriers have designed the patterns of life, after they have organized the energy systems, there must occur an additional phenomenon; the “breath of life” must be
imparted to these lifeless forms. The Sons of God can construct the forms of life, but it is the Spirit of God who really contributes the vital spark. And when the life thus imparted is spent, then again the remaining material body becomes dead matter. When the bestowed life is exhausted, the body returns to the bosom of the material universe from which it was borrowed by the Life Carriers to serve as a transient vehicle for that life endowment which they conveyed to such a visible association of energy—matter.

The life bestowed upon plants and animals by the Life Carriers does not return to the Life Carriers upon the death of plant or animal. The departing life of such a living thing possesses neither identity nor personality; it does not individually survive death. During its existence and the time of its sojourn in the body of matter, it has undergone a change; it has undergone energy evolution and survives only as a part of the cosmic forces of the universe; it does not survive as individual life. The survival of mortal creatures is wholly predicated on the evolvement of an immortal soul within the mortal mind.

Life is spoken of as “energy” and as “force,” but it is really neither. Force—
energy is variously gravity responsive; life is not. Pattern is also nonresponsive to gravity, being a configuration of energies that have already fulfilled all gravity-responsive obligations. Life, as such, constitutes the animation of some pattern-configured or otherwise segregated system of energy --- material, mindal, or spiritual.

There are some things connected with the elaboration of life on the evolutionary planets which are not altogether clear to the revelators. They fully comprehend the physical organization of the electrochemical formulas of the Life Carriers, but they do not wholly understand the nature and source of the life-activation spark. They know that life flows from the Father through the Son and by the Spirit. They conclude that it is more than possible that the Master Spirits are the sevenfold channel of the river of life which is poured out upon all creation. But they do not comprehend the technique whereby the supervising Master Spirit participates in the initial episode of life bestowal on a new planet. The Ancients of Days, they are confident, also have some part in this inauguration of life on a new world, but they are wholly ignorant of the nature thereof. They
do know that the Universe Mother Spirit actually vitalizes the lifeless patterns and imparts to such activated plasm the prerogatives of organismal reproduction. They observe that these three are the levels of God the Sevenfold, sometimes designated as the Supreme Creators of time and space; but otherwise they know little more than Urantia mortals — simply that concept is inherent in the Father, expression in the Son, and life realization in the Spirit.

CHAPTER 26

THE INHABITED WORLDS

All mortal-inhabited worlds are evolutionary in origin and nature. These spheres are the spawning ground, the evolutionary cradle, of the mortal races of time and space. Each unit of the ascendant life is a veritable training school for the stage of existence just ahead, and this is true of every stage of man's progressive Paradise ascent; just as true of the initial mortal experience on an evolutionary planet as of the final
universe headquarters school of Melchizedeks, a school which is not attended by ascending mortals until just before their translation to the regime of the superuniverse and the attainment of first-stage spirit existence.

All inhabited worlds are basically grouped for celestial administration into the local systems, and each of these local systems is limited to about one thousand evolutionary worlds. This limitation is by the decree of the Ancients of Days, and it pertains to actual evolutionary planets whereon mortals of survival status are living. Neither worlds finally settled in light and life nor planets in the prehuman stage of life development are reckoned in this group.

Satania itself is an unfinished system containing only 619 inhabited worlds. Such planets are numbered serially in accordance with their registration as inhabited worlds, as worlds inhabited by will creatures. Thus was Urantia given the number 606 of Satania, meaning the 606th world in this local system on which the long evolutionary life process culminated in the appearance of human beings. There are thirty-six uninhabited planets nearing the life-endowment stage, and several
are now being made ready for the Life Carriers. There are nearly two hundred spheres which are evolving so as to be ready for life implantation within the next few million years.

Not all planets are suited to harbor mortal life. Small ones having a high rate of axial revolution are wholly unsuited for life habitats. In several of the physical systems of Satania the planets revolving around the central sun are too large for habitation, their great mass occasioning oppressive gravity. Many of these enormous spheres have satellites, sometimes a half dozen or more, and these moons are often in size very near that of Urantia, so that they are almost ideal for habitation.

The oldest inhabited world of Satania, world number one, is Anova, one of the forty-four satellites revolving around an enormous dark planet but exposed to the differential light of three neighboring suns. Anova is in an advanced stage of progressive civilization.

1. The Planetary Life

The universes of time and space are gradual in development; the progression of life -- terrestrial or celestial -- is neither
arbitrary nor magical. Cosmic evolution may not always be understandable (predictable), but it is strictly non-accidental.

The biologic unit of material life is the protoplasmic cell, the communal association of chemical, electrical, and other basic energies. The chemical formulas differ in each system, and the technique of living cell reproduction is slightly different in each local universe, but the Life Carriers are always the living catalysts who initiate the primordial reactions of material life; they are the instigators of the energy circuits of living matter.

All the worlds of a local system disclose unmistakable physical kinship; nevertheless, each planet has its own scale of life, no two worlds being exactly alike in plant and animal endowment. These planetary variations in the system life types result from the decisions of the Life Carriers. But these beings are neither capricious nor whimsical; the universes are conducted in accordance with law and order. The laws of Nebadon are the divine mandates of Salvington, and the evolutionary order of life in Satania is in consonance with the evolutionary pattern of Nebadon.
Evolution is the rule of human development, but the process itself varies greatly on different worlds. Life is sometimes initiated in one center, sometimes in three, as it was on Urantia. On the atmospheric worlds it usually has a marine origin, but not always; much depends on the physical status of a planet. The Life Carriers have great latitude in their function of life initiation.

In the development of planetary life the vegetable form always precedes the animal and is quite fully developed before the animal patterns differentiate. All animal types are developed from the basic patterns of the preceding vegetable kingdom of living things; they are not separately organized.

The early stages of life evolution are not altogether in conformity with our present-day views. Mortal man is not an evolutionary accident. There is a precise system, a universal law, which determines the unfolding of the planetary life plan on the spheres of space. Time and the production of large numbers of a species are not the controlling influences. Mice reproduce much more rapidly than elephants, yet elephants evolve more rapidly than mice.
The process of planetary evolution is orderly and controlled. The development of higher organisms from lower groupings of life is not accidental. Sometimes evolutionary progress is temporarily delayed by the destruction of certain favorable lines of life plasm carried in a selected species. It often requires ages upon ages to recoup the damage occasioned by the loss of a single superior strain of human heredity. These selected and superior strains of living protoplasm should be jealously and intelligently guarded when once they make their appearance. And on most of the inhabited worlds these superior potentials of life are valued much more highly than on our planet Urantia.

2 Planetary Physical Types

There is a standard and basic pattern of vegetable and animal life in each system. But the Life Carriers are oftentimes confronted with the necessity of modifying these basic patterns to conform to the varying physical conditions which confront them on numerous worlds of space. They foster a generalized
system type of mortal creature, but there are seven distinct physical types as well as thousands upon thousands of minor variants of these seven outstanding differentiations:

1. Atmospheric types.

2. Elemental types.


4. Temperature types.

5. Electric types.

6. Energizing types.

7. Unnamed types.

The Satania system contains all of these types and numerous intermediate groups, although some are very sparingly represented.

1. **The atmospheric types.** The physical differences of the worlds of mortal habitation are chiefly determined by the nature of the atmosphere; other influences which contribute to the planetary differentiation of life are relatively minor.

The present atmospheric status of Urantia is almost ideal for the support of the breathing
type of man, but the human type can be so modified that it can live on both the super-atmospheric and the sub-atmospheric planets. Such modifications also extend to the animal life, which differs greatly on the various inhabited spheres. There is a very great modification of animal orders on both the sub-atmospheric and super-atmospheric worlds.

Of the atmospheric types in Satania, about two and one-half percent are sub-breathers, about five percent super-breathers, and over ninety-one percent are mid-breathers, altogether accounting for ninety-eight and one-half percent of the Satania worlds.

Beings such as the Urantia races are classified as mid-breathers; we represent the average or typical breathing order of mortal existence. If intelligent creatures should exist on a planet with an atmosphere similar to that of our near neighbor, Venus, they would belong to the super-breather group, while those inhabiting a planet with an atmosphere as thin as that of our outer neighbor, Mars, would be denominated sub-breathers.

If mortals should inhabit a planet devoid of air, like our moon, they would belong to the separate order of non-breathers. This type
represents a radical or extreme adjustment to the planetary environment and is separately considered. Non-breathers account for the remaining one and one-half percent of Satania worlds.

2. The elemental types. These differentiations have to do with the relation of mortals to water, air, and land, and there are four distinct species of intelligent life as they are related to these habitats. The Urantia races are of the land order.

It is quite impossible for us to envisage the environment which prevails during the early ages of some worlds. These unusual conditions make it necessary for the evolving animal life to remain in its marine nursery habitat for longer periods than on those planets which very early provide a hospitable land-and-atmosphere environment. Conversely, on some worlds of the super-breathers, when the planet is not too large, it is sometimes expedient to provide for a mortal type which can readily negotiate atmospheric passage. These air navigators sometimes intervene between the water and land groups, and they always live in a measure upon the ground, eventually evolving into land dwellers. But on some worlds, for ages they
continue to fly even after they have become land-type beings.

It is both amazing and amusing to observe the early civilization of a primitive race of human beings taking shape, in one case, in the air and treetops and, in another, midst the shallow waters of sheltered tropic basins, as well as on the bottom, sides, and shores of these marine gardens of the dawn races of such extraordinary spheres. Even on Urantia there was a long age during which primitive man preserved himself and advanced his primitive civilization by living for the most part in the treetops as did his earlier arboreal ancestors. And on Urantia we still have a group of diminutive mammals (the bat family) that are air navigators, and our seals and whales, of marine habitat, are also of the mammalian order.

In Satania, of the elemental types, seven percent are water, ten percent air, seventy percent land, and thirteen percent combined land-and-air types. But these modifications of early intelligent creatures are neither human fishes nor human birds. They are of the human and pre-human types, neither super-fishes nor glorified birds but distinctly mortal.
3. The gravity types. By modification of creative design, intelligent beings are so constructed that they can freely function on spheres both smaller and larger than Urantia, thus being, in measure, accommodated to the gravity of those planets which are not of ideal size and density.

The various planetary types of mortals vary in height, the average in Nebadon being a trifle under seven feet. Some of the larger worlds are peopled with beings who are only about two and one-half feet in height. Mortal stature ranges from here on up through the average heights on the average-sized planets to around ten feet on the smaller inhabited spheres. In Satania there is only one race under four feet in height. Twenty percent of the Satania inhabited worlds are peopled with mortals of the modified gravity occupying the larger and the smaller planets.

4. The temperature types. It is possible to create living beings who can withstand temperatures both much higher and much lower than the life range of the Urantia races. There are five distinct orders of beings as they are classified with reference to heat-regulating mechanisms. In this scale the Urantia races
are number three. Thirty percent of Satania worlds are peopled with races of modified temperature types. Twelve percent belong to the higher temperature ranges, eighteen percent to the lower, as compared with Urantians, who function in the mid-temperature group.

5. **The electric types.** The electric, magnetic, and electronic behavior of the worlds varies greatly. There are ten designs of mortal life variously fashioned to withstand the differential energy of the spheres. These ten varieties also react in slightly different ways to the chemical rays of ordinary sunlight. But these slight physical variations in no way affect the intellectual or the spiritual life.

Of the electric groupings of mortal life, almost twenty-three percent belong to class number four, the Urantia type of existence. These types are distributed as follows: number 1, one percent; number 2, two percent; number 3, five percent; number 4, twenty-three percent; number 5, twenty-seven percent; number 6, twenty-four percent, number 7, eight percent; number 8, five percent; number 9, three percent; number 10, two percent — in whole percentages.
6. The energizing types. Not all worlds are alike in the manner of taking in energy. Not all inhabited worlds have an atmospheric ocean suited to respiratory exchange of gases, such as is present on Urantia. During the earlier and the later stages of many planets, beings of our present order could not exist; and when the respiratory factors of a planet are very high or very low, but when all other prerequisites to intelligent life are adequate, the Life Carriers often establish on such worlds a modified form of mortal existence, beings who are competent to effect their life-process exchanges directly by means of light-energy and the firsthand power transmutations of the Master Physical Controllers.

There are six differing types of animal and mortal nutrition: the sub-breathers employ the first type of nutrition, the marine dwellers the second, the mid-breathers, the third, as on Urantia. The superbreathers employ the fourth type of energy intake, while the non-breathers utilize the fifth order of nutrition and energy. The sixth technique of energizing is limited to the midway creatures.

7. The unnamed types. There are numerous additional physical variations in planetary
life, but all of these differences are wholly matters of anatomical modification, physiologic differentiation, and electrochemical adjustment. Such distinctions do not concern the intellectual or the spiritual life.

3. Worlds of the Nonbreathers

The majority of inhabited planets are peopled with the breathing type of intelligent beings. But there are also orders of mortals who are able to live on worlds with little or no air. Of the Orvonton inhabited worlds this type amounts to less than seven percent. In Nebadon this percentage is less than three. In all Satania there are only nine such worlds.

There are so very few of the non-breather type of inhabited worlds in Satania because this more recently organized section of Norlatiadek still abounds in meteoric space bodies; and worlds without a protective friction atmosphere are subject to incessant bombardment by these wanderers. Even some of the comets consist of meteor swarms, but as a rule they are disrupted smaller bodies of matter.
Millions upon millions of meteorites enter the atmosphere of Urantia daily, coming in at the rate of almost two hundred miles a second. On the non-breathing worlds the advanced races must do much to protect themselves from meteor damage by making electrical installations which operate to consume or shunt the meteors. Great danger confronts them when they venture beyond these protected zones. These worlds are also subject to disastrous electrical storms of a nature unknown on Urantia. During such times of tremendous energy fluctuation the inhabitants must take refuge in their special structures of protective insulation.

Life on the worlds of the non-breathers is radically different from what it is on Urantia. The non-breathers do not eat or drink water as do the Urantia races. The reactions of the nervous system, the heat-regulating mechanism, and the metabolism of these specialized peoples are radically different from such functions of Urantia mortals. Almost every act of living, aside from reproduction, differs and even the methods of pro-creation are somewhat different.

On the non-breathing worlds the animal species are radically unlike those found on the atmospheric planets. The non-breathing plan of
life varies from the technique of existence on an atmospheric world; even in survival their peoples differ, being candidates for Spirit fusion. Nevertheless, these beings enjoy life and carry forward the activities of the realm with the same relative trials and joys that are experienced by the mortals living on atmospheric worlds. In mind and character the non-breathers do not differ from other mortal types.

We would be more than interested in the planetary conduct of this type of mortal because such a race of beings inhabits a sphere in close proximity to our planet Urantia.

4 Evolutionary Will Creatures

There are great differences between the mortals of the different worlds, even among those belonging to the same intellectual and physical types, but all mortals of will-dignity are erect animals, bipeds.

There are six basic evolutionary races: three primary — red, yellow, and blue; and three secondary — orange, green, and indigo. Most inhabited worlds have all of these races, but many of the three-brained planets harbor
only the primary types. Some local systems also have only these three races.

The average special physical–sense endowment of human beings is twelve, though the special senses of the three–brained mortals are extended slightly beyond those of the one–brained and two–brained types; they can see and hear considerably more than the Urantia races.

Young are usually born singly, multiple births being the exception, and the family life is fairly uniform on all types of planets. Sex equality prevails on all advanced worlds; male and female are equal in mind endowment and spiritual status. The revelators do not regard a planet as having emerged from barbarism so long as one sex seeks to tyrannize over the other. This feature of creature experience is always greatly improved after the arrival of a Material Son and Daughter (Adam and Eve).

Seasons and temperature variations occur on all sun–lighted and sun–heated planets. Agriculture is universal on all atmospheric worlds; tilling the soil is the one pursuit that is common to the advancing races of all such planets.

Mortals all have the same general struggles with microscopic foes in their early
days, such as we now experience on Urantia, though perhaps not so extensive. The length of life varies on the different planets from twenty-five years on the primitive worlds to near five hundred on the more advanced and older spheres.

Human beings are all gregarious, both tribal and racial. These group segregations are inherent in their origin and constitution. Such tendencies can be modified only by advancing civilization and by gradual spiritualization. The social, economic, and governmental problems of the inhabited worlds vary in accordance with the age of the planets and the degree to which they have been influenced by the successive sojourns of the divine Sons.

Mind is the bestowal of the Infinite Spirit and functions quite the same in diverse environments. The mind of mortals is akin, regardless of certain structural and chemical differences which characterize the physical natures of the will-creatures of the local systems. Regardless of personal or physical planetary differences, the mental life of all these various orders of mortals is very similar, and their immediate careers after death are very much alike.
But mortal mind without immortal spirit cannot survive. The mind of man is mortal; only the bestowed spirit is immortal. Survival is dependent on spiritualization by the ministry of the Adjuster — on the birth and evolution of the immortal soul; at least, there must not have developed an antagonism towards the Adjuster's mission of effecting the spiritual transformation of the material mind.

5 The Planetary Series of Mortals

It will be somewhat difficult to make an adequate portrayal of the planetary series of mortals because we, presently as Urantia mortals, know so little about them, and because there are so many variations. Mortal creatures may, however, be studied from numerous viewpoints, among which are the following:

1. Adjustment to planetary environment.
2. Brain-type series.
4. Planetary—mortal epochs.
5. Creature—kinship serials.
6. Adjuster—fusion series.
7. Techniques of terrestrial escape.
The inhabited spheres of the seven superuniverses are peopled with mortals who simultaneously classify in some one or more categories of each of these seven generalized classes of evolutionary creature life. But even these general classifications make no provision for such beings as midsoniters nor for certain other forms of intelligent life. The inhabited worlds, as they have been revealed by the revelators, are peopled with evolutionary mortal creatures, but there are other life forms.

1. Adjustment to planetary environment. There are three general groups of inhabited worlds from the standpoint of the adjustment of creature life to the planetary environment: the normal adjustment group, the radical adjustment group, and the experimental group.

Normal adjustments to planetary conditions follow the general physical patterns previously considered. The worlds of the non-breathers typify the radical or extreme adjustment, but other types are also included in this group. Experimental worlds are usually ideally adapted to the typical life forms, and on these decimal planets the Life Carriers attempt to produce beneficial variations in the standard life designs. Since our world is an experimental
planet, it differs markedly from its sister spheres in Satania; many forms of life have appeared on Urantia that are not found elsewhere; likewise are many common species absent from our planet.

In the universe of Nebadon, all the life-modification worlds are serially linked together and constitute a special domain of universe affairs which is given attention by designated administrators; and all of these experimental worlds are periodically inspected by a corps of universe directors whose chief is the veteran finaliter known in Satania as Tabamantia.

2. Brain-type series. The one physical uniformity of mortals is the brain and nervous system; nevertheless, there are three basic organizations of the brain mechanism: the one, the two, and the three-brained types. Urantians are of the two-brained type, somewhat more imaginative, adventurous, and philosophical than the one-brained mortals but somewhat less spiritual, ethical, and worshipful than the three-brained orders. These brain differences characterize even the prehuman animal existences.
From the two-hemisphere type of the Urantian cerebral cortex we can, by analogy, grasp something of the one-brained type. The third brain of the three-brained orders is best conceived as an evolvement of our lower or rudimentary form of brain, which is developed to the point where it functions chiefly in control of physical activities, leaving the two superior brains free for higher engagements: one for intellectual functions and the other for the spiritual-counterparting activities of the Thought Adjuster.

While the terrestrial attainments of the one-brained races are slightly limited in comparison with the two-brained orders, the older planets of the three-brained group exhibit civilizations that would astound us Urantians, and which would somewhat shame ours by comparison. In mechanical development and material civilization, even in intellectual progress, the two-brained mortal worlds are able to equal the three-brained spheres. But in the higher control of mind and development of intellectual and spiritual reciprocation, we are somewhat inferior.

All such comparative estimates concerning the intellectual progress or the spiritual
attainments of any world or group of worlds should in fairness recognize planetary age; much, very much, depends on age, the help of the biologic uplifters, and the subsequent missions of the various orders of the divine Sons.

While the three-brained peoples are capable of a slightly higher planetary evolution than either the one or two-brained orders, all have the same type of life plasm and carry on planetary activities in very similar ways, much as we human beings do on Urantia. These three types of mortals are distributed throughout the worlds of the local systems. In the majority of cases planetary conditions had very little to do with the decisions of the Life Carriers to project these varied orders of mortals on the different worlds; it is a prerogative of the Life Carriers thus to plan and execute.

These three orders stand on an equal footing in the ascension career. Each must traverse the same intellectual scale of development, and each must master the same spiritual tests of progression. The system administration and the constellation overcontrol of these different worlds are
uniformly free from discrimination; even the regimes of the Planetary Princes are identical.

3. Spirit—reception series. There are three groups of mind design as related to contact with spirit affairs. This classification does not refer to the one, the two, and the three-brained orders of mortals; it refers primarily to gland chemistry, more particularly to the organization of certain glands comparable to the pituitary bodies. The races on some worlds have one gland, on others two, as do Urantians, while on still other spheres the races have three of these unique bodies. The inherent imagination and spiritual receptivity is definitely influenced by this differential chemical endowment.

Of the spirit-reception types, sixty-five percent are of the second group, like our Urantian races. Twelve percent are of the first type, naturally less receptive, while twenty-three percent are more spiritually inclined during terrestrial life. But such distinctions do not survive natural death; all of these racial differences pertain only to the life in the flesh.
4. Planetary—mortal epochs. This classification recognizes the succession of temporal dispensations as they affect man's terrestrial status and his reception of celestial ministry.

Life is initiated on the planets by the Life Carriers, who watch over its development until sometime after the evolutionary appearance of mortal man. Before the Life Carriers leave a planet, they duly install a Planetary Prince as ruler of the realm. With this ruler there arrives a full quota of subordinate auxiliaries and ministering helpers, and the first adjudication of the living and the dead is simultaneous with his arrival.

With the emergence of human groupings, this Planetary Prince arrives to inaugurate human civilization and to focalize human society. Our world of confusion is no criterion of the early days of the reign of the Planetary Princes, for it was near the beginning of such an administration on Urantia that our Planetary Prince, Caligastia, cast his lot with the rebellion of the System Sovereign, Lucifer. Our planet has pursued a stormy course ever since.
On a normal evolutionary world, racial progress attains its natural biologic peak during the regime of the Planetary Prince, and shortly thereafter the System Sovereign dispatches a Material Son and Daughter, an Adam and Eve, to that planet. These imported beings are of service as biologic uplifters; their default on Urantia further complicated our planetary history.

When the intellectual and ethical progress of a human race has reached the limits of evolutionary development, there comes an Avonal Son of Paradise on a magisterial mission; and later on, when the spiritual status of such a world is nearing its limit of natural attainment, the planet is visited by a Paradise bestowal Son. The chief mission of a bestowal Son is to establish the planetary status, release the Spirit of Truth for planetary function, and thus effect the universal coming of the Thought Adjusters.

Here, again, Urantia deviates: there has never been a magisterial mission on our world, neither was our planet’s bestowal Son of the Avonal order; our planet enjoyed the signal honor of becoming the mortal home planet of the Sovereign Son, Michael of Nebadon - when
bestowed as the Son of Man and Son of God, as Jesus of Nazareth.

As a result of the ministry of all the successive orders of divine sonship, the inhabited worlds and their advancing races begin to approach the apex of planetary evolution. Such worlds now become ripe for the culminating mission, the arrival of the Trinity Teacher Sons. This epoch of the Teacher Sons is the vestibule to the final planetary age — evolutionary utopia — the age of light and life.

5. Creature–kinship serials. Planets are not only organized vertically into systems, constellations, and so on, but the universe administration also provides for horizontal groupings according to type, series, and other relationships. This lateral administration of the universe pertains more particularly to the coordination of activities of a kindred nature which have been independently fostered on different spheres. These related classes of universe creatures are periodically inspected by certain composite corps of high personalities presided over by long–experienced finaliters.
These kinship factors are manifest on all levels, for kinship serials exist among non-human personalities as well as among mortal creatures, even between human and super-human orders. Intelligent beings are vertically related in twelve great groups of seven major divisions each. The coordination of these uniquely related groups of living beings is probably effected by some not fully comprehended technique of the Supreme Being.

6.Adjuster—fusion series. The spiritual classification or grouping of all mortals during their pre-fusion experience is wholly determined by the relation of the personality status to the indwelling Mystery Monitor. Almost ninety percent of the inhabited worlds of Nebadon are peopled with Adjuster—fusion mortals in contrast with a nearby universe where scarcely more than one half of the worlds harbor beings who are Adjuster—indwelt candidates for eternal fusion.

7.Techniques of terrestrial escape. There is fundamentally only one way in which individual human life can be initiated on the inhabited worlds, and that is through creature pro-creation and natural birth; but there are numerous techniques whereby man escapes his
terrestrial status and gains access to the inward moving stream of Paradise ascenders.

6. Terrestrial Escape

All of the differing physical types and planetary series of mortals alike enjoy the ministry of Thought Adjusters, guardian angels, and the various orders of the messenger hosts of the Infinite Spirit. All alike are liberated from the bonds of flesh by the emancipation of natural death, and all alike go thence to the morontia worlds of spiritual evolution and mind progress.

From time to time, on motion of the planetary authorities or the system rulers, special resurrections of the sleeping survivors are conducted. Such resurrections occur at least every millennium of planetary time, when not all but “many of those who sleep in the dust awake.” These special resurrections are the occasion for mobilizing special groups of ascenders for specific service in the local universe plan of mortal ascension. There are both practical reasons and sentimental associations connected with these special resurrections.
Throughout the earlier ages of an inhabited world, many are called to the mansion spheres at the special and the millennial resurrections, but most survivors are repersonalized at the inauguration of a new dispensation associated with the advent of a divine Son of planetary service.

1. Mortals of the dispensational or group order of survival. With the arrival of the first Adjuster on an inhabited world the guardian seraphim also make their appearance; they are indispensable to terrestrial escape. Throughout the life-lapse period of the sleeping survivors the spiritual values and eternal realities of their newly evolved and immortal souls are held as a sacred trust by the personal or by the group guardian seraphim.

The group guardians of assignment to the sleeping survivors always function with the judgment Sons on their world advents. “He shall send his angels, and they shall gather together his elect from the four winds.” With each seraphim of assignment to the repersonalization of a sleeping mortal there functions the returned Adjuster, the same immortal Father fragment that lived in him during the days in the flesh, and thus is identity restored and
personality resurrected. During the sleep of their subjects these waiting Adjusters serve on Divinington; they never indwell another mortal mind in this interim.

While the older worlds of mortal existence harbor those highly developed and exquisitely spiritual types of human beings who are virtually exempt from the morontia life, the earlier ages of the animal-origin races are characterized by primitive mortals who are so immature that fusion with their Adjusters is impossible. The reawakening of these mortals is accomplished by the guardian seraphim in conjunction with an individualized portion of the immortal spirit of the Third Source and Center.

Thus are the sleeping survivors of a planetary age repersonalized in the dispensational roll calls. But with regard to the non-salvable personalities of a realm, no immortal spirit is present to function with the group guardians of destiny, and this constitutes cessation of creature existence. While some of our records have pictured these events as taking place on the planets of mortal death, they all really occur on the mansion worlds.
2. Mortals of the individual orders of ascension. The individual progress of human beings is measured by their successive attainment and traversal (mastery) of the seven cosmic circles. These circles of mortal progression are levels of associated intellectual, social, spiritual, and cosmic-insight values. Starting out in the seventh circle, mortals strive for the first, and all who have attained the third immediately have personal guardians of destiny assigned to them. These mortals may be repersonalized in the morontia life independent of dispensational or other adjudications.

Throughout the earlier ages of an evolutionary world, few mortals go to judgment on the third day. But as the ages pass, more and more the personal guardians of destiny are assigned to the advancing mortals, and thus increasing numbers of these evolving creatures are repersonalized on the first mansion world on the third day after natural death. On such occasions the return of the Adjuster signalizes the awakening of the human soul, and this is the repersonalization of the dead just as literally as when the en masse roll is called
at the end of a dispensation on the evolutionary worlds.

There are three groups of individual ascenders: the less advanced land on the initial or first mansion world. The more advanced group may take up the morontia career on any of the intermediate mansion worlds in accordance with previous planetary progression. The most advanced of these orders really begin their morontia experience on the seventh mansion world.

3. Mortals of the probationary–dependent orders of ascension. The arrival of an Adjuster constitutes identity in the eyes of the universe, and all indwelt beings are on the roll calls of justice. But temporal life on the evolutionary worlds is uncertain, and many die in youth before choosing the Paradise career. Such Adjuster–indwelt children and youths follow the parent of most advanced spiritual status, thus going to the system finaliter world (the probationary nursery) on the third day, at a special resurrection, or at the regular millennial and dispensational roll calls.

Children who die when too young to have Thought Adjusters are repersonalized on the
finaliter world of the local systems concomitant with the arrival of either parent on the mansion worlds. A child requires physical entity at mortal birth, but in the matter of survival all Adjuster less children are reckoned as still attached to their parents.

In due course Thought Adjusters come to indwell these little ones, while the seraphic ministry to both groups of the probationary–dependent orders of survival is in general similar to that of the more advanced parent or is equivalent to that of the parent in case only one survives. Those attaining the third circle, regardless of the status of their parents, are accorded personal guardians.

Similar probation nurseries are maintained on the finaliter spheres of the constellation and the universe headquarters for the Adjusterless children of the primary and secondary modified orders of ascenders.

4. Mortals of the secondary modified orders of ascension. These are the progressive human beings of the intermediate evolutionary worlds. As a rule they are not immune to natural death, but they are exempt from passing through the seven mansion worlds.
The less perfected group reawaken on the headquarters of their local system, passing by only the mansion worlds. The intermediate group go to the constellation training worlds; they pass by the entire morontia regime of the local system. Still farther on in the planetary ages of spiritual striving, many survivors awaken on the constellation headquarters and there begin the Paradise ascent.

But before any of these groups may go forward, they must journey back as instructors to the worlds they missed, gaining many experiences as teachers in those realms which they passed by as students. They all subsequently proceed to Paradise by the ordained routes of mortal progression.

5. Mortals of the primary modified order of ascension. These mortals belong to the Adjuster-fused type of evolutionary life, but they are most often representative of the final phases of human development on an evolving world. These glorified beings are exempt from passing through the portals of death; they are submitted to Son seizure; they are translated from among the living and appear immediately in the presence of the Sovereign Son on the headquarters of the local universe.
These are the mortals who fuse with their Adjusters during mortal life, and such Adjuster-fused personalities traverse space freely before being clothed with morontia forms. These fused souls go by direct Adjuster transit to the resurrection halls of the higher morontia spheres, where they receive their initial morontia investiture just as do all other mortals arriving from the evolutionary worlds.

This primary modified order of mortal ascension may apply to individuals in any of the planetary series from the lowest to the highest stages of the Adjuster-fusion worlds, but it more frequently functions on the older of these spheres after they have received the benefits of numerous sojourns of the divine Sons.

With the establishment of the planetary era of light and life, many go to the universe morontia worlds by the primary modified order of translation. Further along in the advanced stages of settled existence, when the majority of the mortals leaving a realm are embraced in this class, the planet is regarded as belonging to this series. Natural death becomes
decreasingly frequent on these spheres long settled in light and life.

CHAPTER 27

THE OVERCONTROL OF EVOLUTION

Basic evolutionary material life — premind life — is the formulation of the Master Physical Controllers and the life-impartation ministry of the Seven Master Spirits in conjunction with the active ministration of the ordained Life Carriers. As a result of the coordinate function of this threefold creativity there develops organismal physical capacity for mind — material mechanisms for intelligent reaction to external environmental stimuli and, later on, to internal stimuli, influences taking origin in the organismal mind itself.

There are, then, three distinct levels of life production and evolution:

1. The physical-energy domain — mind-capacity production.
2. The mind ministry of the adjutant spirits — impinging upon spirit capacity.

3. The spirit endowment of mortal mind — culminating in Thought Adjuster bestowal.

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.

It is the integrated functioning of the Life Carriers, the physical controllers, and the spirit adjutants that conditions the course of organic evolution on the inhabited worlds. And this is why evolution — on Urantia or elsewhere — is always purposeful and never accidental.
1 LifeCarrier Functions

The Life Carriers are endowed with potentials of personality metamorphosis which but few orders of creatures possess. These Sons of the local universe are capable of functioning in three diverse phases of being. They ordinarily perform their duties as mid-phase Sons, that being the state of their origin. But a Life Carrier in such a stage of existence could not possibly function in the electrochemical domains as a fabricator of physical energies and material particles into units of living existence.

Life Carriers are able to function and do function on the following three levels:

1. The physical level of electrochemistry.

2. The usual mid-phase of quasi-morontial existence.

3. The advanced semi spiritual level.

When the Life Carriers make ready to engage in life implantation, and after they have selected the sites for such an undertaking, they summon the archangel commission of Life Carrier transmutation. This
group consists of ten orders of diverse personalities, including the physical controllers and their associates, and is presided over by the chief of archangels, who acts in this capacity by the mandate of Gabriel and with the permission of the Ancients of Days. When these beings are properly encircuited, they can affect such modifications in the Life Carriers as will enable them immediately to function on the physical levels of electrochemistry.

After the life patterns have been formulated and the material organizations have been duly completed, the supermaterial forces concerned in life propagation become forthwith active, and life is existent. Whereupon the Life Carriers are immediately returned to their normal mid-phase of personality existence, in which estate they can manipulate the living units and maneuver the evolving organisms, even though they are shorn of all ability to organize — create — new patterns of living matter.

After organic evolution has run a certain course and free will of the human type has appeared in the highest evolving organisms, the Life Carriers must either leave the planet or take renunciation vows; that is, they must pledge themselves to refrain from all attempts
further to influence the course of organic evolution. And when such vows are voluntarily taken by those Life Carriers who choose to remain on the planet as future advisers to those who shall be intrusted with the fostering of the newly evolved will-creatures, there is summoned a commission of twelve, presided over by the chief of the Evening Stars, acting by authority of the System Sovereign and with permission of Gabriel; and forthwith these Life Carriers are transmuted to the third phase of personality existence — the semi-spiritual level of being.

They look forward to a time when the universe may be settled in light and life, to a possible fourth stage of being wherein they shall be wholly spiritual, but it has never been revealed to them by what technique they may attain this desirable and advanced estate.

2. The Life—Dawn Era on Urantia

Though the Life Carriers can and do carry life to the planets, they brought no life to Urantia. Our Urantia life is unique, original. This sphere is a life-modification world; all life appearing hereon was formulated by the Life Carriers right here on this planet; and
there is no other world in all Satania, even in all Nebadon, that has a life existence just like that of Urantia.

550,000,000 years ago, in co-operation with spiritual powers and superphysical forces, our Life Carrier corps organized and initiated the original life patterns of this world and planted them in the hospitable waters of the realm. All planetary life (aside from extraplanetary personalities) down to the days of Caligastia, the Planetary Prince, had its origin in the Life Carriers’ three original, identical, and simultaneous marine-life implantations. These three life implantations have been designated as: the central or Eurasian—African, the eastern or Australasian, and the western, embracing Greenland and the Americas.

500,000,000 years ago primitive marine vegetable life was well established on Urantia. Greenland and the artic land mass, together with North and South America, were beginning their long and slow westward drift. Africa moved slightly south, creating an east and west trough, the Mediterranean basin, between itself and the mother body. Antarctica, Australia, and the land indicated by the islands of the
Pacific broke away on the south and east and have drifted far away since that day.

The Life Carriers had planted the primitive form of marine life in the sheltered tropic bays of the central seas of the east-west cleavage of the breaking-up continental land mass. Their purpose in making three marine-life implantations was to insure that each great land mass would carry this life with it, in its warm-water seas, as the land subsequently separated; for they foresaw that in the later era of the emergence of land life large oceans of water would separate these drifting continental land masses.

450,000,000 years ago the transition from vegetable to animal life occurred. This metamorphosis took place in the shallow waters of the sheltered tropic bays and lagoons of the extensive shore lines on the separating continents. And this development, all of which was inherent in the original life patterns, came about gradually. There were many transitional stages between the early primitive vegetable forms of life and the later well-defined animal organisms. Even today the transition slime molds persist, and they can
hardly be classified either as plants or as animals.

Although the evolution of vegetable life can be traced into animal life, and though there have been found graduated series of plants and animals which progressively lead up from the most simple to the most complex and advanced organisms, Urantians will not be able to find such connecting links between the great divisions of the animal kingdom nor between the highest of the pre-human animal types and the dawn human beings of the human races. These so-called "missing links" will forever remain missing, for the simple reason that they never existed.

From era to era radically new species of animal life arise. They do not evolve as the result of the gradual accumulation of small variations; they appear as full-fledged and new orders of life, and they appear suddenly.

The sudden appearance of new species and diversified orders of living organisms is wholly biologic, strictly natural. There is nothing supernatural connected with these genetic mutations.

At the proper degree of saltiness in the oceans animal life evolved, and it was
comparatively simple to allow the briny waters to circulate through the animal bodies of marine life. But when the oceans were contracted and the percentage of salt was greatly increased, these same animals evolved the ability to reduce the saltiness of their body fluids just as those organisms which learned to live in fresh water acquired the ability to maintain the proper degree of sodium chloride in their body fluids by ingenious techniques of salt conservation.

Study of the rock-embraced fossils of marine life reveals the early adjustment struggles of these primitive organisms. Plants and animals never cease to make these adjustment experiments. Ever the environment is changing, and always are living organisms striving to accommodate themselves to these never-ending fluctuations.

The physiologic equipment and the anatomic structure of all new orders of life are in response to the action of physical law, but the subsequent endowment of mind is a bestowal of the adjutant mind-spirits in accordance with innate brain capacity. Mind, while not a physical evolution, is wholly dependent on the brain capacity afforded by purely physical and evolutionary developments.
Through almost endless cycles of gains and losses, adjustments and readjustments, all living organisms swing back and forth from age to age. Those that attain cosmic unity persist, while those that fall short of this goal cease to exist.

3. The Evolutionary Panorama

The story of man's ascent from seaweed to the lordship of earthly creation is indeed a romance of biologic struggle and mind survival. Man's primordial ancestors were literally the slime and ooze of the ocean bed in the sluggish and warm-water bays and lagoons of the vast shore lines of the ancient inland seas, those very waters in which the Life Carriers established the three independent life implantations on Urantia.

Very few species of the early types of marine vegetation that participated in those epochal changes which resulted in the animal-like borderland organisms are in existence today. The sponges are the survivors of one of these early mid-way types, those organisms through which the gradual transition from the vegetable to the animal took place. These early transition forms, while not identical with
modern sponges, were much like them; they were true borderline organisms — neither vegetable nor animal — but they eventually led to the development of the true animal forms of life.

The bacteria, simple vegetable organisms of a very primitive nature, are very little changed from the early dawn of life; they even exhibit a degree of retrogression in their parasitic behavior. Many of the fungi also represent a retrograde movement in evolution, being plants which have lost their chlorophyll-making ability and have become more or less parasitic. The majority of disease-causing bacteria and their auxiliary virus bodies really belong to this group of renegade parasitic fungi. During the intervening ages all of the vast kingdom of plant life has evolved from ancestors from which the bacteria have also descended.

The higher protozoan type of animal life soon appeared, and appeared suddenly. And from these far-distant times the ameba, the typical single-celled animal organism, has come on down but little modified. He disports himself today much as he did when he was the last and greatest achievement in life evolution. This minute creature and his protozoan cousins are
to the animal creation what bacteria are to the plant kingdom; they represent the survival of the first early evolutionary steps in life differentiation together with failure of subsequent development.

Before long the early single-celled animal types associated themselves in communities, first on the plan of the Volvox and presently along the lines of the Hydra and jellyfish. Still later there evolved the starfish, stone lilies, sea urchins, sea cucumbers, centipedes, insects, spiders, crustaceans, and the closely related groups of earthworms and leeches, soon followed by the mollusks — the oyster, octopus, and snail. Hundreds upon hundreds of species intervened and perished; mention is made only of those which survived the long, long struggle. Such non-progressive specimens, together with the later appearing fish family, today represent the stationary types of early and lower animals, branches of the tree of life which failed to progress.

The stage was thus set for the appearance of the first backboned animals, the fishes. From this fish family there sprang two unique modifications, the frog and the salamander. And it was the frog which began that series of
progressive differentiations in animal life that finally culminated in man himself.

The frog is one of the earliest of surviving human-race ancestors, but it also failed to progress, persisting today much as in those remote times. The frog is the only species ancestor of the early dawn races now living on the face of the earth. The human race has no surviving ancestry between the frog and the Eskimo.

The frogs gave rise to the Reptilia, a great animal family which is virtually extinct, but which, before passing out of existence, gave origin to the whole bird family and the numerous orders of mammals.

Probably the greatest single leap of all pre-human evolution was executed when the reptile became a bird. The bird types of today — eagles, ducks, pigeons, and ostriches — all descended from the enormous reptiles of long, long ago.

The kingdom of reptiles, descended from the frog family, is today represented by four surviving divisions: two non-progressive, snakes and lizards, together with their cousins, alligators and turtles; one partially progressive, the bird family, and the fourth,
the ancestors of mammals and the direct line of
descent of the human species. But though long
departed, the massiveness of the passing
Reptilia found echo in the elephant and
mastodon, while their peculiar forms were
perpetuated in the leaping kangaroos. Only
fourteen phyla have appeared on Urantia, the
fishes being the last, and no new classes have
developed since birds and mammals.

It was from an agile little reptilian
dinosaur of carnivorous habits, but having a
comparatively large brain, that the placental
mammals suddenly sprang. These mammals
developed rapidly and in many different ways,
not only giving rise to the common modern
varieties but also evolving into marine types,
such as whales and seals, and into air
navigators like the bat family.

Man thus evolved from the higher mammals
derived principally from the western
implantation of life in the ancient east–west
sheltered seas. The eastern and central groups
of living organisms were early progressing
favorably toward the attainment of pre-human
levels of animal existence. But as the ages
passed, the eastern focus of life emplacement
failed to attain a satisfactory level of
intelligent pre-human status, having suffered such repeated and irretrievable losses of its highest types of germ plasm that it was forever shorn of the power to rehabilitate human potentialities.

Since the quality of the mind capacity for development in this eastern group was so definitely inferior to that of the other two groups, the Life Carriers, with the consent of their superiors, so manipulated the environment as further to circumscribe these inferior pre-human strains of evolving life. To all outward appearances the elimination of these inferior groups of creatures was accidental, but in reality it was altogether purposeful.

Later in the evolutionary unfolding of intelligence, the lemur ancestors of the human species were far more advanced in North America than in other regions; and they were therefore led to migrate from the arena of western life implantation over the Bering land bridge and down the coast to southwestern Asia, where they continued to evolve and to benefit by the addition of certain strains of the central life group. Man thus evolved out of certain western and central life strains but in the central to near-eastern regions.
In this way the life that was planted on Urantia evolved until the ice age, when man himself first appeared and began his eventful planetary career. And this appearance of primitive man on earth during the ice age was not just an accident; it was by design. The rigors and climatic severity of the glacial era were in every way adapted to the purpose of fostering the production of a hardy type of human being with tremendous survival endowment.

4 The Fostering of Evolution

It will hardly be possible to explain to the present-day human mind many of the queer and apparently grotesque occurrences of early evolutionary progress. A purposeful plan was functioning throughout all of these seemingly strange evolutions of living things, but Life Carriers of Nebadon are not allowed arbitrarily to interfere with the development of the life patterns after they have once been set in operation.

Life Carriers may employ every possible natural resource and may utilize any and all fortuitous circumstances which will enhance the developmental progress of the life experiment, but they are not permitted mechanically to
intervene in, or arbitrarily to manipulate the conduct and course of, either plant or animal evolution.

We have been informed that Urantia mortals evolved by way of primitive frog development, and that this ascending strain, carried in potential in a single frog, narrowly escaped extinction on a certain occasion. But it should not be inferred that the evolution of mankind would have been terminated by an accident at this juncture. At that very moment the Life Carriers were observing and fostering no less than one thousand different and remotely situated mutating strains of life which could have been directed into various different patterns of prehuman development. This particular ancestral frog represented their third selection, the two prior life strains having perished in spite of all their efforts toward their conservation.

Even the loss of Andon and Fonta, the first two human beings, before they had offspring, though delaying human evolution, would not have prevented it. Subsequent to the appearance of Andon and Fonta and before the mutating human potentials of animal life were exhausted, there evolved no less than seven thousand favorable
strains which could have achieved some sort of human type of development. And many of these better stocks were subsequently assimilated by the various branches of the expanding human species.

Long before the Material Son and Daughter, Adam and Eve, the biologic uplifters, arrive on a planet, the human potentials of the evolving animal species have been exhausted. This biologic status of animal life is disclosed to the Life Carriers by the phenomenon of the third phase of adjutant spirit mobilization, which automatically occurs concomitantly with the exhaustion of the capacity of all animal life to give origin to the mutant potentials of prehuman individuals.

Humanity on Urantia must solve its problems of mortal development with the human stocks it has -- no more races will evolve from pre-human sources throughout all future time. But this fact does not preclude the possibility of the attainment of vastly higher levels of human development through the intelligent fostering of the evolutionary potentials still resident in the mortal races. That which they, the Life Carriers, do toward fostering and conserving the life strains before the
appearance of human will, man must do for himself after such an event and subsequent to their retirement from active participation in evolution. In a general way, man's evolutionary destiny is in his own hands, and scientific intelligence must sooner or later supersede the random functioning of uncontrolled natural selection and chance survival.

And in discussing the fostering of evolution, it would not be amiss to point out that, in the long future ahead, when you may sometime be attached to a corps of Life Carriers, you will have abundant and ample opportunity to offer suggestions and make any possible improvements in the plans and technique of life management and transplantation. If so, be patient! If you have good ideas, if your mind is fertile with better methods of administration for any part of the universal domains, you are certainly going to have an opportunity to present them to your associates and fellow administrators in the ages to come.

5 The Urantia Adventure
Our world Urantia was assigned as a life-experiment world. On this planet the Life Carriers made their sixtieth attempt to modify and, if possible, improve the Satania adaptation of the Nebadon life designs, and it is of record that they achieved numerous beneficial modifications of the standard life patterns. To be specific, on Urantia they worked out and have satisfactorily demonstrated not less than twenty-eight features of life modifications which will be of service to all Nebadon throughout all future time.

But the establishment of life on no world is ever experimental in the sense that something untried and unknown is attempted. The evolution of life is a technique ever progressive, differential, and variable, but never haphazard, uncontrolled, nor wholly experimental, in the accidental sense.

Many features of human life afford abundant evidence that the phenomenon of mortal existence was intelligently planned, that organic evolution is not a mere cosmic accident. When a living cell is injured, it possesses the ability to elaborate certain chemical substances which are empowered so to stimulate and activate the neighboring normal cells that they immediately begin the secretion
of certain substances which facilitate healing processes in the wound; and at the same time these normal and uninjured cells begin to proliferate — they actually start to work creating new cells to replace any fellow cells which may have been destroyed by the accident.

This chemical action and reaction concerned in wound healing and cell reproduction represents the choice of the Life Carriers of a formula embracing over one hundred thousand phases and features of possible chemical reactions and biologic repercussions. More than half a million specific experiments were made by the Life Carriers in their laboratories before they finally settled upon this formula for the Urantia life experiment.

When Urantia scientists know more of these healing chemicals, they will become more efficient in the treatment of injuries, and indirectly they will know more about controlling certain serious diseases.

Since life was established on Urantia, the Life Carriers have improved this healing technique as it has been introduced on another Satania world, in that it affords more pain relief and exercises better control over the
proliferation capacity of the associated normal cells.

There were many unique features of the Urantia life experiment, but the two outstanding episodes were the appearance of the Andonic race prior to the evolution of the six colored peoples and the later simultaneous appearance of the Sangik mutants in a single family. Urantia is the first world in Satania where the six colored races sprang from the same human family. They ordinarily arise in diversified strains from independent mutations within the pre-human animal stock and usually appear on earth one at a time and successively over long periods of time, beginning with the red man and passing on down through the colors to indigo.

Another outstanding variation of procedure was the late arrival of the Planetary Prince. As a rule, the prince appears on a planet about the time of will development; and if such a plan had been followed, Caligastia might have come to Urantia even during the lifetimes of Andon and Fonta, instead of almost five hundred thousand years later, simultaneously with the appearance of the six Sangik colored races.
On an ordinary inhabited world a Planetary Prince would have been granted on the request of the Life Carriers at, or sometime after, the appearance of Andon and Fonta. But Urantia having been designated a life-modification planet, it was be pre-agreement that the Melchizedek observers, twelve in number, were sent as advisers to the Life Carriers and as overseers of the planet until the subsequent arrival of the Planetary Prince. These Melchizedeks came at the time Andon and Fonta made the decisions which enabled Thought Adjusters to indwell their mortal minds.

On Urantia the endeavors of the Life Carriers to improve the Satania life patterns necessarily resulted in the production of many apparently useless forms of transition life. But the gains already accrued are sufficient to justify the Urantia modifications of the standard life designs.

It was their intention to produce an early manifestation of will in the evolutionary life of Urantia, and they succeeded. Ordinarily, will does not emerge until the colored races have long been in existence, usually first appearing among the superior types of the red man. Our world is the only planet in Satania
where the human type of will has appeared in a pre-colored race.

But in their effort to provide for that combination and association of inheritance factors which finally gave rise to the mammalian ancestors of the human race, they were confronted with the necessity of permitting hundreds and thousands of other and comparatively useless combinations and associations of inheritance factors to take place. Many of these seemingly strange by-products of their efforts are certain to meet our gaze as we dig back into the planetary past, and the Life Carriers can well understand how puzzling some of these things must be to our limited human viewpoint.

6. Life—Evolution Vicissitudes

It was a source of regret to the Life Carriers that their special efforts to modify intelligent life on Urantia should have been so handicapped by tragic perversions beyond their control: the Caligastia betrayal and the Adamic default.

But throughout all of this biologic adventure their greatest disappointment grew
out of the reversion of certain primitive plant life to the pre-chlorophyll levels of parasitic bacteria on such an extensive and unexpected scale. This eventuality in plant-life evolution caused many distressful diseases in the higher mammals, particularly in the more vulnerable human species. When the Life Carriers were confronted with this perplexing situation, they somewhat discounted the difficulties involved because they knew that the subsequent admixture of the Adamic (biologic uplifter) plasm would so reinforce the resisting powers of the resulting blended race as to make it practically immune to all diseases produced by the vegetable type of organism. But their hopes were doomed to disappointment owing to the misfortune of the Adamic default.

The universe of universes, including this small world called Urantia, is not being managed merely to meet the Life Carriers' approval nor just to suit their convenience, much less to gratify their whims and satisfy their curiosity. The wise and all-powerful beings who are responsible for universe management undoubtedly know exactly what they are about; and so it becomes Life Carriers and behooves mortal minds to enlist in patient
waiting and hearty co-operation with the rule of wisdom, the reign of power, and the march of progress.

There are, of course, certain compensations for tribulation, such as Michael's bestowal on Urantia. But irrespective of all such considerations, the later celestial supervisors of this planet express complete confidence in the ultimate evolutionary triumph of the human race and in the eventual vindication of their original plans and life patterns.

7 Evolutionary Techniques of Life

It is impossible accurately to determine, simultaneously, the exact location and the velocity of a moving object; any attempt at measurement of either inevitably involves change in the other. The same sort of a paradox confronts mortal man when he undertakes the chemical analysis of protoplasm. The chemist can elucidate the chemistry of dead protoplasm, but he cannot discern either the physical organization or the dynamic performance of living protoplasm. Ever will the scientist come nearer and nearer the secrets of life, but never will he find them and for no other reason
than that he must kill protoplasm in order to analyze it. Dead protoplasm weighs the same as living protoplasm, but it is not the same.

There is original endowment of adaptation in living things and beings. In every living plant or animal cell, in every living organism -- material or spiritual -- there is an insatiable craving for the attainment of ever-increasing perfection of environmental adjustment, organismal adaptation, and augmented life realization. These interminable efforts of all living things evidence the existence within them of an innate striving for perfection.

The most important step in plant evolution was the development of chlorophyll-making ability, and the second greatest advance was the evolution of the spore into the complex seed. The spore is most efficient as a reproductive agent, but it lacks the potentials of variety and versatility inherent in the seed.

One of the most serviceable and complex episodes in the evolution of the higher types of animals consisted in the development of the ability of the iron in the circulating blood cells to perform in the double role of oxygen
carrier and carbon dioxide remover. And this performance of the red blood cells illustrates how evolving organisms are able to adapt their functions to varying or changing environment. The higher animals, including man, oxygenate their tissues by the action of the iron of the red blood cells, which carries oxygen to the living cells and just as efficiently removes the carbon dioxide. But other metals can be made to serve the same purpose. The cuttlefish employs copper for this function, and the sea squirt utilizes vanadium.

The continuation of such biologic adjustments is illustrated by the evolution of teeth in the higher Urantia mammals; these attained to thirty-six in man's remote ancestors, and then began an adaptive readjustment toward thirty-two in the dawn man and his near relatives. Now the human species is slowly gravitating toward twenty-eight. The process of evolution is still actively and adaptively in progress on this planet.

But many seemingly mysterious adjustments of living organisms are purely chemical, wholly physical. At any moment of time, in the blood stream of any human being there exists the possibility of upward of 15,000,000 chemical
reactions between the hormone output of a dozen ductless glands.

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 super-natural endowment, but is a super-physical adjustment.

Physics and chemistry alone cannot explain how a human being evolved out of the primeval protoplasm of the early seas. The ability to learn, memory and differential response to environment, is the endowment of mind. The laws of physics are not responsive to training; they are immutable and unchanging. The reactions of chemistry are not modified by education; they are uniform and dependable. Aside from the presence of the Unqualified Absolute, electrical and chemical reactions are predictable. But mind can profit from experience, can learn from reactive habits of behavior in response to repetition of stimuli.
Pre-intelligent organisms react to environmental stimuli, but those organisms which are reactive to mind ministry can adjust and manipulate the environment itself.

The physical brain with its associated nervous system possesses innate capacity for response to mind ministry just as the developing mind of a personality possesses a certain innate capacity for spirit receptivity and therefore contains the potentials of spiritual progress and attainment. Intellectual, social, moral, and spiritual evolution are dependent on the mind ministry of the seven adjutant spirits and their superphysical associates.

8. Evolutionary Mind Levels

The seven adjutant mind-spirits are the versatile mind ministers to the lower intelligent existences of a local universe. This order of mind is ministered from the local universe headquarters or from some world connected therewith, but there is influential direction of lower-mind function from the system capitals.
On an evolutionary world much, very much, depends on the work of these seven adjutants. But they are mind ministers; they are not concerned in physical evolution, the domain of the Life Carriers. Nevertheless, the perfect integration of these spirit endowments with the ordained and natural procedure of the unfolding and inherent regime of the Life Carriers is responsible for the mortal inability to discern, in the phenomenon of mind, aught but the hand of nature and the outworking of natural processes, albeit we are occasionally somewhat perplexed in explaining all of everything connected with the natural reactions of mind as it is associated with matter. And if Urantia were operating more in accordance with the original plans, we would observe even less to arrest our attention in the phenomenon of mind.

The seven adjutant spirits are more circuit-like than entity-like, and on ordinary worlds they are encircuited with other adjutant functionings throughout the local universe. On life-experiment planets, however, they are relatively isolated. And on Urantia, owing to the unique nature of the life patterns, the lower adjutants experienced far more difficulty in contacting with the evolutionary organisms.
than would have been the case in a more standardized type of life endowment.

Again, on an average evolutionary world the seven adjutant spirits are far better synchronized with the advancing stages of animal development than they were on Urantia. With but a single exception, the adjutants experienced the greatest difficulty in contacting with the evolving minds of Urantia organisms that they had ever had in all their functioning throughout the universe of Nebadon. On this world there developed many forms of border phenomena — confusional combinations of the mechanical—nonteachable and the nonmechanical—teachable types of organismal response.

The seven adjutant spirits do not make contact with the purely mechanical orders of organismal environmental response. Such pre-intelligent responses of living organisms pertain purely to the energy domains of the power centers, the physical controllers, and their associates.

The acquisition of the potential of the ability to learn from experience marks the beginning of the functioning of the adjutant spirits, and they function from the lowliest
minds of primitive and invisible existences up to the highest types in the evolutionary scale of human beings. They are the source and pattern for the otherwise more or less mysterious behavior and incompletely understood quick reactions of mind to the material environment.

Long must these faithful and always dependable influences carry forward their preliminary ministry before the animal mind attains the human levels of spirit receptivity.

The adjutants function exclusively in the evolution of experiencing mind up to the level of the sixth phase, the spirit of worship. At this level there occurs that inevitable overlapping of ministry — the phenomenon of the higher reaching down to coordinate with the lower in anticipation of subsequent attainment of advanced levels of development. And still additional spirit ministry accompanies the action of the seventh and last adjutant, the spirit of wisdom. Throughout the ministry of the spirit world the individual never experiences abrupt transitions of spirit cooperation; always are these changes gradual and reciprocal.
Always should the domains of the physical (electrochemical) and the mental response to environmental stimuli be differentiated, and in turn must they all be recognized as phenomena apart from spiritual activities. The domains of physical, mental, and spiritual gravity are distinct realms of cosmic reality, notwithstanding their intimate interrelations.

9. Evolution in Time and Space

Time and space are indissolubly linked; there is an innate association. The delays of time are inevitable in the presence of certain space conditions.

If spending so much time in effecting the evolutionary changes of life development occasions perplexity, the Life Carriers would say that they cannot time the life processes to unfold any faster than the physical metamorphoses of a planet will permit. They must wait upon the natural, physical development of a planet; they have absolutely no control over geologic evolution. If the physical conditions would allow, they could arrange for the completed evolution of life in considerably less than one million years. But they are all under the jurisdiction of the
Supreme Rulers of Paradise, and time is nonexistent on Paradise.

The individual's yardstick for time measurement is the length of his life. All creatures are thus time conditioned, and therefore do they regard evolution as being a long-drawn-out process. To those of them whose life span is not limited by a temporal existence, evolution does not seem to be such a protracted transaction. On Paradise, where time is nonexistent, these things are all present in the mind of Infinity and the acts of Eternity.

As mind evolution is dependent on, and delayed by, the slow development of physical conditions, so is spiritual progress dependent on mental expansion and unfailingly delayed by intellectual retardation. But this does not mean that spiritual evolution is dependent on education, culture, or wisdom. The soul may evolve regardless of mental culture but not in the absence of mental capacity and desire -- the choice of survival and the decision to achieve ever-increasing perfection -- to do the will of the Father in heaven. Although survival may not depend on the possession of knowledge and wisdom, progression most certainly does.
In the cosmic evolutionary laboratories mind is always dominant over matter, and spirit is ever correlated with mind. Failure of these diverse endowments to synchronize and coordinate may cause time delays, but if the individual really knows God and desires to find him and become like him, then survival is assured regardless of the handicaps of time. Physical status may handicap mind, and mental perversity may delay spiritual attainment, but none of these obstacles can defeat the whole-souled choice of will.

When physical conditions are ripe, sudden mental evolutions may take place; when mind status is propitious, sudden spiritual transformations may occur; when spiritual values receive proper recognition, then cosmic meanings become discernible, and increasingly the personality is released from the handicaps of time and delivered from the limitations of space.
Chapter 28

THE PLANETARY PRINCES

While belonging to the order of Lanonandek Sons — best known as System Sovereigns and Planetary Princes — the Planetary Princes are so specialized in service that they are commonly regarded as a distinct group. After their Melchizedek (aids of Gabriel) certification as secondary Lanonandeks, these local universe Sons are assigned to the reserves of their order on the constellation headquarters. From here they are assigned to various duties by the System Sovereign and eventually commissioned as Planetary Princes and sent forth to rule the evolving inhabited worlds.

The signal for a System Sovereign to act in the matter of assigning a ruler to a given planet is the reception of a request from the Life Carriers for the dispatch of an administrative head to function on this planet whereon they have established life and developed intelligent evolutionary beings. All planets which are inhabited by evolutionary mortal creatures have assigned to them a planetary ruler of this order of sonship.
1. Mission of the Princes

The Planetary Prince and his assistant brethren represent the nearest personalized approach (aside from incarnation) that the Eternal Son of Paradise can make to the lowly creatures of time and space. True, the Creator Son touches the creatures of the realms through his spirit, but the Planetary Prince is the last of the orders of personal Sons extending out from Paradise to the children of men. The Infinite Spirit comes very near in the persons of the guardians of destiny and other angelic beings; the Universal Father lives in man by the prepersonal presence of the Mystery Monitors; but the Planetary Prince represents the last effort of the Eternal Son and his Sons to draw near us mortal human beings. On a newly inhabited world the Planetary Prince is the sole representative of complete divinity, springing from the Creator Son (the offspring of the Universal Father and the Eternal Son) and the Divine Minister (the universe Daughter of the Infinite Spirit).

The prince of a newly inhabited world is surrounded by a loyal corps of helpers and assistants and by large numbers of the
ministering spirits. But the directing corps of such new worlds must be of the lower orders of the administrators of a system in order to be innately sympathetic with, and understanding of, the planetary problems and difficulties. And all of this effort to provide sympathetic rulership for the evolutionary worlds entails the increased liability that these near-human personalities may be led astray by the exaltation of their own minds over and above the will of the Supreme Rulers.

Being quite alone as representatives of divinity on the individual planets, these Sons are tested severely, and Nebadon has suffered the misfortune of several rebellions. In the creation of the System Sovereigns and the Planetary Princes there occurs the personalization of a concept that has been getting farther and farther away from the Universal Father and the Eternal Son; and there is an increasing danger of losing the sense of proportion as to one's self-importance and a greater likelihood of failure to keep a proper grasp of the values and relationships of the numerous orders of divine beings and their gradations of authority. That the Father is not personally present in the local universe also
imposes a certain test of faith and loyalty on all these Sons.

But not often do these world princes fail in their missions of organizing and administering the inhabited spheres, and their success greatly facilitates the subsequent missions of the Material Sons, the Adams and Eves, who come to engrave the higher (biologic uplift) forms of creature life on the primitive human beings of a worlds. Their rule also does much to prepare the planets for Paradise Sons of God, who subsequently come to judge the worlds and to inaugurate successive dispensations.

2. Planetary Administration

All Planetary Princes are under the universe administrative jurisdiction of Gabriel, the chief executive of Michael, while in immediate authority they are subject to the executive mandates of the System Sovereigns.

The Planetary Princes may at any time seek the counsel of the Melchizedeks, their former instructors and sponsors, but they are not arbitrarily required to ask for such assistance, and if such aid is not voluntarily requested, the Melchizedeks do not interfere with the
planetary administration. These world rulers may also avail themselves of the advice of the four and twenty counselors, assembled from the bestowal worlds of the system. In Satania these counselors are at present all natives of Urantia; inclusive of the following:

Adam, the discredited but rehabilitated planetary father of Urantia, a Material Son of God who was relegated to the likeness of mortal flesh, but who survived and was subsequently elevated to this position by the decree of Michael.

Eve, the mother of the violet race of Urantia, who suffered the penalty of default with her mate (Adam) and was also rehabilitated with him and assigned to serve with this group of mortal survivors.

Enoch, the first of the mortals of Urantia to fuse with the Thought Adjuster during the mortal life in the flesh.

Moses, the emancipator of a remnant of the submerged violet race and the instigator of the revival of the worship of the Universal Father under the name of “The God of Israel.”

Elijah, a translated soul of brilliant spiritual achievement during the post-Material Son age.
Machiventa Melchizedek, the only Son of this order to bestow himself upon the Urantia races. While still numbered as a Melchizedek, he has become “forever a minister of the Most Highs,” eternally assuming the assignment of service as a mortal ascender, having sojourned on Urantia in the likeness of mortal flesh at Salem (the "Sage of Salem") in the days of Abraham. This Melchizedek has latterly been proclaimed vicegerent Planetary Prince of Urantia with headquarters on our local system capital Jerusem and authority to act in behalf of Michael, who is actually the Planetary Prince of this world whereon he experienced his terminal bestowal in human form. Notwithstanding this, Urantia is still supervised by successive resident governors general, members of the four and twenty counselors.

John the Baptist, the forerunner of Michael's mission on Urantia and, in the flesh, distant cousin of the Son of Man, Jesus of Nazareth.

And there is an analogous council of seventy at the constellation headquarters also selected from the evolutionary beings of the realms.
The rule of the evolutionary planets in their early and unsettled careers is largely autocratic. The Planetary Princes organize their specialized groups of assistants from among their corps of planetary aids. They usually surround themselves with a supreme council of twelve, but this is variously chosen and diversely constituted on the different worlds. A Planetary Prince may also have as assistants one or more of the third order of his own group of sonship and sometimes, on certain worlds, one of his own order, a secondary Lanonandek associate.

The entire staff of a world ruler consists of personalities of the Infinite Spirit and certain types of higher evolved beings and ascending mortals from other worlds. Such a staff averages about one thousand, and as the planet progresses, this corps of helpers may be increased up to one hundred thousand or more. At any time need is felt for more helpers, the Planetary Princes have only to make request of their brothers, the System Sovereigns, and the petition is granted forthwith.

Planets vary greatly in nature and organization and in administration, but all provide for tribunals of justice. The judicial system of the local universe has its beginnings
in the tribunals of a Planetary Prince, which are presided over by a member of his personal staff; the decrees of such courts reflect a highly fatherly and discretionary attitude. All problems involving more than the regulation of the planetary inhabitants are subject to appeal to the higher tribunals, but the affairs of his world domain are largely adjusted in accordance with the personal discretion of the prince.

The roving commissions of conciliators serve and supplement the planetary tribunals, and both spirit and physical controllers are subject to the findings of these conciliators. But no arbitrary execution is ever carried out without the consent of the Constellation Father, for the “Most Highs rule in the kingdoms of men.”

The controllers and transformers of planetary assignment are also able to collaborate with angels and other orders of celestial beings in rendering these latter personalities visible to mortal creatures. On special occasions the seraphic helpers and even the Melchizedeks can and do make themselves visible to the inhabitants of the evolutionary worlds. The principal reason for bringing mortal ascenders from the system capital as a part of the staff of the Planetary Prince is to
facilitate communication with the inhabitants of the realm.

3. The Prince's Corporeal Staff

On going to a young world, a Planetary Prince usually takes with him a group of volunteer ascending beings from the local system headquarters. These ascenders accompany the prince as advisers and helpers in the work of early race improvement. This corps of material helpers constitutes the connecting link between the prince and the world races. The Urantia Prince, Caligastia, had a corps of one hundred such helpers.

Such volunteer assistants are citizens of a system capital, and none of them have fused with their indwelling Adjusters. The status of the Adjusters of such volunteer servers remains as of the residential standing on the system headquarters while these morontia progressors temporarily revert to a former material state.

The Life Carriers, the architects of form, provide such volunteers with new physical bodies, which they occupy for the periods of their planetary sojourn. These personality
forms, while exempt from the ordinary diseases of the realms, are, like the early morontia bodies, subject to certain accidents of a mechanical nature.

The prince's corporeal staff are usually removed from the planet in connection with the next adjudication at the time of the second Son's (Adam and Eve, the Material Son and Daughter) arrival on the sphere. Before leaving, they customarily assign their various duties to their mutual offspring and to certain superior native volunteers. On those worlds where these helpers of the prince have been permitted to mate with the superior groups of the native races, such offspring usually succeed them.

These assistants to the Planetary Prince seldom mate with the world races, but they do always mate among themselves. Two classes of beings result from these unions: the primary type of midway creatures and certain high types of material beings who remain attached to the prince's staff after their parents have been removed from the planet at the time of the arrival of Adam and Eve.

These children do not mate with the mortal races except in certain emergencies and then only by direction of the Planetary Prince. In
such an event, their children — the grandchildren of the corporeal staff — are in status as of the superior races of their day and generation. All the offspring of these semi-material assistants of the Planetary Prince are Adjuster indwelt.

At the end of the prince's dispensation, when the time comes for this “reversion staff” to be returned to the system headquarters for the resumption of the Paradise career, these ascenders present themselves to the Life Carriers for the purpose of yielding up their material bodies. They enter the transition slumber and awaken delivered from their mortal investment and clothed with morontia forms, ready for seraphic transportation back to the system capital, where their detached Adjusters await them. They are a whole dispensation behind their Jerusem class, but they have gained a unique and extraordinary experience, a rare chapter in the career of an ascending mortal.

4. The Planetary Headquarters and Schools

The prince's corporeal staff early organize the planetary schools of training and culture, wherein the cream of the evolutionary races are
instructed and then sent forth to teach these better ways to their people. These schools of the prince are located at the material headquarters of the planet.

Much of the physical work connected with the establishment of this headquarters city is performed by the corporeal staff. Such headquarters cities, or settlements, of the early times of the Planetary Prince are very different from what we Urantia mortals might imagine. They are, in comparison with later ages, simple, being characterized by mineral embellishment and by relatively advanced material construction. And all of this stands in contrast with the Adamic regime centering around a garden headquarters, from which their work in behalf of the races is prosecuted during the second dispensation of the universe Sons.

In the headquarters settlement on our world every human habitation was provided with abundance of land. Although the remote tribes continued in hunting and food foraging, the students and teachers in the Prince's schools were all agriculturists and horticulturists. The time was about equally divided between the following pursuits:
1. Physical labor. Cultivation of the soil, associated with home building and embellishment.

2. Social activities. Play performances and cultural social groupings.

3. Educational application. Individual instruction in connection with family-group teaching, supplemented by specialized class training.

4. Vocational training Schools of marriage and homemaking, the schools of art and craft training, and the classes for the training of teachers secular, cultural, and religious.

5. Spiritual culture. The teacher brotherhood, the enlightenment of childhood and youth groups, and the training of adopted native children as missionaries to their people.

A Planetary Prince is not visible to mortal beings; it is a test of faith to believe the representations of the semi-material beings of his staff. But these schools of culture and training are well adapted to the needs of each planet, and there soon develops a keen and laudatory rivalry among the races of human beings in their efforts to gain entrance to these various institutions of learning.
From such a world center of culture and achievement there gradually radiates to all peoples an uplifting and civilizing influence which slowly and certainly transforms the evolutionary races. Meantime the educated and spiritualized children of the surrounding peoples who have been adopted and trained in the prince's schools are returning to their native groups and, to the best of their ability, are there establishing new and potent centers of learning and culture which they carry on according to the plan of the prince's schools.

On Urantia these plans for planetary progress and cultural advancement were well under way, proceeding most satisfactorily, when the whole enterprise was brought to a rather sudden and most inglorious end by Caligastia's adherence to the Lucifer rebellion.

Caligastia, who, in deliberation and with malice aforethought, systematically perverted the instruction and poisoned the teaching provided in all the Urantia planetary schools in operation at that time. The wreck of these schools was speedy and complete.

Many of the offspring of the ascenders of the Prince's materialized staff remained loyal, deserting the ranks of Caligastia. These
loyalists were encouraged by the Melchizedek receivers of Urantia, and in later times their descendants did much to uphold the planetary concepts of truth and righteousness. The work of these loyal evangels helped to prevent the total obliteration of spiritual truth on Urantia. These courageous souls and their descendants kept alive some knowledge of the Father's rule and preserved for our world races the concept of the successive planetary dispensations of the various orders of divine Sons.

5. Progressive Civilization

The loyal princes of the inhabited worlds are permanently attached to the planets of their original assignment. Paradise Sons and their dispensations may come and go, but a successful Planetary Prince continues on as the ruler of his realm. His work is quite independent of the missions of the higher Sons, being designed to foster the development of planetary civilization.

The progress of civilization is hardly alike on any two planets. The details of the unfoldment of mortal evolution are very different on numerous dissimilar worlds.
Notwithstanding these many diversifications of planetary development along physical, intellectual, and social lines, all evolutionary spheres progress in certain well-defined directions.

Under the benign rule of a Planetary Prince, augmented by the Material Sons and punctuated by the periodic missions of the Paradise Sons, the mortal races on an average world of time and space will successively pass through the following seven developmental epochs:

1. **The nutrition epoch.** The prehuman creatures and the dawn races of primitive man are chiefly concerned with food problems. These evolving beings spend their waking hours either in seeking food or in fighting, offensively or defensively. The food quest is paramount in the minds of these early ancestors of subsequent civilization.

2. **The security age.** Just as soon as the primitive hunter can spare any time from the search for food, he turns this leisure to augmenting his security. More and more attention is devoted to the technique of war. Homes are fortified, and the clans are solidified by mutual fear and by the inculcation of hate for foreign groups. Self-preservation
is a pursuit which always follows self-maintenance.

3. The material-comfort era. After food problems have been partially solved and some degree of security has been attained, the additional leisure is utilized to promote personal comfort. Luxury vies with necessity in occupying the center of the stage of human activities. Such an age is all too often characterized by tyranny, intolerance, gluttony, and drunkenness. The weaker elements of the races incline towards excesses and brutality. Gradually these pleasure-seeking weaklings are subjugated by the more strong and truth-loving elements of the advancing civilization.

4. The quest for knowledge and wisdom. Food, security, pleasure, and leisure provide the foundation for the development of culture and the spread of knowledge. The effort to execute knowledge results in wisdom, and when a culture has learned how to profit and improve by experience, civilization has really arrived. Food, security, and material comfort still dominate society, but many forward-looking individuals are hungering for knowledge and thirsting for wisdom. Every child is provided
an opportunity to learn by doing; education is the watchword of these ages.

5. The epoch of philosophy and brotherhood. When mortals learn to think and begin to profit by experience, they become philosophical — they start out to reason within themselves and to exercise discriminative judgment. The society of this age becomes ethical, and the mortals of such an era are truly becoming moral beings. Wise moral beings are capable of establishing human brotherhood on such a progressing world. Ethical and moral beings can learn how to live in accordance with the golden rule: “love thy neighbor as yourself.”

6. The age of spiritual striving. When evolving mortals have passed through the physical, intellectual, and social stages of development, sooner or later they attain those levels of personal insight which impel them to seek for spiritual satisfactions and cosmic understandings. Religion is completing the ascent from the emotional domains of fear and superstition to the high levels of cosmic wisdom and personal spiritual experience. Education aspires to the attainment of meanings, and culture grasps at cosmic relationships and true values. Such evolving mortals are genuinely
cultured, truly educated, and exquisitely God-knowing.

7. The era of light and life. This is the flowering of the successive ages of physical security, intellectual expansion, social culture, and spiritual achievement. These human accomplishments are now blended, associated, and co-ordinated in cosmic unity and unselfish service. Within the limitations of finite nature and material endowments there are no bounds set upon the possibilities of evolutionary attainment by the advancing generations who successively live upon these supernal and settled worlds of time and space.

After serving their spheres through successive dispensations of world history and the progressing epochs of planetary progress, the Planetary Princes are elevated to the position of Planetary Sovereigns upon the inauguration of the era of light and life.

6. Planetary Culture

The isolation of Urantia renders it impossible to undertake the presentation of many details of the life and environment of our Satania neighbors. In these presentations the
revelators are limited by our planetary quarantine and by our system isolation as a result of the Lucifer rebellion. They must be guided by these restrictions in all their efforts to enlighten us Urantia mortals, but in so far as is permissible, we have been thus instructed in the progress of an average evolutionary world, and we are able to compare such a world's career with the present state of Urantia.

The development of civilization on Urantia has not differed so greatly from that of other worlds which have sustained the misfortune of spiritual isolation. But when compared with the loyal worlds of the universe, our planet seems most confused and greatly retarded in all phases of intellectual progress and spiritual attainment.

Because of our planetary misfortunes, Urantians are prevented from understanding very much about the culture of normal worlds. But we should not envisage the evolutionary worlds, even the most ideal, as spheres whereon life is a flowery bed of ease. The initial life of the mortal races is always attended by struggle. Effort and decision are an essential part of the acquirement of survival values.
Culture presupposes quality of mind; culture cannot be enhanced unless mind is elevated. Superior intellect will seek a noble culture and find some way to attain such a goal. Inferior minds will spurn the highest culture even when presented to them ready-made. Much depends also upon the successive missions of the divine Sons and upon the extent to which enlightenment is received by the ages of their respective dispensations.

We should not forget that for two hundred thousand years all the worlds of Satania have rested under the spiritual ban of our constellation Norlatiadek in consequence of the Lucifer rebellion. And it will require age upon age to retrieve the resultant handicaps of sin and secession. Our world still continues to pursue an irregular and checkered career as a result of the double tragedy of a rebellious Planetary Prince and a defaulting Material Son. Even the bestowal of Christ Michael on Urantia did not immediately set aside the temporal consequences of these serious blunders in the earlier administration of our world.

7. Rewards of Isolation
On first thought it might appear that Urantia and its associated isolated worlds are most unfortunate in being deprived of the beneficent presence and influence of such superhuman personalities as a Planetary Prince and a Material Son and Daughter. But isolation of these spheres affords our races a unique opportunity for the exercise of faith and for the development of a peculiar quality of confidence in cosmic reliability which is not dependent on sight or any other material consideration. It may turn out, eventually, that all us mortal creatures hailing from the worlds quarantined in consequence of rebellion are extremely fortunate. The revelators have discovered that such ascenders are very early intrusted with numerous special assignments to cosmic undertakings where unquestioned faith and sublime confidence are essential to achievement.

On Jerusem the ascenders from these isolated worlds occupy a residential sector by themselves and are known as the agondonters, meaning evolutionary will creatures who can believe without seeing, persevere when isolated, and triumph over insuperable difficulties even when alone. This functional grouping of the agondonters persists throughout the ascension of the local universe and the traversal of the
superuniverse; it disappears during the sojourn in Havona but promptly reappears upon the attainment of Paradise and definitely persists in the Corps of the Mortal Finality. Tabamantia is an agondontier of finaliter status, having survived from one of the quarantined spheres involved in the first rebellion ever to take place in the universes of time and space.

All through the Paradise career, reward follows effort as the result of causes. Such rewards set off the individual from the average, provide a differential of creature experience, and contribute to the versatility of ultimate performances in the collective body of the finaliters.

Chapter 29

SERAPHIC PLANETARY GOVERNMENT

The Most Highs (the Constellation Fathers) rule in the kingdoms of human beings through many celestial forces and agencies but chiefly through the ministry of seraphim. [On Urantia there are about the same number of cherubim as seraphim {angels}, and they are similarly organized.]
At noon on the day of this (1934) revelation the roll call of planetary angels, guardians, and others on Urantia was 501,234,619 pairs of seraphim. There were assigned to the command of the Chief of Seraphim stationed on Urantia two hundred seraphic hosts -- 597,196,800 pairs of seraphim, or 1,194,393,600 individual angels. The registry, however, showed 1,002,469,238 individuals; it followed therefore that 191,924,362 angels were absent that day from this world on transport, messenger, and death duty.

Seraphim and their associated cherubim have much to do with the details of the superhuman government of a planet, especially of worlds as ours which have been isolated by rebellion. The angels, ably assisted by the midwayers, function on Urantia as the actual supermaterial ministers who execute the mandates of the resident governor general and all his associates and subordinates. Seraphim as a class are occupied with many assignments other than those of personal and group guardianship of its human subjects.

Urantia is not without proper and effective supervision from the system, constellation, and universe rulers. But the planetary government is unlike that of any other world in our Satania
system, even in all Nebadon. This uniqueness in our plan of supervision is due to a number of unusual circumstances:

1. The life modification status of Urantia.
2. The exigencies of the Lucifer rebellion.
3. The disruptions of the Adamic default.
4. The irregularities growing out of the fact that Urantia was one of the bestowal worlds of the Universe Sovereign. Michael of Nebadon is the Planetary Prince of Urantia.
5. The special function of the twenty-four planetary directors.
6. The location on the planet of an archangels’ circuit.
7. The more recent designation of the onetime incarnated Machiventa Melchizedek as vicegerent Planetary Prince.

1. The Sovereignty of Urantia

The original sovereignty of Urantia was held in trust by the sovereign of our Satania system, Lucifer. As a local universe Lanonandek Son, it was first delegated by him to a joint commission of Melchizedeks and Life Carriers, and this group functioned on Urantia until the
arrival of a regularly constituted Planetary Prince, Caligastia. Subsequent to the downfall of Prince Caligastia, at the time of the Lucifer rebellion, Urantia had no sure and settled relationship with the local universe and its administrative divisions until the completion of Michael's bestowal in the flesh (August 21, 7 B.C. through April 7, 30 A.D.), when he was proclaimed, by the Union of Days, Planetary Prince of Urantia. Such a proclamation in surety and in principle forever settled the status of our world, but in practice the Sovereign Creator Son made no gesture of personal administration of the planet aside from the establishment of the Jerusem commission of twenty-four former Urantians with authority to represent him in the government of Urantia and all other quarantined planets in the system. One of this council is now always resident on Urantia as resident governor general.

Vicegerant authority to act for Michael as Planetary Prince has been recently vested in Machiventa Melchizedek, but this Son of the local universe has made not the slightest move toward modifying the present planetary regime of the successive administrations of the resident governors general.
There is little likelihood that any marked change will be made in the government of Urantia during the present dispensation unless the vicegerent Planetary Prince should arrive to assume his titular responsibilities. It appears to certain of the revelators' associates that at some time in the near future the plan of sending one of the twenty-four counselors to Urantia to act as governor general will be superseded by the formal arrival of Machiventa Melchizedek with the vicegerent mandate of the sovereignty of Urantia. As acting Planetary Prince he would undoubtedly continue in charge of the planet until the final adjudication of the Lucifer rebellion and probably on into the distant future of planetary settlement in light and life.

2. The Board of Planetary Supervisors

Since the times of Michael's bestowal on our world the general management of Urantia has been intrusted to a special group on the capital of our local system Satania, Jerusem, of twenty-four one-time Urantians. Qualification for membership on this commission is unknown to the revelators, but they have observed that those who have been thus commissioned have all been
contributors to the enlarging sovereignty of the Supreme in our system Satania. By nature they were all real leaders when they functioned on Urantia, and (excepting Machiventa Melchizedek) these qualities of leadership have been further augmented by mansion world experience and supplemented by the training of Jerusem citizenship. Members are nominated to the twenty-four by the cabinet of Lanaforge, our present local system sovereign, seconded by the (Voronddek Sons) Most Highs of Edentia, approved by the Assigned Sentinel of Jerusem, and appointed by Gabriel of Salvington, in accordance with the mandate of Michael. The temporary appointees function just as fully as do the permanent members of this commission of special supervisors.

This board of planetary directors is especially concerned with the supervision of those activities on this world which result from the fact that here, Michael experienced his terminal bestowal. They are kept in close and immediate touch with Michael by the liaison activities of a certain Brilliant Evening Star, the identical being who attended upon Jesus throughout the mortal bestowal.

At the present time one John, known to us as “the Baptist,” is chairman of this council
when it is in session on Jerusem. But the ex officio head of this council is the Assigned Sentinel of Satania, the direct and personal representative of the Associate Inspector on Salvinton and of the Supreme Executive of Orvonton.

The members of this same commission of former Urantians also act as advisory supervisors of the thirty-six other (resultant the Lucifer rebellion) rebellion-isolated worlds of the system; they perform a very valuable service in keeping Lanaforge, the System Sovereign, in close and sympathetic touch with the affairs of these planets, which still remain more or less under the overcontrol of the Constellation Fathers of our constellation Norlatiadek. These twenty-four counselors make frequent trips as individuals to each of the quarantined planets, especially to Urantia.

Each of the other isolated worlds is advised by similar and varying sized commissions of its onetime inhabitants, but these other commissions are subordinate to the Urantian group of twenty-four. While the members of the latter commission are thus actively interested in every phase of human progress on each quarantined world in Satania, they are especially and particularly concerned with the
welfare and advancement of the mortal races of Urantia, for they immediately and directly supervise the affairs of none of the planets except Urantia, and even here their authority is not complete excepting in certain domains concerned with mortal survival.

No one knows how long these twenty-four Urantia counselors will continue in their present status, detached from the regular program of universe activities. They will no doubt continue to serve in their present capacities until some change in planetary status ensues, such as the end of a dispensation, the assumption of full authority by Machiventa Melchizedek, the final adjudication of the Lucifer rebellion, or the reappearance of Michael on the world of his final bestowed -- here on Urantia. The present resident governor general of Urantia the revelators conclude seems inclined to the opinion that all but Machiventa may be released for Paradise ascension the moment the system of Satania is restored to the constellation circuits. But other opinions are also current.

3 The Resident Governor General
Every one hundred years of Urantia time, the Jerusem corps of twenty-four planetary supervisors designate one of their number to sojourn on our world to act as their executive representative, as resident governor general. During the (1934) times of the preparation of these narratives this executive officer was changed, the nineteenth so to serve being succeeded by the twentieth. The name of the current planetary supervisor is withheld from us only because mortals are so prone to venerate, even to deify, our extraordinary compatriots and superhuman superiors.

The resident governor general has no actual personal authority in the management of world affairs except as the representative of the twenty-four Jerusem counselors. He acts as the coordinator of superhuman administration and is the respected head and universally recognized leader of the celestial beings functioning on Urantia. All orders of angelic hosts regard him as their co-ordinating director, while the united midwayers, since the departure of 1-2-3 the first to become one of the twenty-four counselors, really look upon the successive governors general as their planetary fathers.

Although the governor general does not possess actual and personal authority on the
planet, he hands down scores of rulings and decisions each day which are accepted as final by all personalities concerned. He is much more of a fatherly advisor than a technical ruler. In certain ways he functions as would a Planetary Prince, but his administration much more closely resembles that of the Material Sons.

The Urantia government is represented in the councils of Jerusem in accordance with an arrangement whereby the returning governor general sits as a temporary member of the System Sovereign's cabinet of Planetary Princes. It was expected, when Machiventa was designated vicegerent Prince, that he would immediately assume his place in the council of the Planetary Princes of Satania, but thus far the revelators reveal he has made no gesture in this direction.

The supermaterial government of Urantia does not maintain a very close organic relationship with the higher units of the local universe. In a way, the resident governor general represents Salvington as well as Jerusem since he acts on behalf of the twenty-four counselors, who are directly representative of Michael and Gabriel. And being a Jerusem citizen, the planetary governor can function as a spokesman for the System Sovereign. The
constellation authorities are represented directly by a (Most High observer) Vorondadek Son, the Edentia observer.

4. The Most High Observer

The sovereignty of Urantia is further complicated by the onetime arbitrary seizure of planetary authority by the government of our constellation Norlatiadek shortly after the planetary rebellion. There is still resident on Urantia a Vorondadek Son, an observer for the Most Highs of Edentia and, in the absence of direct action by Michael, trustee of planetary sovereignty. The present Most High observer (and sometime regent) is the twenty-third thus to serve of Urantia.

There are certain groups of planetary problems which are still under the control of the Most Highs of Edentia, jurisdiction over them having been seized at the time of the Lucifer rebellion. Authority in these matters is exercised by a Vorondadek Son, the Norlatiadek observer, who maintains very close advisory relations with the planetary supervisors. The race commissioners are very active on Urantia, and their various group chiefs are informally attached to the resident
Vorondadek observer, who acts as their advisory director.

In a crisis the actual and sovereign head of the government, excepting in certain purely spiritual matters, would be this Vorondadek Son of Edentia now on observation duty. (In these exclusively spiritual problems and in certain purely personal matters, the supreme authority seems to be vested in the commanding archangel attached to the divisional headquarters of that order which was recently established on Urantia,)

A Most High observer is empowered, at his discretion, to seize the planetary government in times of grave planetary crises, and it is of record that this has happened thirty-three times in the history of Urantia. At such time the Most High observer functions as the most High regent, exercising unquestioned authority over all ministers and administrators resident on the planet excepting only the divisional organization of the archangels.

Vorondadek regencies are not peculiar to rebellion–isolated planets, for the Most Highs may intervene at any time in the affairs of the inhabited worlds, interposing the superior
wisdom of the constellation rulers in the affairs of the kingdoms of human beings.

5. The Planetary Government

The revelators state the actual administration of Urantia is indeed difficult to describe. There exists no formal government along the lines of universe organization, such as separate legislative, executive, and judicial departments. The twenty-four counselors come the nearest to being the legislative branch of the planetary government. The governor general is a provisional and advisory chief executive with the veto power resident in the Most High observer. And there are no absolutely authoritative judicial powers operative on the planet only the conciliating commissions.

A majority of the problems involving seraphim and midwayers are, by mutual consent, decided by the governor general. But except when voicing the mandates of the twenty-four counselors, his rulings are all subject to appeal to conciliating commissions, to local authorities constituted for planetary function, or even to the System Sovereign of Satania.

The absence of the corporeal staff of a Planetary Prince and the material regime of an
Adamic Son and Daughter is partially compensated by the special ministry of seraphim and by the unusual services of the midway creatures. The absence of the Planetary Prince is effectively compensated by the triune presence of the archangels, the Most High observer, and the governor general.

This rather loosely organized and somewhat personally administered planetary government is more than expectedly effective because of the time-saving assistance of the archangels and their ever-ready circuit, which is so frequently utilized in planetary emergencies and administrative difficulties. Technically, the planet is still spiritually isolated in the Norlatiadek circuits, but in an emergency this handicap can now be circumvented through utilization of the archangels circuit. Planetary isolation is, of course, of little concern to individual mortals since the pouring out of the Spirit of Truth upon all flesh approximately two thousand years ago.

(Archangels are the offspring of the Creator Son and the Universe Mother Spirit. They are the highest type of high spirit being produced in large numbers in a local universe, and at the time of the last registry there were
almost eight hundred thousand in Nebadon; being dedicated to the work of creature survival and to the furtherance of the ascending career of the mortals of time and space.

Each administrative day on Urantia begins with a consultative conference, which is attended by the governor general, the planetary chief of archangels, the Most High observer, the supervising supernaphim, the chief of resident Life Carriers, and invited guests from among the high Sons of the universe or from among certain of the student visitors who may chance to be sojourning on the planet.

The direct administrative cabinet of the governor general consists of twelve seraphim, the acting chiefs of the twelve groups of special angels functioning as the immediate superhuman directors of planetary progress and stability.

6. The Master Seraphim of Planetary Supervision

When the first governor general arrived on Urantia, concurrent with the out-pouring of the Spirit of Truth, he was accompanied by twelve corps of special seraphim, Seraphington
graduates, who were immediately assigned to certain special planetary services. These exalted angels are known as the master seraphim of planetary supervision and are, aside from the overcontrol of the planetary Most High observer, under the immediate direction of the resident governor general.

These twelve groups of angels, while functioning under the general supervision of the resident governor general, are immediately directed by the seraphic council of twelve, the acting chiefs of each group. This council also serves as the volunteer cabinet of the resident governor general.

As planetary chief of seraphim, the revelator of this narrative presides over this council of seraphic chiefs, and is a volunteer supernaphim of the primary order serving on Urantia as the successor of the onetime chief of the angelic hosts of the planet who defaulted at the time of the Caligastia secession.

The twelve corps of the master seraphim of planetary supervision are functional on Urantia as follows:

1. **The epochal angels.** These are the angels of the current age, the dispensational group. These celestial ministers are intrusted
with the oversight and direction of the affairs of each generation as they are designed to fit into the mosaic of the age in which they occur. The present corps of epochal angels serving on Urantia is the third group assigned to the planet during the current dispensation.

2. **The progress angels.** These seraphim are intrusted with the task of initiating the evolutionary progress of the successive social ages. They foster the development of the inherent progressive trend of evolutionary creatures; they labor incessantly to make things what they ought to be. The group now on duty is the second to be assigned to the planet.

3. **The religious guardians.** These are the “angels of the churches,” the earnest contenders for that which is and has been. They endeavor to maintain the ideals of that which has survived for the sake of the safe transit of moral values from one epoch to another. They are the checkmates of the angels of progress, 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. These angels do contend for spiritual forms, but they are not the source of ultra-sectarianism and meaningless
controversial divisions of professed religionists. The corps now functioning on Urantia is the fifth thus to serve.

4. **The angels of nation life.** These are the “angels of the trumpets,” directors of the political performances of Urantia national life. The group now functioning in the overcontrol of international relations is the fourth corps to serve on the planet. It is particularly through the ministry of this seraphic division that “the Most Highs rule in the kingdoms of men.”

5. **The angels of the races.** Those who work for the conservation of the evolutionary races of time, regardless of their political entanglements and religious groupings. On Urantia there are remnants of nine human races which have commingled and combined into the people of modern times. These seraphim are closely associated with the ministry of the race commissioners, and the group now on Urantia is the original corps assigned to the planet soon after the day of Pentecost.

6. **The angels of the future.** These are the projection angels, who forecast a future age and plan for the realization of the better things of a new and advancing dispensation; they are the architects of the successive eras. The
group now on the planet has thus functioned since the beginning of the current dispensation.

7. **The angels of enlightenment.** Urantia is now receiving the help of the third corps of seraphim dedicated to the fostering of planetary education. These angels are occupied with mental and moral training as it concerns individuals, families, groups, schools, communities, nations, and whole races.

8. **The angels of health.** These are the seraphic ministers assigned to the assistance of those mortal agencies dedicated to the promotion of health and the prevention of disease. The present corps is the sixth group to serve during this dispensation.

9. **The home seraphim.** Urantia now enjoys the services of the fifth group of angelic ministers dedicated to the preservation and advancement of the home, the basic institution of human civilization.

10. **The angels of industry.** This seraphic group is concerned with fostering industrial development and improving economic conditions among the Urantia peoples. This corps has been seven times changed since the bestowal of Michael.

11. **The angels of diversion.** These are the seraphim who foster the values of play,
humor, and rest. They ever seek to uplift man's recreational diversions and thus to promote the more profitable utilization of human leisure. The present corps is the third of that order to minister on Urantia.

12. The angels of superhuman ministry. These are the angels of the angels, those seraphim who are assigned to the ministry of all other superhuman life on the planet, temporary or permanent. This corps has served since the beginning of the current dispensation.

When these groups of master seraphim disagree in matters of planetary policy or procedure, their differences are usually composed by the governor general, but all his rulings are subject to appeal in accordance with the nature and gravity of the issues involved in the disagreement.

None of these angelic groups exercise direct or arbitrary control over the domains of their assignment. They cannot fully control the affairs of their respective realms of action, but they can and do so manipulate planetary conditions and so associate circumstances as favorably to influence the spheres of human activity to which they are attached.

The master seraphim of planetary supervision utilize many agencies for the
prosecution of their missions. They function as ideational clearinghouses, mind focalizers, and project promoters. While unable to inject new and higher conceptions into human minds, they often act to intensify some higher ideal which has already appeared within a human intellect.

But aside from these many means of positive action, the master seraphim insure planetary progress against vital jeopardy through the mobilization, training, and maintenance of the reserve corps of destiny. The chief function of these reservists is to insure against breakdown of evolutionary progress; they are the provisions which the celestial forces have made against surprise; they are the guarantees against disaster.

7. The Reserve Corps of Destiny

The reserve corps of destiny consists of living men and women who have been admitted to the special service of the superhuman administration of world affairs. This corps is made up of the men and women of each generation who are chosen by the spirit directors of the realm to assist in the conduct of the ministry of mercy and wisdom to the children of time on
the evolutionary worlds. It is the general practice in the conduct of the affairs of the ascension plans to begin this liaison utilization of mortal will creatures immediately they are competent and trustworthy to assume such responsibilities. Accordingly, as soon as men and women appear on the stage of temporal action with sufficient mental capacity, adequate moral status, and requisite spirituality, they are quickly assigned to the appropriate celestial group of planetary personalities as human liaisons, mortal assistants.

When human beings are chosen as protectors of planetary destiny, when they become pivotal individuals in the plans which the world administrators are prosecuting, at that time the planetary chief of seraphim confirms their temporal attachment to the seraphic corps and appoints personal destiny guardians (angels) to serve with these mortal reservists. All reservists have self-conscious Adjusters, and most of them function in the higher cosmic circles of intellectual achievement and spiritual attainment.

Mortals of the realm are chosen for service in the reserve corps of destiny on the inhabited worlds because of:
1. Special capacity for being secretly rehearsed for numerous possible emergency missions in the conduct of various activities of world affairs.

2. Wholehearted dedication to some special social, economic, political, spiritual, or other cause, coupled with willingness to serve without human recognition and rewards.

3. The possession of a Thought Adjuster of extraordinary versatility and probable pre-Urantia experience in coping with planetary difficulties and contending with impending world emergency situations.

Each division of planetary celestial service is entitled to a liaison corps of these mortals of destiny standing. The average inhabited world employs seventy separate corps of destiny, which are intimately connected with the superhuman current conduct of world affairs. On Urantia there are twelve reserve corps of destiny, one for each of the planetary groups of seraphic supervision.

The twelve groups of Urantia destiny reservists are composed of mortal inhabitants of the sphere who have been rehearsed for numerous crucial positions on earth and are held in readiness to act in possible planetary
emergencies. This combined corps now consists of 962 persons. The smallest corps numbers 41 and the largest 172. With the exception of less than a score of contact personalities, the members of this unique group are wholly unconscious of their preparation for possible function in certain planetary crises. These mortal reservists are chosen by the corps to which they are respectively attached and are likewise trained and rehearsed in the deep mind by the combined technique of Thought Adjuster and seraphic guardian ministry. Many times numerous other celestial personalities participate in this unconscious training, and in all this special preparation the midwayers perform valuable and indispensable services.

On many worlds the better adapted secondary midway creatures are able to attain varying degrees of contact with the Thought Adjusters of certain favorably constituted mortals through the skillful penetration of the minds of the latter’s indwelling. (And it was by just such a fortuitous combination of cosmic adjustments that these revelations were materialized in the English language on Urantia.) Such potential contact mortals of the evolutionary worlds are mobilized in the numerous reserve corps, and it is, to a certain extent, through these small
groups of forward-looking personalities that spiritual civilization is advanced, and the Most Highs are able to rule in the kingdoms of men. The men and women of these reserve corps of destiny thus have various degrees of contact with their Adjusters through the intervening ministry of the midway creatures; but these same mortals are little known to their fellows except in those rare social emergencies and spiritual exigencies wherein these reserve personalities function for the prevention of the breakdown of evolutionary culture or the extinction of the light of living truth. On Urantia these reservists of destiny have seldom been emblazoned on the pages of human history.

The reservists unconsciously act as conservators of essential planetary information. Many times, upon the death of a reservist, a transfer of certain vital data from the mind of the dying reservist to a younger successor is made by a liaison of the two Thought Adjusters. The Adjusters undoubtedly function in many other ways unknown to the revelators, they state, in connection with these reserve corps.

On Urantia the reserve corps of destiny, though having no permanent head, does have its own permanent councils which constitute its
governing organization. These embrace the judiciary council, the historicity council, the council on political sovereignty, and many others. From time to time, in accordance with the corps’ organization, titular (mortal) heads of the whole reserve corps have been commissioned by these permanent councils for specific function. The tenure of such reservist chiefs is usually a matter of a few hours' duration, being limited to the accomplishment of some specific task at hand.

(The cosmic reserve corps of universe-conscious citizens on Urantia now numbers over one thousand mortals whose insight of cosmic citizenship far transcends the sphere of their terrestrial abode, but the revelator is forbidden to reveal the real nature of the function of this unique group of living beings.)

Urantia mortals should not allow the comparative spiritual isolation of this world from certain of the local universe circuits to produce a feeling of cosmic desertion or planetary orphanage. There is operative on the planet a very definite and effective superhuman supervision of world affairs and human destinies.
But it is true that we can have, at best, only a meager idea of an ideal planetary government. Since the early times of the Planetary Prince, Caligastia, Urantia has suffered from the miscarriage of the divine plan of world growth and racial development. The loyal inhabited worlds of Satania are not governed as is our planet Urantia. Nevertheless, compared with the other isolated worlds, our planetary governments have not been so inferior; only one or two worlds may be said to be worse, and a few may be slightly better, but the majority are on a plane of equality with ours.

No one in the local universe seems to know when the unsettled status of the planetary administration will terminate. The Nebadon Melchizedeks are inclined to the opinion that little change will occur in the planetary government and administration until Michael's second personal arrival on Urantia. Undoubtedly the revelators conclude, at this time, if not before, sweeping changes will be effected in planetary management. But as to the nature of such modifications of world administration, the revelators state no one seems to be able even to conjecture. There is no precedent for such an episode in all the history of the inhabited
worlds of the universe of Nebadon, the revelators conclude.

Our isolated world is not forgotten in the counsels of the universe. Urantia is not a cosmic orphan stigmatized by sin and shut away from divine watchcare by rebellion. From Uversa to Salvington and on down to Jerusem, even in Havona and on Paradise, they all know we are here; and we mortals now dwelling on Urantia are just as lovingly cherished and just as faithfully watched over as if the sphere had never been betrayed by a faithless Planetary Prince, even more so. It is eternally true, “the Father himself loves you.”

Chapter 30

PLANETARY MORTAL EPOCHS

From the inception of life on an evolutionary planet to the time of its final flowering in the era of light and life, there appear upon the stage of world action at least seven epochs of human life. These successive ages are determined by the planetary missions of the divine Sons, and on an average inhabited
world these epochs appear in the following order:

5. Post—Bestowa1 Son Man.
7. The Era of Light and Life.

The worlds of space, as soon as they are physically suitable for life, are placed on the registry of the Life Carriers, and in due time these Sons are dispatched to such planets for the purpose of initiating life. The entire period from life initiation to the appearance of man is designated the prehuman era and precedes the successive mortal epochs considered in this narrative.

1. Primitive Man

From the time of man's emergence from the animal level — when he can choose to worship the Creator to the arrival of the Planetary Prince, mortal will-creatures are called primitive men.
There are six basic types or races of primitive men, and these early peoples successively appear in the order of the spectrum colors, beginning with the red. The length of time consumed in this early life evolution varies greatly on the different worlds, ranging from one hundred and fifty thousand years to over one million years of Urantia time.

The evolutionary races of color red, orange, yellow, green, blue, and indigo begin to appear about the time that primitive man is developing a simple language and is beginning to exercise the creative imagination. By this time man is well accustomed to standing erect.

Primitive men are mighty hunters and fierce fighters. The law of this age is the physical survival of the fittest; the government of these times is wholly tribal. During the early racial struggles on many worlds some of the evolutionary races are obliterated, as occurred on Urantia when some 100,000 years ago. the indigo (black) race in war “stomped” into extinction the orange race. Those who survive are usually subsequently blended with the later imported violet race, the Adamic peoples. On Urantia there are still remnants of our ancestral green race existing through the
amalgamation of the Indian people of some 350,000 years ago.

In the light of subsequent civilization, this era of primitive man is a long, dark, and bloody chapter. The ethics of the jungle and the morals of the primeval forests are not in keeping with the standards of later dispensations of revealed religion and higher spiritual development. On normal and non-experimental worlds this epoch is very different from the prolonged and extraordinarily brutal struggles which characterized this age on Urantia. When we have emerged from our first world experience, you will begin to see why this long and painful struggle on the evolutionary worlds occurs, and as we go forward in the Paradise path, you will increasingly understand the wisdom of these apparently strange doings. But notwithstanding all the vicissitudes of the early ages of human emergence, the performances of primitive man represent a splendid, even a heroic, chapter in the annals of an evolutionary world of time and space.

Early evolutionary man is not a colorful creature. In general, these primitive mortals are cave dwellers or cliff residents. They also build crude huts in the large trees. Before
they acquire a high order of intelligence, the planets are sometimes overrun with the larger types of animals. But early in this era mortals learn to kindle and maintain fire, and with the increase of inventive imagination and the improvement in tools, evolving man soon vanquishes the larger and more unwieldy animals. The early races also make extensive use of the larger flying animals. These enormous birds are able to carry one or two average-sized men for a nonstop flight of over five hundred miles. On some planets these birds are of great service since they possess a high order of intelligence, often being able to speak many words of the languages of the realm. These birds are most intelligent, very obedient, and unbelievably affectionate. Such passenger birds have been long extinct on Urantia, but our early ancestors enjoyed their services.

Man's acquirement of ethical judgment, moral will, is usually coincident with the appearance of early language. Upon attaining the human level, after this emergence of mortal will, these beings become receptive to the temporary indwelling of the divine Adjusters, and upon death many are duly elected as survivors and sealed by the archangels for
subsequent resurrection and Spirit fusion. The archangels always accompany the Planetary Princes and a dispensational adjudication of the realm is simultaneous with the prince's arrival.

All mortals who are indwelt by Thought Adjusters are potential worshipers; they have been “lighted by the true light,” and they possess capacity for seeking reciprocal contact with divinity. Nevertheless, the early or biologic religion of primitive man is largely a persistence of animal fear coupled with ignorant awe and tribal superstition. The survival of superstition in the Urantia races is hardly complimentary to our evolutionary development nor compatible with our otherwise splendid achievements in material progress. But this early fear religion serves very valuable purpose in subduing the fiery tempers of these primitive creatures. It is the forerunner of civilization and the soil for the subsequent planting of the seeds of revealed religion by the Planetary Prince and his ministers.

Within one hundred thousand years from the time man acquires erect posture, the Planetary Prince usually arrives, having been dispatched by the System Sovereign upon the report of the Life Carriers that will is functioning, even though comparatively few individuals have thus
developed. Primitive mortals usually welcome the Planetary Prince and his visible staff; in fact, they often look upon them with awe and reverence, almost with worshipfulness, if they are not restrained.

2. Post—Planetary Prince Man

With the arrival of the Planetary Prince a new dispensation begins. Government appears on earth, and the advanced tribal epoch is attained. Great social strides are made during a few thousand years of this regime. Under normal conditions mortals attain a high state of civilization during this age. They do not struggle so long in barbarism as did our Urantia races. But life on an inhabited world is so changed by rebellion that we can have little to no idea of such a regime on a normal planet.

The average length of this dispensation is around five hundred thousand years, some longer, some shorter. During this era the planet is established in the circuits of the system, and a full quota of seraphic and other celestial helpers is assigned to its administration. The Thought Adjusters come in increasing numbers, and the seraphic guardians amplify their regime of mortal supervision.
When the Planetary Prince arrives on a primitive world, the evolved religion of fear and ignorance prevails. The prince and his staff make the first revelations of higher truth and universe organization. These initial presentations of revealed religion are very simple, and they usually pertain to the affairs of the local system. Religion is wholly an evolutionary process prior to the arrival of the Planetary Prince. Subsequently, religion progresses by graduated revelation as well as by evolutionary growth. Each dispensation, each mortal epoch, receives an enlarged presentation of spiritual truth and religious ethics. The evolution of the religious capacity of receptivity in the inhabitants of a world largely determines their rate of spiritual advancement and the extent of religious revelation.

This dispensation witnesses a spiritual dawn, and the different races and their various tribes tend to develop specialized systems of religious and philosophic thought. There uniformly run through all of these racial religions two strains: the early fears of primitive men and the later revelations of the Planetary Prince. In some respects we Urantians
do not seem to have wholly emerged from this stage of planetary evolution. As we pursue this study, you will the more clearly discern how far our world departs from the average course of evolutionary progress and development.

But the Planetary Prince is not “the Prince of Peace.” Racial struggles and tribal wars continue over into this dispensation but with diminishing frequency and severity. This is the great age of racial dispersion, and it culminates in a period of intense nationalism. Color is the basis of tribal and national groupings, and the different races often develop separate languages. Each expanding group of mortals tends to seek isolation. This segregation is favored by the existence of many languages. Before the unification of the several races their relentless warfare sometimes results in the obliteration of whole peoples; the orange and green men are particularly subject to such extinction.

On average worlds, during the latter part of the prince's rule, national life begins to replace tribal organization or rather to be superimposed upon the existing tribal groupings. But the great social achievement of the prince’s epoch is the emergence of family life. Heretofore, human relationships have been
chiefly tribal; now, the home begins to materialize.

This is the dispensation of the realization of sex equality. On some planets the male may rule the female, on others the reverse prevails. During this age normal worlds establish full equality of the sexes, this being preliminary to the fuller realization of the ideals of home life. This is the dawn of the golden age of the home. The idea of tribal rule gradually gives way to the dual concept of national life and family life.

During this age agriculture makes its appearance. The growth of the family idea is incompatible with the roving and unsettled life of the hunter. Gradually the practices of settled habitations and the cultivation of the soil become established. The domestication of animals and the development of home arts proceed apace. Upon reaching the apex of biologic evolution, a high level of civilization has been attained, but there is little development of a mechanical order; invention is the characteristic of the succeeding age.

The races are purified and brought up to a high state of physical perfection and intellectual strength before the end of this
era. The early development of a normal world is greatly helped by the plan of promoting the increase of the higher types of mortals with proportionate curtailment of the lower. And it is the failure of our early peoples to thus discriminate between these types that accounts for the presence of so many defective and degenerate individuals among our present-day Urantia races.

One of the great achievements of the age of the prince is this restriction of the multiplication of mentally defective and socially unfit individuals. Long before the times of the arrival of the second Sons, the Adams, most worlds seriously address themselves to the tasks of race purification, something which our Urantia peoples have not even yet seriously undertaken.

This problem of race improvement is not such an extensive undertaking when it is attacked at this early date in human evolution. The preceding period of tribal struggles and rugged competition in race survival has weeded out most of the abnormal and defective strains. An idiot does not have much chance of survival in a primitive and warring tribal social organization. It is the false sentiment of our partially perfected civilizations that fosters,
protects, and perpetuates the hopelessly
defective strains of evolutionary human stocks.

It is neither tenderness nor altruism to
bestow futile sympathy upon degenerated human
beings, unsalvable abnormal and inferior
mortals. There exist on even the most normal
of the evolutionary worlds sufficient difference
between individuals and between numerous social
groups to provide for the full exercise of all
those noble traits of altruistic sentiment and
unselfish mortal ministry without perpetuating
the socially unfit and the morally degenerate
strains of evolving humanity. There is abundant
opportunity for the exercise of tolerance and
the function of altruism in behalf of those
unfortunate and needy individuals who have not
irretrievably lost their moral heritage and
forever destroyed their spiritual birthright.

3. Post-Adamic Man

When the original impetus of evolutionary
life has run its biologic course, when man has
reached the apex of animal development, there
arrives the second order of sonship, and the
second dispensation of grace and ministry is
inaugurated. This is true on all evolutionary
worlds. When the highest possible level of
evolutionary life has been attained, when primitive man has ascended as far as possible in the biologic scale, a Material Son and Daughter always appear on the planet, having been dispatched by the System Sovereign.

Thought Adjusters are increasingly bestowed upon the post-Adamic men, and in constantly augmented numbers these mortals attain capacity for subsequent Adjuster fusion. While functioning as descending Sons, the Adams do not possess Adjusters, but their planetary offspring direct and mixed become legitimate candidates for the reception, in due time, of these Mystery Monitors. By the termination of the post-Adamic age the planet is in possession of its full quota of celestial ministers; only the fusion Adjusters are not yet universally bestowed.

It is the prime purpose of the Adamic regime to influence evolving man to complete the transit from the hunter and herder stage of civilization to that of the agriculturist and horticulturist, to be later supplemented by the appearance of the urban and industrial adjuncts to civilization. Ten thousand years of this dispensation of the biologic uplifters is sufficient to effect a marvelous transformation.
Twenty-five thousand years of such an administration of the conjoint wisdom of the Planetary Prince and the Material Sons usually ripens the sphere for the advent of a Magisterial Son.

This age usually witnesses the completion of the elimination of the unfit and the still further purification of the racial strains; on normal worlds the defective bestial tendencies are very nearly eliminated from the reproducing stocks of the realm.

The Adamic progeny never amalgamate with the inferior strains of the evolutionary races. Neither is it the divine plan for the Planetary Adam or Eve to mate, personally, with the evolutionary peoples (as did occur here on Urantia to cause the Adamic default). This race-improvement project is the task of their progeny. But the offspring of the Material Son and Daughter are mobilized for generations before the racial-amalgamation ministry is inaugurated.

The result of the gift of the Adamic life plasm to the mortal races is an immediate upstepping of intellectual capacity and an acceleration of spiritual progress. There is usually some physical improvement also. On an average world the post-Adamic dispensation is
an age of great invention, energy control, and mechanical development. This is the era of the appearance of multiform manufacture and the control of natural forces; it is the golden age of exploration and the final subduing of the planet. Much of the material progress of a world occurs during this time of the inauguration of the development of the physical sciences, just such an epoch as Urantia is now experiencing. Our world is a full dispensation and more behind the average planetary schedule.

By the end of the Adamic dispensation on a normal planet the races are practically blended, so that it can be truly proclaimed that “God has made of one blood all the nations,” and that his Son “has made of one color all peoples.” The color of such an amalgamated race is somewhat of an olive shade of the violet hue, the racial “white” of the spheres.

Primitive man is for the most part carnivorous; the Material Sons and Daughters do not eat meat, but their offspring within a few generations usually gravitate to the omnivorous level, although whole groups of their descendants sometimes remain nonflesh eaters. This double origin of the post-Adamic races explains how such blended human stocks exhibit
anatomic vestiges belonging to both the herbivorous and carnivorous animal groups.

Within ten thousand years of racial amalgamation the resultant stocks show varying degrees of anatomic blend, some strains carrying more of the marks of the nonflesh-eating ancestry, others exhibiting more of the distinguishing traits and physical characteristic of their carnivorous evolutionary progenitors. The majority of these world races soon become omnivorous, subsisting upon a wide range of viands from both the animal and vegetable kingdoms.

The post-Adamic epoch is the dispensation of internationalism. With the near completion of the task of race blending, nationalism wanes and the brotherhood of man really begins to materialize. Representative government begins to take the place of the monarchial or paternal form of rulership. The educational system becomes world-wide, and gradually the languages of the races give way to the tongue of the violet people. Universal peace and co-operation are seldom attained until the races are fairly well blended, and until they speak a common language.

During the closing centuries of the post-Adamic age there develops new interest in art, music, and literature, and this world-wide
awakening is the signal for the appearance of a Magisterial Son. The crowning development of this era is the universal interest in intellectual realities, true philosophy. Religion becomes less nationalistic, becomes more and more a planetary affair. New revelations of truth characterize these ages, and the Most Highs of the constellations begin to rule in the affairs of men. Truth is revealed up to the administration of the constellations.

Great ethical advancement characterizes this era; the brotherhood of man is the goal of its society. World-wide peace -- the cessation of race conflict and national animosity -- is the indicator of planetary ripeness for the advent of the third order of sonship, the Magisterial Son.

4. Post-Magisterial Son Man

On normal and loyal planets this age opens with the mortal races blended and biologically fit. There are no race or color problems; literally all nations and races are of one blood. The brotherhood of man flourishes, and the nations are learning to live on earth in peace and tranquility. Such a world stands on
the eve of a great and culminating intellectual development.

When an evolutionary world becomes thus ripe for the magisterial age, one of the high order of Avonal Sons makes his appearance on a magisterial mission. The Planetary Prince and the Material Sons are of local universe origin; the Magisterial Son hails from Paradise.

When the Paradise Avonals come to the mortal spheres on judicial actions, solely as dispensation adjudicators, they are never incarnated. But when they come on magisterial missions, at least the initial one, they are always incarnated, though they do not experience birth, neither do they die the death of the realm. They may live on for generations in those cases where they remain as rulers on certain planets. When their missions are concluded, they yield up their planetary lives and return to their former status of divine sonship.

Each new dispensation extends the horizon of revealed religion, and the Magisterial Sons extend the revelation of truth to portray the affairs of the local universe and all its tributaries.

After the initial visitation of a Magisterial Son the races soon effect their economic liberation. The daily work required
to sustain one's independence would be represented by two and one-half hours of Urantia time. It is perfectly safe to liberate such ethical and intelligent mortals. Such refined peoples well know how to utilize leisure for self-improvement and planetary advancement. This age witnesses the further purification of the racial stocks by the restriction of reproduction among the less fit and poorly endowed individuals.

The political government and social administration of the races continue to improve, self-government being fairly well established by the end of this age. By self-government the revelators refer to the highest type of representative government. Such worlds advance and honor only those leaders and rulers who are most fit to bear social and political responsibilities.

During this epoch the majority of the world mortals are Adjuster indwelt. But even yet the bestowal of divine Monitors is not always universal. The Adjusters of fusion destiny are not yet bestowed upon all planetary mortals; it is still necessary for the will-creatures to choose the Mystery Monitors.
During the closing ages of this dispensation, society begins to return to more simplified forms of living. The complex nature of an advancing civilization is running its course, and mortals are learning to live more naturally and effectively. And this trend increases with each succeeding epoch. This is the age of the flowering of art, music, and higher learning. The physical sciences have already reached their height of development. The termination of this age, on an ideal world, witnesses the fullness of a great religious awakening, a world-wide spiritual enlightenment. And this extensive arousal of the spiritual natures of the races is the signal for the arrival of the bestowal Son and for the inauguration of the fifth mortal epoch.

On many worlds it develops that the planet is not made ready for a bestowal Son by one magisterial mission; in that event there will be a second, even a succession of Magisterial Sons, each of whom will advance the races from one dispensation to another until the planet is made ready for the gift of the bestowal Son. On the second and subsequent missions the Magisterial Sons may or may not be incarnated. But no matter how many Magisterial Sons may
appear -- and they may also come as such after the bestowal Son -- the advent of each one marks the end of one dispensation and the beginning of another.

These dispensations of the Magisterial Sons cover anywhere from twenty-five thousand to fifty thousand years of Urantia time. Sometimes such an epoch is much shorter and in rare instances even longer. But in the fullness of time one of these same Magisterial Sons will be born as the Paradise bestowal Son.

5. Post-Bestowal Son Man

When a certain standard of intellectual and spiritual development is attained on an inhabited world, a Paradise bestowal Son always arrives. On normal worlds he does not appear in the flesh until the races have ascended to the highest levels of intellectual development and ethical attainment. But on Urantia the bestowal Son, even our own Creator Son, appeared at the close of the Adamic dispensation, but that is not the usual order of events on the worlds of space.

When the worlds have become ripe for spiritualization, the bestowal Son arrives.
These Sons always belong to the Magisterial or Avonal order except in that case, once in each local universe, when the Creator Son prepares for his terminal bestowal on some evolutionary world, as occurred here when Michael of Nebadon appeared on Urantia to bestow himself upon our mortal races. Only one world in near ten million can enjoy such a gift; all other worlds are spiritually advanced by the bestowal of a Paradise Son of the Avonal order.

The bestowal Son arrives on a world of high educational culture and encounters a race spiritually trained and prepared to assimilate advanced teachings and to appreciate the bestowal mission. This is an age characterized by the world-wide pursuit of moral culture and spiritual truth. The mortal passion of this dispensation is the penetration of cosmic reality and communion with spiritual reality. The revelations of truth are extended to include the superuniverse. Entirely new systems of education and government grow up to supplant the crude regimes of former times. The joy of living takes on new color, and the reactions of life are exalted to heavenly heights of tone and timbre.
The bestowal Son lives and dies for the spiritual uplift of the mortal races of a world. He establishes the “new and living way;” his life is an incarnation of Paradise truth in mortal flesh, that very truth -- even the Spirit of Truth -- in the knowledge of which men shall be free.

On Urantia the establishment of this “new and living way” was a matter of fact as well as of truth. The isolation of Urantia in the Lucifer rebellion had suspended the procedure whereby mortals can pass, upon death, directly to the shores of the mansion worlds of the local system. Before the days of Christ Michael on Urantia all souls slept on until the dispensational or special millennial resurrections. Even Moses was not permitted to go over to the other side until the occasion of a special resurrection, the fallen Planetary Price, Caligastia, contesting such a deliverance. But ever since the day of Pentecost, we Urantia mortals again may proceed directly to the morontia mansion world spheres.

Upon the resurrection of a bestowal Son, on the third day after yielding up his incarnated life, he ascends to the right hand of the Universal Father, receives the assurance
of the acceptance of the bestowal mission, and returns to the Creator Son at the headquarters of the local universe. Thereupon the bestowal Avonal and the Creator Michael send their joint spirit, the Spirit of Truth, into the bestowal world. This is the occasion when the “spirit of the triumphant” Son is poured out upon all flesh. The Universe Mother Spirit also participates in this bestowal of the Spirit of Truth, and concomitant therewith there issues the bestowal edict of the Thought Adjusters. Thereafter all normal-minded will creatures of that world will receive Adjusters as soon as they attain the age of moral responsibility, of spiritual choice.

If such a bestowal Avonal should return to a world after the bestowal mission, he would not incarnate but would come “in glory with the seraphic hosts.”

The post bestowal Son age may extend from ten thousand to a hundred thousand years. There is no arbitrary time allotted to any of these dispensational eras. This is a time of great ethical and spiritual progress. Under the spiritual influence of these ages, human character undergoes tremendous transformations and experiences phenomenal development. It
becomes possible to put the golden rule into practical operation. The teachings of Jesus are really applicable to a mortal world which has had the preliminary training of the prebestowal Sons with their dispensations of character ennoblement and culture augmentation.

During this era the problems of disease and delinquency are virtually solved. Degeneracy has already been largely eliminated by selective reproduction. Disease has been practically mastered through the high resistant qualities of the Adamic strains and by the intelligent and world-wide application of the discoveries of the physical sciences of preceding ages. The average length of life, during this period, climbs well above the equivalent of three hundred years of Urantia time.

Throughout this epoch there is a gradual lessening of governmental supervision. True self-government is beginning to function; fewer and fewer restrictive laws are necessary. The military branches of national resistance are passing away; the era of international harmony is really arriving. There are many nations, mostly determined by land distribution, but only one race, one language, and one religion. Mortal affairs are almost, but not quite,
utopian. This truly is a great and glorious age!

6. Urantia's Post-bestowal Age

The bestowal Son is the Prince of Peace. He arrives with the message, "Peace on earth and good will among men." On normal worlds this is a dispensation of world-wide peace; the nations no more learn war. But such salutary influences did not attend the coming of our bestowal Son, Christ Michael. Urantia is not proceeding in the normal order. Our world is out of step in the planetary procession. Our Master, when on earth, warned his disciples that his advent would not bring the usual reign of peace on Urantia. He distinctly told them that there would be "wars and rumors of wars" and that nation would rise against nation. At another time he said, "Think not that I have come to bring peace upon earth."

Even on normal evolutionary worlds the realization of the world-wide brotherhood of man is not an easy accomplishment. On a confused and disordered planet like Urantia such an achievement requires a much longer time and necessitates far greater effort. Unaided social evolution can hardly achieve such happy results
on a spiritually isolated sphere. Religious revelation is essential to the realization of brotherhood on Urantia. While Jesus has shown the way to the immediate attainment of spiritual brotherhood, the realization of social brotherhood on our world depends much on the achievement of the following personal transformations and planetary adjustments:

1. Social fraternity. Multiplication of international and interracial social contacts and fraternal associations through travel, commerce, and competitive play. Development of a common language and the multiplication of multi linguists. The racial and national interchange of students, teachers, industrialists and religious philosophers.

2. Intellectual cross-fertilization. Brotherhood is impossible on a world whose inhabitants are so primitive that they fail to recognize the folly of unmitigated selfishness. There must occur an exchange of national and racial literature. Each race must become familiar with the thought of all races; each nation must know the feelings of all nations. Ignorance breeds suspicion, and suspicion is incompatible with the essential attitude of sympathy and love.
3. **Ethical awakening.** Only ethical consciousness can unmask the immorality of human intolerance and the sinfulness of fratricidal strife. Only a moral conscience can condemn the evils of national envy and racial jealousy. Only moral beings will ever seek for that spiritual insight which is essential to living the golden rule.

4. **Political wisdom.** Emotional maturity is essential to self-control. Only emotional maturity will insure the substitution of international techniques of civilized adjudication for the barbarous arbitrament of war. Wise statesmen will sometime work for the welfare of humanity even while they strive to promote the interest of their national or racial groups. Selfish political sagacity is ultimately suicidal -- destructive of all those enduring qualities which insure planetary group survival.

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

The revelators state that if we could be transplanted from our backward and confused world to some normal planet now in the post bestowal Son age, we would think we had been translated to the heaven of our traditions. We would hardly believe that we were observing the normal evolutionary workings of a mortal sphere of human habitation. These worlds are in the spiritual circuits of their realm, and they enjoy all the advantages of the universe broadcasts and the reflectivity services of the superuniverse.

7. Post-Teacher Son Man

The Sons of the next order to arrive on the average evolutionary world are the Trinity Teacher Sons, the divine Sons of the Paradise Trinity. Again the revelators find Urantia out
of step with its sister spheres in that our Jesus has promised to return. That promise they state he will certainly fulfill, but no one knows whether his second coming will precede or follow the appearances of Magisterial or Teacher Sons on Urantia.

The Teacher Sons come in groups to the spiritualizing worlds. A planetary Teacher Son is assisted and supported by seventy primary Sons, twelve secondary Sons, and three of the highest and most experienced of the supreme order of Daynals. This corps will remain for some time on the world, long enough to effect the transition from the evolutionary ages to the era of light and life — not less than one thousand years of planetary time and often considerably longer. This mission is a Trinity contribution to the antecedent efforts of all the divine personalities who have ministered to an inhabited world.

The revelation of truth is now extended to the central universe and to Paradise. The races are becoming highly spiritual. A great people has evolved, and a great age is approaching. The educational, economic, and administrative systems of the planet are undergoing radical transformations. New values and relationships are being established. The kingdom of heaven
is appearing on earth, and the glory of God is being shed abroad in the world.

This is the dispensation when many mortals are translated from among the living. As the era of Trinity Teacher Sons progresses, the spiritual allegiance of the mortals of time becomes more and more universal. Natural death becomes less frequent as the Adjusters increasingly fuse with their subjects during the lifetime in the flesh. The planet eventually is classed as of the primary modified order of mortal ascension.

Life during this era is pleasant and profitable. Degeneracy and the antisocial end products of the long evolutionary struggle have been virtually obliterated. The length of life approaches five hundred Urantia years, and the reproductive rate of racial increase is intelligently controlled. An entirely new order of society has arrived. There are still great differences among mortals, but the state of society more nearly approaches the ideals of social brotherhood and spiritual equality. Representative government is vanishing, and the world is passing under the rule of individual self-control. The function of government is chiefly directed to collective tasks of social
administration and economic co-ordination. The golden age is coming on apace; the temporal goal of the long and intense planetary evolutionary struggle is in sight. The reward of the ages is soon to be realized; the wisdom of the Gods is about to be manifested.

The physical administration of a world during this age requires about one hour each day on the part of every adult individual; that is, the equivalent of one Urantia hour. The planet is in close touch with universe affairs, and its people scan the latest broadcasts with the same keen interest we now manifest in the latest editions of our daily newspapers. The revelators conclude these races are occupied with a thousand things of interest unknown on our world.

Increasingly, true planetary allegiance to the Supreme Being grows. Generation after generation, more and more of the race step into line with those who practice justice and live mercy. Slowly but surely the world is being won to the joyous service of the Sons of God. The physical difficulties and material problems have been largely solved; the planet is ripening for advanced life and a more settled existence.
From time to time throughout their dispensation, Teacher Sons continue to come to these peaceful worlds. They do not leave a world until they observe that the evolutionary plan, as it concerns that planet, is working smoothly. A Magisterial Son of judgment usually accompanies the Teacher Sons on their successive missions, while another such Son functions at the time of their departure, and these judicial actions continue from age to age throughout the duration of the mortal regime of time and space.

Each recurring mission of the Trinity Teacher Sons successively exalts such a supernal world to ever-ascending heights of wisdom, spirituality, and cosmic illumination. But the noble natives of such a sphere are still finite and mortal. Nothing is perfect; nevertheless, there is evolving a quality of near perfection in the operation of an imperfect world and in the lives of its human inhabitants.

The Trinity Teacher Sons may return many times to the same world. But sooner or later, in connection with the termination of one of their missions, the Planetary Prince is elevated to the position of Planetary Sovereign, and the System Sovereign appears to proclaim the
It was of the conclusion of the terminal mission of the Teacher Sons (at least that would be the chronology on a normal world) that John wrote: “I saw a new heaven and a new earth and the new Jerusalem coming down from God out of heaven, prepared as a princess adorned for the prince.”

This is the same renovated earth, the advanced planetary stage, that the olden seer envisioned when he wrote: “‘For, as the new heavens and the new earth, which I will make, shall remain before me, so shall you and your children survive; and it shall come to pass that from one new moon to another and from one Sabbath to another all flesh shall come to worship before me,’ says the Lord.”

It is the mortals of such an age who are described as “a chosen generation,” a royal priesthood, a holy nation, an exalted people; and “you shall show forth the praises of Him who has called you out of darkness into this marvelous light.”

No matter what the special natural history of an individual planet may be, no difference
whether a realm has been wholly loyal, tainted with evil, or cursed by sin -- no matter what the antecedents may be -- sooner or later the grace of God and the ministry of angels will usher in the day of the advent of the Trinity Teacher Sons; and their departure, following their final mission, will inaugurate this superb era of light and life.

All the worlds of Satania can join in the hope of the one who wrote: “Nevertheless we, according to His promise, look for a new heaven and a new earth, wherein dwells righteousness. Wherefore, beloved, seeing that you look for such things, be diligent that you may be found by Him in peace, without spot and blameless.”

The departure of the Teacher Son corps, at the end of their first or some subsequent reign, ushers in the dawn of the era of light and life the threshold of the transition from time to the vestibule of eternity. The planetary realization of this era of light and life far more than equals the fondest expectations of us Urantia mortals who have entertained no more farseeing concepts of the future life than those embraced within religious beliefs which depict heaven as the immediate destiny and final dwelling place of surviving mortals.
CHAPTER 31

GOD THE SUPREME

To the extent that we do the will of God in whatever universe station we may have our existence, in that measure the almighty potential of the Supreme becomes one step more actual. The will of God is the purpose of the First Source and Center as it is potentialized in the three Absolutes, personalized in the Eternal Son, conjoined for universe action in the Infinite Spirit, and eternalized in the everlasting patterns of Paradise. And God the Supreme is becoming the highest finite manifestation of the total will of God.

If all the grand universe should ever relatively achieve the full living of the will of God, then would the time-space creations be settled in light and life, and then would the Almighty, the deity potential of Supremacy, become factual in the emergence of the divine personality of God the Supreme.

When an evolving mind becomes attuned to the circuits of cosmic mind, when an evolving universe becomes stabilized after the pattern of the central universe, when an advancing
spirit contacts the united ministry of the Master Spirits, when an ascending mortal personality finally attunes to the divine leading of the indwelling Adjuster, then has the actuality of the Supreme become real by one more degree in the universes; then has the divinity of Supremacy advanced one more step toward cosmic realization.

The parts and individuals of the grand universe evolve as a reflection of the total evolution of the Supreme, while in turn the Supreme is the synthetic cumulative total of all grand universe evolution. From the mortal viewpoint both are evolutionary and experiential reciprocals.

1 Nature of the Supreme Being

The Supreme is the beauty of physical harmony, the truth of intellectual meaning, and the goodness of spiritual value. He is the sweetness of true success and the joy of everlasting achievement. He is the oversoul of the grand universe, the consciousness of the finite cosmos, the completion of finite reality, and the personification of Creator—
creature experience. Throughout all future eternity God the Supreme will voice the reality of volitional experience in the trinity relationships of Deity.

In the persons of the Supreme Creators, the Gods have descended from Paradise to the domains of time and space, there to create and to evolve creatures with Paradise—attainment of capacity who can ascend thereto in quest of the Father. This universe procession of descending God—revealing Creators and ascending God—seeking creatures is revelatory of the Deity evolution of the Supreme, in whom both descenders and ascenders achieve mutuality of understanding, the discovery of eternal and universal brotherhood. The Supreme Being thus becomes the finite synthesis of the experience of the perfect—Creator cause and the perfecting—creature response.

The grand universe contains the possibility of, and ever seeks for, complete unification, and this grows out of the fact that this cosmic existence is a consequence of the creative acts and the power mandates of the Paradise Trinity, which is unqualified unity. This very trinitarian unity is expressed in the finite cosmos in the Supreme, whose reality
becomes increasingly apparent as the universes attain to the maximum level of Trinity identification.

The will of the Creator and the will of the creature are qualitatively different, but they are also experientially akin, for creature and Creator can collaborate in the achievement of universe perfection. Man can work in liaison with God and thereby co-create an eternal finaliter. God can work even as humanity in the incarnations of his Sons, who thereby achieve the supremacy of creature experience.

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. The union of Paradise perfection and time-space experience yields a new meaning value on deity levels of reality.

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.

Truth, beauty, and goodness are correlated in the ministry of the Spirit, the grandeur of Paradise, the mercy of the Son, and the experience of the Supreme. God the Supreme is truth, beauty, and goodness, for these concepts of divinity represent finite maximums of ideational experience. The eternal sources of these triune qualities of divinity are on superfinite levels, but a creature could only conceive of such sources as super truth, super-beauty, and super-goodness.

Michael, a creator, revealed the divine love of the Creator Father for his terrestrial children. And having discovered and received this divine affection, men can aspire to reveal this love to their brethren in the flesh. Such creature affection is as true reflection of the love of the Supreme.

The Supreme is symmetrically inclusive. The First Source and Center is potential in the three great Absolutes, is actual in Paradise, in the Son, and in the Spirit; but 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.

2 The Source of Evolutionary Growth

The Supreme is God-in-time; his is the secret of creature growth in time; his also is the conquest of the incomplete present and the consummation of the perfecting future. And the final fruits of all finite growth are power controlled through mind by spirit by virtue of the unifying and creative presence of personality. The culminating consequence of all this growth is the Supreme Being.

To mortal human beings, existence is equivalent to growth. And so indeed it would seem to be, even in the larger universe sense, for spirit-led existence does seem to result in experiential growth augmentation of status. The revelators have long held, however, that the present growth which characterizes creature
existence in the present universe age is a function of the Supreme. They equally hold that this kind of growth is peculiar to the age of the growth of the Supreme, and that it will terminate with the completion of the growth of the Supreme.

As finaliters we are participants in the growth process of the Supreme. Those of us now living on Urantia who may aspire to Paradise attainment and finaliter status should understand that such a destiny is only realizable because we are in and of the Supreme, hence we are participants in the cycle of the growth of the Supreme.

There will come an end sometime to the growth of the Supreme; his status will achieve completion (in the energy-spirit sense). This termination of the evolution of the Supreme will also witness the ending of creature evolution as a part of Supremacy. What kind of growth may characterize the universes of outer space, the revelators do not know. But they are very sure that it will be something very different from anything that has been seen in the present age of the evolution of the seven superuniverses. It will undoubtedly be the function of the evolutionary citizens of the grand universe to compensate the outer-spacers
for this deprivation of the growth of Supremacy.

As existent upon the consummation of the present universe age, the Supreme Being will function as an experiential sovereign in the grand universe. Outer-spacers -- citizens of the next universe age -- will have a post-superuniverse growth potential, a capacity for evolutionary attainment presupposing the sovereignty of the Almighty Supreme, hence excluding creature participation in the power-personality synthesis of the present universe age.

Thus may the incompleteness of the Supreme be regarded as a virtue since it makes possible the evolutionary growth of the creature-creation of the present universes. Emptiness does have its virtue, for it may become experientially filled.

One of the most intriguing questions in finite philosophy is this: does the Supreme Being actualize in response to the evolution of the grand universe, or does this finite cosmos progressively evolve in response to the gradual actualization of the Supreme? Or is it possible that they are mutually interdependent for their development? That they are evolutionary
reciprocals, each initiating the growth of the other? Of this the revelators are certain: creatures and universes, high and low, are evolving within the Supreme, and as they evolve, there is appearing the unified summation of the entire finite activity of this universe age. And this is the appearance of the Supreme Being, to all personalities the evolution of the almighty power of God the Supreme.

3. Significance of the Supreme to Universe Creatures

The cosmic reality variously designated as the Supreme Being, God the Supreme, and the Almighty Supreme, is the complex and universal synthesis of the emerging phases of all finite realities. The far-flung diversification of eternal energy, divine spirit, and universal mind, attains finite culmination in the evolution of the Supreme, who is the sum total of all finite growth, self-realized on deity levels of finite maximum completion.

The Supreme is the divine channel through which flows the creative infinity of the triodities 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.

Said Jesus: “I am the living way,” and so he is the living way from the material level of self–consciousness to the spiritual level of God–consciousness. And even as he is this living way of ascension from the self to God, so is the Supreme the living way from finite consciousness to transcendence of consciousness, even to the insight of absonity.

Our Creator Son can actually be such a living channel from humanity to divinity since he has personally experienced the fullness of the traversal of this universe path of progression, from the true humanity of Joshua ben Joseph, the Son of Man, to the Paradise divinity of Michael of Nebadon, the Son of the Infinite God. Similarly can the Supreme Being function as the universe approach to the transcendence of finite limitations, for he is the actual embodiment and personal epitome of all creature evolution, progression, and spiritualization. Even the grand universe experiences of the descending personalities from Paradise are that part of his experience
which is complemental to his summation of the ascending experiences of the pilgrims of time.

Mortal man is more than figuratively made in the image of God. From a physical standpoint this statement is hardly true, but with reference to certain universe potentialities it is an actual fact. In the human race, something of the same drama of evolutionary attainment is being unfolded as takes place, on a vastly larger scale, in the universe of universes. Man, a volitional personality, becomes creative in liaison with an Adjuster, an impersonal entity, in the presence of the finite potentialities of the Supreme, and the result is the flowering of an immortal soul. In the universes the Creator personalities of time and space function in liaison with the impersonal spirit of the Paradise Trinity and become thereby creative of a new power potential of Deity reality.

Mortal man, being a creature, is not exactly like the Supreme Being, who is deity, but man’s evolution does in some ways resemble the growth of the Supreme. Man consciously grows from the material toward the spiritual by the strength, power, and persistency of his own decisions; he also grows as his Thought
Adjuster develops new techniques for reaching down from the spiritual to the morontial soul levels; and once the soul comes into being, it begins to grow in and of itself.

This is somewhat like the way in which the Supreme Being expands. His sovereignty grows in and out of the acts and achievements of the Supreme Creator Personalities; that is the evolution of the majesty of his power as the ruler of the grand universe. His deity nature is likewise dependent on the pre-existent unity of the Paradise Trinity. But there is still another aspect to the evolution of God the Supreme: He is not only Creator—evolved and Trinity-derived; he is also self-evolved and self-derived. God the Supreme is himself a volitional, creative participant in his own deity actualization. The human morontial soul is likewise a volitional, co-creative partner in its own immortalization.

The Father collaborates with the Conjoint Actor in manipulating the energies of Paradise and in rendering these responsive to the Supreme. The Father collaborates with the Eternal Son in the production of Creator personalities whose acts will sometime culminate in the sovereignty of the Supreme.
The Father collaborates with both Son and Spirit in the creation of Trinity personalities to function as rulers of the grand universe until such time as the completed evolution of the Supreme qualifies him to assume that sovereignty. The Father cooperates with his Deity and non-Deity coordinates in these and many other ways in the furtherance of the evolution of Supremacy, but he also functions alone in these matters. And his solitary function is probably best revealed in the ministry of the Thought Adjusters and their associated entities.

Deity is unity, existential in the Trinity, experiential in the Supreme, and, in mortals, creature-realized in Adjuster fusion. The presence of the Thought Adjusters in mortal man reveals the essential unity of the universe, for man, the lowest possible type of universe personality, contains within himself an actual fragment of the highest and eternal reality, even the original Father of all personalities.

The Supreme Being evolves by virtue of his liaison with the Paradise Trinity and in consequence of the divinity successes of the creator and administrator children of that
Trinity. Man's immortal soul evolves its own eternal destiny by association with the divine presence of the Paradise Father and in accordance with the personality decisions of the human mind. What the Trinity is to God the Supreme, the Adjuster is to evolving man.

During the present universe age the Supreme Being is apparently unable to function directly as a creator except in those instances where the finite possibilities of action have been exhausted by the creative agencies of time and space. Thus far in universe history this has transpired but once; when the possibilities of finite action in the matter of universe reflectivity had been exhausted, then did the Supreme function as the creative culminator of all antecedent creator actions. And the revelators believe he will again function as a culminator in future ages whenever antecedent creatorship has completed an appropriate cycle of creative activity.

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.

The Supreme apparently cannot initiate original causation but appears to be the catalyzer of all universe growth and is seemingly destined to provide totality culmination as regards the destiny of all experiential–evolutionary beings. The Father originates the concept of a finite cosmos; the Creator Sons factualize this idea in time and space with the consent and cooperation of the Creative Spirits; the Supreme culminates the total finite and establishes its relationship with the destiny of the absonite.

4 The Finite God

As the revelators view the ceaseless struggles of the creature creation for perfection of status and divinity of being, they cannot but believe that these unending efforts bespeak the unceasing struggle of the Supreme for divine self–realization. God the Supreme is the finite Deity, and he must cope with the problems of the finite in the total sense of that word. 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.

Throughout the grand universe the Supreme struggles for expression. His divine evolution is in measure predicated on the wisdom-action of every personality in existence. When a human being chooses eternal survival, he is co-creating 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. 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 over soul of creation, becoming a part of the Deity of the Supreme.

God is so trusting, so loving, that he gives a portion of his divine nature into the hands of even human beings for safekeeping and self-realization. The Father nature, the
Adjuster presence, is indestructible regardless of the choice of the mortal being. The child of the Supreme, the evolving self, can be destroyed notwithstanding that the potentially unifying personality of such a misguided self will persist as a factor of the Deity of Supremacy.

The human personality can truly destroy individuality of creaturehood, and though all that was worthwhile in the life of such a cosmic suicide will persist, these qualities will not persist as an individual creature. The Supreme will again find expression in the creatures of the universes but never again as that particular person; the unique personality of a nonascender returns to the Supreme as a drop of water returns to the sea.

Any isolated action of the personal parts of the finite is comparatively irrelevant to the eventual appearance of the Supreme Whole, but the whole is nonetheless dependent on the total acts of the manifold parts. The personality of the individual mortal is insignificant in the face of the total of Supremacy, but the personality of each human being represents an irreplaceable meaning—value in the finite; personality, having once been expressed, never again finds identical
expression except in the continuing existence of that living personality.

And so, as we strive for self-expression, the Supreme is striving in us, and with us, for deity expression. As we find the Father, so has the Supreme again found the Paradise Creator of all things. As we master the problems of self-realization, so is the God of experience achieving almighty supremacy in the universes of time and space.

Mankind does not ascend effortlessly in the universe, neither does the Supreme evolve without purposeful and intelligent action. Creatures do not attain perfection by mere passivity, nor can the spirit of Supremacy factualize the power of the Almighty without unceasing service ministry to the finite creation.

The temporal relation of man to the Supreme is the foundation for cosmic morality, the universal sensitivity to, and acceptance of, duty. This is a morality which transcends the temporal sense of relative right and wrong; it is a morality directly predicated on the self-conscious creature's appreciation of experiential obligation to experiential Deity.
Mortal-man and all other finite creatures are created out of the living potential of energy, mind, and spirit existent in the Supreme. It is upon the Supreme that the Adjuster—mortal ascender draws for the creation of the immortal and divine character of a finaliter. It is out of the very reality of the Supreme that the Adjuster, with the consent of the human will, weaves the patterns of the eternal nature of an ascending son of God.

The evolution of Adjuster progress in the spiritualizing and eternalizing of a human personality is directly productive of an enlargement of the sovereignty of the Supreme. Such achievements in human evolution are at the same time achievements in the evolutionary actualization of the Supreme. While it is true that creatures could not evolve without the Supreme, it is probably also true that the evolution of the Supreme can never be fully attained independent of the completed evolution of all creatures. Herein lies the great cosmic responsibility of self-conscious personalities: that Supreme Deity is in a certain sense dependent on the choosing of the mortal will. And the mutual progression of creature evolution and of Supreme evolution is faithfully and fully indicated to the Ancients
of Days over the inscrutable mechanisms of universe reflectivity.

The great challenge that has been given to mortal man is this: will you decide to personalize the experiencible 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.

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; if mortal man rejects the eternal career, he is moving counter to the stream of events in the finite universes. The mechanical creation moves on inexorably in accordance with the unfolding purpose of the Paradise Father, but the volitional creation has the choice of accepting or of rejecting the role of personality participation in the adventure of eternity. Mortal man cannot
destroy the supreme values of human existence, but he can very definitely prevent the evolution of these values in his own personal experience. To the extent that the human self thus refuses to take part in the Paradise ascent, to just that extent is the Supreme delayed in achieving divinity expression in the grand universe.

Into the keeping of mortal man has been given not only the Adjuster presence of the Paradise Father but also 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.

And so the decision awaits each of us as it once awaited others before all 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?

God's gifts — his bestowal of reality —
are not divorcements from himself; he does not
alienate creation from himself, but he has set
up tensions in the creations circling Paradise.
God first loves man and confers upon him the
potential of immortality — eternal reality.
And as man loves God, so does man become eternal
in actuality. And here is mystery: the more
closely man approaches God through love, the
greater the reality — actuality — of that man.
The more man withdraws from God, the more
clearly he approaches nonreality — cessation of
existence. When man consecrates his will to
the doing of the Father's will, when man gives
God all that he has, then does God make that
man more than he is.

5. The Oversoul of Creation

The great Supreme is the cosmic oversoul
of the grand universe. In him the qualities
and quantities of the cosmos do find their deity
reflection; his deity nature is the mosaic
composite of the total vastness of all
creature—Creator nature throughout the evolving
universes. And the Supreme is also an actualizing Deity embodying a creative will which embraces an evolving universe purpose.

The intellectual, potentially personal selves of the finite emerge from the Third Source and Center and achieve finite time-space Deity synthesis in the Supreme. When the creature submits to the will of the Creator, he does not submerge or surrender his personality; the individual personality participants in the actualization of the finite God do not lose their volitional selfhood by so functioning. 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.

The evolving immortal soul of man, the joint creation of the material mind and the Adjuster, ascends as such to Paradise and subsequently, when mustered into the Corps of the Finality, becomes allied in some new way with the spirit-gravity circuit of the Eternal Son by a technique of experience known as finaliter transcendation. Such finaliters thus become acceptable candidates for experiential
recognition as personalities of God the Supreme. 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.

In the eternal future, God the Supreme will be actualized — creatively expressed and spiritually portrayed — in the spiritualized mind, the immortal soul, of ascendant man, even as the Universal Father was so revealed in the earth life of Jesus.

Man does not unite with the Supreme and submerge his personal identity, but the universe repercussions of the experience of all men do thus form a part of the divine experiencing of the Supreme. “The act is ours, the consequences God’s.”

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.

The great circuits of energy, mind, and spirit are never the permanent possessions of ascending personality; these ministries remain forever a part of Supremacy. In the mortal experience the human intellect resides in the rhythmic pulsations of the adjutant mind-spirits and effects its decisions within the arena produced by encircuitment within this ministry. Upon mortal death the human self is everlastingly divorced from the adjutant circuit. While these adjutants never seem to transmit experience from one personality to another, they can and do transmit the impersonal repercussions of decision-action through God the Sevenfold to God the Supreme. (At least this is true of the adjutants of worship and wisdom.)

And so it is with the spiritual circuits: man utilizes these in his ascent through the universes, but he never possesses them as a part of his eternal personality. But these circuits of spiritual ministry, whether Spirit of Truth, Holy Spirit, or superuniverse spirit presences, are receptive and reactive to the emerging
values in ascending personality, and these values are faithfully transmitted through the Sevenfold to the Supreme.

While such spiritual influences as the Holy Spirit and the Spirit of Truth are local universe ministrations, their guidance is not wholly confined to the geographic limitations of a given local creation. As the ascending mortal passes beyond the boundaries of his local universe of origin, he is not entirely deprived of the ministry of the Spirit of Truth which has so constantly taught and guided him through the philosophic mazes of the material and morontial worlds, in every crisis of ascension unfailingly directing the Paradise pilgrim, ever saying: "This is the way." When you leave the domains of the local universe, through the ministry of the spirit of the emerging Supreme Being and through the provisions of superuniverse reflectivity, you will still be guided in your Paradise ascent by the comforting directive spirit of the Paradise bestowal Sons of God.

How do these manifold circuits of cosmic ministry register the meanings, values, and facts of evolutionary experience in the Supreme? The revelators are not exactly
certain, but they believe that this registry takes place through the persons of the Supreme Creators of Paradise origin who are the immediate bestowers of these circuits of time and space. The mind–experience accumulations of the seven adjutant mind–spirits, in their ministry to the physical level of intellect, are a part of the local universe experience of the Divine Minister, and through this Creative Spirit they probably find registry in the mind of Supremacy. Likewise are mortal experiences with the Spirit of Truth and the Holy Spirit probably registered by similar techniques in the person of Supremacy.

Even the experience of man and Adjuster must find echo in the divinity of God the Supreme, for, as the Adjusters experience, they are like the Supreme, and the evolving soul of mortal man is created out of the pre–existent possibility for such experience within the Supreme.

In this manner do the manifold experiences of all creation become a part of the evolution of Supremacy. Creatures merely utilize the qualities and quantities of the finite as they ascend to the Father; the impersonal
consequences of such utilization remain forever a part of the living cosmos, the Supreme person. What man himself takes with him as a personality possession are the character consequences of the experience of having used the mind and spirit circuits of the grand universe in his Paradise ascent. When man decides, and when he consummates this decision in action, man experiences, and the meanings and the values of this experience are forever a part of his eternal character on all levels, from the finite to the final. Cosmically moral and divinely spiritual character represents the creature’s capital accumulation of personal decisions which have been illuminated by sincere worship, glorified by intelligent love, and consummated in brotherly service.

The evolving Supreme will eventually compensate finite creatures for their inability ever to achieve more than limited experience contact with the universe of universes. Creatures can attain the Paradise Father, but their evolutionary minds, being finite, are incapable of really understanding the infinite and absolute Father. But since all creature experiencing registers in, and is a part of, the Supreme, when all creatures attain the final level of finite existence, and
after total universe development makes possible their attainment of God the Supreme as an actual divinity presence, then, inherent in the fact of such contact, is contact with total experience.

The finite of time contains within itself the seeds of eternity; and the revelators are taught that, when the fullness of evolution witnesses the exhaustion of the capacity for cosmic growth, the total finite will embark upon the absonite phases of the eternal career in quest of the Father as Ultimate.

6 The Quest for the Supreme

We seek the Supreme in the universes, but we find him not. “He is the within and the without of all things and beings, moving and quiescent. Unrecognizable in his mystery, though distant, yet is he near.” The Almighty Supreme is “the form of the yet unformed, the pattern of the yet uncreated.” The Supreme is our universe home, and when you find him, it will be like returning home. He is your experiential parent, and even as in the experience of human beings, so has he grown in the experience of divine parenthood. He knows
you because he is creaturelike as well as creator like.

If you truly desire to find God, you cannot help having born in your mind the consciousness of the Supreme. As God is your divine Father, so is the Supreme your divine Mother, in whom you are nurtured throughout your life as a universe creature. “How universal is the Supreme — he is on all sides! The limitless things of creation depend on his presence for life, and none are refused.”

What Michael is to Nebadon, the Supreme is to the finite cosmos; his Deity is the great avenue through which the love of the Father flows outward to all creation, and he is the great avenue through which finite creatures pass inward in their quest of the Father, who is love. Even Thought Adjusters are related to him; in original nature and divinity they are like the Father, but when they experience the transactions of time in the universes of space, they become like the Supreme.

The act of the creature's choosing to do the will of the Creator is a cosmic value and has a universe meaning which is immediately reacted to by some unrevealed but ubiquitous force of coordination, probably the functioning
of the ever-enlarging action of 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.

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 finaliters until the mother inheritance of the Supreme attains to finite synchrony with the Adjuster inheritance of the Father. This intriguing period of grand universe function represents the continuing adult career of the ascendant and perfected mortal.

Upon the completion of the sixth stage of existence and the entrance upon the seventh and final stage of spirit status, there will probably ensue the advancing ages of enriching experience, ripening wisdom, and divinity realization. In the nature of the finaliter this will probably equal the completed attainment of the mind struggle for spirit self-realization, the completion of the coordination of the ascendant man-nature with the divine Adjuster-nature within the limits of finite possibilities. Such a magnificent universe self thus becomes the eternal finaliter son of the Paradise Father as well as the eternal universe child of the Mother Supreme, a universe self-qualified to represent both the Father and Mother of universes and
personalities in any activity or undertaking pertaining to the finite administration of created, creating, or evolving things and beings.

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.

Mortals all too often forget that God is the greatest experience in human existence. Other experiences are limited in their nature and content, but the experience of God has no limits save those of the creature's comprehension capacity, and this very experience is in itself capacity enlarging. When mortals search for God, they are searching for everything. When they find God, they have found everything. The search for God is unstinted bestowal of love attended by amazing
discoveries of new and greater love to be bestowed.

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; 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.

There is no approach to the Supreme except through experience, and in the current epochs of creation there are only three avenues of creature approach to Supremacy:

1. The Paradise Citizens descend from the eternal Isle through Havona, where they acquire capacity for Supremacy comprehension through observation of the Paradise–Havona reality
differential and by exploratory discovery of the manifold activities of the Supreme Creator Personalities, ranging from the Master Spirits to the Creator Sons.

2. The time-space ascenders coming up from the evolutionary universes of the Supreme Creators make close approach to the Supreme in the traversal of Havona as a preliminary to the augmenting appreciation of the unity of the Paradise Trinity.

3. The Havona natives acquire a comprehension of the Supreme through contacts with descending pilgrims from Paradise and ascending pilgrims from the seven superuniverses. Havona natives are inherently in position to harmonize the essentially different viewpoints of the citizens of the eternal Isle and the citizens of the evolutionary universes.

To evolutionary creatures there are seven great approaches to the Universal Father, and each of these Paradise ascensions passes through the divinity of one of the Seven Master Spirits; and each such approach is made possible by an enlargement of experience receptivity consequent upon the creature's
having served in the superuniverse reflective of the nature of that Master Spirit. The sum total of these seven experiences constitutes the present-known limits of a creature's consciousness of the reality and actuality of God the Supreme.

It is not only man's own limitations which prevent him from finding the finite God; it is also the incompletion of the universe; even the incompletion of all creatures — past, present, and future — makes the Supreme inaccessible. God the Father can be found by any individual who has attained the divine level of Godlikeness, but 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.

Despite the fact that we cannot, in this universe age, personally find him as we can and will find the Father, the Son, and the Spirit, nevertheless, the Paradise ascent and subsequent universe career will gradually create in your consciousness the recognition of the universe presence and the cosmic action of the God of all experience. The fruits of the spirit are the substance of the Supreme as he is realizable in human experience.
Man's sometime attainment of the Supreme is consequent upon his fusion with the spirit of Paradise Deity. With Urantians this spirit is the Adjuster presence of the Universal Father; and though the Mystery Monitor is from the Father and like the Father, the revelators doubt that even such a divine gift can achieve the impossible task of revealing the nature of the infinite God to a finite creature. They suspect that what the Adjusters will reveal to future seventh-stage finaliters will be the divinity and nature of God the Supreme. And this revelation will be to a finite creature what the revelation of the Infinite would be to an absolute being.

The Supreme is not infinite, but he probably embraces all of infinity that a finite creature can ever really comprehend. To understand more than the Supreme is to be more than finite!

All experiential creations are interdependent in their realization of destiny. Only existential reality is self-contained and self-existent. Havona and the seven superuniverses require each other to achieve the maximum of finite attainment; likewise will they be sometime dependent on the future
universes of outer space for finite transcendence.

A human ascender can find the Father; God is existential and therefore real, irrespective of the status of experience in the total universe. But no single ascender will ever find the Supreme until all ascenders have reached that maximum universe maturity which qualifies them simultaneously to participate in this discovery.

The Father is no respecter of persons; he treats each of his ascending sons as cosmic individuals. The Supreme likewise is no respecter of persons; he treats his experiential children as a single cosmic total.

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.

The attainment of perfected equilibrium throughout the universes equals the attainment of the Supreme and witnesses the liberation of all finite reality from the limitations of
incomplete existence. Such an exhaustion of all finite potentials yields the completed attainment of the Supreme and may be otherwise defined as the completed evolutionary actualization of the Supreme Being himself.

Men do not find the Supreme suddenly and spectacularly as an earthquake tears chasms into the rocks, but they find him slowly and patiently as a river quietly wears away the soil beneath.

When you find the Father, you will find the great cause of your spiritual ascent in the universes; when you find the Supreme, you will discover the great result of your career of Paradise progression.

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.

7. The Future of the Supreme

The completed realization of all finite potentials equals the completion of the realization of all evolutionary experience. This suggests the final emergence of the
Supreme as an almighty Deity presence in the universes. The revelators believe that the Supreme, in this stage of development, will be as discretely personalized as is the Eternal Son, as concretely powerized as is the Isle of Paradise, as completely unified as is the Conjoint Actor, and all of this within the limitations of the finite possibilities of Supremacy at the culmination of the present universe age.

While this is an entirely proper concept of the future of the Supreme, they would call attention to certain problems inherent in this concept:

1. The Unqualified Supervisors of the Supreme could hardly be deitized at any stage prior to his completed evolution, and yet these same supervisors even now qualifiedly exercise the sovereignty of supremacy concerning the universes settled in light and life.

2. The Supreme could hardly function in the Trinity Ultimate until he had attained complete actuality of universe status, and yet the Trinity Ultimate is even now a qualified reality.
3. The Supreme is not completely real to universe creatures, but there are many reasons for deducing that he is quite real to the Sevenfold Deity, extending from the Universal Father on Paradise to the Creator Sons and the Creative Spirits of the local universes.

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. Such phenomena may be observed wherever finite makes contact with superfinite, as in the experiences of human beings who are indwelt by Thought Adjusters that are veritable predictions of mortals' future universe attainments throughout all eternity.

When mortal ascenders are admitted to the finaliter corps of Paradise, they take an oath to the Paradise Trinity, and in taking this oath of allegiance, they are thereby pledging eternal fidelity to God the Supreme, who is the Trinity as comprehended by all finite creature personalities.
Subsequently, as the finaliter companies function throughout the evolving universes, they are solely amenable to the mandates of Paradise origin until the eventful times of the settling of local universes in light and life. As the new governmental organizations of these perfected creations begin to be reflective of the emerging sovereignty of the Supreme, the revelators observe that the outlying finaliter companies then acknowledge the jurisdictional authority of such new governments. It appears that God the Supreme is evolving as the unifier of the evolutionary Corps of the Finality, but it is highly probable that the eternal destiny of these seven corps will be directed by the Supreme as a member of the Ultimate Trinity. The Supreme Being contains three superfinite possibilities for universe manifestation:

1. Absonite collaboration in the first experiential Trinity.

2. Co-absolute relationship in the second experiential Trinity.

3. Co-infinite participations in the Trinity of Trinities, but the revelators have no satisfactory concept as to what this really means.
This is one of the generally accepted hypotheses of the future of the Supreme, but there are also many speculations concerning his relations to the present grand universe subsequent to its attainment of the status of light and life.

The present goal of the superuniverses is to become, as they are and within their potentials, perfect, even as is Havona. This perfection pertains to physical and spiritual attainment, even to administrative, governmental, and fraternal development. It is believed that, in the ages to come, the possibilities for disharmony, maladjustment, and misadaptation will be eventually exhausted in the superuniverses. The energy circuits will be in perfect balance and in complete subjugation to mind, while spirit, in the presence of personality, will have achieved the dominance of mind.

It is conjectured that at this far-distant time the spirit person of the Supreme and attained power of the Almighty will have achieved coordinate development, and that both, as unified in and by the Supreme Mind, will factualize as the Supreme Being, a completed actuality in the universes — an actuality which
will be observable by all creature intelligences, reacted to by all created energies, coordinated in all spiritual entities, and experienced by all universe personalities.

This concept implies the actual sovereignty of the Supreme in the grand universe. It is altogether likely that the present Trinity administrators will continue as his vicegerents, but they believe that the present demarcations between the seven superuniverses will gradually disappear, and that the entire grand universe will function as a perfected whole.

It is possible that the Supreme may then be personally resident on Uversa, the headquarters of Orvonton, from which he will direct the administration of the time creations, but this is really only a conjecture. Certainly, though, the personality of the Supreme Being will be definitely contactable at some specific locality, although the ubiquity of his Deity presence will probably continue to permeate the universe of universes. What the relation of the superuniverse citizens of that age will be to the Supreme they do not know, but it may be
something like the present relationship between the Havona natives and the Paradise Trinity.

The perfected grand universe of those future days will be vastly different from what it is at present. Gone will be the thrilling adventures of the organization of the galaxies of space, the planting of life on the uncertain worlds of time, and the evolving of harmony out of chaos, beauty out of potentials, truth out of meanings, and goodness out of values. The time universes will have achieved the fulfillment of finite destiny! And perhaps for a space there will be rest, relaxation from the age-long struggle for evolutionary perfection. But not for long! Certainly, surely, and inexorably the enigma of the emerging Deity of God the Ultimate will challenge these perfected citizens of the settled universes just as their struggling evolutionary forebears were once challenged by the quest for God the Supreme. The curtain of cosmic destiny will draw back to reveal the transcendent grandeur of the alluring absonite quest for the attainment of the Universal Father on those new and higher levels revealed in the ultimate of creature experience.
As in many of the major groups of universe beings, seven general classes of the Ascending Sons of God have been revealed:

1. Father—fused Mortals.
2. Son—fused Mortals.
4. Evolutionary Seraphim.
5. Ascending Material Sons.
6. Translated Midwayers.
7. Personalized Adjusters.

The story of these beings, from the lowly animal-origin mortals as ourselves of the evolutionary worlds to the Personalized Adjusters of the Universal Father, presents a glorious recital of the unstinted bestowal of
divine love and gracious condescension throughout all time and in all universes of the far-flung creation of the Paradise Deities.

These presentations began with a description of the Deities, and group by group, the narrative has descended the universal scale of living beings until it has reached the lowest order of life endowed with the potential of immortality — us, the mortal creatures of time and space.

Since the greater part of this narrative will be devoted to a discussion of the three basic orders of ascending mortals, consideration will first be given to the non-mortal ascending orders of sonship — seraphic, Adamic, midwayer, and Adjuster.

1 Evolutionary Seraphim

Mortal creatures of animal origin are not the only beings privileged to enjoy sonship; the angelic hosts also share the supernal opportunity to attain Paradise. Guardian seraphim, through experience and service with the ascending mortals of time, also achieve the status of ascendant sonship. Such angels attain Paradise through Seraphington, and many
are even mustered into the Corps of Mortal Finality.

To climb to the supernal heights of finaliter sonship with God is a masterly achievement for an angel, an accomplishment far transcending our attainment of eternal survival through the plan of the Eternal Son and the ever-present help of the indwelling Adjuster; but the guardian seraphim, and occasionally others, do actually effect such ascensions.

2. Ascending Material Sons

The Material Sons of God, the Adam and Eves, are created in the local universe along with the Melchizedeks and their associates, who are all classified as descending Sons. And indeed, the Planetary Adams -- the Material Sons and Daughters of the evolutionary worlds -- are descending Sons, coming down to the inhabited worlds from their spheres of origin, the capitals of the local systems.

When such an Adam and Eve are wholly successful in their joint planetary mission as biologic uplifters, they share the destiny of the inhabitants of their world. When such a world is settled in the advanced stages of light and life, this faithful Material Son and
Daughter are permitted to resign all planetary administrative duties, and after being thus liberated from the descending adventure, they are permitted to register themselves as perfected Material Sons on the records of the local universe. Likewise, when planetary assignment is long delayed, may the Material Sons of stationary status -- the citizens of the local systems -- withdraw from the activities of their status spheres and similarly register as perfected Material Sons. After these formalities such liberated Adams and Eves are accredited as ascending Sons of God and may immediately begin the long journey to Havona and Paradise, starting at the exact point of their then present status and spiritual attainment. And they make this journey in company with the mortal and other ascending Sons, continuing until they have found God and have achieved the Corps of Mortal Finality in the eternal service of the Paradise Deities.

3. Translated Midwayers

Although deprived of the immediate benefits of the planetary bestowals of the descending Sons of God, though the Paradise
ascent is long deferred, nevertheless, soon after an evolutionary planet has attained the intermediate epochs of light and life (if not before), both groups of midway creatures are released from planetary duty. Sometimes the majority of them are translated, along with their human cousins, on the day of the descent of the temple of light and the elevation of the Planetary Prince to the dignity of Planetary Sovereign. Upon being relieved of planetary service, both orders are registered in the local universe as ascending Sons of God and immediately begin the long Paradise ascent by the very routes ordained for the progression of the mortal races of the material worlds. The primary group are destined to various finaliter corps, but the secondary or Adamic midwayers are all routed for enrollment in the Mortal Corps of Finality.

4 Death and Translation

Natural, physical death is not a mortal inevitability. The majority of advanced evolutionary beings, citizens on worlds existing in the final era of light and life, do not die; they are translated directly from the life in the flesh to the morontia existence.
This experience of translation from the material life to the morontia state -- fusion of the immortal soul with the indwelling Adjuster -- increases in frequency commensurate with the evolutionary progress of the planet. At first only a few mortals in each age attain translation levels of spiritual progress, but with the onset of the successive ages of the Teacher Sons, more and more Adjuster fusions occur before the termination of the lengthening lives of these progressing mortals; and by the time of the terminal mission of the Teacher Sons, approximately one quarter of these superb mortals are exempt from natural death.

Farther along in the era of light and life the midway creatures or their associates sense the approaching status of probable soul-Adjuster union and signify this to the destiny guardians, who in turn communicate these matters to the finaliter group under whose jurisdiction this mortal may be functioning; then there is issued the summons of the Planetary Sovereign for such a mortal to resign all planetary duties, bid farewell to the world of his origin, and repair to the inner temple of the Planetary Sovereign, there to await morontia transit, the translation flash, from
the material domain of evolution to the morontia level of pre-spirit progression.

When the family, friends, and working group of such a fusion candidate have forgathered in the morontia temple, they are distributed around the central stage whereon the fusion candidates are resting, meantime freely conversing with their assembled friends. A circle of intervening celestial personalities is arranged to protect the material mortals from the action of the energies manifest at the instant of the “life flash” which delivers the ascension candidate from the bonds of material flesh, thereby doing for such an evolutionary mortal everything that natural death does for those who are thereby delivered from the flesh.

Many fusion candidates may be assembled in the spacious temple at the same time. And the revelators tell what a beautiful occasion when mortals thus forgather to witness the ascension of their loved ones in spiritual flames, and what a contrast to those earlier ages when mortals must commit their dead to the embrace of the terrestrial elements! The scenes of weeping and wailing characteristic of earlier epochs of human evolution are now replaced by ecstatic joy and the sublimest enthusiasm as these God-knowing mortals bid their loved ones
a transient farewell as they are removed from their material associations by the spiritual fires of consuming grandeur and ascending glory. On worlds settled in light and life, “funerals” are occasions of supreme joy, profound satisfaction, and inexpressible hope.

The souls of these progressing mortals are increasingly filled with faith, hope, and assurance. The spirit permeating those gathered around the translation shrine resembles that of the joyful friends and relatives who might assemble at a graduating exercise for one of their group, or who might come together to witness the conferring of some great honor upon one of their number. And it would be decidedly helpful if less advanced mortals could only learn to view natural death with something of this same cheerfulness and lightheartedness.

Mortal observers can see nothing of their translated associates subsequent to the fusion flash. Such translated souls proceed by Adjuster transit direct to the resurrection hall of the appropriate morontia-training world. These transactions concerned with the translation of living human beings to the morontia world are supervised by an archangel
who was assigned to such a world on the day when it was first settled in light and life.

The translated souls of the flowering ages of the settled spheres do not pass through the mansion worlds. Neither do they sojourn, as students, on the morontia worlds of the system or constellation. They do not pass through any of the earlier phases of morontia life. They are the only ascending mortals who so nearly escape the morontia transition from material existence to semi-spirit status. The initial experience of such Son-seized mortals in the ascension career is in the services of the progression worlds of the universe headquarters. And from these study worlds of Salvington they go back as teachers to the very worlds they passed by, subsequently going on inward to Paradise by the established route of mortal ascension.

No matter from what level of planetary attainment human beings may ascend to the morontia worlds, the seven mansion spheres afford them ample opportunity to gain in experience as teacher-students all of everything which they failed to pass through because of the advanced status of their native planets.
The universe is unfailing in the application of these equalizing techniques designed to insure that no ascender shall be deprived of aught which is essential to his ascension experience.

**4. Personalized Adjusters**

When the mortals of time fail to achieve the eternal survival of their souls in planetary association with the spirit gifts of the Universal Father, such failure is never in any way due to neglect of duty, ministry, service, or devotion on the part of the Adjuster. At mortal death, such deserted Monitors return to Divinington, and subsequently, following the adjudication of the non-survivor, they may be reassigned to the worlds of time and space. Sometimes, after repeated services of this sort or following some unusual experience, such as functioning as the indwelling Adjuster of an incarnated bestowal Son, these efficient Adjusters are personalized by the Universal Father.

Personalized Adjusters are beings of a unique and unfathomable order. Originally of existential prepersonal status, they have
experientialized by participation in the lives and careers of the lowly mortals of the material worlds. And since the personality bestowed upon these experienced Thought Adjusters takes origin, and has its wellspring, in the Universal Father's personal and continuing ministry of the bestowals of experiential personality upon his creature creation, these Personalized Adjusters are classified as ascending Sons of God, the highest of all such orders of sonship.

6. Mortals of Time and Space

Mortals represent the last link in the chain of those beings who are called sons of God. The personal touch of the Original and Eternal Son passes on down through a series of decreasingly divine and increasingly human personalizations until there arrives a being much like ourselves, one we can see, hear, and touch. And then we are made spiritually aware of the great truth which our faith may grasp — sonship with the eternal God!

Likewise does the Original and Infinite Spirit, by a long series of decreasingly divine and increasingly human orders, draw nearer and nearer to the struggling creatures of the
realms, reaching the limit of expression in the angels -- than whom we were created but a little lower -- who personally guard and guide us in the life journey of the mortal career of time.

God the Father does not, cannot, thus downstep himself to make such near personal contact with his lowly creatures; we are not without the divine presence. Although God the Father cannot be with us by direct personality manifestation, he is in us and of us in the identity of the indwelling Thought Adjusters, the divine Monitors. Thus does the Father, who is the farthest from us in personality and in spirit, draw the nearest to us in the personality circuit and in the spirit touch of inner communion with the very souls of us -- his mortal sons and daughters.

Spirit identification constitutes the secret of personal survival and determines the destiny of spiritual ascension. And since the Thought Adjusters are the only spirits of fusion potential to be identified with a mortal during the life in the flesh, the mortals of time and space are primarily classified in accordance with their relation to these divine gifts, the indwelling Mystery Monitors. This classification is as follows:
1. Mortals of the transient or experiential Adjuster sojourn.


Series one — mortals of the transient or experiential Adjuster sojourn. This series designation is temporary for any evolving planet, being used during the early stages of all inhabited worlds except those of the second series.

Mortals of series one inhabit the worlds of space during the earlier epochs of the evolution and embrace the most primitive types of human minds. On many worlds like pre-Adamic Urantia great numbers of the higher and more advanced types of primitive men and women acquire survival capacity but fail to attain Adjuster fusion. For ages upon ages, before man's ascent to the level of higher spiritual volition, the Adjusters occupy the minds of these struggling creatures during their short lives in the flesh, and the moment such will creatures are indwelt by Adjusters, the group guardian angels begin to function. While these mortals of the first series do not have personal
guardians, they do have group custodians overseeing their destinies.

An experiential Adjuster remains with a primitive human being throughout his entire lifetime in the flesh. The adjusters contribute much to the advancement of primitive men and women but are unable to form eternal unions with such mortals. This transient ministry of the Adjusters accomplishes two things: First, they gain valuable and actual experience in the nature and working of the evolutionary intellect, an experience which will be invaluable in connection with later contacts on other worlds with beings of higher development. Second, the transient sojourn of the Adjusters contributes much towards preparing their mortal subjects for possible subsequent Spirit fusion. All God-seeking souls of this type achieve eternal life through the spiritual embrace of the Mother Spirit of the local universe regime. Many persons from pre-Adamic Urantia were thus advanced to the mansion worlds of our local system Satania.

The Gods who ordained that mortals should climb to higher levels of spiritual intelligence through long ages of evolutionary trials and tribulations, take note of their status and needs at every stage of the ascent;
and always are the Gods divinely fair and just, even charmingly merciful, in the final judgments of these struggling mortals of the early days of the evolving races.

**Series two -- mortals of the non-Adjuster-fusion types.** These are specialized types of human beings who are not able to effect eternal union with their indwelling Adjusters. Type classification among the one-, two-, and three-brained races is not a factor in Adjuster fusion; all such mortals are akin, but these non-Adjuster-fusion types are a wholly different and markedly modified order of will creatures. Many of the non-breathers belong to this series, and there are numerous other groups who do not ordinarily fuse with Adjusters.

Like series number one, each member of this group enjoys the ministry of a single Adjuster during lifetime in the flesh. During temporal life these Adjusters do everything for their subjects of temporary indwelling that is done on other worlds where the mortals are of fusion potential. The mortals of this second series are often indwelt by virgin Adjusters, but the higher human types are often in liaison with masterful and experienced Monitors.
In the ascendant plan for upstepping the animal-origin creatures, these beings enjoy the same devoted service of the Sons of God as is extended to the Urantia type of mortals. Seraphic co-operation with Adjusters on the non-fusion planets is just as fully provided as on the worlds of fusion potential; the guardians of destiny (angels) minister on such spheres just as on Urantia and similarly function at the time of mortal survival, at which time the surviving soul becomes Spirit fused.

When we encounter these modified mortal types on the mansion worlds, we will find no difficulty in communicating with them. There they speak our same system language but by a modified technique. These beings are identical with our order of creature life in spirit and personality manifestations, differing only in certain physical features and in the fact that they are non-fusible with Thought Adjusters.

**Series three — mortals of Adjuster-fusion potential.** All Father-fused mortals are of animal origin, just like our Urantia races are. They embrace mortals of the one-brained, two-brained, and three-brained types of Adjuster-fusion potential. Urantians are of the
intermediate or two-brained type, being in many ways humanly superior to the one-brained groups but definitely limited in comparison with the three-brained orders. These three types of physical-brain endowment are not factors in Adjuster bestowal, in seraphic service, or in any other phase of spirit ministry. The intellectual and spiritual differential between the three brain types characterizes individuals who are otherwise quite alike in mind endowment and spiritual potential, being greatest in the temporal life and tending to diminish as the mansion worlds are traversed one by one. From the system headquarters on, the progression of these three types is the same, and their eventual Paradise destiny is identical.

**The unnumbered series.** These narratives cannot possibly embrace all of the fascinating variations in the evolutionary worlds, the revelators note, for though every tenth world is a decimal or experimental planet, as ours is, we now know nothing of the other variables that punctuate the processional of the evolutionary spheres. The revelators conclude that there are differences too numerous to narrate even between the revealed orders of living creatures as between planets of the same
group, but this presentation makes clear the essential differences in relation to our ascension career. And the ascension career is the most important factor in any consideration of the mortals of time and space.

As to the chances of mortal survival, let it be made forever clear: All souls of every possible phase of mortal existence will survive provided they manifest willingness to cooperate with their indwelling Adjusters and exhibit a desire to find God and to attain divine perfection, even though these desires be but the first faint flickers of the primitive comprehension of that “true light which lights every man who comes into the world.”

7. The Faith Sons of God

The mortal races stand as the representatives of the lowest order of intelligent and personal creation. We mortals are divinely beloved, and every one of us may choose to accept the certain destiny of a glorious experience, but we are not yet by nature of the divine order; we are wholly mortal. We will be reckoned as ascending sons the instant fusion takes place, but the status of the mortals of time and space is that of
faith sons prior to the event of the final amalgamation of the surviving mortal soul with some type of eternal and immortal spirit.

It is a solemn and supernal fact that such lowly and material creatures as we Urantian human beings are the sons of God, faith children of the Highest. “Behold, what manner of love the Father has bestowed upon us that we should be called the sons of God.” “As many as received him, to them gave he the power to recognize that they are the sons of God.” While “it does not yet appear what you shall be,” even now “you are the faith sons of God;” “for you have not received the spirit of bondage again to fear, but you have received the spirit of sonship, whereby you cry, ‘our Father.’” Spoke the prophet of old in the name of the eternal God: “Even to them will I give in my house a place and a name better than sons; I will give them an everlasting name, one that shall not be cut off.” “And because you are sons, God has sent forth the spirit of his Son into your hearts.”

All evolutionary worlds of mortal habitation harbor these faith sons of God, sons of grace and mercy, mortal beings belonging to the divine family and accordingly called the sons of God. Urantia mortals are entitled to
regard themselves as being the sons of God because:

1. We are sons of spiritual promise, faith sons; we have accepted the status of sonship. We believe in the reality of our sonship, and thus does our sonship with God become eternally real.

2. A Creator Son of God became one of us; he is our elder brother in fact; and if in spirit we become truly related brothers of Christ, the victorious Michael, then in spirit must we also be sons of that Father which we have in common even -- the Universal Father of all.

3. We are sons because the spirit of a Son has been poured out upon us, has been freely and certainly bestowed upon all our Urantia races. This spirit ever draws you toward the divine Son, who is its source, and toward the Paradise Father, who is the source of that divine Son.

4. Of his divine free-willness, the Universal Father has given us our creature personalities. We have been endowed with a measure of that divine spontaneity of freewill action which God shares with all who may become his sons.
5. There dwells within us a fragment of the Universal Father, and we are thus directly related to the divine Father of all the Sons of God.

8. Father—Fused Mortals

The sending of Adjusters, their indwelling, is indeed one of the unfathomable mysteries of God the Father. These fragments of the divine nature of the Universal Father carry with them the potential of creature immortality. Adjusters are immortal spirits, and union with them confers eternal life upon the soul of the fused mortal.

Our own races of surviving mortals belong to this group of the ascending Sons of God. We are now planetary sons, evolutionary creatures derived from the Life Carrier implantations and modified by the Adamic-life infusion, hardly yet ascending sons; but we are indeed sons of ascension potential -- even to the highest heights of glory and divinity attainment -- and this spiritual status of ascending sonship you may attain by faith and by freewill cooperation with the spiritualizing activities of your (right now) indwelling Adjuster. When we and our Adjusters are finally and forever
fused, when you and your Adjuster are made one, even as in Christ Michael -- the Son of God and the Son of Man -- are one, then in fact have you become an ascending son of God.

The indwelling Adjuster fragments of God are with our order of being from the early days of physical existence through all of the ascending career in Nebadon and Orvonton and on through Havona to Paradise itself. Thereafter, in the eternal adventure, this same Adjuster (right now) indwelling as the spirit nucleus of your human mind is one with you and of you.

We number amongst the mortals who have been commanded by the Universal Father, “Be you perfect, even as I am perfect.” The Father has bestowed himself upon you, placed his own spirit within you; therefore does he demand ultimate perfection of you.

Fusion with a fragment of the Universal Father is equivalent to a divine validation of eventual Paradise attainment, and such Adjuster–fused mortals are the only class of human beings who all traverse the Havona circuits and find God on Paradise. To the Adjuster–fused mortal the career of universal service is wide open. The revelators pass along what dignity of destiny and glory of attainment await every one of us! They wonder: Do we fully
appreciate what has been done for us? Do we comprehend the grandeur of the heights of eternal achievement which are spread out before us? even we who now trudge on in the lowly path of life through our so-called “vale of tears.”

9. Son—Fused

While practically all surviving mortals are fused with their Adjusters on one of the mansion worlds or immediately upon their arrival on the higher morontia spheres, there are certain cases of delayed fusion, some not experiencing this final surety of survival until they reach the last educational worlds of the universe headquarters; and a few of these mortal candidates for never-ending life utterly fail to attain identity fusion with their faithful Adjusters.

Such mortals have been deemed worthy of survival by the adjudicational authorities, and even their Adjusters, by returning from Divinington, have concurred in their ascension to the mansion worlds. Such beings have ascended through a system, a constellation, and through the educational worlds of the Salvington circuit; they have enjoyed the “seventy times seven” opportunities for fusion.
and still have been unable to attain oneness with their Adjusters.

When it becomes apparent that some synchronizing difficulty is inhibiting Father fusion, the survival referees of the Creator Son are convened. And when this court of inquiry, sanctioned by a personal representative of the Ancients of Days, finally determines that the ascending mortal is not guilty of any discoverable cause for failure to attain fusion, they so certify on the records of the local universe and duly transmit this finding to the Ancients of Days. Thereupon does the indwelling Adjuster return forthwith to Divinington for confirmation by the Personalized Monitors, and upon this leave-taking the morontia mortal is immediately fused with an individualized gift of the spirit of the Creator Son.

Much as the morontia spheres of Nebadon are shared with the Spirit-fused mortals, so do these Son-fused creatures share the services of Orvonton with their Adjuster-fused brethren who are journeying inward towards the far-distant Isle of Paradise. They are truly our brethren, and we will greatly enjoy their association as
we pass through the training worlds of the superuniverse.

Son-fused mortals are not a numerous group, there being less than one million of them in the superuniverse of Orvonton. Aside from residential destiny on Paradise they are in every way the equals of their Adjuster-fused associates. They frequently journey to Paradise on superuniverse assignment but seldom permanently reside there, being, as a class, confined to the superuniverse of their nativity.

10. Spirit-Fused

Ascending Spirit-fused mortals are not Third Source personalities; they are included in the Father's personality circuit, but they have fused with individualizations of the premind spirit of the Third Source and Center. Such Spirit fusion never occurs during the span of natural life; it takes place only at the time of mortal reawakening in the morontia existence on the mansion worlds. In the fusion experience there is no overlapping; the will creature is either Spirit fused, Son fused, or Father fused. Those who are Adjuster or Father fused are never Spirit or Son fused.
The fact that these types of mortal creatures are not Adjuster–fusion candidates does not prevent the Adjusters from indwelling them during the life in the flesh. Adjusters do work in the minds of such beings during the span of material life but never become everlastingly one with their pupil souls. During this temporary sojourn the Adjusters effectively build up the same spirit counterpart of mortal nature -- the soul -- that they do in the candidates for Adjuster fusion. Up to the time of mortal death the work of the Adjusters is wholly akin to their function in our own races, but upon mortal dissolution the Adjusters take eternal leave of these Spirit–fusion candidates and, proceeding directly to Divinington, the headquarters of all divine Monitors, there await the new assignments of their order.

When such sleeping survivors are repersonalized on the mansion worlds, the place of the departed Adjuster is filled by an individualization of the spirit of the Divine Minister, the representative of the Infinite Spirit in the local universe concerned. This spirit infusion constitutes these surviving creatures Spirit–fused mortals. Such beings are in every way our equals in mind and spirit;
and they are indeed our contemporaries, sharing the mansion and morontia spheres in common with our order of fusion candidates and with those who are to be Son fused.

There is, however, one particular in which Spirit-fused mortals differ from their ascendant brethren: Mortal memory of human experience on the material worlds of origin survives death in the flesh because the indwelling Adjuster has acquired a spirit counterpart, or transcript, of those events of human life which were of spiritual significance. But with Spirit-fused mortals there exists no such mechanism whereby human memory may persist. The Adjuster transcripts of memory are full and intact, but these acquisitions are experiential possession of the departed Adjusters and are not available to the creatures of their former indwelling, who therefore awaken in the resurrection halls of the morontia spheres of Nebadon as if they were newly created beings, creatures without consciousness of former existence.

Such children of the local universe are enabled to repossess themselves of much of their former human memory experience through having it retold by the associated seraphim and cherubim and by consulting the records of the
mortal career filed by the recording angels. This they can do with undoubted assurance because the surviving soul, of experiential origin in the material and mortal life, while having no memory of mortal events, does have a residual experiential-recognition-response to these unremembered events of past experience.

When a Spirit-fused mortal is told about the events of the unremembered past experience, there is an immediate response of experiential recognition within the soul (identity) of such a survivor which instantly invests the narrated event with the emotional tinge of reality and with the intellectual quality of fact; and this dual response constitutes the reconstruction, recognition, and validation of an unremembered facet of mortal experience.

Even the Adjuster-fusion candidates, only those human experiences which were of spiritual value are common possessions of the surviving mortal and the returning Adjuster and hence are immediately remembered subsequent to mortal survival. Concerning those happenings which were not of spiritual significance, even these Adjuster-fusers must depend upon the attribute of recognition-response in the surviving soul. And since any one event may have a spiritual connotation to one mortal but not to another,
it becomes possible for a group of contemporary ascenders from the same planet to pool their store of Adjuster-remembered events and thus to reconstruct any experience which they had in common, and which was of spiritual value in the life of any one of them.

A Spirit-fused survivor is also able to learn much about the life he lived in the flesh by revisiting his nativity world subsequent to the planetary dispensation in which he lived. Such children of Spirit fusion are enabled to enjoy these opportunities for investigating their human careers since they are in general confined to the service of the local universe. They do not share our high and exalted destiny in the Paradise Corps of the Finality; only Adjuster-fused mortals or other especially embraced ascendant beings are mustered into the ranks of those who await the eternal Deity adventure. Spirit-fused mortals are the permanent citizens of the local universes; they may aspire to Paradise destiny, but they cannot be sure of it. In Nebadon their universe home is the eighth group of worlds encircling Salvington, a destiny-heaven of nature and location much like the one envisioned by the planetary traditions of our planet Urantia.
11. Ascendant Destinies

Spirit-fused mortals are, generally speaking, confined to a local universe; Son-fused survivors are restricted to a superuniverse; Adjuster-fused mortals are destined to penetrate the universe of universes. The spirits of mortal fusion always ascend to the level of origin; such spirit entities unfailingly return to the sphere of primal source.

Spirit-fused mortals are of the local universe; they do not, ordinarily, ascend beyond the confines of their native realm, beyond the boundaries of the space range of the spirit that pervades them. Son-fused ascenders likewise rise to the source of spirit endowment, for much as the Truth Spirit of a Creator Son focalizes in the associated Divine Minister, so is his “fusion spirit” implemented in the Reflective Spirits of the higher universes. Such spirit relationship between the local and the superuniverse levels of God the Sevenfold may be difficult of explanation but not of discernment, being unmistakably revealed in those children of the Reflective Spirits — the secoraphic Voices of the Creator Sons. The Thought Adjuster, hailing from the
Father on Paradise, never stops until the mortal son stands face to face with the eternal God.

The mysterious variable in associative technique whereby a mortal being does not or cannot become eternally fused with the indwelling Thought Adjuster may seem to disclose a flaw in the ascension scheme; Son and Spirit fusion do, superficially, resemble compensations of unexplained failures in some detail of the Paradise—attainment plan; but all such conclusions stand in error; the revelators are taught that all these happenings unfold in obedience to the established laws of the Supreme Universe Rulers.

The revelators have analyzed this problem and have reached the undoubted conclusion that the consignment of all mortals to an ultimate Paradise destiny would be unfair to the time-space universes inasmuch as the courts of the Creator Sons and of the Ancients of Days would then be wholly dependent on the services of those who were in transit to higher realms. And it does seem to be no more than fitting that the local and the superuniverse governments should each be provided with a permanent group of ascendant citizenship; that the functions of these administrations should be enriched by the
efforts of certain groups of glorified mortals who are of permanent status, evolutionary complements of the abandoners (residential citizens of Uversa) and of the susatia (permanent citizens of Salvington). And the revelators many times have wondered: Does all this represent an intended part of the all-wise plans of the Architects of the Master Universe designed to provide the Creator Sons and the Ancients of Days with a permanent ascendant population? with evolved orders of citizenship that will become increasingly competent to carry forward the affairs of these realms in the universe ages to come?

That mortal destinies do thus vary in no wise proves that one is necessarily greater or lesser than another, merely that they differ. Adjuster-fused ascenders do indeed have a grand and glorious career as finaliters spread out before them in the eternal future, but this does not mean that they are preferred above their ascendant brethren. There is no favoritism, nothing arbitrary, in the selective operation of the divine plan of mortal survival.

While the Adjuster-fused finaliters obviously enjoy the widest service opportunity of all, the attainment of this goal automatically shuts them off from the chance to
participate in the agelong struggle of some one universe or superuniverse, from the earlier and less settled epochs to the later and established eras of relative perfection attainment. Finaliterers acquire a marvelous and far-flung experience of transient service in all seven segments of the grand universe, but they do not ordinarily acquire that intimate knowledge of any one universe which even now characterizes the Spirit-fused veterans of the Nebadon Corps of Completion. These individuals enjoy an opportunity to witness the ascending processional of the planetary ages as they unfold one by one on ten million inhabited worlds. And in the faithful service of such local universe citizens, experience superimposes upon experience until the fullness of time ripens that high quality of wisdom which is engendered by focalized experience — **authoritative wisdom** — and this in itself is a vital factor in the settling of any local universe.

As it is with the Spirit fusers, so is it with those Son-fused mortals who have achieved residential status on Uversa. Some of these beings hail from the earliest epochs of Orvonton, and they represent a slowly accumulating body of insight-deepening wisdom
which is making ever-augmenting service contributions to the welfare and eventual settlement of the seventh superuniverse.

What the ultimate destiny of these stationary orders of local and of superuniverse citizenship will be, the revelators do not know, but they declare that it is quite possible that, when [we] Paradise finaliters are pioneering the expanding frontiers of divinity in the planetary systems of the first outer space level, [our] Son— and Spirit—fused brethren of the ascendant evolutionary struggle will be acceptably contributing to the maintenance of the experiential equilibrium of the perfected superuniverses, while [we] stand ready to welcome the incoming stream of Paradise pilgrims who may, at that distant day, pour in through Orvonton and its sister creations as a vast spirit—questing torrent from these now uncharted and uninhabited galaxies of outer space.

While the majority of Spirit fusers serve permanently as citizens of the local universes, all do not. If some phase of their universe ministry should require their personal presence in the superuniverse, then would such transformations of being be wrought in these citizens as would enable them to ascend to the
higher universe; and upon the arrival of the Celestial Guardians with orders to present such Spirit-fused mortals at the courts of the Ancients of Days, they would so ascend, never to return. They become wards of the superuniverse, serving as assistants to the Celestial Guardians, and permanently, save for those few who are in turn summoned to the service of Paradise and Havona.

Like their Spirit-fused brethren, the Son fusers neither traverse Havona nor attain Paradise unless they have undergone certain modifying transformations. For good and sufficient reasons, such changes have been wrought in certain Son-fused survivors, and these beings are to be encountered ever and anon on the seven circuits of the central universe. Thus it is that certain numbers of both the Son- and the Spirit-fused mortals do actually ascend to Paradise, do attain a goal in many ways equal to that which awaits us Father-fused mortals.

Father-fused mortals are potential finaliters; their destination is the Universal Father, and him they do attain, but within the purview of the present universe age, finaliters, as such, are not destiny attainers. They remain unfinished creatures -- sixth-stage spirits -- and hence nonactive in the
evolutionary domains of pre-light-and-life status.

When a mortal finaliter is Trinity embraced — becomes a Trinitized Son, such as a Mighty Messenger -- then has that finaliter attained destiny, at least for the present universe age. Mighty Messengers and their fellows may not in the exact sense be seventh-stage spirits, but in addition to other things the Trinity embrace endows them with everything which a finaliter will sometime achieve as a seventh-stage spirit. After Spirit-fused or Son-fused mortals are trinitized, they pass through the Paradise experience with the Adjuster-fused ascenders, with whom they are then identical in all matters pertaining to superuniverse administration. These Trinitized Sons of Selection or of Attainment, at least for now, are finished creatures, in contrast to the finaliters, who are at present unfinished creatures.

Thus, in the final analysis, the revelators conclude it would be hardly proper to use the words “greater” or “lesser” in contrasting the destinies of the ascending orders of sonship. Each such son of God shares the fatherhood of God, and God loves each of his creature sons alike; he is no more a
respecter of ascendant destinies than is he of the creatures who may attain such destinies. The Father loves each of his sons, and that affection is not less than true, holy, divine, unlimited, eternal, and unique -- a love bestowed upon this son and upon that son, individually, personally, and exclusively. And such a love utterly eclipses all other facts. Sonship is the supreme relationship of the creature to the Creator.

As mortals we can now recognize our place in the family of divine sonship and begin to sense the obligation to avail ourselves of the advantages so freely provided in and by the Paradise plan for mortal survival, which plan has been so enhanced and illuminated by the life experience of a bestowal Son. Every facility and all power have been provided for insuring our ultimate attainment of the Paradise goal of divine perfection.
We come now to the consideration of the guardian angels, seraphim devoted to the ministry to individual mortals, for whose elevation and perfection all of the vast survival scheme of spiritual progression has been provided. In past ages on Urantia, these destiny guardians were about the only group of angels that had recognition. The planetary seraphim are indeed ministering spirits sent forth to do service for those who shall survive. These attending seraphim have functioned as the spiritual helpers of mortals in all the great events of the past and the present. In many a revelation “the word was spoken by angels;” many of the mandates of heaven have been “received by the ministry of angels.”

Seraphim are the traditional angels of heaven; they are the ministering spirits who live so near us and do so much for us. They have ministered on Urantia since the earliest times of human intelligence.

1 The Guardian Angels
The teaching about guardian angels is not a myth; certain groups of human beings do actually have personal angels. It was in recognition of this that Jesus, in speaking of the children of the heavenly kingdom, said: “Take heed that you despise not one of these little ones, for I say to you, their angels do always behold the presence of the spirit of my Father.”

Originally, the seraphim were definitely assigned to the separate Urantia races. But since the bestowal of Michael, they are assigned in accordance with human intelligence, spirituality, and destiny. Intellectually, humankind is divided into three classes:

1. **The subnormal minded** -- those who do not exercise normal will power; those who do not make average decisions. This class embraces those who cannot comprehend God; they lack capacity for the intelligent worship of Deity. The subnormal beings of Urantia have a corps of seraphim, one company (288 seraphim), with one battalion of (3,446) cherubim, assigned to minister to them and to witness that justice and mercy are extended to them in the life struggles of the sphere.
2. The average, normal type of human mind. 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.

3. The supernormal minded — those of great decision and undoubted potential of spiritual achievement; men and women who enjoy more or less contact with their indwelling Adjusters; members of the various reserve corps of destiny. No matter in what circle a human happens to be, if such an individual becomes enrolled in any of the several reserve corps of destiny, right then and there, personal seraphim are assigned, and from that time until the earthly career is finished, that mortal will enjoy the continuous ministry and unceasing watchcare of a guardian angel. Also, when any human being makes the supreme decision, when there is a real betrothall with the Adjuster, a personal guardian is immediately assigned to that soul.

In the ministry to so-called normal beings, seraphic assignments are made in accordance with the human attainment of the circles of intellectuality and spirituality. We start out in our mind of mortal investment in the seventh
circle and journey inward in the task of self-understanding, self-conquest, and self-mastery; and circle by circle you advance until (if natural death does not terminate your career and transfer your struggles to the mansion worlds) you reach the first or inner circle of relative contact and communion with the indwelling Adjuster.

Human beings in the initial or seventh circle have one guardian angel with one company of assisting cherubim assigned to the watchcare and custody of one thousand mortals. In the sixth circle, a seraphic pair with one company of cherubim is assigned to guide these ascending mortals in groups of five hundred. When the fifth circle is attained, human beings are grouped in companies of approximately one hundred, and a pair of guardian seraphim with a group of cherubim is placed in charge. Upon attainment of the fourth circle, mortal beings are assembled in groups of ten, and again charge is given to a pair of seraphim, assisted by one company of cherubim.

When a mortal mind breaks through the inertia of animal legacy and attains the third circle of human intellectuality and acquired spirituality, a personal angel (in reality two) will henceforth be wholly and exclusively
devoted to this ascending mortal. And thus these human souls, in addition to the ever-present and increasingly efficient indwelling Thought Adjusters, 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.

2 The Seraphim

Seraphim are created by the Universe Mother Spirit and have been projected in unit formation -- 41,472 at a time -- ever since the creation of the “pattern angels” and certain angelic archetypes in the early times of Nebadon. The Creator Son and the universe representation of the Infinite Spirit collaborate in the creation of a large number of Sons and other universe personalities. 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.
These angelic orders are projected at the time of planning for the evolution of mortal will creatures. The creation of seraphim dates from the attainment of relative personality by the Universe Mother Spirit, not as the later coordinate of the Master Son, but as the early creative helper of the Creator Son. Previous to this event the seraphim on duty in Nebadon were temporarily loaned by a neighboring universe.

Seraphim are still being periodically created; the universe of Nebadon is still in the making. The Universe Mother Spirit never ceases creative activity in a growing and perfecting universe.

Angels do not have material bodies, but they are definite and discrete beings; they are of spirit nature and origin. Though invisible to mortals, they perceive us as we are in the flesh without the aid of transformers or translators; they intellectually understand the mode of mortal life, and they share all of our non-sensuous emotions and sentiments. They appreciate and greatly enjoy our efforts in music, art, and real humor. They are fully cognizant of our moral struggles and spiritual difficulties. They love human beings, and only
good can result from our efforts to understand and love them.

Though seraphim are very affectionate and sympathetic beings, they are not sex-emotion creatures. They are much as we will be on the mansion worlds, where we will “neither marry nor be given in marriage but will be as the angels of heaven.” For all who “shall be accounted worthy to attain the mansion worlds are equal to the angels.” Nevertheless, in dealing with sex creatures it is the revelator’s custom, a Melchizedek acting by request of the Chief of the Seraphic Hosts of Nebadon, 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.

The seraphim are so created as to function on both spiritual and literal levels. There are few phases of morontia or spirit activity which are not open to their ministrations. While in personal status angels are not so far removed from human beings, in certain functional performances seraphim far transcend us. They possess many powers far beyond human
comprehension. For example: We have been told that the “very hairs of your head are numbered,” and it is true they are, but a seraphim does not spend her time counting them and keeping the number corrected up to date. Angels possess inherent and automatic (that is, automatic as far as we could perceive) powers of knowing such things; we would truly regard a seraphim as a mathematical prodigy. Therefore, numerous duties which would be tremendous tasks for mortals are performed with exceeding ease by seraphim.

Angels are superior to us in spiritual status, but they are not our judges or accusers. No matter what our faults, “the angels, although greater in power and might, bring no accusation against you.” Angels do not sit in judgment on humankind, neither should individual mortals prejudge their fellow creatures.

We do well to love them, but we should not adore them; angels are not objects of worship. The great seraphim, Loyalatia, when our seer “fell down to worship before the feet of the angel,” said: “See that you do it not; I am a fellow servant with you and with your races, who are all enjoined to worship God.”
In nature and personality endowment the seraphim are just a trifle ahead of mortal races in the scale of creature existence. Indeed, when we are delivered from the flesh, we become very much like them. On the mansion worlds we will begin to appreciate the seraphim, on the constellation spheres to enjoy them, while on Salvington they will share their places of rest and worship with you. Throughout the whole morontia and subsequent spirit ascent, our fraternity with the seraphim will be ideal; our companionship will be superb.

3. Seraphic Training and Organization

Seraphim spend their first millennium as noncommissioned observers on Salvington and its associated world schools. The second millennium is spent on the seraphic worlds of the Salvington circuit. Their central training school is now presided over the first one hundred thousand Nebadon seraphim, and at their head is the original or first-born angel of this local universe. The first created group of Nebadon seraphim were trained by a corps of one thousand seraphim from Avalon, a near-neighboring universe; subsequently our angels have been taught by their own seniors. The
Melchizedeks also have a large part in the education and training of all local universe angels -- seraphim, cherubim, and sanobim.

At the termination of this period of training on the seraphic worlds of Salvington, seraphim are mobilized in the conventional groups and units of angelic organization and are assigned to some one of the constellations. They are not yet commissioned as ministering spirits, although they have well entered upon the pre-commissioned phases of angelic training.

Seraphim are initiated as ministering spirits by serving as observers on the lowest of the evolutionary worlds. After this experience they return to the associate worlds of the headquarters of the assigned constellation to begin their advanced studies and more definitely to prepare for service in some particular local system. Following this general education they are advanced to the service of some one of the local systems. On the architectural worlds associated with the capital of some Nebadon system our seraphim complete their training and are commissioned as ministering spirits of time.

When once seraphim are commissioned, they may range all Nebadon, even Orvonton, on assignment. Their work in the universe is
without bounds and limitations; they are closely associated with the material creatures of the worlds and are ever in the service of the lower orders of spiritual personalities, making contact between these beings of the spirit world and the mortals of the material realms.

After the second millennium of sojourn at seraphic headquarters the seraphim are organized under chiefs into groups of twelve (12 pairs, 24 seraphim), and twelve such groups constitute a company (144 pairs, 288 seraphim), which is commanded by a leader. Twelve companies under a commander constitute a battalion (1,728 pairs or 3,446 seraphim), and twelve battalions under a director equal a seraphic unit (20,736 pairs or 41,472 individuals), while twelve units, subject to the command of a supervisor, constitute a legion numbering 248,832 pairs or 497,664 individuals. Jesus alluded to such a group of angels that night in the garden of Gethsemane when he said: “I can even now ask my Father, and he will presently give me more than twelve legions of angels.”

Twelve legions of angels comprise a host numbering 2,985,984 pairs or 5,971,968 individuals, and twelve such hosts (35,831,808 pairs or 71,663,616 individuals) make up the largest operating organization of seraphim, an
angelic army. A seraphic host is commanded by an archangel or by some other personality of coordinate status, while the angelic armies are directed by the Brilliant Evening Stars or by other immediate lieutenants of Gabriel. And Gabriel is the “supreme commander of the armies of heaven,” the chief executive of the Sovereign of Nebadon, “the Lord God of hosts.”

Though serving under the direct supervision of the Infinite Spirit as personalized on Salvington, since the bestowal of Michael on Urantia, seraphim and all other local universe orders have become subject to the sovereignty of the Master Son. Even when Michael was born of the flesh on Urantia, there issued the superuniverse broadcast to all Nebadon which proclaimed, “And let all the angels worship him.” All ranks of angels are subject to his sovereignty; they are a part of that group which has been denominated “his mighty angels.”

4. Cherubim and Sanobim

In all essential endowments cherubim and sanobim are similar to seraphim. They have the same origin but not always the same destiny. They are wonderfully intelligent, marvelously efficient, touchingly affectionate, and almost
human. They are the lowest order of angels, hence all the nearer of kin to the more progressive types of human beings on the evolutionary worlds.

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. When serving independently of their seraphic directors, they are more than ever dependent on mutual contact and always function together.

Cherubim and sanobim are the faithful and efficient aids of the seraphic ministers, and all seven orders of seraphim are provided with these subordinate assistants. Cherubim and sanobim serve for ages in these capacities, but they do not accompany seraphim on assignments beyond the confines of the local universe. The cherubim and sanobim are the routine spirit workers on the individual worlds of the system. On a nonpersonal assignment and in an emergency, they may serve in the place of a seraphic pair,
but they never function, even temporarily, as attending angels to human beings; that is an exclusive seraphic privilege.

When assigned to a planet, cherubim enter the local courses of training, including a study of planetary usages and languages. The ministering spirits of time are all bilingual, speaking the language of the local universe of their origin and that of their native superuniverse. By study in the schools of the realms they acquire additional tongues. Cherubim and sanobim, like seraphim and all other orders of spirit beings, are continuously engaged in efforts at self-improvement. Only such as the subordinate beings of power control and energy direction are incapable of progression; all creatures having actual or potential personality volition seek new achievements.

Cherubim and sanobim are by nature very near the morontia level of existence, and they prove to be most efficient in the borderland work of the physical, morontial, and spiritual domains. These children of the local universe Mother Spirit are characterized by “fourth creatures” much as are the Havona Servitals and the conciliating commissions. Every fourth
cherubim and ever forth sanobim are quasi-material, very definitely resembling the morontia level of existence.

These angelic fourth creatures are of great assistance to the seraphim in the more literal phases of their universe and planetary activities. Such morontia cherubim also perform many indispensable borderline tasks on the morontia training worlds and are assigned to the service of the Morontia Companions in large numbers. They are to the morontia spheres about what the midway creatures are to the evolutionary planets. On the inhabited worlds these morontia cherubim frequently work in liaison with the midway creatures. Cherubim and midway creatures are distinctly separate orders of beings; they have dissimilar origins, but they disclose great similarity in nature and function.

5 The Midway Creatures

The midway creatures have a threefold classification: They are properly classified with the ascending Sons of God; they are factually grouped with the orders of permanent citizenship, while they are functionally reckoned with the ministering spirits of time.
because of their intimate and effective association with the angelic hosts in the work of serving mortals on the individual worlds of space.

These unique creatures appear on the majority of the inhabited worlds and are always found on the decimal or life-experiment planets, such as our planet Urantia. Midwayers are of two types -- primary and secondary -- and they appear by the following techniques:

1. **Primary Midwayers**, the more spiritual group, are a somewhat standardized order of beings who are uniformly derived from the modified ascendant—mortal staffs of the Planetary Princes. The number of primary midway creatures is always fifty thousand, and no planet enjoying their ministry has a larger group.

2. **Secondary Midwayers**, the more material group of these creatures, vary greatly in numbers on the different worlds, though the average is around fifty thousand. They are variously derived from the planetary biologic uplifters, the Adams and Eves, or from their immediate progeny. There are no less than twenty-four diverse techniques involved in the production of these secondary midway creatures.
on the evolutionary worlds of space. The mode of origin for this group on Urantia was unusual and extraordinary.

Neither of these groups is an evolutionary accident; both are essential features in the pre-determined plans of the universe architects, and their appearance on the evolving worlds at the opportune juncture is in accordance with the original designs and developmental plans of the supervising Life Carriers.

**Primary midwayers** are energized intellectually and spiritually by the angelic technique and are uniform in intellectual status. The seven adjutant mind-spirits make no contact with them; and only the sixth and the seventh, the spirit of worship and the spirit of wisdom, are able to minister to the secondary group.

**Secondary midwayers** are physically energized by the Adamic technique, spiritually encircuited by the seraphic, and intellectually endowed with the morontia transition type of mind. They are divided into four physical types, seven orders spiritually, and twelve levels of intellectual response to the joint ministry of the last two adjutant spirits and the morontia mind. These diversities determine
their differential of activity and of planetary assignment.

Primary midwayers resemble angels more than mortals; the secondary orders are much more like human beings. Each renders invaluable assistance to the other in the execution of their manifold planetary assignments. The primary ministers can achieve liaison cooperation with both morontia- and spirit-energy controllers and mind circuiters. The secondary group can establish working connections only with the physical controllers and the material-circuit manipulators. But since each order of midwayer can establish perfect synchrony of contact with the other, either group is thereby able to achieve practical utilization of the entire energy gamut extending from the gross physical power of the material worlds up through the transition phases of universe energies to the higher spirit-reality forces of the celestial realms.

The gap between the material and spiritual worlds is perfectly bridged by the serial association of mortals, secondary midwayer, primary midwayer, morontia cherubim, mid-phase cherubim, and seraphim. In the personal experience of an individual mortal these diverse levels are undoubtedly more or less unified and
made personally meaningful by the unobserved and mysterious operations of the divine Thought Adjuster.

Midwayers remain for long periods on an inhabited world, but if faithful to their trust, they will eventually and most certainly be recognized for their age-long service in maintaining the sovereignty of the Creator Son; they will be duly rewarded for their patient ministry to the material mortals on their world of time and space. Sooner or later all accredited midway creatures will be mustered into the ranks of the ascending Sons of God and will be duly initiated into the long adventure of the Paradise ascent in company with those very mortals of animal origin, their earth brethren, whom they so jealously guarded and so effectively served during the long planetary sojourn.

6. Destiny Guardians

Seraphim are not known as guardians of destiny until such time as they are assigned to the association of a human soul who has realized one or more of three achievements: has made a supreme decision to become Godlike, has entered
the third circle, or has been mustered into one of the reserve corps of destiny.

In the evolution of races a guardian of destiny is assigned to the very first being who attains the requisite circle of conquest. On Urantia the first mortal to secure a personal guardian was Rantowoc, a wise man of the red race of long ago.

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. Many guardians have gained much valuable experience on those worlds which are of the non-Adjuster fusion series. Like the Adjusters, the seraphim attend these beings for a single lifetime and then are liberated for new assignment. Many guardians on Urantia have had this previous practical experience on other worlds.

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.

The angels develop an abiding affection for their human associates; and we would, if we could only visualize the seraphim, develop a warm affection for them. Divested of material bodies, given spirit forms, we would be very near the angels in many attributes of personality. They share most of our emotions and experience some additional ones. The only emotion actuating us which is somewhat difficult for them to comprehend is the legacy of animal fear that bulks so large in the mental life of the average inhabitant of Urantia. The angels really find it hard to understand why we will so persistently allow our higher intellectual powers, even our religious faith, to be so dominated by fear, so thoroughly demoralized by the thoughtless panic of dread and anxiety.

All seraphim have individual names, but in the records of assignment to world service they are frequently designated by their planetary numbers. At the universe headquarters they are registered by name and number. The destiny guardian of the human subject used in this
contactual communication was number 3 of group 17, of company 126, of battalion 4, of unit 384, of legion 6, of host 37, of the 182,314th seraphic army of Nebadon. The current planetary assignment number of this seraphim on Urantia and to this human subject is 3,641,852.

In the ministry of personal guardianship, the assignment of angels as destiny guardians, seraphim always volunteer their services. In the city of this visitation a certain mortal was recently admitted to the reserve corps of destiny, and since all such humans are personally attended by guardian angels, more than one hundred qualified seraphim sought the assignment. The planetary director selected twelve of the more experienced individuals and subsequently appointed the seraphim whom they selected as best adapted to guide this human being through his life journey. That is, they selected a certain pair of equally qualified seraphim; one of this seraphic pair will always be on duty.

Seraphic tasks may be unremitting, but either of the angelic pair can discharge all ministering responsibilities. Like cherubim, seraphim usually serve in pairs, but unlike their less advanced associates, the seraphim sometimes work singly. In practically all their
contacts with human beings they can function as individuals. Both angels are required only for communication and service on the higher circuits of the universes.

When a seraphic pair accept guardian assignment, they serve for the remainder of the life of that human being. The complement of being (one of the two angels) becomes the recorder of the undertaking. These complemental seraphim are the recording angels of the mortals of the evolutionary worlds. The records are kept by the pair of cherubim (a cherubim and sanobim) who are always associated with the seraphic guardians, but these records are always sponsored by one of the seraphim.

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.

7. Relation to Other Spirit Influences
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.

More especially can and does this seraphic guardian correlate the manifold agencies and influences of the Infinite Spirit, ranging from the domains of the physical controllers and the adjutant mind-spirits up to the Holy Spirit of the Divine Minister and the Omnipresent Spirit presence of the Paradise Third Source and Center. Having thus unified and made more personal these vast ministries of the Infinite Spirit, the seraphim then undertakes to correlate this integrated influence of the Conjoint Actor with the spirit presences of the Father and the Son.
The Adjuster is the presence of the Father; the Spirit of Truth, the presence of the Sons. These divine endowments are unified and coordinated on the lower levels of human spiritual experience by the ministry of the guardian seraphim. The angelic servers are gifted in combining the love of the Father and the mercy of the Son in their ministry to mortal creatures.

And herein is revealed the reason why the seraphic guardian eventually 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. 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. Even when we engage in our terminal transition slumber, when we pass from time to eternity, a high supernaphim likewise shares the transit with us as the custodian of creature identity and the surety of personal integrity.

On the spiritual level, seraphim make personal many otherwise impersonal and prepersonal ministries of the universe; they are coordinators. On the intellectual level they
are the correlators of mind and morontia; they are interpreters. And on the physical level they manipulate terrestrial environment through their liaison with the Master Physical Controllers and through the co-operative ministry of the midway creatures.

This is a recital of the manifold and intricate function of an attending seraphim; but how does such a subordinate angelic personality, created but a little above the universe level of humanity, do such difficult and complex things? The revelators do not really know, but they conjecture that this phenomenal ministry is in some undisclosed manner facilitated by the unrecognized and unrevealed working of the Supreme Being, the actualizing Deity of the evolving universes of time and space. Throughout the entire realm of progressive survival in and through the Supreme Being, seraphim are an essential part of continuing mortal progression.

8. Seraphic Domains of Action

The guardian seraphim are not mind, though they do spring from the same source that also gives origin to mortal mind, the Creative Spirit. 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. Seraphim are not the divine Adjuster lure of the Universal Father, but they do function as the personal agency of the ministry of the Infinite Spirit.

Mortals, subject to Adjuster leading, are also amendable to seraphic guidance. The Adjuster is the essence of our eternal nature; the seraphim is the teacher of over evolving nature — in this life the mortal mind, in the next the morontia soul. On the mansion worlds we will be conscious and aware of seraphic instructors, but in this first life, mortals are usually unaware of them.

Seraphim function as teachers of humans by guiding the footsteps of the human personality into paths of new and progressive experiences. To accept the guidance of a seraphim rarely means attaining a life of ease. In following this leading we are sure to encounter, and if you have the courage, to traverse, the rugged hills of moral choosing and spiritual progress.

The impulse of worship largely originates in the spirit promptings of the higher mind
adjutants, reinforced by the leadings of the Adjuster. But the urge to pray so often experienced by God-conscious mortals very often arises as the result of seraphic influence. The guarding seraphim is constantly manipulating the mortal environment for the purpose of augmenting the cosmic insight of the human ascender to the end that such a survival candidate may acquire enhanced realization of the presence of the indwelling Adjuster and thus be enabled to yield increased co-operation with the spiritual mission of the divine presence.

While there is apparently no communication between the indwelling Adjusters and the encompassing seraphim, they always seem to work in perfect harmony and exquisite accord. The guardians are most active at those times when the Adjusters are least active, but their ministry is in some manner strangely correlated. Such superb co-operation could hardly be either accidental or incidental.

The ministering personality of the guardian seraphim, the God presence of the indwelling Adjuster, the encircuited action of the Holy Spirit, and the Son-consciousness of the Spirit of Truth, are all divinely correlated into a meaningful unity of spiritual ministry in and to a mortal personality. Though hailing from
different sources and different levels, these celestial influences are all integrated in the enveloping and evolving presence of the Supreme Being.

9. Seraphic Ministry to Mortals

Angels do not invade the sanctity of the human mind; they do not manipulate the will of mortals; neither do they directly contact with the indwelling Adjusters. The guardian of destiny influences us in every possible manner consistent with the dignity of our personality; under no circumstances do these angels interfere with the free action of the human will. Neither angels nor any other order of universe personality have power or authority to curtail or abridge the prerogatives of human choosing.

Angels are so near us and care so feelingly for us that they figuratively “weep because of your willful intolerance and stubbornness.” Seraphim do not shed physical tears; they do not have physical bodies; neither do they possess wings. But they do have spiritual emotions, and they do experience feelings and sentiments of a spiritual nature which are in certain ways comparable to human emotions.
The seraphim act in our behalf quite independent of our direct appeals; they are executing the mandates of their superiors, and thus they function regardless of our passing whims or changing moods. This does not imply that we may not make their tasks either easier or more difficult, but rather that angels are not directly concerned with your appeals or with your prayers.

In the life of the flesh the intelligence of angels is not directly available to mortals. They are not overlords or directors; they are simply guardians. The seraphim guard us; they do not seek directly to influence us; you must chart your own course, but these angels then act to make the best possible use of the course you have chosen. They do not (ordinarily) arbitrarily intervene in the routine affairs of human life. But when they receive instructions from their superiors to perform some unusual exploit, you may rest assured that these guardians will find some means of carrying out these mandates. They do not, therefore, intrude into the picture of human drama except in emergencies and then usually on the direct orders of their superiors. They are the beings who are going to follow you for many an age, and
they are thus receiving an introduction to their future work and personality association.

Seraphim are able to function as material ministers to human beings under certain circumstances, but their action in this capacity is very rare. They are able, with the assistance of the midway creatures and the physical controllers, to function in a wide range of activities in behalf of human beings, even to make actual contact with humankind, but such occurrences are very unusual. In most instances the circumstances of the material realm proceed unaltered by seraphic actions, although occasions have arisen, involving jeopardy to vital links in the chain of human evolution, in which seraphic guardians have acted, and properly, on their own initiative.

**CHAPTER 34**

**ORIGIN AND NATURE OF THOUGHT ADJUSTERS**

Although the Universal Father is personally resident on Paradise, at the very center of the universes, he is also actually present on the
worlds of space in the minds of his countless children of time, for he indwells us as the Mystery Monitors. The eternal Father is at one and the same time farthest removed from, and most intimately associated with, his planetary mortal sons.

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 finaliter 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.

God, having commanded man to be perfect, even as he is perfect, has descended as the Adjuster to become man's experiential partner in the achievement of the supernal destiny which has been thus ordained. The fragment of God which indwells the mind of man is the absolute and unqualified assurance that man can find the Universal Father in association with this divine Adjuster, which came forth from God to find man and sonship him even in the days of the flesh.
Any mortal who has seen a Creator Son has seen the Universal Father, and he who is indwelt by a divine Adjuster is indwelt by the Paradise Father. Every mortal who is consciously or unconsciously following the leading of his indwelling Adjuster is living in accordance with the will of God. Consciousness of Adjuster presence is consciousness of God 's presence. Eternal fusion of the Adjuster with the evolutionary soul of man is the factual experience of eternal union with God as a universe associate of Deity.

It is the Adjuster who creates within man that unquenchable yearning and incessant longing to be like God, to attain Paradise, and there before the actual person of Deity to worship the infinite source of the divine gift. The Adjuster is the living presence which actually links the mortal son with his Paradise Father and draws him nearer and nearer to the Father. The Adjuster is our compensatory equalization of the enormous universe tension which is created by the distance of man's removal from God and by the degree of his partiality in contrast with the universality of the eternal Father.

The Adjuster is an absolute essence of an infinite being imprisoned within the mind of a
finite creature which, depending on the choosing of such a mortal, can eventually consummate this temporary union of God and man and veritably actualize a new order of being for unending universe service. The Adjuster is the divine universe reality which factualizes the truth that God is man's Father. The Adjuster is man's infallible cosmic compass, always and unerringly pointing the soul Godward.

On the evolutionary worlds, will creatures traverse three general developmental stages of being: from the arrival of the Adjuster to comparative full growth, about twenty years of age on Urantia, the Monitors are sometimes designated Thought Changers. From this time to the attainment of the age of discretion, about forty years, the Mystery Monitors are called Thought Adjusters. From the attainment of discretion to deliverance from the flesh, they are often referred to as Thought Controllers. These three phases of mortal life have no connection with the three stages of Adjuster progress in mind duplication and soul evolution.

1. Origin of Thought Adjusters
Since Thought Adjusters are of the essence of original Deity, no one may presume to discourse authoritatively upon their nature and origin; the revelators could only impart the traditions of Salvington and the beliefs of Uversa; they can only explain how they regard these Mystery Monitors and their associated entities throughout the grand universe.

Though there are diverse opinions regarding the mode of the bestowal of Thought Adjusters, there exist no such differences concerning their origin; all are agreed that they proceed direct from the Universal Father, the First Source and Center. They are not created beings; they are fragmentized entities constituting the factual presence of the infinite God. Together with their many unrevealed associates, the Adjusters are undiluted and unmixed divinity, unqualified and unattenuated parts of Deity; they are of God, and as far as the revelators are able to discern, they are God.

As to the time of their beginning separate existences apart from the absoluteness of the First Source and Center, they do not know; neither do they know their number. They know very little concerning their careers until they arrive on the planets of time to indwell human minds, but from that time on they are more or
less familiar with their cosmic progressions up to and including the consummation of their triune destinies: attainment of personality by fusion with some mortal ascender, attainment of personality by fiat of the Universal Father, or liberation from the known assignments of Thought Adjusters.

Although the revelators do not know, they presume that Adjusters are being constantly individualized as the universe enlarges, and as the candidates for Adjuster fusion increase in numbers. But it may be equally possible that they are in error in attempting to assign a numerical magnitude to the Adjusters; like God himself, these fragments of his unfathomable nature may be existentially infinite.

The technique of the origin of the Thought Adjusters is one of the unrevealed functions of the Universal Father. The revelators have every reason to believe that none of the other absolute associates of the First Source and Center have aught to do with the production of Father fragments. Adjusters are simply and eternally the divine gifts; they are of God and from God, and they are like God.

In their relationship to fusion creatures they reveal a supernal love and spiritual ministry that is profoundly confirmative of the
declaration that God is spirit. But there is much that takes place in addition to this transcendent ministry that has never been revealed to Urantia mortals. Neither do the revelators fully understand just what really transpires when the Universal Father gives of himself to be a part of the personality of a creature of time. Nor has the ascending progression of the Paradise finaliters as yet disclosed the full possibilities inherent in this supernal partnership of man and God. In the last analysis, the Father fragments must be the gift of the absolute God to those creatures whose destiny encompasses the possibility of the attainment of God as absolute.

As the Universal Father fragmentizes his prepersonal Deity, so does the Infinite Spirit individuate portions of his premind spirit to indwell and actually to fuse with the evolutionary souls of the surviving mortals of the spirit-fusion series. But the nature of the Eternal Son is not thus fragmentable; the spirit of the Original Son is either diffuse or discretely personal. Son-fused creatures are united with individualized bestowals of the spirit of the Creator Sons of the Eternal Son.
2. Classification of Adjusters

Adjusters are individuated as virgin entities, and all are destined to become either liberated, fused, or Personalized Monitors. The revelators understand that there are seven orders of Thought Adjusters, although they do not altogether comprehend these divisions. They often refer to the different orders as follows:

1. **Virgin Adjusters**, those serving on their initial assignment in the minds of evolutionary candidates for eternal survival. Mystery Monitors are eternally uniform in divine nature. They are also uniform in experiential nature as they first go out from Divinington; subsequent experiential differentiation is the result of actual experience in universe ministry.

2. **Advanced Adjusters**, those who have served one or more seasons with will creatures on worlds where the final fusion takes place between the identity of the creature of time and an individualized portion of the spirit of the local universe manifestation of the Third Source and Center.
3. **Supreme Adjusters**, those Monitors that have served in the adventure of time on the evolutionary worlds, but whose human partners for some reason declined eternal survival, and those that have been subsequently assigned to other adventures in other mortals on other evolving worlds. A supreme Adjuster, though no more divine than a virgin Monitor, has had more experience, can do things in the human mind which a less experienced Adjuster could not do.

4. **Vanished Adjusters.** Here occurs a break in the revelators' efforts to follow the careers of the Mystery Monitors. There is a fourth stage of service about which they are not sure. The Melchizedeks teach that the fourth-stage Adjusters are on detached assignments, roaming the universe of universes. The Solitary Messengers are inclined to believe that they are at one with the First Source and Center, enjoying a period of refreshing association with the Father himself. And it is entirely possible that an Adjuster could be roaming the master universe simultaneously with being at one with the omnipresent Father.
5. **Liberated Adjusters**, those Mystery Monitors that have been eternally liberated from the service of time for the mortals of the evolving spheres. What functions may be theirs, the revelators do not know.

6. **Fused Adjusters** — **finaliters** — those who have become one with the ascending creatures of the superuniverses, the eternity partners of the time ascenders of the Paradise Corps of the Finality. Thought Adjusters ordinarily become fused with the ascending mortals of time, and with such surviving mortals they are registered in and out of Ascendington; they follow the course of ascendant beings. Upon fusion with the ascending evolutionary soul, it appears that the Adjuster translates from the absolute existential level of the universe to the finite experiential level of functional association with an ascending personality. While retaining all of the character of the existential divine nature, a fused Adjuster becomes indissolubly linked with the ascending career of a surviving mortal.

7. **Personalized Adjusters**, those who have served with the incarnated Paradise Sons, together with many who have achieved unusual distinction during the mortal indwelling, but
whose subjects rejected survival. The revelators have reasons for believing that such Adjusters are personalized on the recommendations of the Ancients of Days of the superuniverse of their assignment.

There are many ways in which these mysterious God fragments can be classified: according to universe assignment, by the measure of success in the indwelling of an individual mortal, or even by the racial ancestry of the mortal candidate for fusion.

3. The Divinington Home of Adjusters

All universe activities related to the dispatch, management, direction, and return of the Mystery Monitors from service in all of the seven superuniverses seem to be centered on the sacred sphere of Divinington. As far as the revelators know, none but Adjusters and other entities of the Father have been on that sphere. It seems likely that numerous unrevealed prepersonal entities share Divinington as a home sphere with the Adjusters. They conjecture that these fellow entitles may in some manner be associated with the present and future ministry of the Mystery Monitors. But they really do not know.
When Thought Adjusters return to the Father, they go back to the realm of supposed origin, Divinington; and probably as a part of this experience, there is actual contact with the Father's Paradise personality as well as with the specialized manifestation of the Father's divinity which is reported to be situated on this secret sphere.

Although they know something of all the seven secret spheres of Paradise, they know less of Divinington than of the others. Beings of high spiritual orders receive only three divine injunctions, and they are:

1. Always to show adequate respect for the experience and endowments of their seniors and superiors.

2. Always to be considerate of the limitations and inexperience of their juniors and subordinates.

3. Never to attempt a landing on the shores of Divinington.

4. The revelator, a Solitary Messenger (who can attain velocities of 840 billion miles per second over mind circuits of the Infinite Spirit) of Orvonton, has often reflected that it would be quite useless for him to go to
Divinington; he probably should be unable to see any resident beings except such as the Personalized Adjusters, and he has seen them elsewhere. He is very sure there is nothing on Divinington of real value or profit to him, nothing essential to his growth and development, or he should not have been forbidden to go there.

Since the revelators can learn little or nothing of the nature and origin of Adjusters from Divinington, they are compelled to gather information from a thousand and one different sources, and it is necessary to assemble, associate, and correlate this accumulated data in order that such knowledge may be informative.

The valor and wisdom exhibited by Thought Adjusters suggest that they have undergone a training of tremendous scope and range. Since they are not personalities, this training must be imparted in the educational institutions of Divinington. The unique Personalized Adjusters no doubt constitute the personnel of the Adjuster training schools of Divinington. And they do not know that this central and supervising corps is presided over by the now Personalized Adjuster of the first Paradise Son of the Michael order to complete his sevenfold bestowal upon the races and peoples of his universe realms.
The revelators really know very little about the non-personalized Adjusters; they only contact and communicate with the personalized orders. These are christened on Divinington and are always known by name and not by number. The Personalized Adjusters are permanently domiciled on Divinington; that sacred sphere is their home. They go out from that abode only by the will of the Universal Father. Very few are found in the domains of the local universes, but larger numbers are present in the central universe.


To say that a Thought Adjuster is divine is merely to recognize the nature of origin. It is highly probable that such purity of divinity embraces the essence of the potential of all attributes of Deity which can be contained within such a fragment of the absolute essence of the universal presence of the eternal and infinite Paradise Father.

The actual source of the Adjuster must be infinite, and before fusion with the immortal soul of an evolving mortal, the reality of the Adjuster must border on absoluteness. Adjusters are not absolutes in the universal sense, in the
Deity sense, but they are probably true absolutes within the potentialities of their fragmented nature. They are qualified as to universality but not as to nature; in extensiveness they are limited, but in intensiveness of meaning, value, and fact they are absolute. For this reason the revelators sometimes denominate the divine gifts as the qualified absolute fragments of the Father.

No Adjuster has ever been disloyal to the Paradise Father; the lower orders of personal creatures may sometimes have to contend with disloyal fellows, but never the Adjusters; they are supreme and infallible in their supernal sphere of creature ministry and universe function.

Non-personalized Adjusters are visible only to Personalized Adjusters. The revelator's order, the Solitary Messengers, together with Inspired Trinity Spirits (as superconscious teachers), can detect the presence of Adjusters by means of spiritual reactive phenomena; and even seraphim can sometimes discern the spirit luminosity of supposed association with the presence of Monitors in the material minds of men; but none of them are able to actually discern the real presence of Adjusters, not unless they have been personalized, albeit their
natures are perceivable in union with the fused personalities of the ascending mortals from the evolutionary worlds. The universal invisibility of the Adjusters is strongly suggestive of their high and exclusive divine origin and nature.

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 widely 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.”

To all beings who have attained the Universal Father, the Personalized Thought Adjusters are visible. Adjusters of all stages, together with all other beings, entities, spirits, personalities, and spirit manifestations, are always discernible by those Supreme Creator Personalities who originate in the Paradise Deities, and who preside over the major governments of the grand universe.

The revelators wonder can we really realize the true significance of the Adjuster's indwelling? Do we really fathom what it means
to have an absolute fragment of the absolute and infinite Deity, the Universal Father, indwelling and fusing with our 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, we humans 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 all us mortal human beings.

5. Adjuster Mindedness

Evolutionary mortals are prone to look upon mind as a cosmic mediation between spirit and matter, for that is indeed the principal ministry of mind as discernible by us. Hence it is quite difficult for humans to perceive that Thought Adjusters have minds, for Adjusters are fragmentations of God on an absolute level of reality which is not only prepersonal but also prior to all energy and spirit divergence. On a monistic level antecedent to energy and
spirit differentiation there could be no mediating function of mind, for there are no divergencies to be mediated.

Since Adjusters can plan, work, and love, they must have powers of selfhood which are commensurate with mind. They are possessed of unlimited ability to communicate with each other, that is, all forms of Monitors above the first or virgin groups. And they further know that they must be minded in some manner else they could never be personalized. As to the nature and purport of their intercommunications, the revelators can reveal very little, for they do not know.

The mindedness of the Thought Adjuster is like the mindedness of the Universal Father and the Eternal Son — that which is ancestral to the minds of the Conjoint Actor.

The type of mind postulated in an Adjuster must be similar to the mind endowment of numerous other orders of prepersonal entities which presumably likewise originate in the First Source and Center. Though many of these orders have not been revealed on Urantia, they all disclose minded qualities. It is also possible for these individuations of original Deity to become unified with numerous evolving types of
non-mortal beings and even with a limited number of non-evolutionary beings who have developed capacity for fusion with such Deity fragments.

When a Thought Adjuster is fused with the evolving immortal morontia soul of the surviving human, the mind of the Adjuster can only be identified as persisting apart from the creature's mind until the ascending mortal attains spirit levels of universe progression.

Upon the attainment of the finaliter levels of ascendant experience, these spirits of the sixth stage appear to transmute some mind factor representing a union of certain phases of the mortal and Adjuster minds which had previously functioned as liaison between the divine and human phases of such ascending personalities. This experiential mind quality probably “supremacizes” and subsequently augments the experiential endowment of evolutionary Deity — the Supreme Being.

6. Adjusters as Pure Spirits

As Thought Adjusters are encountered in creature experience, they disclose the presence
and leading of a spirit influence. The Adjuster is indeed a spirit, pure spirit, but spirit plus. The revelators have never been able satisfactorily to classify Mystery Monitors; all that can certainly be said of them is that they are truly Godlike.

The Adjuster is man's "eternity" possibility; man is the Adjuster's personality possibility. Our individual Adjusters work to spiritize us in the hope of eternalizing our temporal identity. The Adjusters are saturated with the beautiful and self-bestowing love of the Father of spirits. They truly and divinely love us; they are the prisoners of spirit hope confined within the minds of men. They long for the divinity attainment of our mortal minds that their loneliness may end, that they may be delivered with you from the limitations of material investiture and the habiliments of time.

Your path to Paradise is the path of spirit attainment, and the Adjuster nature will faithfully unfold the revelation of the spiritual nature of the Universal Father. Beyond the Paradise ascent and in the post finaliter stages of the eternal career, the Adjuster may possibly contact with the onetime
human partner in other than spirit ministry; but the Paradise ascent and the finaliter career are the partnership between the God-knowing spiritualizing mortal and the spiritual ministry of the God-revealing Adjuster.

The revelators know that Thought Adjusters are spirits, pure spirits, presumably absolute spirits. But the Adjuster must also be something more than exclusive spirit reality. In addition to conjectured mindedness, factors of pure energy are also present. If you will remember that God is the source of pure energy and of pure spirit, it will not be so difficult to perceive that his fragments would be both. It is a fact that the Adjusters traverse space over the instantaneous and universal gravity circuits of the Paradise Isle.

That the Mystery Monitors are thus associated with the material circuits of the universe of universes is indeed puzzling. But it remains a fact that they flash throughout the entire grand universe over the material-gravity circuits. It is entirely possible that they may even penetrate the outer space levels; they certainly could follow the gravity presence of Paradise into these regions, and though the Solitary Messenger order of personality can
traverse the mind circuits of the Conjoint Actor also beyond the confines of the grand universe, they have never been sure of detecting the presence of Adjusters in the uncharted regions of outer space.

And yet, while the Adjusters utilize the material–gravity circuits, they are not subject thereto as is material creation. The Adjusters are fragments of the ancestor of gravity, not the consequentials of gravity; they have segmentized on a universe level of existence which is hypothetically antecedent to gravity appearance.

Thought Adjusters have no relaxation from the time of their bestowal until the day of their release to start for Divinington upon the natural death of their mortal subjects. And those whose subjects do not pass through the portals of natural death do not even experience this temporary respite. Thought Adjusters do not require energy intake; they are energy, energy of the highest and most divine order.

7. Adjusters and Personality

Thought Adjusters are not personalities, but they are real entities; they are truly and
perfectly individualized, although they are never, while indwelling mortals, actually personalized. Thought Adjusters are not true personalities; they are true realities, realities of the purest order known in the universe of universes — they are the divine presence. Though not personal, these marvelous fragments of the Father are commonly referred to as beings and sometimes, in view of the spiritual phases of their present ministry to mortals, as spirit entities.

If Thought Adjusters are not personalities having prerogatives of will and powers of choice, how then can they select mortal subjects and volunteer to indwell these creatures of the evolutionary worlds? This is a question easy to ask, but probably no being in the universe of universes has ever found the exact answer. Even the revelators' order of personality, the Solitary Messengers, does not fully understand the endowment of will, choice, and love in entities that are not personal.

They have often speculated that Thought Adjusters must have volition on all prepersonal levels of choice. They volunteer to indwell human beings, they lay plans for man's eternal career, they adapt, modify, and substitute in accordance with circumstances, and these
activities connote genuine volition. They have affection for mortals, they function in universe crises, they are always waiting to act decisively in accordance with human choice, and all these are highly volitional reactions. In all situations not concerned with the domain of the human will, they unquestionably exhibit conduct which betokens the exercise of powers in every sense the equivalent of will, maximated decision.

Why then, if Thought Adjusters possess volition, are they subservient to the mortal will? The revelators believe it is because Adjuster volition, though absolute in nature, is prepersonal in manifestation. Human will functions on the personality level of universe reality, and throughout the cosmos the impersonal -- the nonpersonal, the subpersonal, and the prepersonal -- is ever responsive to the will and acts of existent personality.

Throughout a universe of created beings and nonpersonal energies the revelators do not observe will, volition, choice, and love manifested apart from personality. Except in the Adjusters and other similar entities they do not witness these attributes of personality functioning in association with impersonal
realities. It would not be correct to designate an Adjuster as sub-personal, neither would it be proper to allude to such an entity as superpersonal, but it would be entirely permissible to term such a being prepersonal.

To the revelators' orders of being these fragments of Deity are known as the divine gifts. They recognize that the Adjusters are divine in origin, and that they constitute the probable proof and demonstration of a reservation by the Universal Father of the possibility of direct and unlimited communication with any and all material creatures throughout his virtually infinite realms, and all of this quite apart from his presence in the personalities of his Paradise Sons or through his indirect ministrations in the personalities of the Infinite Spirit.

There are no created beings that would not delight to be hosts to the Mystery Monitors, but no orders of beings are thus indwelt excepting evolutionary will creatures of finaliter destiny.
CHAPTER 35

MISSION AND MINISTRY OF THOUGHT ADJUSTERS

The mission of the Thought Adjusters to the human races is to represent, to be, the Universal Father to the mortal creatures of time and space; that is the fundamental work of the divine gifts. Their mission is also that of elevating the mortal minds and of translating the immortal souls of men up to the divine heights and spiritual levels of Paradise perfection. And in the experience of thus transforming the human nature of the temporal creature into the divine nature of the eternal finaliter, the Adjusters bring into existence a unique type of being, a being consisting in the eternal union of the perfect Adjuster and the perfected creature which it would be impossible to duplicate by any other universe technique.

Nothing in the entire universe can substitute for the fact of experience on non-existential levels. The infinite God is, as always, replete and complete, infinitely inclusive of all things except evil and creature
experience. God cannot do wrong; he is infallible. God cannot experientially know what he has never personally experienced; God's preknowledge is existential. Therefore does the spirit of the Father descend from Paradise to participate with finite mortals in every bona fide experience of the ascending career; it is only by such a method that the existential God could become in truth and in fact man's experiential Father. The infinity of the eternal God encompasses the potential for finite experience, which indeed becomes actual in the ministry of the Adjuster fragments that actually share the life vicissitude experiences of human beings.

1. Selection and Assignment

When Adjusters are dispatched for mortal service from Divinington, they are identical in the endowment of existential divinity, but they vary in experiential qualities proportional to previous contact in and with evolutionary creatures. The revelators cannot explain the basis of Adjuster assignment, but they conjecture that these divine gifts are bestowed in accordance with some wise and efficient policy of eternal fitness of adaptation to the
indwelt personality. They do observe that the more experienced Adjuster is often the indweller of the higher type of human mind; human inheritance must therefore be a considerable factor in determining selection and assignment.

Although they do not definitely know, they firmly believe that all Thought Adjusters are volunteers. But before ever they volunteer, they are in possession of full data respecting the candidate for indwelling. The seraphic drafts of ancestry and projected patterns of life conduct are transmitted via Paradise to the reserve corps of Adjusters on Divinington by the reflectivity technique extending inward from the capitals of the local universes to the headquarters of the superuniverses. This forecast covers not only the hereditary antecedents of the mortal candidate but also the estimate of probable intellectual endowment and spiritual capacity. The Adjusters thus volunteer to indwell minds of whose intimate natures they have been fully apprised.

The volunteering Adjuster is particularly interested in three qualifications of the human candidate:

1. **Intellectual capacity.** Is the mind normal? What is the intellectual potential, the
intelligence capacity? Can the individual, develop into a bona fide will creature? Will wisdom have an opportunity to function?

2. **Spiritual perception.** The prospects of reverential development, the birth and growth of the religious nature. What is the potential of soul, the probable spiritual capacity of receptivity?

3. **Combined intellectual and spiritual powers.** The degree to which these two endowments may possibly be associated, combined, so as to produce strength of human character and contribute to the certain evolution of an immortal soul of survival value.

With these facts before them, it is the revelators' belief that the Monitors freely volunteer for assignment. Probably more than one Adjuster volunteers; perhaps the supervising personalized orders select from this group of volunteering Adjusters the one best suited to the task of spiritualizing and eternalizing the personality of the mortal candidate. (In the assignment and service of the Adjusters the sex of the creature is of no consideration.)

The short time intervening between the volunteering and the actual dispatch of the Adjuster is presumably spent in the Diviningtion
schools of the Personalized Monitors where a working pattern of the waiting mortal mind is utilized in instructing the assigned Adjuster as to the most effective plans for personality approach and mind spiritization. This mind model is formulated through a combination of data supplied by the superuniverse reflectivity service. At least this is the revelators' understanding, a belief which they hold as the result of putting together information secured by contact with many Personalized Adjusters throughout the long universe careers of the Solitary Messengers.

When once the Adjusters are actually dispatched from Divinington, practically no time intervenes between that moment and the hour of their appearance in the minds of their chosen subjects. The average transit time of an Adjuster from Divinington to Urantia is 117 hours, 42 minutes, and 7 seconds. Virtually all of this time is occupied with registration on Uversa.

2. Prerequisites of Adjuster Indwelling

Though the Adjusters volunteer for service as soon as the personality forecasts have been relayed to Divinington, they are not actually
assigned until the human subjects make their first moral personality decision. The first moral choice of the human child is automatically indicated in the seventh mind-adjutant and registers instantly, by way of the local universe Creative Spirit, over the universal mind-gravity circuit of the Conjoint Actor in the presence of the Master Spirit of superuniverse jurisdiction, who forthwith dispatches this intelligence to Divinington. Adjusters reach their human subjects on Urantia, on the average, just prior to the sixth birthday. In the present generation it is running five years, ten months, and four days; that is, on the 2,134th day of terrestrial life.

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 coordinate 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.
Thus is the stage of the human mind set for the reception of Adjusters, but as a general rule they do not immediately appear to indwell such minds except on those worlds where the Spirit of Truth is functioning as a spiritual coordinator of these different spirit ministries. If this spirit of the bestowal Sons is present, the Adjusters unfailingly come the instant the seventh adjutant mind-spirit begins to function and signalizes to the Universe Mother Spirit that it has achieved in potential the coordination of the associated six adjutants of prior ministry to such a mortal intellect. Therefore have the divine Adjusters been universally bestowed upon all normal minds of moral status on Urantia ever since the day of Pentecost.

Even with a Spirit of Truth endowed mind, the Adjusters cannot arbitrarily invade the mortal intellect prior to the appearance of moral decision. But when such a moral decision has been made, this spirit helper assumes jurisdiction direct from Divinington. There are no intermediaries or other intervening authorities or powers functioning between the divine Adjusters and their human subjects; God and man are directly related.
Before the times of the pouring out of the Spirit of Truth upon the inhabitants of an evolutionary world, the Adjusters' bestowal appears to be determined by many spirit influences and personality attitudes. The revelators do not fully comprehend the laws governing such bestowals; they do not understand just what determines the release of the Adjusters who have volunteered to indwell such evolving minds. But they do observe numerous influences and conditions which appear to be associated with the arrival of the Adjusters in such minds prior to the bestowal of the Spirit of Truth, and they are:

1. The assignment of personal seraphic guardians. If a mortal has not been previously indwelt by an Adjuster, the assignment of a personal guardian brings the Adjuster forthwith. There exists some very definite but unknown relation between the ministry of Adjusters and the ministry of personal seraphic guardians.

2. The attainment of the third circle of intellectual achievement and spiritual attainment. The revelator has observed Adjusters arrive in mortal minds upon the conquest of the third circle even before such an accomplishment could be signalized to the
local universe personalities concerned with such matters.

3. Upon the making of a supreme decision of unusual spiritual import. Such human behavior in a personal planetary crisis usually is attended by the immediate arrival of the waiting Adjuster.

4. The spirit of brotherhood. Regardless of the attainment of the psychic circles and the assignment of personal guardians — in the absence of anything resembling a crisis decision — when an evolving mortal becomes dominated by the love of his fellows and consecrated to unselfish ministry to his brethren in the flesh, the waiting Adjuster unvaryingly descends to indwell the mind of such a mortal minister.

5. Declaration of intention to do the will of God. The revelators observe that many mortals on the worlds of space may be apparently in readiness to receive Adjusters, and yet the Monitors do not appear. They go on watching such creatures as they live from day to day, and presently they quietly, almost unconsciously, arrive at the decision to begin the pursuit of the doing of the will of the Father in heaven.
And then they observe the immediate dispatch of
the Thought Adjusters.

6. Influence of the Supreme Being. On
worlds where the Adjusters do not fuse with the
evolving souls of the mortal inhabitants, they
observe Adjusters sometimes bestowed in response
to influences which are wholly beyond the
revelators’ comprehension. They conjecture that
such bestowals are determined by some cosmic
reflex action originating in the Supreme Being.
As to why these Adjusters cannot or do not fuse
with these certain types of evolving mortal
minds, they do not know. Such transactions have
never been revealed to them.

3. Organization and Administration

As far as the revelators know, Adjusters
are organized as an independent working unit in
the universe of universes and are apparently
administered directly from Divinington. They
are uniform throughout the seven superuniverses,
all local universes being served by identical
types of Mystery Monitors. They do know from
observation that there are numerous series of
Adjusters involving a serial organization that
extends through races, over dispensations, and
to worlds, systems, and universes. It is, however, exceedingly difficult to keep track of these divine gifts since they function interchangeably throughout the grand universe.

Adjusters are of complete record (outside of Divinington) only on the headquarters of the seven superuniverses. The number and order of each Adjuster indwelling each ascending creature are reported out by the Paradise authorities to the headquarters of the superuniverse, and from there are communicated to the headquarters of the local universe concerned and relayed to the particular planet involved. But the local universe records do not disclose the full number of the Thought Adjusters; the Nebadon records contain only the local universe assignment number as designated by the representatives of the Ancients of Days. The real significance of the Adjuster's complete number is known only on Divinington.

Human subjects are often known by the numbers of their Adjusters; mortals do not receive real universe names until after Adjuster fusion, which union is signalized by the bestowal of the new name upon the new creature by the destiny guardian.
Though the revelators have the records of Thought Adjusters in Orvonton, and though they have absolutely no authority over them or administrative connection with them, they firmly believe that there is a very close administrative connection between the individual worlds of the local universes and the central lodgment of the divine gifts on Divinington. They do know that, following the appearance of a Paradise bestowal Son, an evolutionary world has a Personalized Adjuster assigned to it as the planetary supervisor of Adjusters.

It is interesting to note that local universe inspectors always address themselves, when carrying out a planetary examination, to the planetary chief of Thought Adjusters, just as they deliver charges to the chiefs of seraphim and to the leaders of other orders of beings attached to the administration of an evolving world. Not long since, Urantia underwent such a periodic inspection by Tabamantia, the sovereign supervisor of all life-experiment planets in the universe of Nebadon. And the records reveal that, in addition to his admonitions and indictments delivered to the various chiefs of superhuman
personalities, he also delivered the following acknowledgment to the chief of Adjusters, whether located on the planet, on Salvington, Uversa, or Divinington, the revelators do not definitely know, but he said:

“Now to you, superiors far above me, I come as one placed in temporary authority over the experimental planetary series; and I come to express admiration and profound respect for this magnificent group of celestial ministers, the Mystery Monitors, who have volunteered to serve on this irregular sphere. No matter how trying the crises, you never falter. Not on the records of Nebadon nor before the commissions of Orvonton has there ever been offered an indictment of a divine Adjuster. You have been true to your trusts; you have been divinely faithful. You have helped to adjust the mistakes and to compensate for the shortcomings of all who labor on this confused planet. You are marvelous beings, guardians of the good in the souls of this backward realm. I pay you respect even while you are apparently under my jurisdiction as volunteer ministers. I bow before you in humble recognition of your exquisite unselfishness, your understanding ministry, and your impartial devotion. You deserve the name of the Godlike servers of the
mortal inhabitants of this strife-torn, grief-stricken, and disease-afflicted world. I honor you! I all but worship you!

As a result of many suggestive lines of evidence, the revelators believe that the Adjusters are thoroughly organized, that there exists a profoundly intelligent and efficient directive administration of these divine gifts from some far-distant and central source, probably Divinington. They know that they come from Divinington to the worlds, and undoubtedly they return thereto upon the deaths of their subjects.

Among the higher spirit orders it is exceedingly difficult to discover the mechanisms of administration. The Solitary Messenger order of personalities, while engaged in the prosecution of their specific duties, is undoubtedly unconsciously participating with numerous other personal and impersonal sub-Deity groups who unitedly are functioning as far-flung universe correlators. They suspect that they are thus serving because they are the only group of personalized creatures (aside from Personalized Adjusters) who are uniformly conscious of the presence of numerous orders of the prepersonal entities.
They are aware of the presence of the Adjusters, who are fragments of the prepersonal Deity of the First Source and Center. They sense the presence of the Inspired Trinity Spirits, who are superpersonal expressions of the Paradise Trinity. They likewise unfailingly detect the spirit presence of certain unrevealed orders springing from the Eternal Son and the Infinite Spirit. And they are not wholly unresponsive to still other entities unrevealed to us.

The Melchizedeks of Nebadon teach that Solitary Messengers are the personality coordinators of these various influences as they register in the expanding Deity of the evolutionary Supreme Being. It is very possible that they may be participants in the experiential unification of many of the unexplained phenomena of time, but they are not consciously certain of thus functioning.

4. Relation to Other Spiritual Influences

Apart from possible coordination with other Deity fragments, the Adjusters are quite alone in their sphere of activity in the mortal mind. The Mystery Monitors eloquently bespeak the fact that, though the Father may have apparently
resigned the exercise of all direct personal power and authority throughout the grand universe, notwithstanding this act of abnegation in behalf of the Supreme Creator children of the Paradise Deities, the Father has certainly reserved to himself the unchallengeable right to be present in the minds and souls of his evolving creatures to the end that he may so act as to draw all creature creation to himself, coordinately with the spiritual gravity of the Paradise Sons. Said our Paradise bestowal Son when yet on Urantia, “I, if I am lifted up, will draw all men.” This spiritual drawing power of the Paradise Sons and their creative associates the revelators recognize and understand, but they do not so fully comprehend the methods of the all-wise Father's functioning in and through these Mystery Monitors that live and work so valiantly within the human mind.

While not subordinate to, coordinate with, or apparently related to, the work of the universe of universes, though acting independently in the minds of the children of men, unceasingly do these mysterious presences urge the creatures of their indwelling toward divine ideals, always luring them upward toward the purposes and aims of a future and better life. These Mystery Monitors are continually
assisting in the establishment of the spiritual dominion of Michael throughout the universe of Nebadon while mysteriously contributing to the stabilization of the sovereignty of the Ancients of Days in Orvonton. The Adjusters are the will of God, and since the Supreme Creator children of God also personally embody that same will, it is inevitable that the actions of Adjusters and the sovereignty of the universe rulers should be mutually interdependent. Though apparently unconnected, the Father presence of the Adjusters and the Father sovereignty of Michael of Nebadon must be diverse manifestations of the same divinity.

Thought Adjusters appear to come and go quite independent of any and all other spiritual presences; they seem to function in accordance with universe laws quite apart from those which govern and control the performances of all other spirit influences. But regardless of such apparent independence, long-range observation unquestionably discloses that they function in the human mind in perfect synchrony and coordination with all other spirit ministries, including adjutant mind-spirits, Holy Spirit, Spirit of Truth, and other influences.
When a world is isolated by rebellion, when a planet is cut off from all outside encircuited communication, as was Urantia after the Caligastia upheaval, aside from personal messengers there remains but one possibility of direct interplanetary or universe communication, and that is through the liaison of the Adjusters of the spheres. No matter what happens on a world or in a universe, the Adjusters are never directly concerned. The isolation of a planet in no way affects the Adjusters and their ability to communicate with any part of the local universe, superuniverse, or the central universe. And this is the reason why contacts with the supreme and the self-acting Adjusters of the reserve corps of destiny are so frequently made on quarantined worlds. Recourse is had to such a technique as a means of circumventing the handicaps of planetary isolation. In recent years the archangels' circuit has functioned on Urantia, but that means of communication is largely limited to the transactions of the archangel corps itself.

5. The Adjuster's Mission

The Adjusters accept a difficult assignment when they volunteer to indwell such composite
beings as live on Urantia. But they have assumed the task of existing in our minds, there to receive the admonitions of the spiritual intelligences of the realms and then to undertake to re-dictate or translate these spiritual messages to our material mind; they are indispensable to our Paradise ascension.

What the Thought Adjuster cannot utilize in our present life, those truths which he cannot successfully transmit to the mortal of his betrothal, he will faithfully preserve for use in the next stage of existence, just as he now carries over from circle to circle those items which he fails to register in the experience of his human subject, owing to the creature’s inability, or failure, to give a sufficient degree of cooperation.

One thing you can depend upon: the Adjusters will never lose anything committed to their care; never have the revelators known these spirit helpers to default. Angels and other high types of spirit beings, not excepting the local universe type of Sons, may occasionally embrace evil, may sometimes depart from the divine way, but Adjusters never falter. They are absolutely dependable, and this is equally true of all seven groups.
Our Adjuster is the potential of our new and next order of existence, the advance bestowal of our eternal sonship with God. By and with the consent of our will, the Adjuster has the power to subject the creature trends of our material mind to the transforming actions of the motivations and purposes of our emerging morontial soul.

The Mystery Monitors are not thought helpers; they are thought adjusters. They labor with the material mind for the purpose of constructing, by adjustment and spiritualization, a new mind for the new worlds and the new name of our future career. Their mission chiefly concerns the future life, not this life. They are called heavenly helpers, not earthly helpers. They are not interested in making the mortal career easy; rather are they concerned in making your life reasonably difficult and rugged, so that decisions will be stimulated and multiplied. The presence of a great Thought Adjuster does not bestow ease of living and freedom from strenuous thinking, but such a divine gift should confer a sublime peace of mind and a superb tranquility of spirit.

Our transient and ever-changing emotions of joy and sorrow are in the main purely human and
material reactions to our internal psychic climate and to our external material environment. Do not, therefore, look to the Adjuster for selfish consolation and mortal comfort. It is the business of the Adjuster to prepare you for the eternal adventure, to assure your survival. It is not the mission of the Mystery Monitor to smooth your ruffled feelings or to minister to your injured pride; it is the preparation of your soul for the long ascending career that engages the attention and occupies the time of the Adjuster.

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.

When it comes to the sharp and well-defined conflicts between the higher and lower tendencies of the races, between what really is right or wrong (not merely what you may call right and wrong), you can depend upon it that the Adjuster will always participate in some
definite and active manner in such experiences. The fact that such Adjuster activity may be unconscious to the human partner does not in the least detract from its value and reality.

If you have a personal guardian of destiny and should fail of survival, that guardian angel must be adjudicated in order to receive vindication as to the faithful execution of her trust. But Thought Adjusters are not thus subjected to examination when their subjects fail to survive. The revelators all know that, while an angel might possibly fall short of the perfection of ministry, Thought Adjusters work in the manner of Paradise perfection; their ministry is characterized by a flawless technique which is beyond the possibility of criticism by any being outside of Divinington. We have perfect guides; therefore is the goal of perfection certainly attainable.

6. God in Man

It is indeed a marvel of divine condescension for the exalted and perfect Adjusters to offer themselves for actual existence in the minds of material creatures, such as the mortals of Urantia, really to
consummate a probationary union with the animal-origin beings of earth.

No matter what the previous status of the inhabitants of a world, subsequent to the bestowal of a divine Son and after the bestowal of the Spirit of Truth upon all humans, the Adjusters flock to such a world to indwell the minds of all normal will creatures. Following the completion of the mission of a Paradise bestowal Son, these Monitors truly become the “kingdom of heaven within you.” Through the bestowal of the divine gifts the Father makes the closest possible approach to sin and evil, for it is literally true that the Adjuster must coexist in the mortal mind even in the very midst of human unrighteousness. The indwelling Adjusters are particularly tormented by those thoughts which are purely sordid and selfish; they are distressed by irreverence for that which is beautiful and divine, and they are virtually thwarted in their work by many of man's foolish animal fears and childish anxieties.

The Mystery Monitors are undoubtedly the bestowal of the Universal Father, the reflection of the image of God abroad in the universe. A great teacher once admonished men that they should be renewed in the spirit of their minds;
that they become new men who, like God, are created in righteousness and in the completion of truth. The Adjuster is the mark of divinity, the presence of God. The “image of God” does not refer to physical likeness nor the circumscribed limitations of material creature endowment but rather to the gift of the spirit presence of the Universal Father in the supernal bestowal of the Thought Adjusters upon the humble creatures of the universes.

The Adjuster is the wellspring of spiritual attainment and the hope of divine character within you. He is the power, privilege, and the possibility of survival, which so fully and forever distinguishes you from mere animal creatures. He is the higher and truly internal spiritual stimulus of thought in contrast with the external and physical stimulus, which reaches the mind over the nerve-energy mechanism of the material body.

These faithful custodians of the future career unfailingly duplicate every mental creation with a spiritual counterpart; they are thus slowly and surely recreating you as you really are (only spiritually) for resurrection on the survival worlds. And all of these exquisite spirit re-creations are being
preserved in the emerging reality of your evolving and immortal soul, your morontia self. These realities are actually there, notwithstanding that the Adjuster is seldom able to exalt these duplicate creations sufficiently to exhibit them to the light of consciousness.

And as you are the human parent, so is the Adjuster the divine parent of the real you, your higher and advancing self, your better morontial and future spiritual self. And it is this evolving morontial soul that the judges and censors discern when they decree your survival and pass you upward to new worlds and never-ending existence in eternal liaison with your faithful partner — God, the Adjuster.

The Adjusters are the eternal ancestors, the divine originals, of our evolving immortal souls; they are the unceasing urge that leads man to attempt the mastery of the material and present existence in the light of the spiritual and future career. The Monitors are the prisoners of undying hope, the founts of everlasting progression. And how they do enjoy communicating with their subjects in more or less direct channels! How they rejoice when they can dispense with symbols and other methods of indirection and flash their messages straight to the intellects of their human partners!
We mortal 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.

Chapter 36

RELATION OF ADJUSTERS TO UNIVERSE CREATURES

The Thought Adjusters are the children of the universe career, and indeed the virgin Adjusters must gain experience while mortal creatures grow and develop. As the personality of the human child expands for the struggles of
evolutionary existence, so does the Adjuster wax
great in the rehearsals of the next stage of
ascending life. As the child acquires
adaptative versatility for his adult activities
through the social and play life of early
childhood, so does the indwelling Adjuster
achieve skill for the next stage of cosmic life
by virtue of the preliminary mortal planning and
rehearsing of those activities which have to do
with the morontia career. Human existence
constitutes a period of practice which is
effectively utilized by the Adjuster in
preparing for the increased responsibilities and
the greater opportunities of a future life. But
the Adjuster's efforts, while living within you,
are not so much concerned with the affairs of
temporal life and planetary existence. Today,
the Thought Adjusters are, as it were,
rehearsing the realities of the universe career
in the evolving minds of human beings.

1. Development of Adjusters

There must be a comprehensive and elaborate
plan for the training and development of virgin
Adjusters before they are sent forth from
Divinington, but the revelators state they
really do not know very much about it. There
undoubtedly they assume also exists an extensive system for retraining Adjusters of indwelling experience before they embark upon new missions of mortal association, but, again, they do not actually know.

The revelator, a Solitary Messenger of Orvonton, has been told by Personalized Adjusters that every time a Monitor—indwelt mortal fails of survival, when the Adjuster returns to Divinington, an extended course of training is engaged in. This additional training is made possible by the experience of having indwelt a human being, and it is always imparted before the Adjuster is remanded to the evolutionary worlds of time.

Actual living experience has no cosmic substitute. The perfection of the divinity of a newly formed Thought Adjuster does not in any manner endow this Mystery Monitor with experienced ministrative ability. Experience is inseparable from a living existence; it is the one thing which no amount of divine endowment can absolve us from the necessity of securing by actual living. Therefore, in common with all beings living and functioning within the present sphere of the Supreme, Thought Adjusters must acquire experience; they must evolve from the
lower, inexperienced, to the higher, more experienced, groups.

Adjusters pass through a definite developmental career in the mortal mind; they achieve a reality of attainment which is eternally theirs. They progressively acquire Adjuster skill and ability as a result of any and all contacts with the material races, regardless of the survival or nonsurvival of their particular mortal subjects. They are also equal partners of the human mind in fostering the evolution of the immortal soul of survival capacity.

The first stage of Adjuster evolution is attained in fusion with the surviving soul of a mortal being. Thus, while we are in nature evolving inward and upward from man to God, the Adjusters are in nature evolving outward and downward from God to man; and so will the final product of this union of divinity and humanity eternally be the son of man and the son of God.

2. Self-Acting Adjusters

We have been informed of the classification of Adjusters in relation to experience -- virgin, advanced, and supreme. We should also
recognize a certain functional classification—
the self-acting Adjusters. A self-acting Adjuster is one who:

1. Has had certain requisite experience in the evolving life of a will creature, either as a temporary indweller on a type of world where Adjusters are only loaned to mortal subjects or on an actual fusion planet where the human failed of survival. Such a Monitor is either an advanced or a supreme Adjuster.

2. Has acquired the balance of spiritual power in a human who has made the third psychic circle and has had assigned to him a personal seraphic guardian.

3. Has a subject who has made the supreme decision, has entered into a solemn and sincere betrothal with the Adjuster. The Adjuster looks beforehand to the time of actual fusion and reckons the union as an event of fact.

4. Has a subject who has been mustered into one of the reserve corps of destiny on an evolutionary world of mortal ascension.

5. At some time, during human sleep, has been temporarily detached from the mind of mortal incarceration to perform some exploit of
liaison, contact, re-registration, or other extrahuman service associated with the spiritual administration of the world of assignment.

6. Has served in a time of crisis in the experience of some human being who was the material complement of a spirit personality intrusted with the enactment of some cosmic achievement essential to the spiritual economy of the planet.

Self-acting Adjusters seem to possess a marked degree of will in all matters not involving the human personalities of their immediate indwelling, as is indicated by their numerous exploits both within and without the mortal subjects of attachment. Such Adjusters participate in numerous activities of the realm, but more frequently they function as undetected indwellers of the earthly tabernacles of their own choosing.

Undoubtedly these higher and more experienced types of Adjusters can communicate with those in other realms. But while self-acting Adjusters do thus intercommunicate, they do so only on the levels of their mutual work and for the purpose of preserving custodial data essential to the Adjuster ministry of the realms of their sojourn, though on occasions they have
been known to function in interplanetary matters during times of crisis.

Supreme and self-acting Adjusters can leave the human body at will. The indwellers are not an organic or biologic part of mortal life; they are divine superimpositions thereon. In the original life plans they were provided for, but they are not indispensable to material existence. Nevertheless it should be recorded that they very rarely, even temporarily, leave their mortal tabernacles after they once take up their indwelling, the revelators conclude.

The superacting Adjusters are those who have achieved the conquest of their intrusted tasks and only await the dissolution of the material-life vehicle or the translation of the immortal soul.

3. Relation of Adjusters to Mortal Types

The character of the detailed work of Mystery Monitors varies in accordance with the nature of their assignments, as to whether or not they are liaison or fusion Adjusters. Some Adjusters are merely loaned for the temporal lifetimes of their subjects; others are bestowed as personality candidates with permission for
everlasting fusion if their subjects survive. There is also a slight variation in their work among the different planetary types as well as in different systems and universes. But, on the whole, their labors are remarkably uniform, more so than are the duties of any of the created orders of celestial beings.

On certain primitive worlds (the series one group) the Adjuster indwells the mind of the creature as an experiential training, chiefly for self-culture and progressive development. Virgin Adjusters are usually sent to such worlds during the earlier times when primitive men are arriving in the valley of decision, but when comparatively few will elect to ascend the moral heights beyond the hills of self-mastery and character acquirement to attain the higher levels of emerging spirituality. (Many, however, who fail of Adjuster fusion do survive as Spirit-fused ascenders.) The Adjusters receive valuable training and acquire wonderful experience in transient association with primitive minds, and they are able subsequently to utilize this experience for the benefit of superior beings on other worlds. Nothing of survival value is ever lost in all the wide universe.
On another type of world (the series two group) the Adjusters are merely loaned to mortal beings. Here the Monitors can never attain fusion personality through such indwelling, but they do afford great help to their human subjects during the mortal lifetime, far more than they are able to give to Urantia mortals. The Adjusters are here loaned to the mortal creatures for a single life span as patterns for their higher spiritual attainment, temporary helpers in the intriguing task of perfecting a survival character. The Adjusters do not return after natural death; these surviving mortals attain eternal life through Spirit fusion.

On worlds such as Urantia (the series three group) there is a real betrothal with the divine gifts, a life and death engagement. If you survive, there is to be an eternal union, an everlasting fusion, the making of man and Adjuster one being.

In the three-brained mortals of this series of worlds, the Adjusters are able to gain far more actual contact with their subjects during the temporal life than in the one- and two-brained types. But in the career after death, the three-brained type proceed just as do the one-brained type and the two-brained peoples -- the Urantia races.
On the two-brain worlds, subsequent to the sojourn of a Paradise bestowal Son, virgin Adjusters are seldom assigned to persons who have unquestioned capacity for survival. It is the revelators' belief that on such worlds practically all Adjusters indwelling intelligent men and women of survival capacity belong to the advanced or to the superior type, which now includes worlds such as ours.

In many of the early evolutionary races of Urantia, three groups of beings existed. There were those who were so animalistic that they were utterly lacking in Adjuster capacity. There were those who exhibited undoubted capacity for Adjusters and promptly received them when the age of moral responsibility was attained. There was a third class who occupied a borderline position; they had capacity for Adjuster reception, but the Monitors could only indwell the mind on the personal petition of the individual.

But with those beings who are virtually disqualified for survival by disinheritance through the agency of unfit and inferior ancestors, many a virgin Adjuster has served a valuable preliminary experience in contacting evolutionary mind and thus has become better
qualified for a subsequent assignment to a higher type of mind on some other world.

4. Adjusters and Human Personality

The higher forms of intelligent intercommunication between human beings are greatly helped by the indwelling Adjusters. Animals do have fellow feelings, but they do not communicate concepts to each other; they can express emotions but not ideas and ideals. Neither do men and women of animal origin experience a high type of intellectual intercourse or spiritual communion with their fellows until the Thought Adjusters have been bestowed, albeit, when such evolutionary creatures develop speech, they are on the highroad to receiving Adjusters.

Animals do, in a crude way, communicate with each other, but there is little or no personality in such primitive contact. Adjusters are not personality; they are prepersonal beings. But they do hail from the source of personality, and their presence does augment the qualitative manifestations of human personality; especially is this true if the Adjuster has had previous experience.
The type of Adjuster has much to do with the potential for expression of the human personality. On down through the ages, many of the great intellectual and spiritual leaders of Urantia have exerted their influence chiefly because of the superiority and previous experience of their indwelling Adjusters.

The indwelling Adjusters have in no small measure co-operated with other spiritual influences in transforming and humanizing the descendants of the primitive men of olden ages. If the Adjusters indwelling the minds of the inhabitants of Urantia were to be withdrawn, the world would slowly return to many of the scenes and practices of the peoples of primitive times; the divine Monitors are one of the real potentials of advancing civilization.

This revelator, a Solitary Messenger of Orvonton, has observed a Thought Adjuster indwelling a mind on Urantia who has, according to the records on Uversa, indwelt fifteen minds previously in Orvonton. The revelators do not know whether this Monitor had had similar experiences in other superuniverses, but the Solitary Messenger does suspect so. He concludes this was a marvelous Adjuster and one of the most useful and potent forces on Urantia.
during this present age. What others have lost, in that they refused to survive, that human being (and the whole world) now gains. From him who has not survival qualities, shall be taken away even that experienced Adjuster which he now has, while to him who has survival prospects, shall be given even the pre-experienced Adjuster of a slothful deserter.

In a sense the Adjusters may be fostering a certain degree of planetary cross-fertilization in the domains of truth, beauty, and goodness. But they are seldom given two indwelling experiences on the same planet; there is no Adjuster now serving on Urantia who has been on this world previously. This Solitary Messenger of Orvonton knows whereof he speaks since they have their numbers and records in the archives of Uversa.

5. Material Handicaps to Adjuster Indwelling

Supreme and self-acting Adjusters are often able to contribute factors of spiritual import to the human mind when it flows freely in the liberated but controlled channels of creative imagination. At such times, and sometimes
during sleep, the Adjuster is able to arrest the mental currents, to stay the flow, and then to divert the idea procession; and all this is done in order to effect deep spiritual transformations in the higher recesses of the superconsciousness. Thus are the forces and energies of mind more fully adjusted to the key of the contactual tones of the spiritual level of the present and the future.

It is sometimes possible to have the mind illuminated, to hear the divine voice that continually speaks within you, so that you may become partially conscious of the wisdom, truth, goodness, and beauty of the potential personality constantly indwelling you.

But the unsteady and rapidly shifting mental attitudes of human beings often result in thwarting the plans and interrupting the work of the Adjusters. Their work is not only interfered with by the innate natures of the mortal races, but this ministry is also greatly retarded by our own preconceived opinions, settled ideas, and longstanding prejudices. Because of these handicaps, many times only their unfinished creations emerge into consciousness, and confusion of concept is inevitable. Therefore, in scrutinizing mental situations, safety lies only in the prompt
recognition of each and every thought and experience for just what it actually and fundamentally is, disregarding entirely what it might have been.

The great problem of life is the adjustment of the ancestral tendencies of living to the demands of the spiritual urges initiated by the divine presence of the Mystery Monitor. While in the universe and superuniverse careers no man can serve two masters, in the life we now live on Urantia -- every man and woman must perforce serve two masters. We must become adept in the art of a continuous human temporal compromise while we yield spiritual allegiance to but one master; and this is why so many falter and fail, grow weary and succumb to the stress of the evolutionary struggle.

While the hereditary legacy of cerebral endowment and that of electrochemical overcontrol both operate to delimit the sphere of efficient Adjuster activity, no hereditary handicap (in normal minds) ever presents eventual spiritual achievement. Heredity may interfere with the rate of personality conquest, but it does not prevent eventual consummation of the ascendant adventure. If you will cooperate with your Adjuster, the divine gift will, sooner or later, evolve the immortal
morontia soul and, subsequent to fusion therewith, will present the new creature to the sovereign Master Son of the local universe and eventually to the Father of Adjusters on Paradise.

6. The Persistence of True Values

Adjusters never fail; nothing worth surviving is ever lost; every meaningful value in every will creature is certain of survival, irrespective of the survival or nonsurvival of the meaning—discovering or evaluating personality. And so it is, a mortal creature may reject survival; still the life experience is not wasted; the eternal Adjuster carries the worth—while features of such an apparent life of failure over into some other world and there bestows these surviving meanings and values upon some higher type of mortal mind, one of survival capacity. No worth—while experience ever happens in vain; no true meaning or real value ever perishes.

As related to fusion candidates, if a Mystery Monitor is deserted by the mortal associate, if the human partner declines to pursue the ascending career, when released by
natural death (or prior thereto), the Adjuster carries away everything of survival value which has evolved in the mind of that nonsurviving creature. If an Adjuster should repeatedly fail to attain fusion personality because of the nonsurvival of successive human subjects, and if this Monitor should subsequently be personalized, all the acquired experience of having indwelt and mastered all these mortal minds would become the actual possession of such a newly Personalized Adjuster, an endowment to be enjoyed and utilized throughout all future ages. A Personalized Adjuster of this order is a composite assembly of all the survival traits of all his former creature hosts.

When Adjusters of long universe experience volunteer to indwell divine Sons on bestowal missions, they full well know that personality attainment can never be achieved through this service. But often does the Father of spirits grant personality to these volunteers and establish them as directors of their kind. These are the personalities honored with authority on Divinington. And their unique natures embody the mosaic humanity of their multiple experiences of mortal indwelling and also the spirit transcript of the human divinity
of the Paradise bestowal Son of the terminal indwelling experience.

The activities of Adjusters in our local universe are directed by the Personalized Adjuster of Michael of Nebadon, that very Monitor who guided him step by step when he lived his human life in the flesh of Joshua ben Joseph. Faithful to his trust was this extraordinary Adjuster, and wisely did this valiant Monitor direct the human nature, ever guiding the mortal mind of the Paradise Son in the choosing of the path of the Father's perfect will. This Adjuster had previously served with Machiventa Melchizedek in the days of Abraham and had engaged in tremendous exploits both previous to this indwelling and between these bestowal experiences.

This Adjuster did indeed triumph in Jesus' human mind — that mind which in each of life's recurring situations maintained a consecrated dedication to the Father's will saying, "Not my will, but yours, be done." Such decisive consecration constitutes the true passport from the limitations of human nature to the finality of divine attainment.

This same Adjuster now reflects in the inscrutable nature of his mighty personality the pre-baptismal humanity of Joshua ben Joseph, the
eternal and living transcript of the eternal and living values which the greatest of all Urantians created out of the humble circumstances of a commonplace life as it was lived to the complete exhaustion of the spiritual values attainable in mortal experience.

Everything of permanent value which is intrusted to an Adjuster is assured eternal survival. In certain instances the Monitor holds these possessions for bestowal on a mortal mind of future indwelling; in others and upon personalization, these surviving and conserved realities are held in trust for future utilization in the service of the Architects of the Master Universe.

7. Destiny of Personalized Adjusters

The revelators could not state whether or not non-Adjuster Father fragments are personalizable, but they have been informed that personality is the sovereign freewill bestowal of the Universal Father. As far as they know, the Adjuster type of Father fragment attains personality only by the acquirement of personal attributes through service-ministry to a
personal being. These Personalized Adjusters are at home on Divinington, where they instruct and direct their prepersonal associates.

Personalized Thought Adjusters are the untrammeled, unassigned, and sovereign stabilizers and compensators of the far flung universe of universes. They combine the Creator and creature experience -- existential and experiential. They are conjoint time and eternity beings. They associate the prepersonal and the personal in universe administration.

Personalized Adjusters are the all-wise and powerful executives of the Architects of the Master Universe. They are the personal agents of the full ministry of the Universal Father -- personal, prepersonal, and superpersonal. They are the personal ministers of the extraordinary, the unusual, and the unexpected throughout all the realms of the transcendental absonite spheres of the domain of God the Ultimate, even to the levels of God the Absolute.

They are the exclusive beings of the universes who embrace within their being all the known relationships of personality; they are omni-personal, they are before personality, they are personality, and they are after personality. They minister the personality of the Universal
Father as in the eternal past, the eternal present, and the eternal future.

Existential personality on the order of the infinite and absolute, the Father bestowed upon the Eternal Son, but he chose to reserve for his own ministry the experiential personality of the type of the Personalized Adjuster bestowed upon the existential prepersonal Adjuster; and they are thus both destined to the future eternal super-personality of the transcendental ministry of the absonite realms of the Ultimate, the Supreme-Ultimate, even to the levels of the Ultimate-Absolute.

Seldom are the Personalized Adjusters seen at large in the universe. Occasionally they consult with the Ancients of Days, and sometimes the Personalized Adjusters of the sevenfold Creator Sons come to the headquarters worlds of the constellations to confer with the Vorondadek rulers.

When the planetary Vorondadek observer of Urantia -- the Most High custodian who not long since assumed an emergency regency of our world -- asserted his authority in the presence of the resident governor general, he began his emergency administration of Urantia with a full staff of his own choosing. He immediately
assigned to all his associates and assistants their planetary duties. But he did not choose the three Personalized Adjusters who appeared in his presence the instant he assumed the regency. He did not even know they would thus appear, for they did not so manifest their divine presence at the time of a previous regency. And the Most High regent did not assign service or designate duties for these volunteer Personalized Adjusters. Nevertheless, these three omni-personal beings were among the most active of the numerous orders of celestial beings then serving Urantia.

Personalized Adjusters perform a wide range of services for numerous orders of universe personalities, but the revelators are not permitted to discuss these ministries with us — Adjuster-indwelt evolutionary creatures. These extraordinary human divinities are among the most remarkable personalities of the entire grand universe, and no one dares to predict what their future missions may be.
Chapter 37

RELATION OF ADJUSTERS TO INDIVIDUAL MORTALS

The endowment of imperfect beings with freedom entails inevitable tragedy, and it is the nature of the perfect ancestral Deity to universally and affectionately share these sufferings in loving companionship.

As far as the revelator, a Solitary Messenger of Orvonton, is conversant with the affairs of a universe, he regards the love and devotion of a Thought Adjuster as the most truly divine affection in all creation. The love of the Sons in their ministry to the races is superb, but the devotion of an Adjuster to the individual is touchingly sublime, divinely Father like. The Paradise Father has apparently reserved this form of personal contact with his individual creatures as an exclusive Creator prerogative. And there is nothing in all the universe of universes exactly comparable to the marvelous ministry of these impersonal entities that so fascinatingly indwell the children of the evolutionary planets.
Adjusters should not be thought of as living in the material brains of human beings. They are not organic parts of the physical creatures of the realms. The Thought Adjuster may more properly be envisaged as indwelling the mortal mind of human beings rather than as existing within the confines of a single physical organ. And indirectly and unrecognized the Adjuster is constantly communicating with the human subject, especially during those sublime experiences of the worshipful contact of mind with spirit in the superconsciousness.

These Monitors are efficient ministers to the higher phases of our minds; they are wise and experienced manipulators of the spiritual potential of our human intellect. These heavenly helpers are dedicated to the stupendous task of guiding us mortals safely inward and upward to the celestial haven of happiness. These tireless toilers are consecrated to the future personification of the triumph of divine truth in our life everlasting. They are the watchful workers who pilot the God-conscious human mind away from the shoals of evil while expertly guiding the evolving soul of humans toward the divine harbors of perfection on far-
distant and eternal shores. The Adjusters are loving leaders, our safe and sure guides through the dark and uncertain mazes of our short earthly career; they are the patient teachers who so constantly urge their subjects forward in the paths of progressive perfection. They are the careful custodians of the sublime values of creature character. The revelator thereby wishes we could love them more, co-operate with them more fully, and cherish them more affectionately.

Although the divine indwellers are chiefly concerned with our spiritual preparation for the next stage of the never-ending existence, they are also deeply interested in our temporal welfare and in our real achievements on earth. They are delighted to contribute to our health, happiness, and true prosperity. They are not indifferent to our success in all matters of planetary advancement which are not inimical to our future life of eternal progress.

Adjusters are interested in, and concerned with, our daily doings and the manifold details of our life just to the extent that these are influential in the determination of our significant temporal choices and vital spiritual decisions and, hence, are factors in the
solution of our problem of soul survival and eternal progress. The Adjuster, while passive regarding purely temporal welfare, is divinely active concerning all the affairs of our eternal future.

The Adjuster remains with you in all disaster and through every sickness which does not wholly destroy your mentality. But how unkind knowingly to defile or otherwise deliberately to pollute the physical body, which must serve as the earthly tabernacle of this marvelous gift from God. All physical poisons greatly retard the efforts of the Adjuster to exalt the material mind, while the mental poisons of fear, anger, envy, jealousy, suspicion, and intolerance likewise tremendously interfere with the spiritual progress of the evolving soul.

Today we are passing through the period of the courtship of our Adjuster; and if you only prove faithful to the trust reposed in you by the divine spirit who seeks your mind and soul in eternal union, there will eventually ensue that morontia oneness, that supernal harmony, that cosmic co-ordination, that divine oneness of being which is so perfect and final that even the most experienced personalities can never segregate or recognize as separate identities
the fusion partners -- mortal human being and divine Adjuster.

2. Adjusters and Human Will

Thought Adjusters indwell human minds, they bring with them the model careers, the ideal lives, as determined and foreordained by themselves and the Personalized Adjusters of Divinington, which have been certified by the Personalized Adjuster of Urantia. Thus they begin work with a definite and predetermined plan for the intellectual and spiritual development of their human subjects, but it is not incumbent upon any human being to accept this plan. We are all subjects of predestination; we are at full liberty to reject any part or all of the Thought Adjusters' program. It is their mission to effect such mind changes and to make such spiritual adjustments as we may willingly and intelligently authorize, to the end that they may gain more influence over the personality directionization; but under no circumstances do these divine Monitors ever take advantage of us or in any way arbitrarily influence us in our choices and decisions. The Adjusters respect
our sovereignty of personality; they are always subservient to our will.

They are persistent, ingenious, and perfect in their methods of work, but they never do violence to the volitional selfhood of their hosts. No human being will ever be spiritualized by a divine Monitor against his will; survival is a gift of the Gods which must be desired by the creatures of time. In the final analysis, whatever the Adjuster has succeeded in doing for you, the records will show that the transformation has been accomplished with your co-operative consent; you will have been a willing partner with the Adjuster in the attainment of every step of the tremendous transformation of the ascension career.

The Adjuster is not trying to control your thinking, as such, but rather to spiritualize it, to eternalize it. Neither angels nor Adjusters are devoted directly to influencing human thought; that is your exclusive personality prerogative. The Adjusters are dedicated to improving, modifying, adjusting, and co-ordinating your thinking processes; but more especially and specifically they are devoted to the work of building up spiritual
counterparts of your careers, morontia transcripts of your true advancing self, for survival purposes.

Adjusters work in the spheres of the higher levels of the human mind, unceasingly seeking to produce morontia duplicates of every concept of the mortal intellect. There are, therefore, two realities which impinge upon, and are centered in, the human mind circuits: one, a mortal self evolved from the original plans of the Life Carriers, the other, an immortal entity from the high spheres of Divinington, an indwelling gift from God. But the mortal self is also a personal self; it has personality.

You as a personal creature have mind and will. The Adjuster as a prepersonal creature has premind and prewill. If you so fully conform to the Adjuster's mind that you see eye to eye, then your minds become one, and you receive the reinforcement of the Adjuster's mind. Subsequently, if your will orders and enforces the execution of the decisions of this new or combined mind, the Adjuster's prepersonal will attains to personality expression through your decision, and as far as that particular project is concerned, you and the Adjuster are one. Your mind has attained to divinity attunement, and
the Adjuster's will has achieved personality expression.

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 wo/man's identification of the human mind with the mindedness of God.

3. Co-operation with the Adjuster

Adjusters are playing the sacred and superb game of the ages; they are engaged in one of the supreme adventures of time and space. And how happy they are when our co-operation permits them to lend assistance in our short struggles of time as they continue to prosecute their larger tasks of eternity. But usually, when our Adjuster attempts to communicate with us, the message is lost in the material currents of the energy streams of human mind; only occasionally
do we catch an echo, a faint and distant echo, of the divine voice.

The success of our Adjuster in the enterprise of piloting us through the mortal life and bringing about our survival depends not so much on the theories of our beliefs as upon your decisions, determinations, and steadfast faith. All these movements of personality growth become powerful influences aiding in your advancement because they help you to co-operate with the Adjuster; they assist you in ceasing to resist. Thought Adjusters succeed or apparently fail in their terrestrial undertakings just in so far as mortals succeed or fail to co-operate with the scheme whereby they are to be advanced along the ascending path of perfection attainment. The secret of survival is wrapped up in the supreme human desire to be Godlike and in the associated willingness to do and be any and all things which are essential to the final attainment of that overmastering desire.

When the revelators speak of an Adjuster's success or failure, they are speaking in terms of human survival. Adjusters never fail; they are of the divine essence, and they always emerge triumphant in each of their undertakings.
The Solitary Messenger of Orvonton reveals that he cannot but observe that so many of us spend so much time and thought on mere trifles of living, while we almost wholly overlook the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between us and our Adjusters. The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within our mind. But a devoted and determined effort to realize eternal destiny is wholly compatible with a light hearted and joyous life and with a successful and honorable career on earth. Cooperation with the Thought Adjuster does not entail self-torture, mock piety, or hypocritical and ostentatious self-abasement; the ideal life is one of loving service rather than an existence of fearful apprehension, confusion, being puzzled, even sometimes discouraged and distracted, does not necessarily signify resistance to the leadings of the indwelling Adjuster. Such attitudes may sometimes connote lack of active co-operation with the divine
Monitor and may, therefore, somewhat delay spiritual progress, but such intellectual emotional difficulties do not in the least interfere with the certain survival of the God-knowing soul. Ignorance alone can never prevent survival; neither can confusional doubts nor fearful uncertainty. Only conscious resistance to the Adjuster's leading can prevent the survival of the evolving immortal soul.

You must not regard co-operation with your Adjuster as a particularly conscious process, for it is not; but your motives and your decisions, your faithful determinations and your supreme desires, do constitute real and effective co-operation. You can consciously augment Adjuster harmony by:

1. Choosing to respond to divine leading; sincerely basing the human life on the highest consciousness of truth, beauty, and goodness, and then co-ordinating these qualities of divinity through wisdom, worship, faith, and love.

2. Loving God and desiring to be like him — genuine recognition of the divine fatherhood and loving worship of the heavenly Parent.
3. Loving man and sincerely desiring to serve him -- wholehearted recognition of the brotherhood of man coupled with an intelligent and wise affection for each of your fellow mortals.

4. Joyful acceptance of cosmic citizenship -- honest recognition of your progressive obligations to the Supreme Being, awareness of the interdependence of evolutionary human beings and evolving Deity. This is the birth of cosmic morality and the dawning realization of universal duty.

4. The Adjuster's Work in the Mind

Adjusters are able to receive the continuous stream of cosmic intelligence coming in over the master circuits of time and space; they are in full touch with the spirit intelligence and energy of the universes. But these mighty indwellers are unable to transmit very much of this wealth of wisdom and truth to the minds of their mortal subjects because of the lack of commonness of nature and the absence of responsive recognition.

The Thought Adjuster is engaged in a constant effort so to spiritualize your mind as
to evolve your morontia soul; but you yourself are mostly unconscious of this inner ministry. You are quite incapable of distinguishing the product of your own material intellect from that of the conjoint activities of your soul and the Adjuster.

Certain abrupt presentations of thoughts, conclusions, and other pictures of mind are sometimes the direct or indirect work of the Adjuster; but far more often they are the sudden emergence into consciousness of ideas which have been grouping themselves together in the submerged mental levels, natural and everyday occurrences of normal and ordinary psychic function inherent in the circuits of the evolving animal mind. (In contrast with these subconscious emanations, the revelations of the Adjuster appear through the realms of the superconscious.)

Trust all matters of mind beyond the dead level of consciousness to the custody of the Adjusters. In due time, if not in this world then on the mansion worlds, they will give good account of their stewardship, and eventually will they bring forth those meanings and values intrusted to their care and keeping. They will resurrect every worthy treasure of the mortal mind, if you survive.
There exists a vast gulf between the human and the divine, between man and God. The Urantia races are so largely electrically and chemically controlled, so highly animal like in their common behavior, so emotional in their ordinary reactions, that it becomes exceedingly difficult for the Monitors to guide and direct them. We are so devoid of courageous decisions and consecrated co-operation that our indwelling Adjusters find it next to impossible to communicate directly with the human mind. Even when they do find it possible to flash a gleam of new truth to the evolving mortal soul, this spiritual revelation often so blinds the creature as to precipitate a convulsion of fanaticism or to initiate some other intellectual upheaval which results disastrously. Many a new religion and strange "ism" has arisen from the aborted, imperfect, misunderstood, and garbled communications of the Thought Adjusters.

For many thousands of years, so the records of Jerusem show, in each generation there have lived fewer and fewer beings who could function safely with self-acting Adjusters. This is an alarming picture, and the supervising personalities of Satania look with favor upon the proposals of some of our more immediate
5. Erroneous Concepts of Adjuster Guidance

Do not confuse and confound the mission and influence of the Adjuster with what is commonly called conscience; they are not directly related. Conscience is a human and purely psychic reaction. It is not to be despised, but it is hardly the voice of God to the soul, which indeed the Adjuster's would be if such a voice could be heard. Conscience, rightly, admonishes you to do right; but the Adjuster, in addition, endeavors to tell you what truly is right; that is, when and as you are able to perceive the Monitor's leading.

Our dream experiences, that disordered and disconnected parade of the un-coordinated sleeping mind, present adequate proof of the failure of the Adjusters to harmonize and associate the divergent factors of the mind of human beings. The Adjusters simply cannot, in a single lifetime, arbitrarily co-ordinate and synchronize two such unlike and diverse types of thinking as the human and the divine. When
they do, as they sometimes have, such souls are translated directly to the mansion worlds without the necessity of passing through the experience of death.

During the slumber season the Adjuster attempts to achieve only that which the will of the indwelt personality has previously fully approved by the decisions and choosing which were made during times of fully wakeful consciousness, and which have thereby become lodged in the realms of the supermind, the liaison domain of human and divine interrelationship.

While their mortal hosts are asleep, the Adjusters try to register their creations in the higher levels of the material mind, and some of our grotesque dreams indicate their failure to make efficient contact. The absurdities of dream life not only testify to pressure of unexpressed emotions but also bear witness to the horrible distortion of the representations of the spiritual concepts presented by the Adjusters. Our own passions, urges, and other innate tendencies translate themselves into the picture and substitute their unexpressed desires for the divine messages which the indwellers are endeavoring to put into the psychic records during unconscious sleep.
It is extremely dangerous to postulate as to the Adjuster content of the dream life. The Adjusters do work during sleep, but our ordinary dream experiences are purely physiologic and psychologic phenomena. Likewise, it is hazardous to attempt the differentiation of the Adjusters' concept registry from the more or less continuous and conscious reception of the dictations of mortal conscience. These are problems which will have to be solved through individual discrimination and personal decision. But a human being would do better to err in rejecting an Adjuster's expression through believing it to be a purely human experience than to blunder into exalting a reaction of the mortal mind to the sphere of divine dignity. Remember, the influence of a Thought Adjuster is for the most part, though not wholly, a superconscious experience.

In varying degrees and increasingly as we ascend the psychic circles, sometimes directly, but more often indirectly, we do communicate with our Adjusters. But it is dangerous to entertain the idea that every new concept originating in the human mind is the dictation of the Adjuster. More often, in beings of our order, that which we accept as the Adjuster's voice is in reality the emanation of our own
intellect. This is dangerous ground, and every human being must settle these problems for their self in accordance with their natural human wisdom and superhuman insight.

The Adjuster of the human being through whom this communication was being made enjoyed such a wide scope of activity chiefly because of that human's almost complete indifference to any outward manifestations of the Adjuster's inner presence; it was indeed fortunate that he remained consciously quite unconcerned about the entire procedure of allowing the entirety of the narratives of this 5th Epochal revelation to be communicated though the human mind of his being. He held one of the highly experienced Adjusters of his day and generation, and yet his passive reaction to, and inactive concern toward, the phenomena associated with the presence in his mind of this versatile Adjuster was pronounced by the Guardian of Destiny to be a rare and fortuitous reaction. And all this constitutes a favorable co-ordination of influences, favorable both to the Adjuster in the higher sphere of action and to the human partner from the standpoints of health, efficiency, and tranquility.
6. The Seven Psychic Circles

The sum total of personality realization on a material world is contained within the successive conquest of the seven psychic circles of mortal potentiality. Entrance upon the seventh circle marks the beginning of true human personality function. Completion of the first circle denotes the relative maturity of the mortal being. Though the traversal of the seven circles of cosmic growth does not equal fusion with the Adjuster, the mastery of these circles marks the attainment of those steps which are preliminary to Adjuster fusion.

The Adjuster is your equal partner in the attainment of the seven circles -- the achievement of comparative mortal maturity. The Adjuster ascends the circles with you from the seventh to the first but progresses to the status of supremacy and self-activity quite independent of the active co-operation of the mortal mind.

The psychic circles are not exclusively intellectual, neither are they wholly morontial; they have to do with personality status, mind attainment, soul growth, and Adjuster attunement. The successful traversal of these
levels demands the harmonious functioning of the entire personality, not merely of some one phase thereof. The growth of the parts does not equal the true maturation of the whole; the parts really grow in proportion to the expansion of the entire self the whole self -- material, intellectual, and spiritual.

When the development of the intellectual nature proceeds faster than that of the spiritual, such a situation renders communication with the Thought Adjuster both difficult and dangerous. Likewise, over spiritual development tends to produce a fanatical and perverted interpretation of the spirit leadings of the divine indweller. Lack of spiritual capacity makes it very difficult to transmit to such a material intellect the spiritual truths resident in the higher superconsciousness. It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function -- when the physical, mental, and spiritual powers are in triune harmony of development -- that a maximum of light and truth can be imparted with a minimum of temporal danger or risk to the real welfare of such a being. By such a balanced growth, do we human beings ascend the circles of planetary
progression one by one, from the seventh to the first.

The Adjusters are always near us and of us, but rarely can they speak directly, as another being, to us. Circle by circle our intellectual decisions, moral choosings, and spiritual development add to the ability of the Adjuster to function in our mind; circle by circle we thereby ascend from the lower stages of Adjuster association and mind attunement, so that the Adjuster is increasingly enabled to register his picturizations of destiny with augmenting vividness and conviction upon the evolving consciousness of this God-seeking mind–soul.

Every decision you make either impedes or facilitates the function of the Adjuster; likewise do these very decisions determine your advancement in the circles of human achievement. It is true that the supremacy of a decision, its crisis relationship, has a great deal to do with its circle-making influence; nevertheless, numbers of decisions, frequent repetitions, persistent repetitions, are also essential to the habit-forming certainty of such reactions.

It is difficult precisely to define the seven levels of human progression, for the reason that these levels are personal; they are
variable for each individual and are apparently determined by the growth capacity of each human being. The conquest of these levels of cosmic evolution is reflected in three ways:

1. Adjuster attunement. The spiritizing mind nears the Adjuster presence proportional to circle attainment.

2. Soul evolution. The emergence of the morontia soul indicates the extent and depth of circle mastery.

3. Personality reality. The degree of selfhood reality is directly determined by circle conquest. Persons become more real as they ascend from the seventh to the first level of mortal existence.

As the circles are traversed, the child of material evolution is growing into the mature human of immortal potentiality. The shadowy reality of the embryonic nature of a seventh circler is giving way to the clearer manifestation of the emerging morontia nature of a local universe citizen.

While it is impossible precisely to define the seven levels, or psychic circles, of human growth, it was permissible to suggest the
minimum and maximum limits of these stages of maturity realization:

**The seventh circle.** This level is entered when human beings develop the powers of personal choice, individual decision, moral responsibility, and the capacity for the attainment of spiritual individuality. This signifies the united function of the seven adjutant mind-spirits under the direction of the spirit of wisdom, the encircuitment of the mortal creature in the influence of the Holy Spirit, and, on Urantia, the first functioning of the Spirit of Truth, together with the reception of a Thought Adjuster in the mortal mind. Entrance upon the seventh circle constitutes a mortal creature a truly potential citizen of the local universe.

**The third circle.** The Adjuster’s work is much more effective after the human ascender attains the third circle and receives a personal seraphic Guardian of Destiny. While there is no apparent concert of effort between the Adjuster and the seraphic guardian, nonetheless there is to be observed an unmistakable improvement in all phases of cosmic achievement and spiritual development subsequent to the assignment of the personal seraphic attendant.
When the third circle is attained, the Adjuster endeavors to morontiaize the mind of the human being during the remainder of the mortal life span, to make the remaining circles, and achieve the final stage of the divine-human association before natural death dissolves the unique partnership.

**The first circle.** The Adjuster cannot, ordinarily, speak directly and immediately with you until you attain the first and final circle of progressive mortal achievement. This level represents the highest possible realization of mind-Adjuster relationship in the human experience prior to the liberation of the evolving morontia soul from the habiliments of the material body. Concerning mind, emotions, and cosmic insight, this achievement of the first psychic circle is the nearest possible approach of material mind and spirit Adjuster in human experience.

Perhaps the revelators conclude these psychic circles of mortal progression would be better denominated *cosmic levels* -- actual meaning grasps and value realizations of progressive approach to the morontia consciousness of initial relationship of the evolutionary soul with the emerging Supreme.
Being. And it is this very relationship that makes it forever impossible fully to explain to us the significance of the cosmic circles to our material mind. These circle attainments are only relatively related to God-consciousness. A seventh or sixth circler can be almost as truly God-knowing -- sonship conscious -- as a second or first circler, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship. The attainment of these cosmic circles will become a part of the ascenders' experience on the mansion worlds if they fail of such achievement before natural death.

The motivation of faith makes experiential the full realization of our 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. Faith transmutes potentials to actuals in the spiritual world, but potentials become actuals in the finite realms of the Supreme only by and through the realization of choice–experience. But choosing to do the will of God joins spiritual faith to material decisions in personality action and thus supplies a divine and spiritual fulcrum for the more effective
functioning of the human and material leverage of God—hunger. Such a wise co-ordination of material and spiritual forces greatly augments both cosmic realization of the Supreme and morontia comprehension of the Paradise Deities.

The mastery of the cosmic circles is related to the quantitative growth of the morontia soul, the comprehension of supreme meanings. But the qualitative status of this immortal soul is wholly dependent on the grasp of living faith upon the Paradise-potential fact-value that mortals are sons of the eternal God. Therefore does a seventh circler go on to the mansion worlds to attain further quantitative realization of cosmic growth just as does a second or even a first circler.

There is only an indirect relation between cosmic-circle attainment and actual spiritual religious experience; such attainments are reciprocal and therefore mutually beneficial. Purely spiritual development may have little to do with planetary material prosperity, but circle attainment always augments the potential of human success and mortal achievement.

From the seventh to the third circle there occurs increased and unified action of the seven adjutant mind-spirits in the task of weaning the mortal mind from its dependence on the realities
of the material life mechanisms preparatory to increased introduction to morontia levels of experience. From the third circle onward the adjutant influence progressively diminishes.

The seven circles embrace mortal experience extending from the highest purely animal level to the lowest actual contactual morontia level of self-consciousness as a personality experience. The mastery of the first cosmic circle signalizes the attainment of pre-morontia mortal maturity and marks the termination of the conjoint ministry of the adjutant mind-spirits as an exclusive influence of mind action in the human personality. Beyond the first circle, mind becomes increasingly akin to the intelligence of the morontia stage of evolution, the conjoint ministry of the cosmic mind and the super-adjutant endowment of the Creative Spirit of a local universe.

The great days in the individual careers of Adjusters are: first, when the human subject breaks through into the third psychic circle, thus insuring the Monitor's self-activity and increased range of function (provided the indweller was not already self-acting); then, when the human partner attains the first psychic circle, and they are thereby enabled to
intercommunicate, at least to some degree; and last, when they are finally and eternally fused.

7. The Attainment of Immortality

The achievement of the seven cosmic circles does not equal Adjuster fusion. There are many mortals living on Urantia who have attained their circles; but fusion depends on yet other greater and more sublime spiritual achievements, upon the attainment of a final and complete attunement of the mortal will with the will of God as it is resident in the Thought Adjuster.

When a human being has completed the circles of cosmic achievement, and further, when the final choosing of the mortal will permits the Adjuster to complete the association of human identity with the morontial soul during evolutionary and physical life, then do such consummated liaisons of soul and Adjuster go on independently to the mansion worlds, and there is issued the mandate from Uversa which provides for the immediate fusion of the Adjuster and the morontial soul. This fusion during physical life instantly consumes the material body; the human beings who might witness such a spectacle would only observe the translating mortal disappear “in chariots of fire.”
Most Adjusters who have translated their subjects from Urantia were highly experienced and of record as previous indwellers of numerous mortals on other spheres. Remember, Adjusters gain valuable indwelling experience on planets of the loan order; it does not follow that Adjusters only gain experience for advanced work in those mortal subjects who fail to survive.

Subsequent to mortal fusion the Adjusters share our destiny and experience; they are us. After the fusion of the immortal morontia soul and the associated Adjuster, all of the experience and all of the values of the one eventually become the possession of the other, so that the two are actually one entity. In a certain sense, this new being is of the eternal past as well as for the eternal future. All that was once human in the surviving soul and all that is experientially divine in the Adjuster now become the actual possession of the new and ever-ascending universe personality. But on each universe level the Adjuster can endow the new creature only with those attributes which are meaningful and of value on that level. An absolute oneness with the divine Monitor, a complete exhaustion of the endowment of an Adjuster, can only be achieved in eternity.
subsequent to the final attainment of the Universal Father, the Father of spirits, ever the source of these divine gifts.

When the evolving soul and the divine Adjuster are finally and eternally fused, each gains all of the experiencible qualities of the other. This co-ordinate personality possesses all of the experiential memory of survival once held by the ancestral mortal mind and then resident in the morontia soul, and in addition thereto this potential finaliter embraces all the experiential memory of the Adjuster throughout the mortal indwellings of all time. But it will require an eternity of the future for an Adjuster ever completely to endow the personality partnership with the meanings and values which the divine Monitor carriers forward from the eternity of the past.

But with the vast majority of Urantians the Adjuster must patiently await the arrival of death deliverance; must await the liberation of the emerging soul from the well-nigh complete domination of the energy patterns and chemical forces inherent in our material order of existence. The chief difficulty we experience in contacting with our Adjusters consists in this very inherent material nature. So few
mortals are real thinkers; we do not spiritually develop and disciple our minds to the point of favorable liaison with the divine Adjusters. The ear of the human mind is almost deaf to the spiritual pleas which the Adjuster translates from the manifold messages of the universe broadcasts of love proceeding from the Father of mercies. The Adjuster finds it almost impossible to register these inspiring spirit leadings in an animal mind so completely dominated by the chemical and electrical forces inherent in our physical natures.

Adjusters rejoice to make contact with the mortal mind; but they must be patient through the long years of silent sojourn during which they are unable to break through animal resistance and directly communicate with us. The higher the Thought Adjusters ascend in the scale of service, the more efficient they become. But never can they greet us, in the flesh, with the same full, sympathetic, and expressionful affection as they will when we discern them mind to mind on the mansion worlds.

During mortal life the material body and mind separate us from our Adjuster and prevent free communication; subsequent to death, after the eternal fusion, we and the Adjuster are one -- we are not distinguishable as separate beings
and thus there exists no need for communication as we would understand it.

While the voice of the Adjuster is ever within us, most of us will hear it seldom during a lifetime. Human beings below the third and second circles of attainment rarely hear the Adjuster's direct voice except in moments of supreme desire, in a supreme situation, and consequent upon a supreme decision.

During the making and breaking of a contact between the mortal mind of a destiny reservists and the planetary supervisors, sometimes the indwelling Adjuster is so situated that it becomes possible to transmit a message to the mortal partner. Not long since, on Urantia, such a message was transmitted by a self-acting Adjuster to the human associate, a member of the reserve corps of destiny. This message was introduced by these words: “And now, without injury or jeopardy to the subject of my solicitous devotion and without intent to overchastise or discourage, for me, make record of this my plea to him.” Then followed a beautifully touching and appealing admonition. Among other things, the Adjuster pleaded “that he 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 trails 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 — thus transmit my admonition to the man of my indwelling. Upon him I bestow the supreme devotion and affection of a divine spirit. And say further to my beloved subject that I will function with wisdom and power until the very end, until the last earth struggle is over; I will be true to my personality trust. And I exhort him to survival, not to disappoint me, not to deprive me of the reward of my patient and intense struggle. On the human will our achievement of personality depends. Circle by circle I have patiently ascended this human mind, and I have testimony that I am meeting the approval of the chief of my kind. Circle by circle I am passing on to judgment. I await with pleasure and without apprehension the roll call of destiny; I am prepared to submit all to the tribunals of the Ancients of Days.”
CHAPTER 38

THE ADJUSTER AND SOUL

The presence of the divine Adjuster in the human mind makes it forever impossible for either science or philosophy to attain a satisfactory comprehension of the evolving soul of the human personality. The morontia soul is the child of the universe and may be really known only through cosmic insight and spiritual discovery.

The concept of a soul and of an indwelling spirit is not new to Urantia; it has frequently appeared in the various systems of planetary beliefs. Many of the Oriental as well as some of the Occidental faiths have perceived that man is divine in heritage as well as human in inheritance. The feeling of the inner presence in addition to the external omnipresence of Deity has long formed a part of many Urantian religions. Men have long believed that there is something growing within the human nature, something vital that is destined to endure beyond the short span of temporal life.
Before man realized that his evolving soul was fathered by a divine spirit, it was thought to reside in different physical organs — the eye, liver, kidney, heart, and later, the brain. The savage associated the soul with blood, breath, shadows and with reflections of the self in water.

In the conception of the atman the Hindu teachers really approximated an appreciation of the nature and presence of the Adjuster, but they failed to distinguish the co-presence of the evolving and potentially immortal soul. The Chinese, however, recognized two aspects of a human being, the yang and the yin, the soul and the spirit. The Egyptians and many African tribes also believed in two factors, the ka and the ba; the soul was not usually believed to be pre-existent, only the spirit.

The inhabitants of the Nile valley believed that each favored individual had bestowed upon him at birth, or soon thereafter, a protecting spirit which they called the ka. They taught that this guardian spirit remained with the mortal subject throughout life and passed before him into the future estate. On the walls of a temple at Luxor, where is depicted the birth of Amenhotep III, the little prince is pictured on
the arm of the Nile god, and near him is another child, in appearance identical with the prince, which is a symbol of that entity which the Egyptians called the ka. This sculpture was completed in the fifteenth century before Christ.

The ka was thought to be a superior spirit genius which desired to guide the associated mortal soul into the better paths of temporal living, but more especially to influence the fortunes of the human subject in the hereafter. When an Egyptian of this period died, it was expected that his ka would be waiting for him on the other side of the Great River. At first, only kings were supposed to have kas, but presently all righteous men were believed to possess them. One Egyptian ruler, speaking of the ka within his heart, said: "I did not disregard its speech; I feared to transgress its guidance. I prospered thereby greatly; I was thus successful by reason of that which it caused me to do; I was distinguished by its guidance." Many believed that the ka was "an oracle from God in everybody." Many believed that they were to "spend eternity in gladness of heart in the favor of the God that is in you."
Every race of our evolving Urantia mortals have a word equivalent to the concept of soul. Many primitive peoples believed the soul looked out upon the world through human eyes; therefore did they go cravenly fear the malevolence of the evil eye. They have long believed that “the spirit of man is the lamp of the Lord.” The Rig–Veda says: “My mind speaks to my heart.

1. The Mind Arena of Choice

Though the work of Adjusters is spiritual in nature, they must, perforce, do all their work upon an intellectual foundation. Mind is the human soil from which the spirit Monitor must evolve the morontia soul with the cooperation of the indwelt personality.

There is a cosmic unity in the several mind levels of the universe of universes. Intellectual selves have their origin in the cosmic mind much as nebulae take origin in the cosmic energies of universe space. On the human (hence personal) level of intellectual selves the potential of spirit evolution becomes dominant, with the assent of the mortal mind, because of the spiritual endowments of the human personality together with the creative presence of an entity—point of absolute value in such
human selves. But such a spirit dominance of the material mind is conditioned upon two experiences: (1) this mind must have evolved up through the ministry of the seven adjutant mind-spirits, and (2) the material (personal) self must choose to cooperate with the indwelling Adjuster in creating and fostering the morontia self, the evolutionary and potentially immortal soul.

Material mind is the arena in which human personalities live, are self-conscious, make decisions, choose God or forsake him, eternalize or destroy themselves.

Material evolution has provided you a life machine, your body; the Father himself has endowed you with the purest spirit reality known in the universe, your Thought Adjuster. But into your hands, subject to your own decisions, has been given mind, and it is by mind that you live or die. It is within this mind and with this mind that you make those moral decisions which enable you to achieve Adjusterlikeness, and that is Godlikeness.

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.

Mind is 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. The Adjuster bestowed upon man is, in the last analysis, impervious to evil and incapable of
sin, but mortal mind can actually be twisted, distorted, and rendered evil and ugly by the sinful machinations of a perverse and self-seeking human will. Likewise can this mind be made noble, beautiful, true, and good — actually great — in accordance with the spirit-illuminated will of a God-knowing human being.

Evolutionary mind is only fully stable and dependable when manifesting itself upon the two extremes of cosmic intellectuality — the wholly mechanized and the entirely spiritualized. Between the intellectual extremes of pure mechanical control and true spirit nature there intervenes that enormous group of evolving and ascending minds whose stability and tranquility are dependent upon personality choice and spirit identification.

But man does not passively, slavishly, surrender his will to the Adjuster. Rather does he actively, positively, and cooperatively choose to follow the Adjuster’s leading when and as such leading consciously differs from the desires and impulses of the natural mortal mind. The Adjusters manipulate but never dominate man's mind against his will; to the Adjusters the human will is supreme. And they so regard and respect it while they strive to achieve the
spiritual goals of thought adjustment and character transformation in the almost limitless arena of the evolving human intellect.

Mind is your ship, the Adjuster is your pilot, the human will is captain. The master of the mortal vessel should have the wisdom to trust the divine pilot to guide the ascending soul into the morontia harbors of eternal survival. Only by selfishness, slothfulness, and sinfulness can the will of man reject the guidance of such a loving pilot and eventually wreck the mortal career upon the evil shoals of rejected mercy and upon the rocks of embraced sin. With your consent, this faithful pilot will safely carry you across the barriers of time and the handicaps of space to the very source of the divine mind and on beyond, even to the Paradise Father of Adjusters.

2. Nature of the Soul

Throughout the mind functions of cosmic intelligence, the totality of mind is dominant over the parts of intellectual function. Mind, in its essence, is functional unity; therefore does mind never fail to manifest this constitutive unity, even when hampered and
hindered by the unwise actions and choices of a misguided self. And this unity of mind invariably seeks for spirit coordination on all levels of its association with selves of will dignity and ascension prerogatives.

The material mind of mortal man is the cosmic loom that carries the morontia fabrics on which the indwelling Thought Adjuster threads the spirit patterns of a universe character of enduring values and divine meanings — a surviving soul of ultimate destiny and unending career, a potential finaliter.

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 immortal soul.

There are three and not two factors in the evolutionary creation of such an immortal soul. These three antecedents of the morontia human soul are:

1. **The human mind** and all cosmic influences antecedent thereto and impinging thereon.
2. The divine spirit indwelling this human mind and all potentials inherent in such a fragment of absolute spirituality together with all associated spiritual influences and factors in human life.

3. The relationship between material mind and divine spirit, which connotes a value and carries a meaning not found in either of the contributing factors to such an association. The reality of this unique relationship is neither material nor spiritual but morontial. It is the immortal soul.

The midway creatures have long denominated this evolving soul of man the mid-mind in contradistinction to the lower or material mind and the higher or cosmic mind. This mid-mind is really a morontia phenomenon since it exists in the realm between the material and the spiritual. The potential of such a morontia evolution is inherent in the two universal urges of mind: the impulse of the finite mind of the creature to know God and attain the divinity of the Creator, and the impulse of the infinite mind of the Creator to know man and attain the experience of the creature.

This supernal transaction of evolving the immortal soul is made possible because the
mortal mind is first personal and second is in contact with superanimal realities; it possesses a supermaterial endowment of cosmic ministry which insures the evolution of a moral nature capable of making moral decisions, thereby effecting a bona fide creative contact with the associated spiritual ministries and with the indwelling Thought Adjuster.

The inevitable result of such a contactual spiritualization of the human mind is the gradual birth of a soul, the joint offspring of an adjutant mind dominated by a human will that craves to know God, working in liaison 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. And thus does the material and mortal reality of the self transcend the temporal limitations of the physical-life machine and attain a new expression and a new identification in the evolving vehicle for selfhood continuity, the morontia and immortal soul.

3. The Evolving Soul

The mistakes of mortal mind and the errors of human conduct may markedly delay the
evolution of the soul, although they cannot inhibit such a morontia phenomenon when once it has been initiated by the indwelling Adjuster with the consent of the creature will. But at any time prior to mortal death this same material and human will is empowered to rescind such a choice and to reject survival. Even after survival the ascending mortal still retains this prerogative of choosing to reject eternal life; at any time before fusion with the Adjuster the evolving and ascending creature can choose to forsake the will of the Paradise Father. Fusion with the Adjuster signalizes the fact that the ascending mortal has eternally and unreservedly chosen to do the Father's will.

During the life in the flesh the evolving soul is enabled to reinforce the supermaterial decisions of the mortal mind. The soul, being super—material, does not of itself function on the material level of human experience. Neither can this subspiritual soul, without the collaboration of some spirit of Deity, such as the Adjuster, function above the morontia level. Neither does the soul make final decisions until death or translation divorces it from material association with the mortal mind except when and as this material mind delegates such authority freely and willingly to such a morontia soul of
associated function. During life the mortal will, the personality power of decision-choice, is resident in the material mind circuits; as terrestrial mortal growth proceeds, this self, with its priceless powers of choice, becomes increasingly identified with the emerging morontia-soul entity; after death and following the mansion world resurrection, the human personality is completely identified with the morontia self. The soul is thus the embryo of the future morontia vehicle of personality identity.

This immortal soul is at first wholly morontia in nature, but it possesses such a capacity for development that it invariably ascends to the true spirit levels of fusion value with the spirits of Deity, usually with the same spirit of the Universal Father that initiated such a creative phenomenon in the creature mind.

Both the human mind and the divine Adjuster are conscious of the presence and differential nature of the evolving soul — the Adjuster fully, the mind partially. 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 coordinate with true spirit value.

The mortal career, the soul's evolution, is not so much a probation as an education. Faith in the survival of supreme values is the core of religion; genuine religious experience consists in the union of supreme values and cosmic meanings as a realization of universal reality.

Mind knows quantity, reality, meanings. But quality — values — is felt. That which feels is the mutual creation of mind, which knows, and the associated spirit, which realityizes.

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.

4. The Inner Life

Recognition is the intellectual process of fitting the sensory impressions received from the external world into the memory patterns of the individual. Understanding connotes that these recognized sensory impressions and their associated memory patterns have become integrated or organized into a dynamic network of principles.

Meanings are derived from a combination of recognition and understanding. Meanings are nonexistent in a wholly sensory or material world. Meanings and values are only perceived in the inner or supermaterial spheres of human experience.

The advances of true civilization are all born in this inner world of mankind. It is only the inner life that is truly creative. Civilization can hardly progress when the majority of the youth of any generation devote their interests and energies to the materialistic pursuits of the sensory or outer world.
The inner and the outer worlds have a different set of values. Any civilization is in jeopardy when three quarters of its youth enter materialistic professions and devote themselves to the pursuit of the sensory activities of the outer world. Civilization is in danger when youth neglect to interest themselves in ethics, sociology, eugenics, philosophy, the fine arts, religion, and cosmology.

Only in the higher levels of the superconscious mind as it impinges upon the spirit realm of human experience can you find those higher concepts in association with effective master patterns which will contribute to the building of a better and more enduring civilization. Personality is inherently creative, but it thus functions only in the inner life of the individual.

Snow crystals are always hexagonal in form, but no two are ever alike. Children conform to types, but no two are exactly alike, even in the case of twins. Personality follows types but is always unique.

Happiness and joy take origin in the inner life. You cannot experience real joy all by yourself. A solitary life is fatal to
happiness. Even families and nations will enjoy life more if they share it with others.

You cannot completely control the external world -- environment. It is the creativity of the inner world that is most subject to your direction because there your personality is so largely liberated from the fetters of the laws of antecedent causation. There is associated with personality a limited sovereignty of will.

Since this inner life of man is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive. How can a creative imagination produce worthy children when the stage whereon it functions is already preoccupied by prejudice, hate, fears, resentments, revenge, and bigotries?

Ideas may take origin in the stimuli of the outer world, but ideals are born only in the creative realms of the inner world. Today the nations of the world are directed by men who have a superabundance of ideas, but they are poverty-stricken in ideals. That is the explanation of poverty, divorce, war, and racial hatreds.
This is the problem: if freewill man is endowed with the powers of creativity in the inner man, then must we recognize that freewill creativity embraces the potential destructivity. And when creativity is turned to destructivity, you are face to face with the devastation of evil and sin — oppression, war, and destruction. Evil is a partiality of creativity which tends toward disintegration and eventual destruction. All conflict is evil in that it inhibits the creative function of the inner life — it is a species of civil war in the personality.

Inner creativity contributes to ennoblement of character through personality integration and selfhood unification. It is forever true: the past is unchangeable; only the future can be changed by the ministry of the present creativity of the inner self.

5. The Consecration of Choice

The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God — with the very God who has made such a creature life of inner meaning—value possible.
Sharing is Godlike — divine. God shares all with the Eternal Son and the Infinite Spirit, while they, in turn, share all things with the divine Sons and spirit Daughters of the universes.

The imitation of God is the key to perfection; the doing of his will is the secret of survival and of perfection in survival.

Mortals live in God, and so God has willed to live in mortals. As men trust themselves to him, so has he — and first — trusted a part of himself to be with men; has consented to live in men and to indwell men subject to the human will.

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. And already has the Father chosen to make a fragment of himself subject to the will of the creature personality.

Such a creature choice is not a surrender of will. It is a consecration of will, an expansion of will, a glorification of will, a perfecting of will; and such choosing raises the creature will from the level of temporal
significance to that higher estate wherein the personality of the creature son communes with the personality of the spirit Father.

This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise. This choosing does not so much consist in the negation of creature will — “Not my will but yours be done.” — as it consists in the creature's positive affirmation: “It is my will that your will be done.” And if this choice is made, sooner or later will the God-choosing son find inner union (fusion) with the indwelling God fragment, while this same perfecting son will find supreme personality satisfaction in the worship communion of the personality of man and the personality of his Maker, two personalities whose creative attributes have eternally joined in self-willed mutuality of expression — the birth of another eternal partnership of the will of man and the will of God.

6. The Human Paradox
Many of the temporal troubles of mortal man grow out of his twofold relation to the cosmos. Man is a part of nature — he exists in nature — and yet he is able to transcend nature. Man is finite, but he is indwelt by a spark of infinity. Such a dual situation not only provides the potential for evil but also engenders many social and moral situations fraught with much uncertainty and not a little anxiety.

The courage required to effect the conquest of nature and to transcend one's self is a courage that might succumb to the temptations of self-pride. The mortal who can transcend self might yield to the temptation to deify his own self-consciousness. The mortal dilemma consists in the double fact that man is in bondage to nature while at the same time he possesses a unique liberty — freedom of spiritual choice and action. On material levels man finds himself subservient to nature, while on spiritual levels he is triumphant over nature and over all things temporal and finite. Such a paradox is inseparable from temptation, potential evil, decisional errors, and when self becomes proud and arrogant, sin may evolve.

The problem of sin is not self-existent in the finite world. The fact of finiteness is not evil or sinful. The finite world was made by
an infinite Creator — it is the handiwork of his
divine Sons — and therefore it must be good. It
is the misuse, distortion, and perversion of the
finite that gives origin to evil and sin.

The spirit can dominate mind; so mind can
control energy. But mind can control energy
only through its own intelligent manipulation
of the metamorphic potentials inherent in the
mathematical level of the causes and effects of
the physical domains. Creature mind does not
inherently control energy; that is a Deity
prerogative. But creature mind can and does
manipulate energy just in so far as it has become
master of the energy secrets of the physical
universe.

When man wishes to modify physical reality,
be it himself or his environment, he succeeds
to the extent that he has discovered the ways
and means of controlling matter and directing
energy. Unaided mind is impotent to influence
anything material save its own physical
mechanism, with which it is inescapably linked.
But through the intelligent use of the body
mechanism, mind can create other mechanisms,
even energy relationships and living
relationships, by the utilization of which this
mind can increasingly control and even dominate its physical level in the universe.

Science is the source of facts, and mind cannot operate without facts. They are the building blocks in the construction of wisdom which are cemented together by life experience. Man can find the love of God without facts, and man can discover the laws of God without love, but man can never begin to appreciate the infinite symmetry, the supernal harmony, the exquisite repleteness of the all-inclusive nature of the First Source and Center until he has found divine law and divine love and has experientially unified these in his own evolving cosmic philosophy.

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

It is only natural that mortal man should be harassed by feelings of insecurity as he views himself inextricably bound to nature while he possesses spiritual powers wholly
transcendent to all things temporal and finite. Only religious confidence – living faith – can sustain man amid such difficult and perplexing problems.

Of all the dangers which beset man's mortal nature and jeopardize his spiritual integrity, pride is the greatest. Courage is valorous, but egotism is vainglorious and suicidal. Reasonable self-confidence is not to be deplored. Man's ability to transcend himself is the one thing which distinguishes him from the animal kingdom.

Pride is deceitful, intoxicating, and sin-breeding whether found in an individual, a group, a race, or a nation. It is literally true, "Pride goes before a fall."

7. The Adjuster's Problem

Uncertainty with security is the essence of the Paradise adventure – uncertainty in time and in mind, uncertainty as to the events of the unfolding Paradise ascent; security in spirit and in eternity, security in the unqualified trust of the creature son in the divine compassion and infinite love of the Universal Father; uncertainty as an inexperienced citizen of the universe; security as an ascending son
in the universe mansions of an all-powerful, all-wise, and all-loving Father.

The revelator admonishes us to heed the distant echo of the Adjuster's faithful call to our soul. The indwelling Adjuster cannot stop or even materially alter your career struggle of time; the Adjuster cannot lessen the hardships of life as you journey on through this world of toil. The divine indweller can only patiently forbear while you fight the battle of life as it is lived on our planet; but you could, if you only would — as you work and worry, as you fight and toil — permit the valiant Adjuster to fight with you and for you. You could be so comforted and inspired, so enthralled and intrigued, if you would only allow the Adjuster constantly to bring forth the pictures of the real motive, the final aim, and the eternal purpose of all this difficult uphill struggle with the commonplace problems of our present material world.

The revelators ask: Why do you not aid the Adjuster in the task of showing you the spiritual counterpart of all these strenuous material efforts? Why do you not allow the Adjuster to strengthen you with the spiritual truths of cosmic power while you wrestle with
the temporal difficulties of creature existence? Why do you not encourage the heavenly helper to cheer you with the clear vision of the eternal outlook of universal life as you gaze in perplexity at the problems of the passing hour? Why do you refuse to be enlightened and inspired by the universe viewpoint while you toil amidst the handicaps of time and flounder in the maze of uncertainties which beset your mortal life journey? Why not allow the Adjuster to spiritualize your thinking, even though your feet must tread the material paths of earthly endeavor?

The higher human races of Urantia are complexly admixed; they are a blend of many races and stocks of different origins. This composite nature renders it exceedingly difficult for the Monitors to work efficiently during life and adds definitely to the problems of both the Adjuster and the guardian seraphim after death. Not long since the revelator was present on Salvington and heard a guardian of destiny present a formal statement in extenuation of the difficulties of ministering to her mortal subject. This seraphim said:

“Much of my difficulty was due to the unending conflict between the two natures of my
subject: the urge of ambition opposed by animal indolence; the ideals of a superior people crossed by the instincts of an inferior race; the high purposes of a great mind antagonized by the urge of a primitive inheritance; the long-distance view of a far-seeing Monitor counteracted by the nearsightedness of a creature of time; the progressive plans of an ascending being modified by the desires and longings of a material nature; the flashes of universe intelligence cancelled by the chemical-energy mandates of the evolving race; the urge of angels opposed by the emotions of an animal; the training of an intellect annulled by the tendencies of instinct; the experience of the individual opposed by the accumulated propensities of the race; the aims of the best overshadowed by the drift of the worst; the flight of genius neutralized by the gravity of mediocrity; the progress of the good retarded by the inertia of the bad; the art of the beautiful besmirched by the presence of evil; the buoyancy of health neutralized by the debility of disease; the fountain of faith polluted by the poisons of fear; the spring of joy embittered by the waters of sorrow; the gladness of anticipation disillusioned by the bitterness of realization; the joys of living
ever threatened by the sorrows of death. Such a life on such a planet! And yet, because of the ever-present help and urge of the Thought Adjuster, this soul did achieve a fair degree of happiness and success and has even now ascended to the judgment halls of mansonia.”

CHAPTER 39

PERSONALITY SURVIVAL

The evolutionary planets are the spheres of human origin, the initial worlds of the ascending mortal career. Urantia is our starting point; here, as an Urantian, you and your divine Thought Adjuster are joined in temporary union. You have been endowed with a perfect guide; therefore, if you will sincerely run the race of time and gain the final goal of faith, the reward of the ages shall be yours; you will be eternally united with your indwelling Adjuster. Then will begin your real life, the ascending life, to which your present mortal state is but the vestibule. Then will begin your exalted and progressive mission as a
finaliter in the eternity which stretches out before you. And throughout all of these successive ages and stages of evolutionary growth, there is one part of you that remains absolutely unaltered, and that is personality—permanence in the presence of change.

While it would be presumptuous to attempt the definition of personality, it may prove helpful to recount some of the things which are known about personality:

1. Personality is that quality in reality which is bestowed by the Universal Father himself or by the Conjoint Actor, acting for the Father.

2. It may be bestowed upon any living energy system which includes mind or spirit.

3. It is not wholly subject to the fetters of antecedent causation. It is relatively creative or co-creative.

4. When bestowed upon evolutionary material creatures, it causes spirit to strive for the mastery of energy–matter through the mediation of mind.

5. Personality, while devoid of identity, can unify the identity of any living energy system.
6. It discloses only qualitative response to the personality circuit in contradistinction to the three energies which show both qualitative and quantitative response to gravity.

7. Personality is changeless in the presence of change.

8. It can make a gift to God — dedication of the free will to the doing of the will of God.

9. It is characterized by morality -- awareness of relativity of relationship with other persons. It discerns conduct levels and choosingly discriminates between them.

10. Personality is unique, absolutely unique: it is unique in time and space; it is unique in eternity and on Paradise; it is unique when bestowed — there are no duplicates; it is unique during every moment of existence; it is unique in relation to God — he is no respecter of persons, but neither does he add them together, for they are non-addable — they are associable but non-totalable.

11. Personality responds directly to other-personality presence.

12. It is one thing which can be added to spirit, thus illustrating the primacy of the Father in relation to the Son. (Mind does not have to be added to spirit.)
13. Personality may survive mortal death with identity in the surviving soul. The Adjuster and the personality are changeless; the relationship between them (in the soul) is nothing but change, continuing evolution; and if this change (growth) ceased, the soul would cease.

14. Personality is uniquely conscious of time, and this is something other than the time perception of mind or spirit.

1. Personality and Reality

Personality is bestowed by the Universal Father upon his creatures as a potentially eternal endowment. Such a divine gift is designed to function on numerous levels and in successive universe situations ranging from the lowly finite to the highest absonite, even to the borders of the absolute. Personality thus performs on three cosmic planes or in three universe phases:

1. **Position status.** Personality functions equally efficiently in the local universe, in the superuniverse, and in the central universe.

2. **Meaning status.** Personality performs effectively on the levels of the finite, the
absonite, and even as impinging upon the absolute.

3. **Value status.** Personality can be experientially realized in the progressive realms of the material, the morontial, and the spiritual.

Personality has a perfected range of cosmic-dimensional performance. The dimensions of finite personality are three, and they are roughly functional as follows:

1. **Length** represents direction and nature of progression — movement through space and according to time — evolution.

2. **Vertical** depth embraces the organismal drives and attitudes, the varying levels of self-realization and the general phenomenon of reaction to environment.

3. **Breadth** embraces the domain of coordination, association, and selfhood organization.

The type of personality bestowed upon Urantia mortals has a potentiality of seven dimensions of self-expression on person-realization. These dimensional phenomena are realizable as three on the finite level, three on the absonite level, and one on the absolute
level. On sub-absolute levels this seventh or totality dimension is experiencible as the fact of personality. This supreme dimension is an associable absolute and, while not infinite, is dimensionally potential for sub-infinite penetration of the absolute.

The finite dimensions of personality have to do with cosmic length, depth, and breadth. Length denotes meaning; depth signifies value; breadth embraces insight — the capacity to experience unchallengeable consciousness of cosmic reality.

On the morontia level all of these finite dimensions of the material level are greatly enhanced, and certain new dimensional values are realizable. All these enlarged dimensional experiences of the morontia level are marvelously articulated with the supreme or personality dimension through the influence of mota (morontia philosophy) and also because of the contribution of morontia mathematics.

Much trouble experienced by mortals in their study of human personality could be avoided if the finite creature would remember that dimensional levels and spiritual levels are not coordinated in experiential personality realization.
Life is really a process which takes place between the organism (selfhood) and its environment. The personality imparts value of identity and meanings of continuity to this organismal–environmental association. Thus it will be recognized that the phenomenon of stimulus–response is not a mere mechanical process since the personality functions as a factor in the total situation. It is ever true that mechanisms are innately passive; organisms, inherently active.

Physical life is a process taking place not so much within the organism as between the organism and the environment. And every such process tends to create and establish organismal patterns of reaction to such an environment. And all such directive patterns are highly influential in goal choosing.

It is through the mediation of mind that the self and the environment establish meaningful contact. The ability and willingness of the organism to make such significant contacts with environment (response to a drive) represents the attitude of the whole personality.

Personality cannot very well perform in isolation. Man is innately a social creature;
he is dominated by the craving of belongingness. It is literally true, “No man lives unto himself.”

But the concept of the personality as the meaning of the whole of the living and functioning creature means much more than the integration of relationships; it signifies the unification of all factors of reality as well as coordination of relationships. Relationships exist between two objects, but three or more objects eventuate a system, and such a system is much more than just an enlarged or complex relationship. This distinction is vital, for in a cosmic system the individual members are not connected with each other except in relation to the whole and through the individuality of the whole.

In the human organism the summation of its parts constitutes selfhood — individuality — but such a process has nothing whatever to do with personality, which is the unifier of all these factors as related to cosmic realities.

In aggregations parts are added; in systems parts are arranged. Systems are significant because of organization — positional values. In a good system all factors are in cosmic position. In a bad system something is either
missing or displaced – deranged. In the human system it is the personality which unifies all activities and in turn imparts the qualities of identity and creativity.

2. The Self

It would be helpful in the study of selfhood to remember:
1. That physical systems are subordinate.
2. That intellectual systems are coordinate.
3. That personality is superordinate.
4. That the indwelling spiritual force is potentially directive.

In all concepts of selfhood it should be recognized that the fact of life comes first, its evaluation or interpretation later. The human child first lives and subsequently thinks about his living. In the cosmic economy insight precedes foresight.

The universe fact of God's becoming man has forever changed all meanings and altered all values of human personality. In the true meaning of the word, love connotes mutual regard of whole personalities, whether human or divine or human and divine. Parts of the self may
function in numerous ways — thinking, feeling, wishing — but only the coordinated attributes of the whole personality are focused in intelligent action; and all of these powers are associated with the spiritual endowment of the mortal mind when a human being sincerely and unselfishly loves another being, human or divine.

All mortal concepts of reality are based on the assumption of the actuality of human personality; all concepts of superhuman realities are based on the experience of the human personality with and in the cosmic realities of certain associated spiritual entities and divine personalities. Everything nonspiritual in human experience, excepting personality, is a means to an end. Every true relationship of mortal man with other persons — human or divine — is an end in itself. And such fellowship with the personality of Deity is the eternal goal of universe ascension.

The possession of personality identifies man as a spiritual being since the unity of selfhood and the self-consciousness of personality are endowments of the supermaterial world. The very fact that a mortal materialist can deny the existence of supermaterial
realities in and of itself demonstrates the presence, and indicates the working, of spirit synthesis and cosmic consciousness in his human mind.

There exists a great cosmic gulf between matter and thought, and this gulf is immeasurably greater between material mind and spiritual love. Consciousness, much less self-consciousness, cannot be explained by any theory of mechanistic electronic association or materialistic energy phenomena.

As mind pursues reality to its ultimate analysis, matter vanishes to the material senses but may still remain real to mind. When spiritual insight pursues that reality which remains after the disappearance of matter -- and pursues it to an ultimate analysis -- it vanishes to mind, but the insight of spirit can still perceive cosmic realities and supreme values of a spiritual nature. Accordingly does science give way to philosophy, while philosophy must surrender to the conclusions inherent in genuine spiritual experience. Thinking surrenders to wisdom, and wisdom is lost in enlightened and reflective worship.

In science the human self observes the material world; philosophy is the observation
of this observation of the material world; religion, true spiritual experience, is the experiential realization of the cosmic reality of the observation of the observation of all this relative synthesis of the energy materials of time and space. To build a philosophy of the universe on an exclusive materialism is to ignore the fact that all things material are initially conceived as real in the experience of human consciousness. The observer cannot be the thing observed; evaluation demands some degree of transcendence of the thing which is evaluated.

In time, thinking leads to wisdom and wisdom leads to worship; in eternity, worship leads to wisdom, and wisdom eventuates in the finality of thought.

The possibility of the unification of the evolving self is inherent in the qualities of its constitutive factors: the basic energies, the master tissues, the fundamental chemical overcontrol, the supreme ideas, the supreme motives, the supreme goals, and the divine spirit of Paradise bestowal — the secret of the self-consciousness of man's spiritual nature.

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. Personality, both human and superhuman, is characterized by an inherent cosmic quality which may be called “the evolution of dominance,” the expansion of the control of both itself and its environment.

An ascending onetime human personality passes through two great phases of increasing volitional dominance over the self and in the universe:

1. The prefinaliter or God-seeking experience of augmenting the self-realization through a technique of identity expansion and actualization together with cosmic problem solving and consequent universe mastery.

2. The post finaliter or God-revealing experience of the creative expansion of self-realization through revealing the Supreme Being of experience to the God-seeking intelligences who have not yet attained the divine levels of God-likeness.

Descending personalities attain analogous experiences through their various universe adventures as they seek for enlarged capacity for ascertaining and executing the divine wills of the Supreme, Ultimate, and Absolute Deities.
The material self, the ego-entity of human identity, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of the unbalanced equilibrium of energies and intellect which, on Urantia, has been given the name life. But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of the identity of the evolving personality from the transient life vehicle — the material body — to the more enduring and immortal nature of the morontia soul and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, spirit reality. This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature.

3. The Phenomenon of Death

Urantians generally recognize only one kind of death, the physical cessation of life energies; but concerning personality survival there are really three kinds:
1. **Spiritual (soul) death.** If and when mortal man has finally rejected survival, when he has been pronounced spiritually insolvent, morontially bankrupt, in the conjoint opinion of the Adjuster and the surviving seraphim, when such coordinate advice has been recorded on Uversa, and after the Censors and their reflective associates have verified these findings, thereupon do the rulers of Orvonton order the immediate release of the indwelling Monitor. But this release of the Adjuster in no way affects the duties of the personal or group seraphim concerned with that Adjuster-abandoned individual. This kind of death is final in its significance irrespective of the temporary continuation of the living energies of the physical and mind mechanisms. From the cosmic standpoint the mortal is already dead; the continuing life merely indicates the persistence of the material momentum of cosmic energies.

2. **Intellectual (mind) death.** When the vital circuits of higher adjutant ministry are disrupted through the aberrations of intellect or because of the partial destruction of the mechanism of the brain, and if these conditions pass a certain critical point of irreparability,
the indwelling Adjuster is immediately released to depart for Divinington. On the universe records a mortal personality is considered to have met with death whenever the essential mind circuits of human will-action have been destroyed. And again, this is death, irrespective of the continuing function of the living mechanism of the physical body. The body minus the volitional mind is no longer human, but according to the prior choosing of the human will, the soul of such an individual may survive.

3. Physical (body and mind) death. When death overtakes a human being, the Adjuster remains in the citadel of the mind until it ceases to function as an intelligent mechanism, about the time that the measurable brain energies cease their rhythmic vital pulsations. Following this dissolution the Adjuster takes leave of the vanishing mind, just as unceremoniously as entry was made years before, and proceeds to Divinington by way of Uversa.

After death the material body returns to the elemental world from which it was derived, but two non-material factors of surviving personality persist: the pre-existent Thought Adjuster, with the memory transcription of the
mortal career, proceeds to Divinington; and there also remains, in the custody of the destiny guardian, the immortal morontia soul of the deceased human. These phases and forms of soul, these once kinetic but now static formulas of identity, are essential to repersonalization on the morontia worlds; and it is the reunion of the Adjuster and the soul that reassembles the surviving personality, that reconsicousizes you at the time of the morontia awakening.

For those who do not have personal seraphic guardians, the group custodians faithfully and efficiently perform the same service of identity safekeeping and personality resurrection. The seraphim are indispensable to the reassembly of personality.

Upon death the Thought Adjuster temporarily loses personality, but not identity; the human subject temporarily loses identity, but not personality; on the mansion worlds both reunite in eternal manifestation. Never does a departed Thought Adjuster return to earth as the being of former indwelling; never is personality manifested without the human will; and never does a dis-Adjusted human being after death manifest active identity or in any manner establish communication with the living beings
of earth. Such dis-Adjusted souls are wholly and absolutely unconscious during the long or short sleep of death. There can be no exhibition of any sort of personality or ability to engage in communications with other personalities until after completion of survival. Those who go to the mansion worlds are not permitted to send messages back to their loved ones. It is the policy throughout the universes to forbid such communication during the period of a current dispensation.

4. Adjusters After Death

When death of a material, intellectual, or spiritual nature occurs, the Adjuster bids farewell to the mortal host and departs for Divinington. From the headquarters of the local universe and the superuniverse a reflective contact is made with the supervisors of both governments, and the Monitor is registered out by the same number that recorded entry into the domains of time.

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.

Subsequent to physical death, except in individuals translated from among the living, the released Adjuster goes immediately to the home sphere of Divinington. The details of what transpires on that world during the time of awaiting the factual reappearance of the surviving mortal depend chiefly on whether the human being ascends to the mansion worlds in his own individual right or awaits a dispensational summoning of the sleeping survivors of a planetary age.

If the mortal associate belongs to a group that will be repersonalized at the end of a dispensation, the Adjuster will not immediately
return to the mansion world of the former system of service but will, according to choice, enter upon one of the following temporary assignments:

1. Be mustered into the ranks of vanished Monitors for undisclosed service.

2. Be assigned for a period to the observation of the Paradise regime.

3. Be enrolled in one of the many training schools of Divinington.

4. Be stationed for a time as a student observer on one of the other six sacred spheres which constitute the Father's circuit of Paradise worlds.

5. Be assigned to the messenger service of the Personalized Adjusters.

6. Become an associate instructor in the Divinington schools devoted to the training of Monitors belonging to the virgin group.

7. Be assigned to select a group of possible worlds on which to serve in the event that there is reasonable cause for believing that the human partner may have rejected survival.

If, when death overtakes you,
you have attained the third circle or a higher realm -- and therefore have had assigned to you a personal guardian of destiny,

and if the final transcript of the summary of survival character submitted by the Adjuster is unconditionally certified by the destiny guardian -- i.e., if both seraphim and Adjuster essentially agree in every item of their life records and recommendations,

a. if the Universal Censors and their reflective associates on Uversa confirm this data and do so without equivocation or reservation,

b. in that event the Ancients of Days flash forth the mandate of advanced standing over the communication circuits to Salvington, and, thus released,

c. the tribunals of the Sovereign of Nebadon will decree the immediate passage of you, the surviving soul, to the resurrection halls of the mansion worlds.

And in the case where the human individual survives without delay,

a. the Adjuster, as the revelator so instructs, registers at Divinington,

b. proceeds to the Paradise presence of the Universal Father,
c. returns immediately and is embraced by the Personalized Adjusters of the superuniverse and local universe of assignment,

d. receives the recognition of the chief Personalized Monitor of Divinington,

e. and then, at once, passes into the "realization of identity transition," being summoned therefrom on the third period and on the mansion world in the actual personality form made ready for the reception of the surviving soul of the earth mortal as that form has been projected by the guardian of destiny.

5. Guardian Angels after Death

Upon death, your records, identity specifications, and the morontia entity of your human soul -- conjointly evolved by the ministry of your mortal mind and the divine Adjuster -- are faithfully conserved by the destiny guardian together with all other values related to your future existence -- everything that constitutes you, the real you, except the identity of continuing existence represented by the departing Adjuster and the actuality of personality.
The instant the pilot light in the human mind disappears -- the spirit luminosity -- which seraphim associate with the presence of the Adjuster, the attending angel reports in person to the commanding angels, successively, of the group, company, battalion, unit, legion, and host; and after being duly registered for the final adventure of time and space, such an angel receives certification by the planetary chief of seraphim for reporting to the Evening Star (or other lieutenant of Gabriel) in command of the seraphic army of this candidate for universe ascension. And upon being granted permission from the commander of this highest organizational unit, such a guardian of destiny proceeds to the first mansion world and there awaits the consciousizing of her former ward in the flesh.

In case the human soul fails of survival after having received the assignment of a personal angel, the attending seraphim must proceed to the headquarters of the local universe, there to witness to the complete records of her complement as previously reported. Next she goes before the tribunals of the archangels, to be absolved from blame in the matter of the survival failure of her subject; and then she goes back to the worlds,
again to be assigned to another mortal of ascending potentiality or to some other division of seraphic ministry.

But angels minister to evolutionary creatures in many ways aside from the services of personal and group guardianship. Personal guardians whose subjects do not go immediately to the mansion worlds do not tarry there in idleness awaiting the dispensational roll calls of judgment; they are reassigned to numerous ministering missions throughout the universe.

The guardian seraphim is the custodial trustee of the survival values of a mortal's slumbering soul, as the absent Adjuster is the identity of such an immortal universe being. When these two collaborate in the resurrection halls of mansonia in conjunction with the newly fabricated morontia form, there occurs the re-assembly of the constituent factors of the personality of the mortal ascender. The Adjuster will identify you; the guardian seraphim will repersonalize you; and then re-present you to the faithful Monitor of your earth days.

And even so, when a planetary age ends, when those in the lower circles of mortal achievement are forgathered, it is their group
guardians who reassemble them in the resurrection halls of the mansion spheres, even as our record tells: "And he shall send his angels with a great voice and shall gather together his elect from one end of the realm to another.

The technique of justice demands that personal or group guardians shall respond to the dispensational roll call in behalf of all nonsurviving personalities. The Adjusters of such nonsurvivors do not return, and when the rolls are called, the seraphim respond, but the Adjusters make no answer. This constitutes the "resurrection of the unjust," in reality the formal recognition of the cessation of creature existence. This roll call of justice always immediately follows the roll call of mercy, the resurrection of the sleeping survivors. But these are matters which are of concern to none but the supreme and all-knowing Judges of survival values. Such problems of adjudication do not really concern the seraphim.

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.

6. Survival of the Human Self

Selfhood is a cosmic reality whether material, morontial, or spiritual. The actuality of the personal is the bestowal of the Universal Father acting in and of himself or through his manifold universe agencies. To say that a being is personal is to recognize the relative individuation of such a being within the cosmic organism. The living cosmos is an all but infinitely integrated aggregation of real units, all of which are relatively subject to the destiny of the whole. But those that are personal have been endowed with the actual choice of destiny acceptance or of destiny rejection.

That which comes from the Father is like the Father eternal, and this is just as true of personality, which God gives by his own freewill choice, as it is of the divine Thought Adjuster, an actual fragment of God. Man's personality is eternal but with regard to identity a conditioned eternal reality. Having appeared in response to the Father's will, personality will attain Deity destiny, but man must choose
whether or not he will be present at the attainment of such destiny. In default of such choice, personality attains experiential Deity directly, becoming a part of the Supreme Being. The cycle is foreordained, but man's participation therein is optional, personal, and experiential.

Mortal identity is a transient time-life condition in the universe; it is real only in so far as the personality elects to become a continuing universe phenomenon. This is the essential difference between man and an energy system: the energy system must continue, it has no choice; but man has everything to do with determining his own destiny. The Adjuster is truly the path to Paradise, but man himself must pursue that path by his own deciding, his freewill choosing.

Human beings possess identity only in the material sense. Such qualities of the self are expressed by the material mind as it functions in the energy system of the intellect. When it is said that man has identity, it is recognized that he is in possession of a mind circuit which has been placed in subordination to the acts and choosing of the will of the human personality. But this is a material and purely temporary
manifestation, just as the human embryo is a transient parasitic stage of human life. Human beings, from a cosmic perspective, are born, live, and die in a relative instant of time; they are not enduring. But mortal personality, through its own choosing, possesses the power of transferring 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.

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.

Though the cosmic circles of personality growth must eventually be attained, if through no fault of your own, the accidents of time and
the handicaps of material existence prevent your mastering these levels on our native planet, if your intentions and desires are of survival value, there are issued the decrees of probation extension. You will be afforded additional time in which to prove yourself.

If ever there is doubt as to the advisability of advancing a human identity to the mansion worlds, the universe governments invariably rule in the personal interests of that individual; they unhesitatingly advance such a soul to the status of a transitional being, while they continue their observations of the emerging morontia intent and spiritual purpose. Thus divine justice is certain of achievement, and divine mercy is accorded further opportunity for extending its ministry.

The governments of Orvonton and Nebadon do not claim absolute perfection for the detail working of the universal plan of mortal repersonalization, but they do claim to, and actually do, manifest patience, tolerance, understanding, and merciful sympathy. They had rather assume the risk of a system rebellion than to court the hazard of depriving one struggling mortal from any evolutionary world
of the eternal joy of pursuing the ascending career.

This does not mean that human beings are to enjoy a second opportunity in the face of the rejection of a first, not at all. But it does signify that all will creatures are to experience one true opportunity to make one undoubted, self-conscious, and final choice. The sovereign Judges of the universes will not deprive any being of personality status who has not finally and fully made the eternal choice; the soul of man must and will be given full and ample opportunity to reveal its true intent and real purpose.

When the more spiritually and cosmically advanced mortals die, they proceed immediately to the mansion worlds; in general, this provision operates with those who have had assigned to them personal seraphic guardians. Other mortals may be detained until such time as the adjudication of their affairs has been completed, after which they may proceed to the mansion worlds, or they may be assigned to the ranks of the sleeping survivors who will be repersonalized en masse at the end of the current planetary dispensation.

There are two difficulties that hamper the revelator's efforts to explain just what happens
to us in death, the surviving **you** which is distinct from the departing Adjuster. One of these consists in the impossibility of conveying to our level of comprehension an adequate description of a transaction on the borderland of the physical and morontia realms. The other is brought about by the restrictions placed upon the revelator's commission as a revelator of truth by the celestial governing authorities of Urantia. But within the limits of that permission can be said this much:

There is something real, something of human evolution, something additional to the Mystery Monitor, which survives death. This newly appearing entity is the soul, and it survives the death of both our physical body and our material mind. This entity is the conjoint child of the combined life and efforts of the human you in liaison with the divine you, the Adjuster. This child of human and divine parentage constitutes the surviving element of terrestrial origin; it is the morontia self, the immortal soul.

This child of persisting meaning and surviving value is wholly unconscious during the period from death to repersonalization and is in the keeping of the seraphic destiny guardian
throughout this season of waiting. You will not function as a conscious being, following death, until you attain the new consciousness of morontia on the mansion worlds of Satania.

At death the functional identity associated with the human personality is disrupted through the cessation of vital motion. Human personality, while transcending its constituent parts, is dependent on them for functional identity. The stoppage of life destroys the physical brain patterns for mind endowment, and the disruption of mind terminates mortal consciousness. The consciousness of that creature cannot subsequently reappear until a cosmic situation has been arranged which will permit the same human personality again to function in relationship with living energy.

During the transit of surviving mortals from the world of origin to the mansion worlds, whether they experience personality reassembly on the third period or ascend at the time of a group resurrection, the record of personality constitution is faithfully preserved by the archangels on their worlds of special activities. These beings are not the custodians of personality (as the guardian seraphim are of the soul), but it is nonetheless true that every
identifiable factor of personality is effectually safeguarded in the custody of these dependable trustees of mortal survival. As to the exact whereabouts of mortal personality during the time intervening between death and survival, the revelators do not know.

The situation which makes repersonalization possible is brought about in the resurrection halls of the morontia receiving planets of a local universe. Here in these life-assembly chambers the supervising authorities provide that relationship of universe energy — morontial, mindal, and spiritual — which makes possible the reconssciousizing of the sleeping survivor.

The reassembly of the constituent parts of a onetime material personality involves:

1. The fabrication of a suitable form, a morontia energy pattern, in which the new survivor can make contact with nonspiritual reality, and within which the morontia variant of the cosmic mind can be encircuited.

2. The return of the Adjuster to the waiting morontia creature. The Adjuster is the eternal custodian of your ascending identity; your Monitor is the absolute assurance that you
yourself and not another will occupy the morontia form created for your personality awakening. And the Adjuster will be present at your personality reassembly to take up once more the role of Paradise guide to your surviving self.

3. When these prerequisites of re-personalization have been assembled, the seraphic custodian of the potentialities of the slumbering immortal soul, with the assistance of numerous cosmic personalities, bestows this morontia entity upon and in the awaiting morontia mind-body form while committing this evolutionary child of the Supreme to eternal association with the waiting Adjuster. And this completes the repersonalization, reassembly of memory, insight, and consciousness — identity.

The fact of repersonalization consists in the seizure of the encircuited morontia phase of the newly segregated cosmic mind by the awakening human self. The phenomenon of personality is dependent on the persistence of the identity of selfhood reaction to universe environment; and this can only be effected through the medium of mind. Selfhood persists in spite of a continuous change in all the factor components of self; in the physical life the
change is gradual; at death and upon repersonalization the change is sudden. The true reality of all selfhood (personality) is able to function responsively to universe conditions by virtue of the unceasing changing of its constituent parts; stagnation terminates in inevitable death. Human life is an endless change of the factors of life unified by the stability of the unchanging personality.

And when you thus awaken on the mansion worlds of Jerusem, you will be so changed, the spiritual transformation will be so great that, were it not for your Thought Adjuster and the destiny guardian, who so fully connect up your new life in the new worlds with your old life in the first world, you would at first have difficulty in connecting the new morontia consciousness with the reviving memory of your previous identity. Notwithstanding the continuity of personal selfhood, much of the mortal life would at first seem to be a vague and hazy dream. But time will clarify many mortal associations.

The Thought Adjuster will recall and rehearse for you only those memories and experiences which are a part of, and essential to, your universe career. If the Adjuster has
been a partner in the evolution of aught in the human mind, then will these worthwhile experiences survive in the eternal consciousness of the Adjuster. But much of your past life and its memories, having neither spiritual meaning nor morontia value, will perish with the material brain; much of material experience will pass away as onetime scaffolding which, having bridged you over to the morontia level, no longer serves a purpose in the universe. But personality and the relationships between personalities are never scaffolding; mortal memory of personality relationships has cosmic value and will persist. On the mansion worlds you will know and be known, and more, you will remember, and be remembered by, your onetime associates in this short but intriguing life on Urantia.

7. The Morontia Self

Just as a butterfly emerges from the caterpillar stage, so will the true personalities of human beings emerge on the mansion worlds, for the first time revealed apart from their onetime enshroudment in the material flesh. The morontia career in the local universe has to do with the continued
elevation of the personality mechanism from the beginning morontia level of soul existence up to the final morontia level of progressive spirituality.

It is difficult to instruct us regarding our morontia personality forms for the local universe career. We will be endowed with morontia patterns of personality manifestability, and these are investments which, in the last analysis, are beyond our comprehension. Such forms, while entirely real, are not energy patterns of the material order which we now understand. They do, however, serve the same purpose on the local universe worlds as do our material bodies on this planet of human nativity.

To a certain extent, the appearance of the material body—form is responsive to the character of the personality identity; the physical body does, to a limited degree, reflect something of the inherent nature of the personality. Still more so does the morontia form. In the physical life, mortals may be outwardly beautiful though inwardly unlovely; in the morontia life, and increasingly on its higher levels, the personality form will vary directly in accordance with the nature of the inner person. On the spiritual level, outward
form and inner nature begin to approximate complete identification, which grows more and more perfect on higher and higher spirit levels.

In the morontia estate the ascending mortal is endowed with the Nebadon modification of the cosmic-mind endowment of the Master Spirit of Orvonton. The mortal intellect, as such, has perished, has ceased to exist as a focalized universe entity apart from the undifferentiated mind circuits of the Creative Spirit. But the meanings and values of the mortal mind have not perished. Certain phases of mind are continued in the surviving soul; certain experiential values of the former human mind are held by the Adjuster; and there persist in the local universe the records of the human life as it was lived in the flesh, together with certain living registrations in the numerous beings who are concerned with the final evaluation of the ascending mortal, beings extending in range from seraphim to Universal Censors and probably on beyond to the Supreme.

Creature volition cannot exist without mind, but it does persist in spite of the loss of the material intellect. During the times immediately following survival, the ascending personality is in great measure guided by the
character patterns inherited from the human life and by the newly appearing action of morontia mota. And these guides to mansonia conduct function acceptably in the early stages of the morontia life and prior to the emergence of morontia will as a full-fledged volitional expression of the ascending personality.

There are no influences in the local universe career comparable to the seven adjutant mind-spirits of human existence. The morontia mind must evolve by direct contact with cosmic mind, as this cosmic mind has been modified and translated by the creative source of local universe intellect — the Divine Minister.

Mortal mind, prior to death, is self-consciously independent of the Adjuster presence; adjutant mind needs only the associated material-energy pattern to enable it to operate. But the morontia soul, being super-adjutant, does not retain self-consciousness without the Adjuster when deprived of the material-mind mechanism. This evolving soul does, however, possess a continuing character derived from the decisions of its former associated adjutant mind, and this character becomes active memory when the patterns thereof are energized by the returning Adjuster.
The persistence of memory is proof of the retention of the identity of original selfhood; it is essential to complete self-consciousness of personality continuity and expansion. Those mortals who ascend without Adjusters are dependent on the instruction of seraphic associates for the reconstruction of human memory; otherwise the morontia souls of the Spirit-fused mortals are not limited. The pattern of memory persists in the soul, but this pattern requires the presence of the former Adjuster to become immediately self-realizable as continuing memory. Without the Adjuster, it requires considerable time for the mortal survivor to re-explore and re-learn, to re-capture, the memory consciousness of the meanings and values of a former existence.

The soul of survival value faithfully reflects both the qualitative and the quantitative actions and motivations of the material intellect, the former seat of the identity of selfhood. In the choosing of truth, beauty, and goodness, the mortal mind enters upon its pre-morontia universe career under the tutelage of the seven adjutant mind-spirits unified under the direction of the spirit of wisdom. Subsequently, upon the completion of the seven circles of pre-morontia attainment,
the superimposition of the endowment of morontia mind upon adjutant mind initiates the pre-spiritual or morontia career of local universe progression.

When a creature leaves his native planet, he leaves the adjutant ministry behind and becomes solely dependent on morontia intellect. When an ascender leaves the local universe, he has attained the spiritual level of existence, having passed beyond the morontia level. This newly appearing spirit entity then becomes attuned to the direct ministry of the cosmic mind of Orvonton.

Chapter 40

THE SEVEN MANSION WORLDS

Our Creator Son, when on Urantia, spoke of the "many mansions in the Father's universe." There are fifty-six transition abodes encircling the capital of our local system Satania. In a certain sense, all fifty-six of the encircling worlds of Jerusem are devoted to the transitional culture of ascending mortals, but
the seven satellites of world number one are more specifically known as the mansion worlds.

Transition world number one itself is quite exclusively devoted to ascendant activities, being the headquarters of the finaliter corps assigned to Satania. This world now serves as the headquarters for more than one hundred thousand companies of finaliters, and there are one thousand glorified beings in each of these groups.

When a system is settled in light and life, and as the mansion worlds one by one cease to serve as mortal-training stations, they are taken over by the increasing finaliter population which accumulates in these older and more highly perfected systems.

The seven mansion worlds are in the charge of the morontia supervisors and the Melchizedeks. There is an acting governor on each world who is directly responsible to the Jerusem rulers. The Uversa conciliators maintain headquarters on each of the mansion worlds, while adjoining is the local rendezvous of the Technical Advisers. The reversion directors and celestial artisans maintain group headquarters on each of these worlds.
1. The Morontia Life and Materials

The Gods cannot, at least they do not, transform a creature of gross animal nature into a perfected spirit by some mysterious act of creative magic. When the Creators desire to produce perfect beings, they do so by direct and original creation, but they never undertake to convert animal-origin and material creatures into beings of perfection in a single step.

The morontia life, extending as it does over the various stages of the local universe career, is the only possible approach whereby material mortals could attain the threshold of the spirit world. What magic could death, the natural dissolution of the material body, hold that such a simple step should instantly transform the mortal and material mind into an immortal and perfected spirit? Such beliefs are but ignorant superstitions and pleasing fables.

Always this morontia transition intervenes between the mortal estate and the subsequent spirit status of surviving human beings. This intermediate state of universe progress differs markedly in the various local creations, but in intent and purpose they are all quite similar. The arrangement of the mansion and higher morontia worlds in Nebadon is fairly typical of
the morontia transition regimes in this part of Orvonton.

The morontia realms are the local universe liaison spheres between the material and spiritual levels of creature existence. This morontia life has been known on Urantia since the early days of the Planetary Prince. From time to time this transition state has been taught to mortals, and the concept, in distorted form, has found a place in present-day religions.

The morontia spheres are the transition phases of mortal ascension through the progression worlds of the local universe. Only the seven worlds surrounding the finaliters sphere of the local systems are called mansion worlds, but all fifty-six of the system transition abodes, in common with the higher spheres around the constellations and the universe headquarters, are called morontia worlds. These creations partake of the physical beauty and the morontia grandeur of the local universe headquarters spheres.

All of these worlds are architectural spheres, and they have just double the number of elements of the evolved planets. Such made-to-order worlds not only abound in the heavy
metals and crystals, having one hundred physical elements, but likewise have exactly one hundred forms of a unique energy organization called **morontia material**. The Master Physical Controllers and the Morontia Power Supervisors are able so to modify the revolutions of the primary units of matter and at the same time so to transform these associations of energy as to create this new substance.

The early morontia life in the local systems is very much like that of our present material world, becoming less physical and more truly morontial on the constellation study worlds. And as we advance to the Salvington spheres, we increasingly attain spiritual levels.

The Morontia Power Supervisors are able to effect a union of material and of spiritual energies, thereby organizing a morontia form of materialization which is receptive to the superimposition of a controlling spirit. When we traverse the morontia life of Nebadon, these same patient and skillful Morontia Power Supervisors will successively provide each of us with 570 morontia bodies, each one a phase of our progressive transformation. For from the time of leaving the material worlds until we are constituted a first-stage spirit on Salvington,
we each will undergo 570 separate and ascending morontia changes. Eight of these occur in the system, seventy-one in the constellation, and 491 during the sojourn on the spheres of Salvington.

In these days of mortal living the divine spirit indwells you, almost as a thing apart — in reality an invasion of your human mind by the bestowed spirit of the Universal Father. But in the morontia life the spirit will become a real part of your personality, and as you successively pass through the 570 progressive transformations, as you ascend from the material to the spiritual estate of creature life.

Paul learned of the existence of the morontia worlds and of the reality of morontia materials, for he wrote “They have in heaven a better and more enduring substance.” And these morontia materials are real, literal, even as in “the city which has foundations, whose builder and maker is God.” And each of these marvelous spheres is “a better country, that is, a heavenly one.”

2. The Finaliters World
Though the finaliter world is a sphere of exquisite physical beauty and extraordinary morontia embellishment, the great spirit abode located at the center of activities, the temple of the finaliters, is not visible to the unaided material or early morontia vision. But the energy transformers are able to visualize many of these realities to ascending mortals, and from time to time they do thus function, as on the occasions of the class assemblies of the mansion world students on this cultural sphere.

Although only finaliters and certain groups of salvaged children and their caretakers are resident on transitional world number one, provision is made for the entertainment of all classes of spirit beings, transition mortals, and student visitors. All through the mansion world experience we are in a way spiritually aware of the presence of these our glorified brethren of Paradise attainment, but it will be very refreshing, now and then, actually to perceive them as they function in their headquarters abodes. We will not spontaneously visualize finaliters until we acquire true spirit vision.

On the first mansion world all survivors must pass the requirements of the parental
commission from their native planets. The present Urantia commission consists of twelve parental couples, recently arrived, who have had mortal experience in rearing three or more children to the pubescent age. Service on this commission is rotational and is for only ten years as a rule. All who fail to satisfy these commissioners as to their parental experience must further qualify by service in the homes of the Material Sons on Jerusem or in part in the probationary nursery on the finaliterers' world.

But irrespective of parental experience, mansion world parents who have growing children in the probation nursery are given every opportunity to collaborate with the morontia custodians of such children regarding their instruction and training. These parents are permitted to journey there for visits as often as four times a year. And it is one of the most touchingly beautiful scenes of all the ascending career to observe the mansion world parents embrace their material offspring on the occasions of their periodic pilgrimages to the finaliter world. While one or both parents may leave a mansion world ahead of the child, they are quite often contemporary for a season.

No ascending mortal can escape the experience of rearing children — their own or
others — either on the material worlds or subsequently on the finaliter world or on Jerusem. Fathers must pass through this essential experience just as certainly as mothers. It is an unfortunate and mistaken notion of modern peoples on Urantia that child culture is largely the task of mothers. Children need fathers as well as mothers, and fathers need this parental experience as much as do mothers.

3. The Probationary Nursery

The infant–receiving schools of Satania are situated on the finaliter world, the first of the Jerusem transition–culture spheres. These infant–receiving schools are enterprises devoted to the nurture and training of the children of time, including those who have died on the evolutionary worlds of space before the acquirement of individual status on the universe records. In the event of the survival of either or both of such a child's parents, the guardian of destiny deputizes her associated cherubim with the responsibility of delivering this undeveloped soul into the hands of the Mansion World Teachers in the probationary nurseries of the morontia worlds.
It is these same deserted cherubim who, as Mansion World Teachers, under the supervision of the Melchizedeks, maintain such extensive educational facilities for the training of the probationary wards of the finaliters. These wards of the finaliters, these infants of ascending mortals, are always personalized as of their exact physical status at the time of death except for reproductive potential. This awakening occurs at the exact time of the parental arrival on the first mansion world. And then are these children given every opportunity, as they are, to choose the heavenly way just as they would have made such a choice on the worlds where death so untimely terminated their careers.

On the nursery world, probationary creatures are grouped according to whether or not they have Adjusters, for the Adjusters come to indwell these material children just as on the worlds of time. Children of pre-Adjuster ages are cared for in families of five, ranging in ages from one year and under up to approximately five years, or that age when the Adjuster arrives.

All children on the evolving worlds who have Thought Adjusters, but who before death had not made a choice concerning the Paradise
career, are also repersonalized on the finaliter world of the system, where they likewise grow up in the families of the Material Sons and their associates as do those little ones who arrived without Adjusters, but who will subsequently receive the Mystery Monitors after attaining the requisite age of moral choice.

The Adjuster-indwelt children and youths on the finaliter world are also reared in families of five, ranging in ages from six to fourteen; approximately, these families consist of children whose ages are six, eight, ten, twelve, and fourteen. Any time after sixteen, if final choice has been made, they translate to the first mansion world and begin their Paradise ascent. Some make a choice before this age and go on to the ascension spheres, but very few children under sixteen years of age, as reckoned by Urantia standards, will be found on the mansion worlds.

The guardian seraphim attend these youths in the probationary nursery on the finaliter world just as they spiritually minister to mortals on the evolutionary planets. And so do these children grow up on the transition world until such time as they make their final choice.
When material life has run its course, if no choice has been made for the ascendant life, or if these children of time definitely decide against the Havona adventure, death automatically terminates their probationary careers. There is no adjudication of such cases; there is no resurrection from such a second death. They simply become as though they had not been.

But if they choose the Paradise path of perfection, they are immediately made ready for translation to the first mansion world, where many of them arrive in time to join their parents in the Havona ascent. After passing through Havona and attaining the Deities, these salvaged souls of mortal origin constitute the permanent ascendant citizenship of Paradise. These children who have been deprived of the valuable and essential evolutionary experience on the worlds of mortal nativity are not mustered into the Corps of the Finality.

4. The Mansion World Teachers

The Mansion World Teachers are a corps of deserted but glorified cherubim and sanobim. When a pilgrim of time advances from a trial world of space to the mansion and associated
worlds of morontia training, he is accompanied by his personal or group seraphim, the guardian of destiny. In the worlds of mortal existence the seraphim is ably assisted by cherubim and sanobim; but when her mortal ward is delivered from the bonds of the flesh and starts out on the ascendant career when the post-material or morontia life begins, the attending seraphim has no further need of the ministrations of her former lieutenants, the cherubim and sanobim.

These deserted assistants of the ministering seraphim are often summoned to universe headquarters, where they pass into the intimate embrace of the Universe Mother Spirit and then go forth to the system training spheres as Mansion World Teachers. These teachers often visit the material worlds and function from the lowest mansion worlds on up to the highest of the educational spheres connected with the universe headquarters. Upon their own motion they may return to their former associative work with the ministering seraphim.

There are billions upon billions of these teachers in Satania, and their numbers constantly increase because, in the majority of instances, when a seraphim proceeds inward with an Adjuster–fused mortal, both a cherubim and a sanobim are left behind.
Mansion World Teachers, like most of the other instructors, are commissioned by the Melchizedeks. They are generally supervised by the Morontia Companions, but as individuals and as teachers they are supervised by the acting heads of the schools or spheres wherein they may be functioning as instructors.

These advanced cherubim usually work in pairs as they did when attached to the seraphim. They are by nature very near the morontia type of existence, and they are inherently sympathetic teachers of the ascending mortals and most efficiently conduct the program of the mansion world and morontia educational system.

In the schools of the morontia life these teachers engage in individual, group, class, and mass teaching. On the mansion worlds such schools are organized in three general groups of one hundred divisions each: the schools of thinking, the schools of feeling, and the schools of doing. When we reach the constellation, there are added the schools of ethics, the schools of administration, and the schools of social adjustment. On the universe headquarters worlds we will enter the schools of philosophy, divinity, and pure spirituality.
Those things which we might have learned here on earth, but which we failed to learn, must be acquired under the tutelage of these faithful and patient teachers. There are no royal roads, short cuts, or easy paths to Paradise. Irrespective of the individual variations of the route, we master the lessons of one sphere before we proceed to another; at least this is true after we once leave this world of our nativity, here on Urantia.

One of the purposes of the morontia career is to effect the permanent eradication from the mortal survivors of such animal vestigial traits as procrastination, equivocation, insincerity, problem avoidance, unfairness, and ease seeking. The mansonia life early teaches the young morontia pupils that postponement is in no sense avoidance. After the life in the flesh, time is no longer available as a technique of dodging situations or of circumventing disagreeable obligations.

Beginning service on the lowest of the tarrying spheres, the Mansion World Teachers advance, with experience, through the educational spheres of the system and the constellation to the training worlds of Salvington. They are subjected to no special
discipline either before or after their embrace by the Universe Mother Spirit. They have already been trained for their work while serving as seraphic associates on the worlds native to their pupils of mansion world sojourn. They have had actual experience with these advancing mortals on the inhabited worlds. They are practical and sympathetic teachers, wise and understanding instructors, able and efficient guides. They are entirely familiar with the ascendant plans and thoroughly experienced in the initial phases of the progression career.

Many of the older of these teachers, those who have long served on the worlds of the Salvington circuit, are re-embraced by the Universe Mother Spirit, and from this second embrace these cherubim and sanobim emerge with the status of seraphim.

5. The First Mansion World

On the mansion worlds the resurrected mortal survivors resume their lives just where they left off (intellectually and spiritually) when overtaken by death. When you go from Urantia to the first mansion world, you will notice considerable change, but if you had come from a more normal and progressive sphere of
time, you would hardly notice the difference except for the fact that you were in possession of a different body; the tabernacle of flesh and blood has been left behind on the world of nativity.

The very center of all activities on the first mansion world is the resurrection hall, the enormous temple of personality assembly. This gigantic structure consists of the central rendezvous of the seraphic destiny guardians, the Thought Adjusters, and the archangels of the resurrection. The Life Carriers also function with these celestial beings in the resurrection of the dead.

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.

If a transitory personality of mortal origin should never be thus reassembled, the spirit elements of the nonsurviving mortal creature would forever continue as an integral part of the individual experiential endowment of the onetime indwelling Adjuster.

From the Temple of New Life there extend seven radial wings, the resurrection halls of the mortal races. Each of these structures is devoted to the assembly of one of the seven races of time. There are one hundred thousand personal resurrection chambers in each of these seven wings terminating in the circular class assembly halls, which serve as the awakening chambers for as many as one million individuals. These halls are surrounded by the personality assembly chambers of the blended races of the normal post-Adamic worlds. Regardless of the technique which may be employed on the individual worlds of time in connection with special or dispensational resurrections, the real and conscious reassembly of actual and complete personality takes place in the resurrection halls of mansonia number one. Throughout all eternity we will recall the
profound memory impressions of our first witnessing of these resurrection mornings.

From the resurrection halls we proceed to the Melchizedek sector, where we are assigned permanent residence. Then we enter upon ten days of personal liberty. We are free to explore the immediate vicinity of our new home and to familiarize ourselves with the program which lies immediately ahead. We also have time to gratify our desire to consult the registry and call upon our loved ones and other earth friends who may have preceded us to these worlds. At the end of our ten-day period of leisure we begin the second step in the Paradise journey, for the mansion worlds are actual training spheres, not merely detention planets.

On mansion world number one (or another in case of advanced status) you will resume your intellectual training and spiritual development at the exact level whereon they were interrupted by death. Between the time of planetary death or translation and resurrection on the mansion world, mortals gain absolutely nothing aside from experiencing the fact of survival. You begin over there right where you leave off down here.

Almost the entire experience of mansion world number one pertains to deficiency
ministry. Survivors arriving on this first of the detention spheres present so many and such varied defects of creature character and deficiencies of mortal experience that the major activities of the realm are occupied with the correction and cure of these manifold legacies of the life in the flesh on the material evolutionary worlds of time and space.

The sojourn on mansion world number one is designed to develop mortal survivors at least up to the status of the post-Adamic dispensation on the normal evolutionary worlds. Spiritually, of course, the mansion world students are far in advance of such a state of mere human development.

If you are not to be detained on mansion world number one, at the end of ten days you will enter the translation sleep and proceed to world number two, and every ten days thereafter you will thus advance until you arrive on the world of your assignment.

The center of the seven major circles of the first mansion world administration is occupied by the temple of the Morontia Companions, the personal guides assigned to ascending mortals. These companions are the offspring of the local universe Mother Spirit, and there are several million of them on the
morontia worlds of Satania. Aside from those assigned as group companions, the rest of us will have much to do with the interpreters and translators, the building custodians, and the excursion supervisors. And all of these companions are most co-operative with those who have to do with developing our personality factors of mind and spirit within the morontia body.

As we start out on the first mansion world, one Morontia Companion is assigned to each company of one thousand ascending mortals, but we will encounter larger numbers as we progress through the seven mansion spheres. These beautiful and versatile beings are companionable associates and charming guides. They are free to accompany individuals or selected groups to any of the transition–culture spheres, including their satellite worlds. They are the excursion guides and leisure associates of all ascending mortals. They often accompany survivor groups on periodic visits to Jerusem, and on any day we are there, we can go to the registry sector of the system capital and meet ascending mortals from all seven of the mansion worlds since they freely journey back and forth between their residential abodes and the system headquarters.
6. Morontia World Seraphim — Transition Ministers

While all orders of angels, from the planetary helpers to the supreme seraphim, minister on the morontia worlds, the transition ministers are more exclusively assigned to these activities. These angels are of the sixth order of seraphic servers, and their ministry is devoted to facilitating the transit of material and mortal creatures from the temporal life in the flesh on into the early stages of morontia existence on the seven mansion worlds.

You should understand that the morontia life of an ascending mortal is really initiated on the inhabited worlds at the conception of the soul, at that moment when the creature mind of moral status is indwelt by the spirit Adjuster. And from that moment on, the mortal soul has potential capacity for supermortal function, even for recognition on the higher levels of the morontia spheres of the local universe.

We will not, however, be conscious of the ministry of the transition seraphim until we attain the mansion worlds, where they labor untiringly for the advancement of their mortal
pupils, being assigned for service in the following seven divisions:

1. **Seraphic Evangels.** The moment we consciousize on the mansion worlds, we are classified as evolving spirits in the records of the system. True, we are not yet spirits in reality, but we are no longer mortal or material beings; we have embarked upon the pre-spirit career and have been duly admitted to the morontia life.

On the mansion worlds the seraphic evangels will help you to choose wisely among the optional routes to Edentia, Salvington, Uversa, and Havona. If there are a number of equally advisable routes, these will be put before you, and you will be permitted to select the one that most appeals to you. These seraphim then make recommendations to the four and twenty advisers on Jerusem concerning that course which would be most advantageous for each ascending soul.

We are not given unrestricted choice as to our future course; but we may choose within the limits of that which the transition ministers and their superiors wisely determine to be most suitable for our future spirit attainment. The spirit world is governed on the principle of respecting your freewill choice provided the
course you may choose is not detrimental to you or injurious to your fellows.

These seraphic evangels are dedicated to the proclamation of the gospel of eternal progression, the triumph of perfection attainment. On the mansion worlds they proclaim the great law of the conservation and dominance of goodness: No act of good is ever wholly lost; it may be long thwarted but never wholly annulled, and it is eternally potent in proportion to the divinity of its motivation.

These seraphim are also the evangels of the gospel of perfection attainment for the whole system as well as for the individual ascender. Even now in the young system of Satania their teachings and plans encompass provisions for the future ages when the mansion worlds will no longer serve the mortal ascenders as steppingstones to the spheres on high.

2. **Racial Interpreters.** All races of mortal beings are not alike. True, there is a planetary pattern running through the physical, mental, and spiritual natures and tendencies of the various races of a given world; but there are also distinct racial types, and very definite social tendencies characterize the offspring of these different basic types of
human beings. On the worlds of time the seraphic racial interpreters further the efforts of the race commissioners to harmonize the varied viewpoints of the races, and they continue to function on the mansion worlds, where these same differences tend to persist in a measure. On a confused planet, such as our planet Urantia, these brilliant beings have hardly had a fair opportunity to function, but they are the skillful sociologists and the wise ethnic advisers of the first heaven.

When considering the statement about “heaven” and the “heaven of heavens:” The heaven conceived by most of our prophets was the first of the mansion worlds of the local system. When the apostle spoke of being “caught up to the third heaven,” he referred to that experience in which his Adjuster was detached during sleep and in this unusual state made a projection to the third of the seven mansion worlds. Some of our wise men saw the vision of the greater heaven, “the heaven of heavens” of which the sevenfold mansion world experience was but the first; the second being Jerusem; the third, Edentia and its satellites; the fourth, Salvington and the surrounding educational spheres; the fifth, Uversa; the sixth, Havona; and the seventh, Paradise.
3. Mind Planners. These seraphim are devoted to the effective grouping of morontia beings and to organizing their teamwork on the mansion worlds. They are the psychologists of the first heaven. The majority of this particular division of seraphic ministers have had previous experience as guardian angels to the children of time, but their wards, for some reason, failed to personalize on the mansion worlds or else survived by the technique of Spirit fusion.

It is the task of the mind planners to study the nature, experience, and status of the Adjuster souls in transit through the mansion worlds and to facilitate their grouping for assignment and advancement. But these mind planners do not scheme, manipulate, or otherwise take advantage of the ignorance or other limitations of mansion world students. They are wholly fair and eminently just. They respect our newborn morontia will; they regard us as independent volitional beings, and they seek to encourage our speedy development and advancement. Here we are face to face with true friends and understanding counselors, angels who are really able to help us “to see yourself as others see you” and “to know yourself as angels know you.”
Even on Urantia, these seraphim teach the everlasting truth: If your own mind does not serve you well, you can exchange it for the mind of Jesus of Nazareth, who always serves you well.

4. Morontia Counselors. These ministers receive their name because they are assigned to teach, direct, and counsel the surviving mortals from the worlds of human origin, souls in transit to the higher schools of the system headquarters. They are the teachers of those who seek insight into the experiential unity of divergent life levels, those who are attempting the integration of meanings and the unification of values. This is the function of philosophy in mortal life, of mota on the morontia spheres.

Mota is more than a superior philosophy; it is to philosophy as two eyes are to one; it has a stereoscopic effect on meanings and values. Material mortals see the universe, as it were, but with one eye—flat. Mansion world students achieve cosmic perspective—depth by superimposing the perceptions of the morontia life upon the perceptions of the physical life. And they are enabled to bring these material and morontial viewpoints into true focus largely through the untiring ministry of their seraphic
counselors, who so patiently teach the mansion world students and the morontia progressors. Many of the teaching counselors of the supreme order of seraphim began their careers as advisers of the newly liberated souls of the mortals of time.

5. Technicians. These are the seraphim who help new ascenders adjust themselves to the new and comparatively strange environment of the morontia spheres. Life on the transition worlds entails real contact with the energies and materials of both the physical and morontia levels and to a certain extent with spiritual realities. Ascenders must acclimatize to every new morontia level, and in all of this they are greatly helped by the seraphic technicians. These seraphim act as liaisons with the Morontia Power Supervisors and with the Master Physical Controllers and function extensively as instructors of the ascending pilgrims concerning the nature of those energies which are utilized on the transition spheres. They serve as emergency space traversers and perform numerous other regular and special duties.

6. Recorder–Teachers. These seraphim are the recorders of the borderland transactions of the spiritual and the physical, of the relationships of men and angels, of the morontia
transactions of the lower universe realms. They also serve as instructors regarding the efficient and effective techniques of fact recording. There is an artistry in the intelligent assembly and co-ordination of related data, and this art is heightened in collaboration with the celestial artisans, and even the ascending mortals become thus affiliated with the recording seraphim.

The recorders of all the seraphic orders devote a certain amount of time to the education and training of the morontia progressors. These angelic custodians of the facts of time are the ideal instructors of all fact seekers. Before leaving Jerusem, we will become quite familiar with the history of Satania and its 619 inhabited worlds, and much of this story will be imparted by the seraphic recorders.

These angels are all in the chain of recorders extending from the lowest to the highest custodians of the facts of time and the truths of eternity. Some day they will teach us to seek truth as well as fact, to expand our soul as well as our mind. Even now we should learn to water the garden of our heart as well as to seek for the dry sands of knowledge. Forms are valueless when lessons are learned. No chick may be had without the shell, and no shell
is of any worth after the chick is hatched. But sometimes error is so great that its rectification by revelation would be fatal to those slowly emerging truths which are essential to its experiential overthrow. When children have their ideals, do not dislodge them; let them grow. And while you are learning to think as human, you should also be learning to pray as children.

Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct pertaining to life, which is the law. Falsehood is not a matter of narration technique, but something premeditated as a perversion of truth. The creation of new pictures out of old facts, the restatement of parental life in the lives of offspring -- these are the artistic triumphs of truth. The shadow of a hair's turning, premeditated for an untrue purpose, the slightest twisting or perversion of that which is principle -- these constitute falseness. But the fetish of factualized truth, fossilized truth, the iron band of so-called unchanging truth, holds one blindly in a closed circle of cold fact. One can be technically right as to fact and everlastinglly wrong in the truth.
7. Ministering Reserves. A large corps of all orders of the transition seraphim is held on the first mansion world. Next to the destiny guardians, these transition ministers draw the nearest to humans of all orders of seraphim, and many of our leisure moments will be spent with them. Angels take delight in service and, when unassigned, often minister as volunteers. The soul of many an ascending mortal has for the first time been kindled by the divine fire of the will-to-service through personal friendship with the volunteer servers of the seraphic reserves.

From them we will learn to let pressure develop stability and certainty; to be faithful and earnest and, withal, cheerful; to accept challenges without complaint and to face difficulties and uncertainties without fear. They will ask: 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?

Even as mortals, so have these angels been father to many disappointments, and they will
point out that sometimes our most disappointing disappointments have become our greatest blessings. Sometimes the planting of a seed necessitates its death, the death of our fondest hopes, before it can be reborn to bear the fruits of new life and new opportunity. And from them we will learn to suffer less through sorrow and disappointment, first, by making fewer personal plans concerning other personalities, and then, by accepting our lot when we have faithfully performed our duty,

You will learn that you increase your burdens and decrease the likelihood of success by taking yourself too seriously. Nothing can take precedence over the work of your status sphere — this world or the next. Very important is the work of preparation for the next higher sphere, but nothing equals the importance of the work of the world in which you are actually living. But though the work is important, the self is not. When you feel important, you lose energy to the wear and tear of ego dignity so that there is little energy left to do the work. Self-importance, not work-importance, exhausts immature creatures; it is the self element that exhausts, not the effort to achieve. You can do important work if you do not become self-important; you can do several things as easily
as one if you leave yourself out. Variety is restful; monotony is what wears and exhausts.

Day after day is alike -- just life or the alternative of death.

7 The Second Mansion World

It is on this sphere that we are more fully inducted into the mansonia life. The groupings of the morontia life begin to take form; working groups and social organizations start to function, communities take on formal proportions, and the advancing mortals inaugurate new social orders and governmental arrangements.

Spirit-fused survivors occupy the mansion worlds in common with the Adjuster-fused ascending mortals. While the various orders of celestial life differ, they are all friendly and fraternal. In all the worlds of ascension we will find nothing comparable to human intolerance and the discriminations of inconsiderate caste systems.

As we ascend the mansion worlds one by one, they become more crowded with the morontia activities of advancing survivors. As we go forward, we will recognize more and more of the Jerusem features added to the mansion worlds.
The sea of glass makes its appearance on the second mansonia.

A newly developed and suitably adjusted morontia body is acquired at the time of each advance from one mansion world to another. You go to sleep with the seraphic transport and awake with the new but undeveloped body in the resurrection halls, much as when you first arrived on mansion world number one except that the Thought Adjuster does not leave you during these transit sleeps between the mansion worlds. Our personality remains intact after we once pass from the evolutionary worlds to the initial mansion world.

Your Adjuster memory remains fully intact as you ascend the morontia life. Those mental associations that were purely animalistic and wholly material naturally perished with the physical brain, but everything in your mental life which was worthwhile, and which had survival value, was counter-parted by the Adjuster and is retained as a part of personal memory all the way through the ascendant career. You will be conscious of all your worth-while experiences as you advance from one mansion world to another and from one section of the universe to another -- even to Paradise.
Though we have morontia bodies, we continue, through all seven of these worlds, to eat, drink, and rest. We partake of the morontia order of food, a kingdom of living energy unknown on the material worlds. Both food and water are fully utilized in the morontia body; there is no residual waste. Pause to consider: Mansonia number one is a very material sphere, presenting the early beginnings of the morontia regime. We are still a near human and not far removed from the limited viewpoints of mortal life, but each world discloses definite progress. From sphere to sphere we grow less material, more intellectual, and slightly more spiritual. The spiritual progress is greatest on the last three of these seven progressive worlds.

Biological deficiencies were largely made up on the first mansion world. There defects in planetary experiences pertaining to sex life, family association, and parental function were either corrected or were projected for future rectification among the Material Son families on Jerusem.

Mansonia number two more specifically provides for the removal of all phases of intellectual conflict and for the cure of all varieties of mental disharmony. The effort to
master the significance of morontia mota, begun on the first mansion world -- for the lower planes of morontia mota join directly with the higher levels of human philosophy -- is here more earnestly continued. The development on mansonia number two compares with the intellectual status of the post-Magisterial Son culture of the ideal evolutionary worlds.

8. The Third Mansion World

Mansonia the third is the headquarters of the Mansion World Teachers. Though they function on all seven of the mansion spheres, they maintain their group headquarters at the center of the school circles of world number three. There are millions of these instructors on the mansion and higher morontia worlds. These advanced and glorified cherubim serve as morontia teachers all the way up from the mansion worlds to the last sphere of local universe ascendant training. They will be among the last to bid us an affectionate adieu when the farewell time draws near, the time when we bid good-bye -- at least for a few ages -- to the universe of our origin, when we each enseraphim for transit to the receiving worlds of the minor sector of the superuniverse.
When sojourning on the first mansion world, we have permission to visit the first of the transition worlds, the headquarters of the finaliters and the system probationary nursery for the nurture of undeveloped evolutionary children. When we arrive on mansonia number two, we receive permission periodically to visit transition world number two, where are located the morontia supervisor headquarters for all Satania and the training schools for the various morontia orders. When we reach mansion world number three, we are immediately granted a permit to visit the third transition sphere, the headquarters of the angelic orders and the home of their various system training schools. Visits to Jerusem from this world are increasingly profitable and are of ever-heightening interest to the advancing mortals.

Mansonia the third is a world of great personal and social achievement for all who have not made the equivalent of these circles of culture prior to release from the flesh on the mortal nativity worlds. On this sphere more positive educational work is begun. The training of the first two mansion worlds is mostly of a deficiency nature -- negative -- in that it has to do with supplementing the experience of the life in the flesh. On this
third mansion world the survivors really begin their progressive morontia culture. The chief purpose of this training is to enhance the understanding of the correlation of morontia mota and mortal logic, the co-ordination of morontia mota and human philosophy. Surviving mortals now gain practical insight into true metaphysics. This is the real introduction to the intelligent comprehension of cosmic meanings and universe interrelationships. The culture of the third mansion world partakes of the nature of the postbestowal Son age of a normal inhabited planet.

9. The Fourth Mansion World

When we arrive on the fourth mansion world, we have well entered upon the morontia career; we have progressed a long way from the initial material existence. Now are we given permission to make visits to transition world number four, there to become familiar with the headquarters and training schools of the superangels, including the Brilliant Evening Stars. Through the good offices of these superangels of the fourth transition world the morontia visitors are enabled to draw very close to the various orders of the Sons of God during the periodic
visits to Jerusem, for new sectors of the system capital are gradually opening up to the advancing mortals as they make these repeated visits to the headquarters world. New grandeurs are progressively unfolding to the expanding minds of these ascenders.

On the fourth mansonia the individual ascender more fittingly finds his place in the group working and class functions of the morontia life. Ascenders here develop increased appreciation of the broadcasts and other phases of local universe culture and progress.

It is during the period of training on world number four that the ascending mortals are really first introduced to the demands and delights of the true social life of morontia creatures. And it is indeed a new experience for evolutionary creatures to participate in social activities which are predicated neither on personal aggrandizement nor on self-seeking conquest. A new social order is being introduced, one based on the understanding sympathy of mutual appreciation, the unselfish love of mutual service, and the overmastering motivation of the realization of a common and supreme destiny -- the Paradise goal of worshipful and divine perfection. Ascenders are
all becoming self-conscious of God-knowing, God-revealing, God-seeking, and God-finding.

The intellectual and social culture of this fourth mansion world is comparable to the mental and social life of the post-Teacher Son age on the planets of normal evolution. The spiritual status is much in advance of such a mortal dispensation.

10. The Fifth Mansion World

Transport to the fifth mansion world represents a tremendous forward step in the life of a morontia progressor. The experience on this world is a real foretaste of Jerusem life. Here we begin to realize the high destiny of the loyal evolutionary worlds since they may normally progress to this stage during their natural planetary development. The culture of this mansion world corresponds in general to that of the early era of light and life on the planets of normal evolutionary progress. And from this we can understand why it is so arranged that the highly cultured and progressive types of beings who sometimes inhabit these advanced evolutionary worlds are exempt from passing through one or more, or even all, of the mansion spheres.
Having mastered the local universe language before leaving the fourth mansion world, we now devote more time to the perfection of the tongue of Uversa to the end that you may be proficient in both languages before arriving on Jerusem with residential status. All ascending mortals are bilingual from the system headquarters up to Havona. And then it is only necessary to enlarge the superuniverse vocabulary, still additional enlargement being required for residence on Paradise.

Upon arrival on mansonia number five the pilgrim is given permission to visit the transition world of corresponding number, the Sons' headquarters. Here the ascendant mortal becomes personally familiar with the various groups of divine sonship. He has heard of these superb beings and has already met them on Jerusem, but now he comes really to know them.

On the fifth mansonia we begin to learn of the constellation study worlds. Here we meet the first of the instructors who begin to prepare us for the subsequent constellation sojourn. More of this preparation continues on worlds six and seven, while the finishing touches are supplied in the sector of the ascending mortals on Jerusem.
A real birth of cosmic consciousness takes place on mansonia number five. We are becoming universe minded. This is indeed a time of expanding horizons. It is beginning to dawn upon the enlarging minds of the ascending mortals that some stupendous and magnificent, some supernal and divine, destiny awaits all who complete the progressive Paradise ascension, which has been so laboriously but so joyfully and auspiciously begun. At about this point the average mortal ascender begins to manifest bona fide experiential enthusiasm for the Havona ascent. Study is becoming voluntary, unselfish service natural, and worship spontaneous. A real morontia character is budding; a real morontia creature is evolving.

11. The Sixth Mansion World

Sojourners on this sphere are permitted to visit transition world number six, where they learn more about the high spirits of the superuniverse, although they are not able to visualize many of these celestial beings. Here they also receive their first lessons in the prospective spirit career which so immediately follows graduation from the morontia training of the local universe.
The assistant System Sovereign makes frequent visits to this world, and the initial instruction is here begun in the technique of universe administration. The first lessons embracing the affairs of a whole universe are now imparted.

This is a brilliant age for ascending mortals and usually witnesses the perfect fusion of the human mind and the divine Adjuster. In potential, this fusion may have occurred previously, but the actual working identity many times is not achieved until the time of the sojourn on the fifth mansion world or even the sixth.

The union of the evolving immortal soul with the eternal and divine Adjuster is signalized by the seraphic summoning of the supervising superangel for resurrected survivors and the archangel of record for those going to judgment on the third day; and then, in the presence of such a survivor's morontia associates, these messengers of confirmation speak: "This is a beloved son in whom I am well pleased." This simple ceremony marks the entrance of an ascending mortal upon the eternal career of Paradise service.

Immediately upon the confirmation of Adjuster fusion the new morontia being is
introduced to his fellows for the first time by his new name and is granted the forty days of spiritual retirement from all routine activities wherein to commune with himself and to choose some one of the optional routes to Havona and to select from the differential techniques of Paradise attainment.

But still are these brilliant beings more or less material; they are far from being true spirits; they are more like supermortals, spiritually speaking, still a little lower than the angels. But they are truly becoming marvelous creatures.

During the sojourn on world number six the mansion world students achieve a status which is comparable with the exalted development characterizing those evolutionary worlds which have normally progressed beyond the initial stage of light and life. The organization of society on this mansonia is of a high order. The shadow of the mortal nature grows less and less as these worlds are ascended one by one. You are becoming more and more adorable as you leave behind the coarse vestiges of planetary animal origin. “Coming up through great tribulation” serves to make glorified mortals very kind and understanding, very sympathetic and tolerant.
12. The Seventh Mansion World

The experience on this sphere is the crowning achievement of the immediate post-mortal career. During our sojourn here we will receive the instruction of many teachers, all of whom will co-operate in the task of preparing us for residence on Jerusem. Any discernible differences between those mortals hailing from the isolated and retarded worlds and those survivors from the more advanced and enlightened spheres are virtually obliterated during the sojourn on the seventh mansion world. Here you will be purged of all the remnants of unfortunate heredity, unwholesome environment, and unspiritual planetary tendencies. The last remnants of the “mark of the beast” are here eradicated.

While sojourning on mansonia number seven, permission is granted to visit transition world number seven, the world of the Universal Father. Here we begin a new and more spiritual worship of the unseen Father, a habit we will increasingly pursue all the way up through our long ascending career. We find the Father's temple on this world of transitional culture, but we do not see the Father.
Now begins the formation of classes for graduation to Jerusem. We have gone from world to world as individuals, but now we prepare to depart for Jerusem in groups, although, within certain limits, an ascender may elect to tarry on the seventh mansion world for the purpose of enabling a tardy member of his earthly or mansonia working group to catch up with them.

The personnel of the seventh mansonia assemble on the sea of glass to witness our departure for Jerusem with residential status. Hundreds or thousands of times you may have visited Jerusem, but always as a guest; never before have we proceeded toward the system capital in the company of a group of our fellows who were bidding an eternal farewell to the whole mansonia career as ascending mortals. Soon we will be welcomed on the receiving field of the headquarters world as Jerusem citizens.

We will greatly enjoy our progress through the seven dematerializing worlds; they are really demortalizing spheres. We are mostly human on the first mansion world, just a mortal being minus a material body, a human mind housed in a morontia form -- a material body of the morontia world but not a mortal house of flesh and blood. We really pass from the mortal state
to the immortal status at the time of Adjuster fusion, and by the time we have finished the Jerusem career, we will be full-fledged morontians.

13. Jerusem Citizenship

The reception of a new class of mansion world graduates is the signal for all Jerusem to assemble as a committee of welcome. Only the physical controllers and Morontia Power Supervisors are absent from these occasions of rejoicing.

John the Revelator saw a vision of the arrival of a class of advancing mortals from the seventh mansion world to their first heaven, the glories of Jerusem. He recorded: “And I saw as it were a sea of glass mingled with fire; and those who had gained the victory over the beast that was originally in them and over the image that persisted through the mansion worlds and finally over the last mark and trace, standing on the sea of glass, having the harps of God, and singing the song of deliverance from mortal fear and death. [Note: Perfected space communication is to be had on all these worlds; and our anywhere reception of such communications is made possible by carrying the
"harp of God, a morontia contrivance compensating for the inability to directly adjust the immature morontia sensory mechanism to the reception of space communications."

Paul also had a view of the ascendant—citizen corps of perfecting mortals on Jerusem, for he wrote. “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the grand assembly of Michael, and to the spirits of just men being made perfect.

After mortals have attained residence on the system headquarters, no more literal resurrections will be experienced. The morontia form granted us on departure from the mansion world career is such as will see us through to the end of the local universe experience. Changes will be made from time to time, but we will retain this same form until we bid it farewell when we emerge as first-stage spirits preparatory for transit to the superuniverse worlds of ascending culture and spirit training.

Seven times do those mortals who pass through the entire mansonia career experience the adjustment sleep and the resurrection awakening. But the last resurrection hall, the final awakening chamber, was left behind on the
seventh mansion world. No more will a form-change necessitate the lapse of consciousness or a break in the continuity of personal memory.

The mortal personality initiated on the evolutionary worlds and tabernacled in the flesh -- indwelt by the Mystery Monitors and invested by the Spirit of Truth -- is not fully mobilized, realized, and unified until that day when such a Jerusem citizen is given clearance for Edentia and proclaimed a true member of the morontia corps of Nebadon -- an immortal survivor of Adjuster association, a Paradise ascender, a personality of morontia status, and a true child of the Most Highs.

Mortal death is a technique of escape from the material life in the flesh; and the mansonia experience of progressive life through seven worlds of corrective training and cultural education represents the introduction of mortal survivors to the morontia career, the transition life which intervenes between the evolutionary material existence and the higher spirit attainment of the ascenders of time who are destined to achieve the portals of eternity.

14. Seraphim and the Ascendant Career
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.

On the morontia spheres the attending seraphim (there are two of them) are your open companions. These angels not only consort with you as you progress through the career of the transition worlds, in every way possible assisting you in the acquirement of morontia and spirit status, but they also avail themselves of. the opportunity to advance by study in the extension schools for evolutionary seraphim maintained on the mansion worlds.

The human race was created just a little lower than the more simple types of the angelic orders. Therefore will your first assignment of the morontia life be as assistants to the seraphim in the immediate work awaiting at the time you attain personality consciousness subsequent to your liberation from the bonds of the flesh.
Before leaving the mansion worlds, all mortals will have permanent seraphic associates or guardians who witness and certify the decrees of our eternal union with the Thought Adjusters. Together they have established our personality identities as children of the flesh from the worlds of time. Then, with your attainment of the mature morontia estate, they accompany you through Jerusem and the associated worlds of system progress and culture. After that they go with you to Edentia and its seventy spheres of advanced socialization, and subsequently will they pilot you to the Melchizedeks and follow you through the superb career of the universe headquarters worlds. And when you have learned the wisdom and culture of the Melchizedeks, they will take you on to Salvington, where you will stand face to face with the Sovereign of all Nebadon, Michael of Nebadon. And still will these seraphic guides follow you through the minor and major sectors of the superuniverse and on to the receiving worlds of Uversa, remaining with you until you finally enseconaphim for the long Havona flight.

Some of the destiny guardians of attachment during the mortal career follow the course of the ascending pilgrims through Havona. The others bid their long-time mortal associates a
temporary farewell, and then, while these mortals traverse the circles of the central universe, these guardians of destiny achieve the circles of Seraphington. And they will be in waiting on the shores of Paradise when their mortal associates awaken from the last transit sleep of time into the new experiences of eternity. Such ascending seraphim subsequently enter upon divergent services in the finaliter corps and in the Seraphic Corps of Completion.

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.

For seraphim, the surest way of achieving the Paradise Deities is by successfully guiding a soul of evolutionary origin to the portals of Paradise. Therefore is the assignment of guardian of destiny the most highly prized seraphic duty.
Only destiny guardians are mustered into the primary or mortal Corps of the Finality, and such pairs have engaged in the supreme adventure of identity atoneness; the two beings have achieved spiritual bi-unification on Seraphington prior to their reception into the finaliter corps. In this experience the two angelic natures, so complemental in all universe functions, achieve ultimate spirit two-in-oneness, repercussing in a new capacity for the reception of, and fusion with, a non-Adjuster fragment of the Paradise Father. And so do some of our loving seraphic associates in time also become our finaliter associates in eternity, children of the Supreme and perfected sons of the Paradise Father.

15. Adjuster Fusion

Thought Adjuster fusion imparts eternal actualities to personality which were previously only potential. Among these new endowments may be mentioned: fixation of divinity quality, past-eternity experience and memory, immortality, and a phase of qualified potential absoluteness.

When our earthly course in temporary form has been run, we are to awaken on the shores of
a better world, and eventually you will be united with your faithful Adjuster in an eternal embrace. And this fusion constitutes the mystery of making God and man one, the mystery of finite creature evolution, but it is eternally true. Fusion is the secret of the sacred sphere of Ascendington, and no creature, save those who have experienced fusion with the spirit of Deity, can comprehend the true meaning of the actual values which are conjoined when the identity of a creature of time becomes eternally one with the spirit of Paradise Deity.

Fusion with the Adjuster is usually effected while the ascender is resident within his local system. It may occur on the planet of nativity as a transcendence of natural death; it may take place on any one of the mansion worlds or on the headquarters of the system; it may even be delayed until the time of the constellation sojourn; or, in special instances, it may not be consummated until the ascender is on the local universe capital.

When fusion with the Adjuster has been effected, there can be no future danger to the eternal career of such a personality. Celestial beings are tested throughout a long experience, but mortals pass through a relatively short and
intensive testing on the evolutionary and morontia worlds.

Fusion with the Adjuster never occurs until the mandates of the superuniverse have pronounced that the human nature has made a final and irrevocable choice for the eternal career. This is the at-onement authorization, which, when issued, constitutes the clearance authority for the fused personality eventually to leave the confines of the local universe to proceed sometime to the headquarters of the superuniverse, from which point the pilgrim of time will, in the distant future, enseconaphim for the long flight to the central universe of Havona and the Deity adventure.

On the evolutionary worlds, selfhood is material; it is a thing in the universe and as such is subject to the laws of material existence. It is a fact in time and is responsive to the vicissitudes thereof. Survival decisions must here be formulated. In the morontia state the self has become a new and more enduring universe reality, and its continuing growth is predicated on its increasing attunement to the mind and spirit circuits of the universes. Survival decisions are now being confirmed. When the self attains the spiritual level, it has become a secure
value in the universe, and this new value is predicated upon the fact that survival decisions have been made which fact has been witnessed by eternal fusion with the Thought Adjuster. And having achieved the status of a true universe value, the creature becomes liberated in potential for the seeking of the highest universe value — God.

Such fused beings are twofold in their universe reactions: they are discrete morontia individuals not altogether unlike seraphim, and they are also beings in potential on the order of the Paradise finaliters.

But the fused individual is really one personality, one being, whose unity defies all attempts at analysis by any intelligence of the universes. And so, having passed the tribunals of the local universe from the lowest to the highest, none of which have been able to identify man or Adjuster, the one apart from the other, you shall finally be taken before the Sovereign of Nebadon, our local universe Father. And there, at the hand of the very being whose creative fatherhood in this universe of time has made possible the fact of your life, you will be granted those credentials which entitle you eventually to proceed upon your superuniverse career in quest of the Universal Father.
Has the triumphant Adjuster won personality by the magnificent service to humanity, or has the valiant human acquired immortality through sincere efforts to achieve Adjusterlikeness? It is neither; but they together have achieved the evolution of a member of one of the unique orders of the ascending personalities of the Supreme, one who will ever be found serviceable, faithful, and efficient, a candidate for further growth and development, ever ranging upward and never ceasing the supernal ascent until the seven circuits of Havona have been traversed and the onetime soul of earthly origin stands in worshipful recognition of the actual personality of the Father on Paradise.

Throughout all this magnificent ascent the Thought Adjuster is the divine pledge of the future and full spiritual stabilization of the ascending mortal. Meanwhile the presence of the mortal free will affords the Adjuster an eternal channel for the liberation of the divine and infinite nature. Now have these two identities become one, no event of time or of eternity can ever separate man and Adjuster; they are inseparable, eternally fused.

On the Adjuster–fusion worlds the destiny of the Mystery Monitor is identical with that
of the ascending mortal -- the Paradise Corps of the Finality. And neither Adjuster nor mortal can attain that unique goal without the full cooperation and faithful help of the other. This extraordinary partnership is one of the most engrossing and amazing of all the cosmic phenomena of this universe age.

From the time of Adjuster fusion the status of the ascender is that of the evolutionary creature. The human member was the first to enjoy personality and, therefore, outranks the Adjuster in all matters concerned with the recognition of personality. The Paradise headquarters of this fused being is Ascendington, not Divinington, and this unique combination of God and man ranks as an ascending mortal all the way up to the Corps of the Finality.

When once an Adjuster fuses with an ascending mortal, the number of that Adjuster is stricken from the records of the superuniverse. What happens on the records of Divinington, the revelators do not know, but they surmise that the registry of that Adjuster is removed to the secret circles of the inner courts of Grandfanda, the acting head of the Corps of the Finality.
With Adjuster fusion the Universal Father has completed his promise of the gift of himself to his material creatures; he has fulfilled the promise, and consummated the plan of the eternal bestowal of divinity upon humanity. Now begins the human attempt to realize and to actualize the limitless possibilities that are inherent in the supernal partnership with God which has thus factualized.

The present known destiny of surviving mortals is the Paradise Corps of the Finality; this is also the goal of destiny for all Thought Adjusters who become joined in eternal union with their mortal companions. At present the Paradise finaliters are working throughout the grand universe in many undertakings, but the revelators all conjecture that they will have other and even more supernal tasks to perform in the distant future after the seven superuniverses have become settled in light and life, and when the finite God has finally emerged from the mystery which now surrounds this Supreme Deity.

We have been instructed to a certain extent about the organization and personnel of the central universe, the superuniverses, and the local universes; you have been told something
about the character and origin of some of the various personalities who now rule these far-flung creations. You have also been informed that there are in process of organization vast galaxies of universes far out beyond the periphery of the grand universe, in the first outer space level. It has also been intimated in the course of these narratives that the Supreme Being is to disclose his unrevealed tertiary function in these now uncharted regions of outer space; and you have also been told that the finaliters of the Paradise corps are the experiential children of the Supreme.

The revelators believe that the mortals of Adjuster fusion, together with their finaliter associates, are destined to function in some manner in the administration of the universes of the first outer space level. They have not the slightest doubt that in due time these enormous galaxies will become inhabited universes. And they are equally convinced that among the administrators thereof will be found the Paradise finaliters whose natures are the cosmic consequences of the blending of creature and Creator.

What an adventure! What a romance! A gigantic creation to be administered by the
children of the Supreme — of which we number -- these personalized and humanized Adjusters, these Adjusterized and eternalized mortals, these mysterious combinations and eternal associations of the highest known manifestation of the essence of the First Source and Center and the lowest form of intelligent life capable of comprehending and attaining the Universal Father. The revelators conceive that such amalgamated beings, such partnerships of Creator and creature, will become superb rulers, matchless administrators, and understanding and sympathetic directors of any and all forms of intelligent life which may come into existence throughout these future universes of the first outer space level.

True it is, we mortals are of earthly, animal origin; our frame is indeed dust. But if we actually will, if we really desire, surely the heritage of the ages is ours, and we shall someday serve throughout the universes in our true characters -- children of the Supreme God of experience, and divine sons of the Paradise Father of all personalities.
APPENDIX

The Uversa Personality Register
(Synopsis Explanations)
I. THE PARADISE DEITIES

1. The Universal Father
2. The Eternal Son
3. The Infinite Spirit

II. THE SUPREME SPIRITS

1. The Seven Master Spirits
2. The Seven Supreme Executives
3. The Seven Orders of Reflective Spirits
4. The Reflective Image Aids
5. The Seven Spirits of the Circuits
6. Local Universe Creative Spirits
7. The Seven Adjutant Mind-Spirits

III. THE TRINITY-ORIGIN BEINGS

1. Trinitized Secrets of Supremacy
2. Eternal of Days
3. Ancient of Days
4. Perfection of Days
5. Recent of Days
6. Union of Days
7. Faithful of Days
8. Trinity Teacher Sons
9. Perfectors of Wisdom
10. Divine Counselors
11. Universal Censors
12. Inspired Trinity Spirits
13. Havona Natives
14. Paradise Citizens
IV. THE SONS OF GOD

A. Descending Sons

1. Paradise Sons of God
   1. Creator Sons – the Michaels
   2. Magisterial Sons – The Avonals
   3. Trinity Teacher Sons – the Daynals

2. Universe Sons of God
   4. Melchizedek Sons
   5. Vorondadek Sons
   6. Lanonandek Sons
   7. The Life Carriers

B. Ascending Sons

1. Father-fused Mortals
2. Son-fused Mortals
3. Spirit-fused Mortals
4. Evolutionary Seraphim
5. Ascending Material Sons
6. Translated Midwayers
7. Personalized Adjusters

C. Trinitized Sons

1. Deity-trinitized Sons
2. Trinity-embraced Sons
   1. Mighty Messengers
   2. Those High in Authority
   3. Those without Name and Number
   4. Trinitized Custodians
   5. Trinitized Ambassadors
6. Celestial Guardians
7. High Son Assistants

3. Creature-trinitized Sons

V. PERSONALITIES OF THE INFINITE SPIRIT

A. Higher Personalities of the Infinite Spirit

1. Solitary Messengers
2. Universe Circuit Supervisors
3. Census Directors
4. Personal Aids of the Infinite Spirit
5. Associate Inspectors
6. Assigned Sentinels
7. Graduate Guides

B. The Messenger Hosts of Space

1. Havona Servitals
2. Universal Conciliators
3. Technical Advisors
4. Custodians of Records on Paradise
5. Celestial Recorders
6. Morontia Companions
7. Paradise Companions

C. The Ministering Spirits

1. Supernaphim
2. Seconaphim
3. Tertiaphim
4. Omniaphim
5. Seraphim
6. Cherubim and Sanobim
7. Midway Creatures
VI. UNIVERSE POWER DIRECTORS

A. The Seven Supreme Power Directors

B. Supreme Power Centers
   1. Supreme Center Supervisors
   2. Havona Centers
   3. Superuniverse Centers
   4. Local Universe Centers
   5. Constellation Centers
   6. System Centers
   7. Unclassified Centers

C. Master Physical Controllers
   1. Associate Power Directors
   2. Mechanical Controllers
   3. Energy Transformers
   4. Energy Transmitters
   5. Primary Associators
   6. Secondary Associators
   7. The Frandalanks and Chronoldeks

D. Morontia Power Supervisors
   1. Circuit Regulators
   2. System Co-ordinators
   3. Planetary Custodians
   4. Combined Controllers
   5. Liaison Stabilizers
   6. Selective Assorters
   7. Associate Registrars
VII. THE CORPS OF PERMANENT CITIZENSHIP

1. The Planetary Midwayers
2. The Adamic Sons of the Systems
3. The Constellation Univitatia
4. The Local Universe Susatia
5. Spirit-fused Mortals of the Local Universe
6. The Superuniverse Abandonters
7. Son-fused Mortals of the Superuniverse
8. Havona Natives
9. Natives of the Paradise Spheres of the Spirit
10. Natives of the Father’s Paradise Spheres
11. The Creative Citizens of Paradise

VIII. COMPOSITE PERSONALITY GROUPS

A. The Paradise Corps of the Finality
   1. The Corps of Mortal Finaliters
   2. The Corps of Paradise Finaliters
   3. The Corps of Trinitized Finaliters
   4. Corps of Conjoint Trinitized Finaliters
   5. The Corps of Havona Finaliters
   6. The Corps of Transcendental Finaliters
   7. Corps of Unrevealed Sons of Destiny

B. The Universe Aids
   1. Bright and Morning Stars
   2. Brilliant Evening Stars
   3. Archangels
   4. Most High Assistants
   5. High Commissioners
   6. Celestial Overseers
   7. Mansion World Teachers
C. The Seven Courtesy Colonies

1. The Star Students
2. The Celestial Artisans
3. The Reversion Directors
4. Extension-School Instructors
5. The Various Reserve Corps
6. The Student Visitors
7. Ascending Pilgrims

IX. THE ASCENDING MORTALS

1. Planetary Mortals
2. Sleeping Survivors
3. Mansion World Students
4. Morontia Progressors
5. Superuniverse Wards
6. Havona Pilgrims
7. Paradise Arrivals
I. THE PARADISE DEITIES.

1. The Universal Father — the God of all creation, the First Source and Center of all things and beings.

2. The Eternal Son — the original and only-begotten Son of God, 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.

3. The Infinite Spirit — the Third Great Source and Center. Back in eternity, when the Universal Father's "first" infinite and absolute thought finds in the Eternal Son such a perfect and adequate word for its divine expression, there ensues the supreme desire of both the Thought—God, the Universal Father, and the Word—God, the Eternal Son, for a universal and infinite agent of mutual expression and combined action — the Infinite Spirit, the Conjoint Actor.

II. THE SUPREME SPIRITS.
1. **The Seven Master Spirits** are the co-ordinating directors of the seven segmented administration of the grand universe. At the present time their particular domain is the central supervision of the seven superuniverses. 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. In some matters pertaining to the administrative regulation of organized physical power, mind energy, and impersonal spirit ministry, they act personally and directly, and in others they function through their multifarious associates.

2. **The Seven Supreme Executives.** In all matters of an executive nature — rulings, regulations, adjustments, and administrative decisions -- the Master Spirits act in the persons of the Seven Supreme Executives, who function as the administrative co-ordinators of the grand universe; they might be termed the
board of managing directors of the post-Havona creation. Each of the executives and the facilities of his sphere are devoted to the efficient administration of a single superuniverse. These Supreme Executives do not originate policies, nor do they modify universe procedures; they are concerned with the execution of the plans of divinity promulgated by the Seven Master Spirits. Neither do they interfere with the triune rulership of the Ancients of Days in each superuniverse nor with the sovereignty of the Creator Sons in the local universes. They are the co-ordinating executives whose function it is to carry out the combined policies of all duly constituted rulers in the grand universe,

3. The Seven Orders of Reflective Spirits total forty-nine Reflective Spirits of Trinity origin, where each of the seven creative episodes attendant upon their appearance was productive of a type of being in nature resembling the characteristics of the co-ancestral Master Spirit; for each such creative episode was effected by a liaison of the Paradise Trinity and one of the seven Master Spirits. Thus they variously reflect the natures and characters of the seven possible combinations of the association of the divinity
characteristics of the Universal Father, the Eternal Son, and the Infinite Spirit. For this reason it is necessary to have seven of these Reflective Spirits on the headquarters of each superuniverse, where these groups of seven dissimilar Reflective Spirits are at the reflective focus of each realm, and this is not identical with the point of spiritual polarity.

The attribute of reflectivity, the phenomenon of the mind levels of the Conjoint Actor, the Supreme Being, and the Master Spirits, is transmissible to all beings concerned in the working of this vast scheme of universal intelligence. Everything of import transpiring on a local universe headquarters is inherently reflected to the capital of its superuniverse. And conversely, everything of local universe significance is reflected outward to the local universe capitals from the headquarters of their superuniverse. The reflectivity service from the universes of time up to the superuniverses is apparently automatic or self-operating, but it is not. It is all very personal and intelligent; its precision results from perfection of personality cooperation and therefore can hardly be attributed to the impersonal presence-performances of the Absolutes.
While Thought Adjusters do not participate in the operation of the universal reflectivity system, the revelators have every reason to believe that all Father fragments are fully cognizant of these transactions and are able to avail themselves of their conduct.

There are really fifty of these unique and somewhat mysterious Reflective Spirit beings. When the momentous transaction of the appearance of the forty-nine Reflective Spirits occurred in the dawn of time, it represented the initial effort of the Supreme Creator Personalities, represented by the Master Spirits, to function as cocreators of the Supreme Creators with the Paradise Trinity. And this union of the creative power of the Supreme Creators with the creative potentials of the Trinity is the very source of the actuality of the Supreme Being. Therefore, when the cycle of reflective creation had run its course, when each of the Seven Master Spirits had found perfect creative synchrony with the Paradise Trinity, when the forty-ninth Reflective Spirit had personalized, then 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 work of the forty-nine Reflective Spirits and their associates throughout the universe of universes. The creation of Majeston thus signalized the first supreme creative act of the Supreme Being.

Majeston is a true person, the personal and infallible center of reflectivity phenomena in all seven superuniverses of time and space. Majeston however was not included in the revelators’ catalogue of Paradise personalities because he is the only existing personality of divinity created by the Supreme Being in functional liaison with the Deity Absolute. He is a person, but he is exclusively and apparently automatically concerned with this one phase of universe economy; he does not now function in any personal capacity with relation to other (nonreflective) orders of universe personalities. Maintaining permanent Paradise headquarters near the center of all things at the rendezvous of the Seven Master Spirits, he is concerned solely with the co-ordination and maintenance of the reflectivity service in the far-flung creation; he is not otherwise involved in the administration of universe affairs.
4. The Reflective Image Aids. The forty-nine Reflective Image Aids were created by the Reflective Spirits, and there are just seven Aids on the headquarters of each superuniverse. The first creative act of the seven Reflective Spirits of Uversa was the production of their seven Image Aids, each Reflective Spirit creating his own Aid. The Image Aids are, in certain attributes and characteristics, perfect reproductions of their Reflective Mother Spirits; they are virtual duplications minus the attribute of reflectivity. They are true images and constantly function as the channel of communication between the Reflective Spirits and the superuniverse authorities. The Image Aids are not merely assistants; they are actual representations of their respective Spirit ancestors; they are images, and they are true to their name.

5. The Seven Spirits of the Circuits. The Seven Spirits of the Havona Circuits are the joint impersonal representation of the Infinite Spirit and the Seven Master Spirits to the seven circuits of the central universe. They are servants of the Master Spirits, whose collective offspring they are. The Master Spirits provide a distinct and diversified administrative
individuality in the seven superuniverses. Through these uniform Spirits of the Havona Circuits they are enabled to provide a unified, uniform, and co-ordinated spiritual supervision for the central universe.

The Seven Spirits of the Circuits are each limited to the permeation of a single Havona circuit. They are not directly concerned with the regimes of the Eternals of Days, the rulers of the individual Havona worlds. But they are in liaison with the Seven Supreme Executives, and they synchronize with the central universe presence of the Supreme Being. Their work is wholly confined to Havona.

6. **Local Universe Creative Spirits.** The revelators are conversant with six phases of the career of a local universe Mother Spirit, and they speculate much concerning the probability of a seventh stage of activity. These different stages of existence are:

   a. **Initial Paradise Differentiation.** When a Creator Son is personalized by the joint action of the Universal Father and the Eternal Son, simultaneously there occurs in the person of the Infinite Spirit what is known as the “supreme reaction of complement.” It designates an inherent modification of those personalizable possibilities which are embraced within the
creative potential of the Conjoint Creator. The birth of a co-ordinate Creator Son signalizes the birth within the person of the Infinite Spirit of the potential of the future local universe consort of this Paradise Son. And this fact finds place on the Paradise records of the career of such a Creator Son.

b. Preliminary Creatorship Training. During the long period of the preliminary training of a Michael Son in the organization and administration of universes, his future consort undergoes further development of entity and becomes group conscious of destiny. The revelators do not know, but they suspect that such a group-conscious entity becomes space cognizant and begins that preliminary training requisite to the acquirement of spirit skill in her future work of collaboration with the complemental Michael in universe creation and administration.

c. The Stage of Physical Creation. At the time the creatorship charge is administered to a Michael Son by the Eternal Son, the Master Spirit who directs the superuniverse to which this new Creator Son is destined gives expression to the “prayer of identification” in the presence of the Infinite Spirit; and for the
first time, the entity of the subsequent Creative Spirit appears as differentiated from the person of the Infinite Spirit. And proceeding directly to the person of the petitioning Master Spirit, this entity is immediately lost to the revelators' recognition, becoming apparently a part of the person of this Master Spirit. The newly identified Creative Spirit remains with the Master Spirit until the moment of the departure of the Creator Son for the adventure of space; whereupon the Master Spirit commits the new Spirit consort to the keeping of the Creator Son, at the same time administering to the Spirit consort the charge of eternal fidelity and unending loyalty. And then occurs one of the most profoundly touching episodes which ever take place on Paradise. The Universal Father speaks in acknowledgment of the eternal union of the Creator Son and the Creative Spirit and in confirmation of the bestowal of certain joint powers of administration by the Master Spirit of superuniverse jurisdiction.

The Father—united Creator Son and Creative Spirit then go forth on their adventure of universe creation. And they work together in this form of association throughout the long and
arduous period of the material organization of their universe. (Much that pertains to the nature and function of the local universe Creator Son and Creative Spirit properly belongs and is found in the narrative of 'The Local Universe').

d. The Life–Creation Era. Upon the declaration of intention to create life by the Creator Son, there ensue on Paradise the “personalization ceremonies,” participated in by the Seven Master Spirits and personally experienced by the supervising Master Spirit. This is a Paradise Deity contribution to the individuality of the Spirit consort of the Creator Son and becomes manifest to the universe in the phenomenon of “the primary eruption” in the person of the Infinite Spirit. Simultaneously with this phenomenon on Paradise, the heretofore impersonal Spirit consort of the Creator Son becomes, to all practical intents and purposes, a bona fide person. Henceforth and forevermore, this same local universe Mother Spirit will be regarded as a person and will maintain personal relations with all the personality hosts of the ensuing life creation.

e. The Postbestowal Ages. Another and great change occurs in the never-ending career
of a Creative Spirit when the Creator Son returns to universe headquarters after the completion of his seventh (thus 'mortal') bestowal and subsequent to his acquirement of full universe sovereignty. On that occasion, before the assembled administrators of the universe, the triumphant Creator Son elevates the Universe Mother Spirit to co-sovereignty and acknowledges the Spirit consort as his equal.

**f. The Ages of Light and Life.** Upon the establishment of the era of light and life the local universe co-sovereign enters upon the sixth phase of a Creative Spirit's career. But the revelators may not portray the nature of this great experience. Such things pertain to a future stage of evolution in our local universe Nebadon.

**g. The Unrevealed Career.** The revelators conclude it is only to be expected that they would regard the Universe Mother Spirits as having ahead of them some undisclosed career which will constitute their seventh phase of personal experience in universe service and loyal co-operation with the order of the Creator Michaels.
7. The Seven Adjutant Mind–Spirits are called by names which are the equivalents of the following designations: intuition, understanding, courage, knowledge, counsel, worship, and wisdom. These mind–spirits send forth their influence into all the inhabited worlds as a differential urge, each seeking receptivity capacity for manifestation quite apart from the degree to which its fellows may find reception and opportunity for function.

III. TRINITY-ORIGIN BEINGS

1. Trinitized Secrets of Supremacy. There are seven worlds in the innermost circuit of the Paradise satellites, the Father Worlds, and each of these exalted worlds is presided over by a corps of ten Trinitized Secrets of Supremacy. They are not creators, but they are supreme and ultimate administrators. The work of each of these special worlds is divided into seven major departments, and one of these co–ordinate rulers presides over each such division of specialized activities. The remaining three act as the personal representatives of triune Deity in relation to the other seven, one representing the Father, one the Son, and one the Spirit.
2. Eternals of Days. Each of the billion worlds of Havona is directed by a Supreme Trinity Personality. These rulers are known as the Eternals of Days, and they number exactly one billion, one for each of the Havona spheres. They are the offspring of the Paradise Trinity, but like the Secrets of Supremacy there are no records of their origin. Forever have these two groups of all-wise fathers ruled their exquisite worlds of the Paradise–Havona system, and they function without rotation or reassignment.

The Eternals of Days are visible to all will creatures dwelling in their domains. They preside over the regular planetary conclaves. Periodically, and by rotation, they visit the headquarters spheres of the seven superuniverses. They are close of kin to, and are the divine equals of, the Ancients of Days, who preside over the destinies of the seven super-governments. When an Eternal of Days is absent from his sphere, his world is directed by a Trinity Teacher Son.

3. Ancients of Days. During the present age of the unfinished evolution of the Supreme, the Ancients of Days provide the co-ordinated and perfect administrative overcontrol of the evolving universes of time and space. In power,
scope of authority, and extent of jurisdiction
the Ancients of Days are the most powerful and
mighty of any of the direct rulers of the time-
space creations. In all the vast universe of
universes they alone are invested with the high
powers of final executive judgment concerning
the eternal extinction of will creatures. These
high beings always govern in groups of three,
and all three Ancients of Days must participate
in the final decrees of the supreme tribunal of
a superuniverse.

The Ancients of Days are all basically
identical, and they were all trinitized at the
same time. They disclose the combined character
and unified nature of the Trinity. They possess
individuality and are in personality diverse,
but they do not differ from each other as do the
Seven Master Spirits. They provide the uniform
directorship of the otherwise differing seven
superuniverses, each of which is a distinct,
seggregated, and unique creation. The Seven
Master Spirits are unlike in nature and
attributes, but the Ancients of Days, the
personal rulers of the superuniverses, are all
uniform and superperfect offspring of the
Paradise Trinity. They represent the beginning
of the personality records of the universe of
universes, hence their name -- Ancients of Days.
The Seven Master Spirits on high determine the nature of their respective superuniverses, but the Ancients of Days dictate the administration of these same superuniverses. They superimpose administrative uniformity on creative diversity and insure the harmony of the whole in the face of the underlying creational differences of the seven segmental groupings of the grand universe.

4. **Perfections of Days**. There are just two hundred and ten Perfections of Days, and they preside over the governments of the ten major sectors of each superuniverse. Three Perfections of Days are assigned to each major sector capital, but unlike the Ancients of Days, it is not necessary that all three to be present at all times. From time to time one of this trio may absent himself to confer in person with the Ancients of Days concerning the welfare of his realm. These triune rulers of the major sectors are peculiarly perfect in the mastery of administrative details, hence their name — Perfections of Days.

5. **Recents of Days**. The youngest of the supreme directors of the superuniverses, in groups of three they preside over the affairs of the minor sectors. In nature they are co-ordinate with the Perfections of Days, but in
administrative authority they are subordinate. There are just twenty-one thousand of these personally glorious and divinely efficient Trinity personalities. They were created simultaneously, and together they passed through their Havona training under the Eternals of Days.

6. Unions of Days. The Trinity personalities of the order of “Days” do not function in an administrative capacity below the level of the superuniverse governments. In the evolving local universes they act only as counselors and advisers. The Unions of Days are a group of liaison personalities accredited by the Paradise Trinity to the dual rulers of the local universes. Each organized and inhabited local universe has assigned to it one of these Paradise counselors, who acts as the representative of the Trinity, and in some respects, of the Universal Father, to the local creation.

In a special manner these Trinity observers co-ordinate the administrative activities of all branches of the universal government, from those of the local universes up through the sector governments, to those of the superuniverse, hence their name — Unions of Days. There are
seven hundred thousand of these beings in existence, though they have not all been commissioned. They make a threefold report to their superiors: They report pertinent data of a physical and semi-intellectual nature to the Recents of Days of their minor sector; they report intellectual and quasi-spiritual and semi-paradisiacal matters to the Ancients of Days at the capital of their superuniverse. The reserve corps of the Unions of Days functions on Paradise as the Supreme Council of Universe Adjustments.

A local universe is directly ruled by a divine Son of dual Deity origin, but he has constantly by his side a Paradise brother, a Trinity-origin personality. In the event of the temporary absence of a Creator Son from the headquarters of his local universe, the acting rulers are largely guided in their major decisions by the counsel of their Union of Days.

7. Faithfuls of Days. These high Trinity-origin personalities are the Paradise advisers to the rulers of the one hundred constellations in each local universe. There are seventy million Faithfuls of Days, and like the Unions of Days, not all are in service. All Faithfuls of Days functioning in the constellations of a local universe are under the jurisdiction of,
and report directly to, the Union of Days. Their Paradise reserve corps is the Advisory Commission of Interuniverse Ethics and Self-government.

All that a Union of Days is to a Creator Son of a local universe, the Faithfuls of Days are to the Vorondadeks Sons who rule the constellations of that local creation. They are supremely devoted and divinely faithful to the welfare of their constellations of assignment, hence the name -- Faithfuls of Days. They act only as counselors; never do they participate in administrative activities except upon the invitation of the constellation authorities. Neither are they directly concerned in the educational ministry to the pilgrims of ascension on the architectural training spheres surrounding a constellation headquarters. All such undertakings are under the supervision of the Vorondadek Sons.

All Faithfuls of Days functioning in the constellations of a local universe are under the jurisdiction of, and report directly to, the Union of Days. They do not have a far-flung system of intercommunication, being ordinarily self-limited to an interassociation within the limits of a local universe. Any Faithful of Days on duty in Nebadon can and does communicate
with all others of his order on duty in this local universe.

The Faithfuls of Days are the last link in the long administrative-advisory chain which reaches from the sacred spheres of the Universal Father near the center of all things to the primary divisions of the local universes. The Trinity-origin regime stops with the constellations; no such Paradise advisers are permanently situated on their component systems or on the inhabited worlds. These latter administrative units are wholly under the jurisdiction of beings native to the local universes.

8. Trinity Teacher Sons. Of all the high orders of celestial personalities revealed to us, the Trinity Teacher Sons alone act in a dual capacity. By origin of Trinity nature, in function they are almost wholly devoted to the services of divine sonship. They are the liaison beings who bridge the universe gulf between Trinity- and dual-origin personalities.

While the Stationary Sons of the Trinity are of completed numbers, the Teacher Sons are constantly increasing. What the final number of Teacher Sons will be the revelators do not know. They can, however, state that, at the last periodic report to Uversa, the Paradise
records indicated 21,001,624,821 of these Sons in service.

These beings are the only group of the Sons of God revealed to us whose origin is in the Paradise Trinity. They range the central and superuniverses, and an enormous corps is assigned to each local universe. They also serve the individual planets as do the other Paradise Sons of God. Since the scheme of the grand universe is not fully developed, large numbers of Teacher Sons are held in the reserves on Paradise, and they volunteer for emergency duty and unusual service in all divisions of the grand universe, on the lone worlds of space, in the local and superuniverses, and on the worlds of Havona. They also function on Paradise.

9. Perfectors of Wisdom. The Perfectors of Wisdom are a specialized creation of the Paradise Trinity designed to personify the wisdom of divinity in the superuniverses. There are exactly seven billion of these beings in existence, and one billion are assigned to each of the seven superuniverses.

In common with their co-ordinates, the Divine Counselors and the Universal Censors, the Perfectors of Wisdom passed through the wisdom of Paradise, of Havona, and except for Divinington, of the Father’s Paradise spheres.
After these experiences the Perfectors of Wisdom were permanently assigned to the service of the Ancients of Days. They serve neither on Paradise nor on the worlds of the Paradise–Havona circuits; they are wholly occupied with the administration of the superuniverse governments.

Wherever and whenever a Perfector of Wisdom functions, there and then divine wisdom functions. There is actuality of presence and perfection of manifestation in the knowledge and wisdom represented in the doings of these mighty and majestic personalities. They do not reflect the wisdom of the Paradise Trinity; they are that wisdom. They are the sources of wisdom for all teachers in the application of universe knowledge; they are the fountains of discretion and the wellsprings of discrimination to the institutions of learning and discernment in all universes.

Wisdom is twofold in origin, being derived from the perfection of divine insight inherent in perfect beings and from the personal experience acquired by evolutionary creatures. The Perfectors of Wisdom are the divine wisdom of the Paradise perfection of Deity insight. Their administrative associates on Uversa, the Mighty Messengers, Those without Name and
Number, and Those High in Authority, when acting together, are the universe wisdom of experience. A divine being can have perfection of divine knowledge. An evolutionary mortal can sometime attain perfection of ascendant knowledge, but neither of these beings alone exhausts the potentials of all possible wisdom. Accordingly, whenever in the conduct of the superuniverse it is desired to achieve the maximum of administrative wisdom, these perfectors of wisdom of divine insight are always associated with those ascendant personalities who have come up to the high responsibilities of superuniverse authority through the experiential tribulations of evolutionary progression.

The versatility of the Perfectors of Wisdom enables them to participate in practically all of the celestial services of the ascendant creatures. The Perfectors of Wisdom, the Divine Counselors, together with the Universal Censors, constitute the highest orders of beings who may and do engage in the work of revealing truth to the individual planets and systems, whether in their earlier epochs or when settled in light and life. From time to time they all make contact with the service of the ascending mortals, from an initial-life planet on up
through a local universe and the superuniverse, particularly the latter.

10. Divine Counselors. These Trinity-origin beings are the counsel of Deity to the realms of the seven superuniverses. They are not reflective of the divine counsel of the Trinity; they are that counsel. There are twenty-one billion Counselors in service, and three billion are assigned to each superuniverse.

Divine Counselors are the associates and equals of the Universal Censors and the Perfectors of Wisdom, from one to seven Counselors being associated with each of these later personalities. All three orders participate in the government of the Ancients of Days, including major and minor sectors, in the local universes and constellations, and in the councils of the local system sovereigns.

One Perfector of Wisdom, seven Divine Counselors, and one Universal Censor constitute a tribunal of Trinity divinity, the highest mobile advisory body in the universes of time and space. Such a group of nine is known either as a fact-finding or as a truth-revealing tribunal, and when it sits in judgment upon a problem and renders a decision, it is just as if an Ancient of Days had adjudicated the
matter, for in all the annals of the superuniverses such a verdict has never been reversed by the Ancients of Days.

When the three Ancients of Days function, the Paradise Trinity functions. When the tribunal of nine arrives at a decision following its united deliberations, to all intents and purposes the Ancients of Days have spoken. And it is in this manner that the Paradise Rulers make personal contact, in administrative matters and governmental regulation, with the individual worlds, systems, and universes.

Divine counselors are the perfection of the divine counsel of the Paradise Trinity. They represent, in fact are, the counsel of perfection. When they are supplemented by the experiential counsel of their associates, the perfected and Trinity–embraced beings of evolutionary ascent, their combined conclusions are not only complete but replete. When their united counsel has been associated, adjudicated, confirmed, and promulgated by a Universal Censor, it is very probable that it approaches the threshold of universal totality. Such verdicts represent the nearest possible approach to the absolute attitude of Deity within the
time-space limits of the situation involved and the problem concerned.

Seven Divine Counselors in liaison with a trinitized evolutionary trio a Mighty Messenger, One High in Authority, and One without Name and Number represent the nearest superuniverse approach to the union of the human viewpoint and the divine attitude on near-paradisiacal levels of spiritual meanings and reality values. Such close approximation of the united cosmic attitudes of the creature and the Creator is only surpassed in the Paradise bestowal Sons, who are, in every phase of personality experience, God and man.

11. Universal Censors. There are exactly eight billion Universal Censors in existence. These unique beings are the judgment of Deity. They are not merely reflective of the decisions of perfection; they are the judgment of the Paradise Trinity. Even the Ancients of Days do not sit in judgment except in association with the Universal Censors.

One Censor is commissioned on each of the billion worlds of the central universe, being attached to the planetary administration of the resident Eternal of Days. And one billion Censors are assigned to each of the seven superuniverses. Both in an individual capacity
and in association with Perfectors of Wisdom and Divine Counselors, they operate throughout all divisions of the seven superuniverses. Thus the Censors act on all levels of the grand universe, from the perfect worlds of Havona to the councils of the System Sovereigns, and they are an organic part of all dispensational adjudications of the evolutionary worlds.

Whenever and wherever a Universal Censor is present, then and there is the judgment of Deity. And since the Censors always render their verdicts in liaison with Perfectors of Wisdom and Divine Counselors, such decisions embrace the united wisdom, counsel, and judgment of the Paradise Trinity. In this juridical trio the Perfector of Wisdom would be the “I was,” the Divine Counselor the “I will be,” but the Universal Censor is always “I am.”

The Censors are universe totaling personalities. When a thousand witnesses have given testimony -- or a million -- when the voice of wisdom has spoken, and the counsel of divinity has recorded, when the testimony of ascendant perfection has been added, then the Censor functions, and there is immediately revealed an unerring and divine totaling of all that has transpired; and such a disclosure represents the divine conclusion, the sum and
substance of a final and perfect decision. Therefore, when a Censor has spoken, no one else may speak, for the Censor has depicted the true and unmistakable total of all that has gone before. When he speaks, there is no appeal.

Perfectors of Wisdom, Divine Counselors, and Universal Censors, together with the seven orders of Supreme Trinity Personalities, constitute those ten groups which have been sometimes designated Stationary Sons of the Trinity. Together they comprise the grand corps of Trinity administrators, rulers, executives, advisers, counselors, and judges. Their numbers slightly exceed thirty-seven billion. Two billion and seventy are stationed in the central universe and just over five billion in each superuniverse. They act on any level of universe administration or adjudication that may be required by time-space conditions and that pertains to the past, present, and future evolution of the master universe.

12. Inspired Trinity Spirits. These Spirits are one of the few wholly secret orders of beings in existence, secret, no doubt, because it is impossible for them fully to reveal themselves even to those whose origin is so near the source of their creation. They come into being by the act of the Paradise Trinity
and may be utilized by any one or two of the Deities as well as by all three. The revelator, a Divine Counselor of Uversa, does not know whether these Spirits are of completed numbers or are constantly increasing, but the revelator inclines to the belief that their number is not fixed. They seem to operate over all known circuits and appear to act well-nigh independently of time and space. But they are not a part of the manifest and definitely revealed organization intrusted with the conduct of the time-space universes before such material creations are settled in light and life. They have no clearly discernible place in the present economy or administration of the evolving seven superuniverses. They are a secret of the Paradise Trinity.

The revelators know that the Trinity Teacher Sons are devoted to the conscious enlightenment of universe creatures. They have arrived at the settled conclusion that the Inspired Trinity Spirits, by superconscious techniques, are also functioning as teachers of the realms. They are persuaded that there is a vast body of essential spiritual knowledge, truth indispensable to high spiritual attainment, which cannot be consciously received; self-consciousness would effectively
jeopardize the certainty of reception. If they are right in this concept, and their entire order of Divine Counselors shares it, it may be the mission of these Inspired Spirits to overcome this difficulty, to bridge this gap in the universal scheme of moral enlightenment and spiritual advancement. They think these two types of Trinity-origin teachers effect some kind of liaison in their activities, but they do not really know.

The Inspired Spirits are the solitary Spirits of the universe of universes. As Spirits they are very much like the Solitary Messengers except that the latter are distinct personalities. The revelator Divine Counselors obtain much of their knowledge of the Inspired Spirits from the Solitary Messengers, who detect their nearness by virtue of an inherent sensitivity to the presence of the Inspired Spirits which functions just as unfailingly as a magnetic needle points to a magnetic pole. When a Solitary Messenger is near an Inspired Trinity Spirit, he is conscious of a qualitative indication of such a divine presence and also of a very definite quantitative registration which enables him actually to know the classification or number of the Spirit presence or presences.
On the superuniverse training worlds, and on the eternal circuits of Havona, the revelators have fraternized with the perfecting mortals — spiritualized and ascendant souls from the evolutionary realms -- but never have they been aware of the Inspired Spirits, which ever and anon the powers of detection resident in the Solitary Messengers would indicate were very near them. They have freely conversed with all orders of the Sons of God, high and low, and they likewise are unconscious of the admonitions of the Inspired Trinity Spirits. They can and do look back in their experiences and recount happenings which are difficult to explain if the action of such Spirits is not taken into account. But excepting Solitary Messengers, and sometimes Trinity-origin beings, none of the celestial family have ever been conscious of the nearness of the Inspired Spirits.

The revelator does not believe the Inspired Trinity Spirits are playing hide and seek with him. He concludes they are probably trying just as hard to disclose themselves to him as he is to communicate with them; further concluding their difficulties and limitations must be mutual and inherent. He is satisfied that there are no arbitrary secrets in the universe; therefore will he never cease in his efforts to
solve the mystery of the isolation of these Spirits belonging to his order of creation.

And from all this, we -- as mortals, just now taking our first step on the eternal journey, can well see that we must advance a long way before we will progress by “sight” and “material” assurance. We will long use faith, and be dependent on revelation, if we hope to progress quickly and safely.

13. Havona Natives. The Havona natives are the direct creation of the Paradise Trinity, and their number is beyond the concept of our circumscribed minds; but no more are being created. Havona natives, like all other Trinity-origin personalities, are projected in divine perfection, and as with other Trinity-origin personalities, the passing of time may add to their stores of experiential endowments.

During our long sojourn on the billion worlds of Havona culture we will develop an eternal friendship for these superb beings. And how deep is that friendship which grows up between the lowest personal creature from the worlds of space and these high personal beings native to the perfect spheres of the central universe! Ascending mortals, in their long and loving association with the Havona natives, do
much to compensate for the spiritual impoverishment of the earlier stages of mortal progression. At the same time, through their contacts with ascending pilgrims, the Havoners gain an experience which to no small extent overcomes the experiential handicap of having always lived a life of divine perfection. The good to both ascending mortal and Havona native is great and mutual.

Unlike the Stationary Sons of the Trinity, Havoners may evolve in status, may have an unrevealed future eternity—destiny. This is illustrated by those Havoners who service—factualize capacity for fusion with a non-Adjuster Father fragment and so qualify for membership in the Mortal Corps of the Finality. And there are other finaliter corps open to these natives of the central universe.

14. Paradise Citizens. There are resident on Paradise numerous groups of superb beings, the Paradise Citizens. They are not directly concerned with the scheme of perfecting ascending will creatures and were not, therefore, fully revealed to us Urantia mortals. There are more than three thousand orders of these supernal intelligences, the last group having been personalized simultaneously with the mandate of the Trinity which promulgated the
creative plan of the seven superuniverses of time and space. Paradise Citizens and Havona native as sometimes designated collectively as **Paradise–Havona personalities.**

This completes the story of those beings who are brought into existence by the Paradise Trinity. None of them have ever gone astray. And yet, in the highest sense, they are all free-will endowed.

Trinity-origin beings possess prerogatives of transit which make them independent of transport personalities, such as seraphim. They all possess the power of moving about freely and quickly in the universe of universes. Excepting the Inspired Trinity Spirits, they cannot attain the almost unbelievable velocity of the Solitary Messengers, but they are able so to utilize the sum total of the transport facilities in space that they can reach any point in a superuniverse, from its headquarters, in less than one year of Urantia time. It required 109 days of our time for the revelator Divine Counselor to journey from Uversa to Urantia.

Through these same avenues they are enabled to intercommunicate instantaneously. The revelator's entire order of creation finds itself in touch with every individual embraced
within every division of the children of the Paradise Trinity save only the Inspired Spirits.

IV. THE SONS OF GOD

A. Descending Sons. All descending Sons of God have high and divine origins. They are 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. Of the numerous orders of descending Sons, seven are depicted in these narratives. Those Sons who come forth from the Deities on the central Isle of Light and Life are called Paradise Sons of God and embrace the following three orders:

1. Creator Sons -- the Michaels.

2. Magisterial Sons -- the Avonals.

3. Trinity Teacher Sons -- the Daynals.

The remaining four orders of descending sonship are known as the Local Universe Sons of God:

4. Melchizedek Sons.

5. Vorondadek Sons.

7. The Life Carriers.

Melchizedeks are the joint offspring of a local universe Creator Son, Creative Spirit, and Father Melchizedek. Both Vorondadeks and Lanonandeks are brought into being by a Creator Son and his Creative Spirit associate. Vorondadeks are best known as the Most Highs, the Constellation Fathers; Lanondadeks as System Sovereigns and as Planetary Princes. The threefold order of Life Carriers is brought into being by a Creator Son and Creative Spirit associated with one of the three Ancients of Days of the superuniverse of jurisdiction.

The Paradise Sons of God are of threefold origin: The primary or Creator sons are brought into being by the Universal Father and the Eternal Son; the secondary or Magisterial Sons are children of the Eternal Son and the Infinite Spirit; the Trinity Teacher Sons are the offspring of the Father, Son, and Spirit. From the standpoint of service, worship, and supplication the Paradise Sons are as one; their spirit is one, and their work is identical in quality and completeness.

As the Paradise orders of Days proved to be divine administrators, so have the orders of Paradise Sons revealed themselves as divine
ministers -- creators, servers, bestowers, judges, teachers, and truth revealers. They range the universe of universes from the shores of the eternal Isle to the inhabited worlds of time and space, performing manifold services in the central and superuniverses not disclosed in these narratives. They are variously organized, dependent on the nature and whereabouts of their service, but in a local universe both Magisterial and Teacher Sons serve under the direction of the Creator Son who presides over that domain.

The 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 mortals, and 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.

In the Creator Sons the love of the Universal Father is blended with the mercy of the Eternal Son and is disclosed to the local universes in the creative power, loving
ministry, and understanding sovereignty of the Michaels. In the Magisterial Sons the mercy of the Eternal Son, united with the ministry of the Infinite Spirit, is revealed to the evolutionary domains in the careers of these Avonals of judgment, service, and bestowal. In the Trinity Teacher Sons the love, mercy, and ministry of the three Paradise Deities are co-ordinated on the highest time-space value-levels and are presented to the universes as living truth, divine goodness, and true spiritual beauty.

In the local universes these orders of sonship collaborate to effect the revelation of the Deities of Paradise to the creatures of space: As the Father of a local universe, a Creator Son portrays the infinite character of the Universal Father. As the bestowal Sons of mercy, the Avonals reveal the matchless nature of the Eternal Son of infinite compassion. As the true teachers of ascending personalities, the Trinity Daynal Sons disclose the teacher personality of the Infinite Spirit. In their divinely perfect co-operation, Michaels, Avonals, and Daynals are contributing to the actualization and revelation of the personality and sovereignty of God the Supreme in and to the time-space universes. In the harmony of their triune activities these Paradise Sons of God
ever function in the vanguard of the personalities of Deity as they follow the never-ending expansion of the divinity of the First Great Source and Center from the everlasting Isle of Paradise into the unknown depths of space.

In our local universe, of the first Paradise order of sonship -- the Creator Sons, there is in Nebadon only one -- Michael, the universe father and sovereign. Of the second order of Paradise sonship, the Avonal or Magisterial Sons, Nebadon has its full quota — 1,062. And these “lesser Christs” are just as effective and all-powerful in their planetary bestowals as was the Creator and Master Son on Urantia. The third order, being of Trinity origin, do not register in a local universe, but the revelator, the Chief of Archangels acting by authority of Gabriel of Salvington, estimates there are in Nebadon between fifteen and twenty thousand Trinity Teacher Sons, exclusive of 9,642 creature-trinitized assistants of record. These Paradise Daynals are neither magistrates nor administrators; they are superteachers.

Triune Paradise Deity functions for the creation of three orders of sonship: the Michaels, the Avonals, and the Daynals. Dual
Deity in the local universe, the Son and the Spirit, also functions in the creation of three high orders of Sons: the Melchizedeks, the Vorondadeks, and the Lanonandeks; and having achieved this threefold expression, they collaborate with the next level of God the Sevenfold in the production of the versatile order of Life Carriers. These beings are classified with the descending Sons of God, but they are a unique and original form of universe life. Consideration having been given the Melchizedeks and Life Carriers (see Chapter 26) explanation of the Vorondadeks and Lanonandeks will only be given here:

1. **The Vorondadek Sons.** After the creation of the personal aids and the first group of the versatile Melchizedeks, the Creator Son and the local universe Creative Spirit planned for, and brought into existence, the second great and diverse order of universe sonship, the Vorondadeks. They are more generally known as Constellation Fathers because a Son of this order is uniformly found at the head of each constellation government in every local universe.

The number of Vorondadeks varies in each local universe, just one million being the
recorded number in Nebadon. These Sons, like their co-ordinates, the Melchizedeks, possess no power of reproduction. There exists no known method whereby they can increase their numbers.

In many respects these Sons are a self-governing body; as individuals and as groups, even as a whole, they are largely self-determinative, much as are the Melchizedeks; but Vorondadeks do not function through such a wide range of activities. They do not equal their Melchizedek brethren in brilliant versatility, but they are even more reliable and efficient as rulers and farseeing administrators. Neither are they quite the administrative peers of their subordinates, the Lanonandek System Sovereigns, but they excel all orders of universe sonship in stability of purpose and in divinity of judgment.

At least three Vorondadeks are assigned to the rulership of each of the one hundred constellations of a local universe. These Sons are selected by the Creator Son and are commissioned by Gabriel as the Most Highs of the constellations for service during one dekamillennium — 10,000 standard years, about 50,000 years of Urantia time. The reigning Most High, the Constellation Father, has two associates, a senior and a junior. At each
change of administration the senior associate becomes the head of the government, the junior assumes the duties of the senior, while the unassigned Vorondadeks resident on the Salvinton worlds nominate one of their number as candidate for selection to assume the responsibilities of junior associate. Thus each of the Most High rulers, in accordance with present policy, has a period of service on the headquarters of a constellation of three dekamillenniums, about 150,000 Urantia years.

2 The Lanonandek Sons. After the creation the Vorondadeks, the Creator Son and the Universe Mother Spirit unite for the purpose of bringing into existence the third order of universe sonship, the Lanonandeks. Although occupied with varied tasks connected with the system administrations, they are best known as System Sovereigns, the rulers of the local systems, and as Planetary Princes, the administrative heads of the inhabited worlds.

The Lanonandeks are the continuous rulers of the planets and the rotating sovereigns of the systems. Such a Son now rules on Jerusem, the headquarters of our local system of inhabited worlds Satania.
Our universe of Nebadon began its existence with exactly twelve million Lanonandeks, and when they had passed through certain courses of training on the Melchizedek sphere, they were divided in the final tests into three classes:

1. **Primary Lanonandeks.** Of the highest rank there were 709,841. These are the Sons designated as System Sovereigns and assistants to the supreme councils of the constellations and as counselors in the higher administrative work of the universe.

2. **Secondary Lanonandeks.** Of this order emerging from Melchizedek there were 10,234,601. They are assigned as Planetary Princes and to the reserves of that order.

3. **Tertiary Lanonandeks.** This group contained 1,055,558. These Sons function as subordinate assistants, messengers, custodians, commissioners, observers, and prosecute the miscellaneous duties of a system and its component worlds.

It is not possible, as it is with evolutionary beings, for these Sons to progress from one group to another. When subjected to the Melchizedek training, when once tested and classified, they serve continuously in the rank assigned. Neither do these Sons engage in
reproduction; their number in the universe is stationary.

As occurred during the rule of our former local system Sovereign Lucifer, in the event of rebellion on a system headquarters, a new sovereign is usually installed within a comparatively short time — as was Lanaforge, our now System Sovereign, installed on ours; but not so on the inhabited planets. They are the component units of the material creation, and creature free will is a factor in the final adjudication of all such problems. Successor Planetary Princes are designated for isolated worlds, planets whose princes of authority may have gone astray, as Caligastia did on ours, but they do not assume active rulership of such worlds until the results of insurrection are partially overcome and removed by the remedial measures adopted by the Melchizedeks and other ministering personalities. Rebellion by a Planetary Prince instantly isolates his planet — as occurred on ours; the local spiritual circuits are immediately severed — as was Urantia’s severed during the Lucifer rebellion. Only a bestowal Son, Michael of Nebadon (as in our case), can re-establish interplanetary lines
of communication on such a spiritually isolated
world.

There exists a plan for saving these wayward and unwise Sons, and many have availed
themselves of this merciful provision; but never
again may they function in those positions
wherein they defaulted. After rehabilitation
they are assigned to custodial duties and to
departments of physical administration.

**B. Ascending Sons.** As in many of the major
groups of universe beings, seven general classes
of the Ascending Sons of God were revealed:

1. Father—fused Mortals.
2. Son—fused Mortals.
4. Evolutionary Seraphim.
5. Ascending Material Sons.
6. Translated Midwayers.
7. Personalized Adjusters.

The story of these beings, from the lowly
animal–origin mortals of the evolutionary worlds
to the Personalized Adjusters of the Universal
Father, presents a glorious recital of the
unstinted bestowal of divine love and gracious
condescension throughout all time and in all universes of the far-flung creation of the Paradise Deities. (See text of Chapter 32 for synopsis explanations.)

C. Trinitized Sons. There are three groups of beings who are called Sons of God. In addition to descending and ascending orders of sonship there is a third group known as the Trinitized Sons of God. The trinitized order of sonship is subdivided into three primary divisions in accordance with the origins of its many types of personalities, revealed and unrevealed. These primary divisions are:

1. Deity—trinitized Sons.

2. Trinity—embraced Sons.

3. Creature—trinitized Sons.

Irrespective of origin, all Trinitized Sons of God have in common the experience of trinitization, either as a part of their origin or as an experience of Trinity embrace subsequently attained. The Deity—trinitized Sons were unrevealed in these narratives; thus will this presentation be confined to a portrayal of the remaining two groups.

The Trinity—Embraced Sons. All Trinity—embraced sons are originally of dual or single
origin, but subsequent to the Trinity embrace they are forever devoted to Trinity service and assignment. This corps, as revealed and as organized for superuniverse service, embraces seven orders of personalities:

1. Mighty Messengers.
2. Those High in Authority.
3. Those without Name and Number.
4. Trinitized Custodians.
5. Trinitized Ambassadors.
7. High Son Assistants

These seven groups of personalities are further classified, according to origin, nature, and function, into three major divisions: the Trinitized Sons of Attainment, the Trinitized Sons of Selection, and the Trinitized Sons of Perfection.

The Trinitized Sons of Attainment — the Mighty Messengers, Those High in Authority, and Those without Name and Number are all Adjuster-fused ascendant mortals who have attained Paradise and the Corps of the Finality. But they are not finaliters; when they have been Trinity embraced, their names are removed from
the finaliter roll call. The new sons of this order pass through specific courses of training, for comparatively short periods, on the circuit headquarters’ planets of the Havona circuits under the direction of the Eternals of Days. Thereafter they are assigned to the services of the Ancients of Days in the seven superuniverses.

**The Trinitized Sons of Selection** embrace the Trinitized Custodians and the Trinitized Ambassadors. They are recruited from certain of the evolutionary seraphim and translated midway creatures who have traversed Havona and have attained Paradise, as well as from certain of the Spirit—fused and the Son—fused mortals who have likewise ascended to the central Isle of Light and Life. Subsequent to their embrace by the Paradise Trinity and after a brief training in Havona, the Trinitized Sons of Selection are assigned to the courts of the Ancients of Days.

**The Trinitized Sons of Perfection.** The Celestial Guardians and their co—ordinates, the High Son Assistants, comprise a unique group of twice—trinitized personalities. They are the creature—trinitized sons of Paradise—Havona personalities or of perfected ascendant mortals.
who have long distinguished themselves in the Corps of the Finality. Some of these creature-trinitized sons, after service with the Supreme Executives of the Seven Master Spirits and after serving under the Trinity Teacher Sons, are re-trinitized (embraced) by the Paradise Trinity and then commissioned to the courts of the Ancients of Days as Celestial Guardians and as High Son Assistants. Trinitized Sons of Perfection are assigned directly to the superuniverse service without further training.

The experience of the supreme creative performance of perfect and perfected spiritual beings is the act of trinitization. The techniques of trinitization are among the secrets of Vicegerington and Solitarington and are revealable to, and understandable by, none save those who have passed through these unique experiences. Therefore is it beyond the possibility of any being successfully to portray to our human minds the nature and purport of this extraordinary transaction.

Aside from the Deities, only Paradise–Havona personalities and certain members of each of the finaliter corps engage in trinitization. Under specialized conditions of Paradise Perfection, these superb beings may embark upon the unique adventure of concept–identity, and
they are many times successful in the production of a new being, a creature—trinitized son. However the glorified creatures who engage in such adventures of trinitization may participate in only one such experience, whereas with the Paradise Deities there seems to be no limit to the continued enactment of trinitization episodes. Deity seems to be limited in just one respect: There can be only one Original and Infinite Spirit, only one infinite executive of the united will of the Father–Son.

When the Father and the Son united to eternalize the Infinite Spirit, upon the accomplishment of their purpose they immediately became as one and ever since have been one. And while the trinitization union of two creatures is on the order of the infinite scope of the perfect Deity union of the Universal Father and the Eternal Son, the repercussions of creature trinitization are not eternal in nature; they will terminate upon the completed factualization of the experiential Deities.

Unbelievably long periods of time are sometimes consumed in these trinitization adventures; an age seems to pass before these faithful and determined one time mortals, and sometimes Paradise–Havona personalities --
having reported that they have singly and jointly elected to make the paradisiacal effort to spiritualize, idealize, and actualize a selected and original concept which has not theretofore been trinitized — finally achieve their goal, really succeed in bringing their chosen concept of universal truth into actual being. And not always do these devoted couples meet with success; many times they fail, and that through no discoverable error on their part. Candidates for trinitization who thus fail are admitted to a special group of finaliters who are designated as beings who have made the supreme effort and sustained the supreme disappointment.

When a new and original being is trinitized by the Gods, the divine parents are in deity potential unchanged; but when exalted creature beings enact such a creative episode, one of the contracting and participating individuals undergoes a unique personality modification. The two ancestors of a creature–trinitized son become in a certain sense spiritually as one. The revelators, narrated by a Mighty Messenger of the revelatory corps of Orvonton, believe that this status of bi–unification of certain spiritual phases of personality will probably prevail until such time as the Supreme Being
shall have attained full and completed manifestation of personality in the grand universe.

The Supreme Being is the unification of three phases of Deity reality; (1) God the Supreme, the spiritual unification of certain finite aspects of the Paradise Trinity; (2) the Almighty Supreme, the power unification of the grand universe Creators; and (3) the Supreme Mind, the individual contribution of the Third Source and Center and his co-ordinates to the reality of the Supreme Being. In their trinitization adventures the superb creatures of the central universe and Paradise are engaged in a threefold exploration of the Deity of the Supreme which results in the production of three orders of creature-trinitized sons:

1. **Ascender-trinitized Sons.** The creative efforts the finaliters are attempting to trinitize certain conceptual realities of the Almighty Supreme which they have experientially acquired in their ascension through time and space to Paradise.

2. **Paradise-Havona-trinitized Sons.** The creative efforts of the Paradise Citizens and the Havoners result in the trinitization of certain high spiritual aspects of the Supreme
Being which they have experientially acquired on a super—supreme background bordering on the Ultimate and the Eternal.

3 Trinitized Sons of Destiny. But when a finaliter and a Paradise—Havoner together trinitize a new creature, this conjoint effort repercusses in certain phases of the Supreme—Ultimate Mind. The resulting creature—trinitized sons are super—creational; they represent actualities of Supreme—Ultimate Deity which have not been otherwise experientially attained, and which, therefore, automatically fall within the province of the Architects of the Master Universe, custodians of those things which transcend the creational limits of the present universe age. The trinitized sons of destiny embody certain aspects of the unrevealed master universe function of the Supreme—Ultimate.

V. PERSONALITIES OF THE INFINITE SPIRIT.

On Uversa all personalities and entities of the Conjoint Creator are divided into three grand divisions: The Higher Personalities of the Infinite Spirit, the Messenger Hosts of Space, and the Ministering Spirits of Time, those
spirit beings who are concerned with teaching and ministering to the will creatures of the ascendant scheme of mortal progression.

A. Higher Personalities of the Infinite Spirit that find mention in these narratives function throughout the grand universe in seven divisions:

1. Solitary Messengers.
2. Universe Circuit Supervisors.
3. Census Directors.
5. Associate Inspectors.
6. Assigned Sentinels.
7. Graduate Guides.

Solitary Messengers, Circuit Supervisors, Census Directors, and the Personal Aids are characterized by the possession of tremendous endowments of antigravity. The Solitary Messengers are without known general headquarters; they roam the universe of universes. The Universe Circuit Supervisors and the Census Directors maintain headquarters on the capitals of the superuniverses. The Associate Inspectors and the Assigned Sentinels are respectively stationed on the capitals of the local universes and on the capitals of their
component systems. The Graduate Guides are resident in the Havona universe and function on all its billion worlds. Most of these higher personalities have stations in the local universes, but they are not organically attached to the administrations of the evolutionary realms.

1. **Solitary Messengers** are the personal and universal corps of the Conjoint Creator; they are the first and senior order of the Higher Personalities of the Infinite Spirit. They represent the initial creative action of the Infinite Spirit in solitary function for the purpose of bringing into existence solitary personality spirits. Neither the Father nor the Son directly participated in this stupendous spiritualization.

Solitary Messengers are generally used for dispatch and service in those situations where personality is essential to the achievement of the assignment, and where it is desired to avoid the loss of time which would be occasioned by the sending of any other readily available type of personal messenger. They are the only definitely personalized beings who can synchronize with the combined universal currents of the grand universe. Their velocity in
traversing space is variable, depending on a great variety of interfering influences, but the record shows that on the journey to fulfill this particular mission of bringing this presentation of the Divine Counselor from Uversa the associate messenger proceeded at the rate of 841,621,642,000 miles per second of time.

2. Universe Circuit Supervisors. The vast power currents of space and the circuits of spirit energy may seem to operate automatically; they may appear to function without let or hindrance, but such is not the case. All these stupendous systems of energy are under control; they are subject to intelligent supervision. Universe Circuit Supervisors are concerned, not with the realms of purely physical or material energy — the domain of the Universe Power Directors — but with the circuits of relative spiritual energy and with those modified circuits which are essential to the maintenance of both the highly developed spiritual beings and the morontia or transition type of intelligent creatures. The supervisors do not give origin to circuits of energy and super-essence of divinity, but in general they have to do with all higher spirit circuits of time and eternity and with all relative spirit circuits concerned in the administration of the
component parts of the grand universe. They
direct and manipulate all such spirit-energy
circuits outside the Isle of Paradise.

Whether acting in the local or higher
universes, circuit supervisors direct all
concerned as to the proper circuits to employ
for the transmission of all spirit messages and
for the transit of all personalities. In their
work of circuit supervision these efficient
beings utilize all agencies, forces, and
personalities in the universe of universes.
They employ the unrevealed “high spirit
personalities of circuit control” and are ably
assisted by numerous staffs composed of
personalities of the Infinite Spirit. It is
they who would isolate an evolutionary world if
its Planetary Prince should rebel against the
Universal Father and his vicegerent Son, as
occurred on our planet Urantia. They are able
to throw any world out of certain universe
circuits of the higher spiritual order, but they
cannot annul the material circuits of the power
directors.

The Universe Circuit Supervisors have
something of the same relationship to spirit
circuits that the Universe Power Directors have
to material circuits. The two orders are
complemental, together having the oversight of
all spirit and all material circuits that are controllable and manipulatable by creatures.

The circuit supervisors exercise certain oversight of those mind circuits which are spirit associated much as the power directors have certain jurisdiction over those phases of mind which are physical-energy associated mechanical mind. In general the functions of each order are expanded by liaison with the other, but the circuits of pure mind are subject to the supervision of neither. Neither are the two orders co-ordinate; in all their manifold labors the Universe Circuit Supervisors are subject to the Seven Supreme Power Directors and their subordinates.

3. Census Directors. Notwithstanding that the cosmic mind of the Universal Intelligence is cognizant of the presence and whereabouts of all thinking creatures, there is operative in the universe of universes an independent method of keeping count of all will creatures. These directors are made immediately aware of the birth of will in any part of the grand universe. They are, therefore, always competent to give the number, nature, and whereabouts of all will creatures in any part of the central creation and the seven superuniverses. But they do not
function on Paradise; there is no need for them there. On Paradise knowledge is inherent; the Deities know all things.

These Census Directors are concerned with human beings -- as with other will creatures -- but only to the extent of recording the fact of will function. They are not concerned with the records of our life and its doings; they are not in any sense recording personalities. The Census Director of Nebadon, number 81,412 of Orvonton, now stationed on Salvington, is at this very moment personally conscious and aware of our living presence here on Urantia; and he will afford the records confirmation of your death the moment you cease to function as a will creature.

Census Directors register the existence of a new will creature when the first act of will is performed; they indicate the death of a will creature when the last act of will takes place. The partial emergence of will observed in the reactions of certain of the higher animals does not belong to the domain of the Census Directors. They keep count of nothing but bona fide will creatures, and they are responsive to nothing but will function.
4. Personal Aids of the Infinite Spirit

exist for the exclusive assistance of the Paradise presence of the Third Person of Deity. Although attached directly to the Infinite Spirit and located on Paradise, they flash to and fro to the uttermost parts of creation. Wherever the circuits of the Conjoint Creator extend, there these Personal Aids may appear for the purpose of executing the bidding of the Infinite Spirit. They traverse space much as do the Solitary Messengers but are not persons in the sense that the messengers are.

Of all the revealed orders of spirit beings taking origin in the Infinite Spirit, the Personal Aids are about the only ones we will not encounter on our inward ascent to Paradise.

5. Associate Inspectors. The Seven Supreme Executives, on the seven Paradise spheres of the Infinite Spirit, collectively function as the administrative board of super-managers for the seven superuniverses. The Associate Inspectors work under their direct supervision, being their personal and powerful representatives to the local universes of time and space. These high observers of the affairs of the local creations are the joint offspring of the Infinite Spirit and the Seven Master Spirits of Paradise. In
the near times of eternity seven hundred thousand were personalized, and their reserve corps abides on Paradise.

The Associate Inspectors receive reports and recommendations only from their subordinates, the Assigned Sentinels, stationed on the capitals of the local systems of inhabited worlds, while they make reports only to their immediate superior, the Supreme Executive of the superuniverse concerned.

6. **Assigned Sentinels** are co-ordinating personalities and liaison representatives of the Seven Supreme Executives. They were personalized on Paradise by the Infinite Spirit and were created for the specific purposes of their assignment. They are of stationary numbers, and there are exactly seven billion in existence.

Much as an Associate Inspector represents the Seven Supreme Executives to a whole local universe, so in each of the ten thousand systems of that local creation there is an Assigned Sentinel, who acts as the direct representative of the far-distant and supreme board of super-control for the affairs of all seven superuniverses. The sentinels on duty in the local system governments of Orvonton are acting
under the direct authority of Supreme Executive Number Seven, the co-ordinator of the seventh superuniverse. But in their administrative organization all sentinels commissioned in a local universe are subordinate to the Associate Inspector stationed at universe headquarters. The sentinels are almost exclusively concerned in keeping the Associate Inspector of their universe fully informed on all matters relating to the welfare and state of the systems of their assignment.

7. Graduate Guides are exclusively devoted to the tasks of guiding the mortal graduates from the superuniverses of time through the Havona course of instruction and training which serves to prepare the ascending pilgrims for admission to Paradise and the Corps of Finality. As a group, they sponsor and conduct the high university of technical instruction and spiritual training which is so essential to mortal attainment of the goal of the ages: God, rest, and then eternity of perfected service.

The guide who greets you upon your arrival on the receiving world of the outer Havona circuit will remain with you throughout your entire career on the heavenly circuits. Though we will associate with countless other
personalities during our sojourn on a billion worlds, your Graduate Guide will follow you to the end of your Havona progression and will witness your entrance into the terminal slumber of time, the sleep of eternity transit to the Paradise goal, where, upon awakening, you will be greeted by the Paradise Companion assigned to welcome you and perhaps to remain with you until you are initiated as a member of the Mortal Corps of the Finality.

B. The Messenger Hosts of Space. Ranking intermediately in the family of the Infinite Spirit are the Messenger Hosts of Space. These versatile beings function as the connecting links between the higher personalities and the ministering spirits. The messenger hosts include the following orders of celestial beings:

1. Havona Servitals.
2. Universal Conciliators.
3. Technical Advisers.
5. Celestial Recorders.
7. Paradise Companions.
Of the seven groups enumerated, only three servitals, conciliators, and Morontia Companions are created as such; the remaining four represent attainment levels of the angelic orders. In accordance with inherent nature and attained status, the messenger hosts variously serve in the universe of universes but always subject to the direction of those who rule the realms of their assignment.

1. **Havona Servitals.** Though denominated servitals, these “midway creatures” of the central universe are not servants in any menial sense of the word. In the spiritual world there is no such thing as menial work; all service is sacred and exhilarating; neither do the higher orders of beings look down upon the lower orders of existence.

The Havona Servitals are the joint creative work of the Seven Master Spirits and their associates, the Seven Supreme Power Directors. This creative collaboration comes the nearest to being 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.
The number of servitals is prodigious, and more are being created all the time. They appear in groups of one thousand on the third moment (a little less than three days of our time) following the assembly of the Master Spirits and the Supreme Power Directors at their joint area in the far northerly sector of Paradise. Every fourth servital is more physical in type than the others; that is, out of each thousand, seven hundred and fifty are apparently true to spirit type, but two hundred and fifty are semi-physical in nature. These fourth creatures are somewhat on the order of material beings (material in the Havona sense), resembling the physical power directors more than the Master Spirits.

In personality relationships the spiritual is dominant over the material, even though it does not now so appear on Urantia; and in the production of Havona Servitals the law of spirit dominance prevails; the established ratio yields three spiritual beings to one semi-physical.

Since they are of two types -- spiritual and semi-physical -- there are few limits to the range of work these versatile servital beings can do. The higher or spirit groups are assigned selectively to the services of the Father, the
Son, and the Spirit, and to the work of the Seven Master Spirits. In large numbers they are dispatched, from time to time, to serve on the study worlds encircling the headquarters spheres of the seven superuniverses, the worlds devoted to the final training and spiritual culture of the ascending souls time who are preparing for advancement to the circuits of Havona. Both spirit servitals and their more physical fellows are also designated assistants and associates of the Graduate Guides in helping and instructing the various orders of ascending creatures who have attained Havona, and who seek to attain Paradise.

The Havona Servitals and the Graduate Guides manifest a transcendent devotion to their work and a touching affection for one another, an affection which, while spiritual, we could only understand by comparison with the phenomenon of human love. There is divine pathos in the separation of the servitals from the guides, as so often occurs when the servitals are dispatched on missions beyond the limits of the central universe; but they go with joy and not with sorrow. The satisfying joy of high duty is the eclipsing emotion of spiritual beings. Sorrow cannot exist in the face of the consciousness of divine duty faithfully
performed. And when our ascending soul stands before the Supreme Judge, the decision of eternal import will not be determined by material successes or quantitative achievements; the verdict reverberating through the high courts declares: “Well done, good and faithful servant; you have been faithful over a few essentials; you shall be made ruler over universe realities.”

On superuniverse service the Havona Servitals are always assigned to that domain presided over by the Master Spirit whom they most resemble in general and special spirit prerogatives. They serve only on the educational worlds surrounding the capitals of the seven superuniverses, and the last report of Uversa indicates that almost 138 billion servitals were ministering on its 490 satellites. They engage in an endless variety of activities in connection with the work of these educational worlds comprising the superuniversities of the superuniverse of Orvonton. Here they are our companions; they have come down from our next career to study us and to inspire us with the reality and certainty of our eventual graduation from the universes of time to the realms of eternity. And in these contacts the servitals gain that preliminary
experience of ministering to the Havona circuits as associates of the Graduate Guides or — as translated servitals -- as Graduate Guides themselves.

2. Universal Conciliators. For every Havona Servital created, seven Universal Conciliators are brought into being, one in each superuniverse. Every time the Master Spirits associate themselves with the power directors for the purpose of creating a group of Havona Servitals, there is a simultaneous focalization upon one of the Reflective Spirits in each of the superuniverse groups, and forthwith and full-fledgedly an equal number of Universal Conciliators appear on the headquarters worlds of the super-creations.

The conciliators are of great value in keeping the universe of universes running smoothly. Traversing space at triple velocity, about 558,840 miles per second, to serve as the traveling courts of the worlds, commissions devoted to the quick adjudication of minor difficulties. Were it not for these mobile and eminently fair commissions, the tribunals of the spheres would be hopelessly overspread with the minor misunderstandings of the realms. But they do not pass upon matters of eternal import; the soul, the eternal prospects of a creature of
time, is never placed in jeopardy by their acts. Conciliators do not deal with questions extending beyond the temporal existence and the cosmic welfare of the creatures of time. But whenever a commission has once accepted jurisdiction of a problem, its rulings are final and always unanimous; there is no appeal from such a decision.

3. Technical Advisers. These advisers are the legal and technical minds of the spirit world; but they are more than legal experts; they are students and teachers of applied law, the laws of the universe applied to the lives and destinies of all who inhabit the vast domains of the far-flung creation. As time passes, they become the living law libraries of time and space, preventing endless trouble and needless delays by instructing the personalities of time regarding the forms and modes of procedure most acceptable to the rulers of eternity. They are able so to counsel the workers of space as to enable them to function in harmony with the requirements of Paradise; they are the teachers of all creatures concerning the technique of the Creators.

Such a living library of applied law could not be created; such beings must be evolved by actual experience. The infinite Deities are
existential, hence are compensated for lack of experience; they know all even before they experience all, but they do not impart this nonexperiential knowledge to their subordinate creatures.

Ascending mortals and ascending midway creatures serve on these advisory commissions while pursuing the Paradise ascent, but they do not enter the regular courses of training for Technical Advisers, nor do they ever become permanent members of the order. Those mortals and midwayers who serve transiently with the advisers are chosen for such work because of their expertness in the concept of universal law and supreme justice. As we journey toward our Paradise goal, constantly acquiring added knowledge and enhanced skill, we are continuously afforded the opportunity to give out to others the wisdom and experience we have already accumulated; all the way in to Havona we enact the role of a pupil—teacher. We will work our way through the ascending levels of this vast experiential university by imparting to those just below us the new—found knowledge of our advancing career. In the universal regime we are not reckoned as having possessed ourselves of knowledge and truth until we have
demonstrated our ability and our willingness to impart this knowledge and truth to others.

Technical Advisers are dedicated to the work of preventing delay, facilitating progress, and counseling achievement. There is always a **best** and **right** way to do things; there is always the technique of perfection, a divine method, and these advisers know how to direct us all in the finding of this better way.

Besides counseling regarding legal usages, Technical Advisers are equally devoted to the efficient interpretation of all laws concerning creature beings physical, mindal, and spiritual. They are available to the Universal Conciliators and to all others who desire to know the truth of law; in other words, to know how the Supremacy of Deity may be depended upon to react in a given situation having factors of an established physical, mindal, and spiritual order. They even essay to elucidate the technique of the Ultimate.

**4. Custodians of Records** on Paradise are keepers of the formal archives of Paradise, those archives which stand in contrast to the living records of registry in the minds of the custodians of knowledge, sometimes designated the “living library of Paradise.”
Every occurrence of significance in the organized and inhabited creation is a matter of record. While events of no more than local importance find only a local recording, those of wider significance are dealt with accordingly. From the planets, systems, and constellations of Nebadon, everything of universe import is posted on Salvington; and from such universe capitals those episodes are advanced to higher recording which pertain to the affairs of the sector and supergovernments. Paradise also has a relevant summary of superuniverse and Havona data; and this historic and cumulative story of the universe of universes is in the custody of these exalted spirit beings.

5. Celestial Recorders. These are the recorders who execute all records in duplicate, making an original spirit recording and a semimaterial counterpart — what might be called a carbon copy. This they can do because of their peculiar ability simultaneously to manipulate both spiritual and material energy. Celestial Recorders are not created as such; they are ascendant seraphim from the local universes.

On Uversa the senior of these recorders can show the records of everything of cosmic import
in all Orvonton since the far-distant times of the arrival of the Ancients of Days, while on the eternal Isle the Custodians of Records guard the archives of that realm which testify to the transactions of Paradise since the times of the personification of the Infinite Spirit.

6. Morontia Companions. These children of the local universe Mother Spirits are the friends and associates of all who live the ascending morontia life. They are not indispensable to an ascender's real work of creature progression, neither do they in any sense displace the work of the seraphic guardians who often accompany their mortal associates on the Paradise journey. The Morontia Companions are simply gracious hosts to those who are just beginning the long inward ascent.

They are also skillful play sponsors and are ably assisted in this work by the reversion directors. For though we will have earnest and progressively difficult tasks to perform on the morontia training worlds of Nebadon, we will always be provided with regular seasons of rest and reversion. Throughout the journey to Paradise there will always be time for rest and spirit play; and in the career of light and life
there is always time for worship and new achievement.

7. **Paradise Companions** are a composite or assembled group recruited from the ranks of the ministering spirits of the seraphim, seconaphim, supernaphim, and omniaphim. They are summoned to the central Isle and are commissioned as Paradise Companions by one of the Seven Master Spirits. Aside from permanent status on Paradise, this temporary service of Paradise companionship is the highest honor ever conferred upon the ministering spirits.

These selected angels are dedicated to the service of companionship and are assigned as associates to all classes of beings who may chance to be alone on Paradise, chiefly to the ascendant mortals but also to all others who are alone on the central Isle. Paradise Companions have nothing especial to accomplish in behalf of those with whom they fraternize; they are simply companions. Almost every other being we mortals will encounter during our Paradise sojourn -- aside from our fellow pilgrims -- will have something definite to do with us or for us; but these companions are assigned only to be **with** us and to commune with us as personality associates. They are often assisted
in their ministry by the gracious and brilliant Paradise Citizens.

Mortals comes from races that are very social. The Creators well know that it is “not good for man to be alone” and provision is accordingly made for companionship, even on Paradise.

If we, as ascendant mortals, should reach Paradise in the company of the companion or close associate of our earthly career, or if our seraphic guardian of destiny should chance to arrive with us or were waiting for us, then no permanent companion would be assigned to us. But if we arrive alone, a companion will certainly welcome us as we awaken on the Isle of Light from the terminal sleep of time. Even if it is known that you will be accompanied by someone of ascendant association, temporary companions will be designated to welcome you to the eternal shores and to escort you to the reservation made ready for the reception of you and your associates. We may be certain of being warmly welcomed when we experience the resurrection into eternity on the everlasting shores of Paradise.

Reception companions are assigned during the terminal days of the ascenders sojourn on the last circuit of Havona, and they carefully
examine the records of mortal origin and eventful ascent through the worlds of space and the circles of Havona. When they greet the mortals of time, they are already well versed in the careers of these arriving pilgrims and immediately prove to be sympathetic and intriguing companions.

During our prefinaliter sojourn on Paradise, if for any reason we should be temporarily separated from our associate of the ascending career — mortal or seraphic — a Paradise Companion would be forthwith assigned for counsel and companionship. When once assigned to an ascendant mortal of solitary residence on Paradise, the companion remains with this person until he either is rejoined by his ascendant associates or is duly mustered into the Corps of the Finality.

Many additional services are performed by the Paradise Companions: If an ascending mortal should reach the central universe alone and, while traversing Havona, should fail in some phase of the Deity adventure, in due course he would be remanded to the universes of time, and forthwith a call would be made to the reserves of the Paradise Companions. One of this order would be assigned to follow the defeated
pilgrim, to be with him and to comfort and cheer him, and to remain with him until he returned to the central universe to resume the Paradise ascent.

If an ascending pilgrim met defeat in the Deity adventure while traversing Havona in the company of an ascending seraphim, the guardian angel of the mortal career, she would elect to accompany her mortal associate. These seraphim always volunteer and are permitted to accompany their long-time mortal comrades back to the service of time and space.

But not so with two closely associated mortal ascenders: If one attains God while the other temporarily fails, the successful individual invariably chooses to go back to the evolutionary creations with the disappointed personality, but this is not permitted. Instead, a call is made to the reserves of the Paradise Companions, and one of the volunteers is selected to accompany the disappointed pilgrim. A volunteer Paradise Citizen then becomes associated with the successful mortal, who tarries on the central Isle awaiting the Havona return of the defeated comrade and in the meantime teaches in certain Paradise schools, presenting the adventurous story of the evolutionary ascent.
C. The Ministering Spirits. Angels are the ministering—spirit associates of the evolutionary and ascending will creatures of all space; they are also the colleagues and working associates of the higher hosts of the divine personalities of the spheres. The angels of all orders are distinct personalities and are highly individualized. They all have a large capacity for appreciation of the ministrations of the reversion directors. Together with the Messenger Hosts of Space, the ministering spirits enjoy seasons of rest and change; they possess very social natures and have an associative capacity far transcending that of human beings.

The ministering spirits of the grand universe are classified as follows:

1. Supernaphim.
2. Seconaphim.
3. Tertiaphim.
4. Omniaphim.
5. Seraphim.
6. Cherubim and Sanobim.
7. Midway Creatures.

The individual members of the angelic orders are not altogether stationary as to personal status in the universe. Angels of
certain orders may become Paradise Companions for a season; some become Celestial Recorders; others ascend to the ranks of the Technical Advisers. Certain of the cherubim may aspire to seraphic status and destiny, while evolutionary seraphim can achieve the spiritual levels of the ascending Sons of God.

The seven orders of ministering spirits, as revealed, are grouped for presentation in accordance with their functions of greatest importance to ascending creatures:

1. The Ministering Spirits of the Central Universe. The three orders of supernaphim serve in the Paradise–Havona system. Primary or Paradise supernaphim are created by the Infinite Spirit. The secondary and tertiary orders, serving in Havona, are respectively the offspring of the Master Spirits and of the Spirits of the Circuits.

2. The Ministering Spirits of the Superuniverses -- the seconaphim, the tertiaphim, and the omniaphim. Seconaphim, the children of the Reflective Spirits, variously serve in the seven superuniverses. Tertiaphim, of origin in the Infinite Spirit, are eventually dedicated to the liaison service of the Creator Sons and the Ancients of Days. Omniaaphim are
created concertedly by the Infinite Spirit and
the Seven Supreme Executives, and they are the
exclusive servants of the latter.

3 The Ministering Spirits of the Local
Universes embrace the seraphim and their
assistants, the cherubim. With these offspring
of a Universe Mother Spirit mortal ascenders
have initial contact. The midway creatures, of
natality on the inhabited worlds, are not really
of the angelic orders proper, though often
functionally grouped with the ministering
spirits.

All orders of the angelic hosts are devoted
to the various universe services, and they
minister in one way or another to the higher
orders of celestial beings; but it is the
supernaphim, seconaphim, and seraphim who, in
large numbers, are employed in the furtherance
of the ascending scheme of progressive
perfection for us children of time. Functioning
in the central, super—, and local universes,
they form that unbroken chain of spirit
ministers which has been provided by the
Infinite Spirit for the help and guidance of all
who seek to attain the Universal Father through
the Eternal Son.
VI. THE UNIVERSE POWER DIRECTORS.

A. The Seven Supreme Power Directors are the physical-energy regulators of the grand universe. Their creation by the Seven Master Spirits is the first recorded instance of the derivation of semimaterial progeny from true spirit ancestry. When the Seven Master Spirits create individually, they bring forth highly spiritual personalities on the angelic order; when they create collectively, they sometimes produce these high types of semimaterial beings.

These mighty beings are the physical ancestors of the vast host of the power centers and, through them, of the physical controllers scattered throughout the seven superuniverses. Such subordinate physical-control organisms are basically uniform, identical except for the differential toning of each superuniverse corps. In order to change in superuniverse service, they would merely have to return to Paradise for re-toning. The physical creation is fundamentally uniform in administration.

B. Supreme Power Centers. The Seven Supreme Power Directors are not able, individually, to reproduce themselves, but collectively, and in association with the Seven Master Spirits, they can and do reproduce create other beings like
themselves. Such is the origin of the Supreme Power Centers of the grand universe, who function in the following seven groups:

1. Supreme Center Supervisors.
2. Havona Centers.
3. Superuniverse Centers.
4. Local Universe Centers.
5. Constellation Centers.
7. Unclassified Centers.

These power centers together with the Supreme Power Directors are beings of high will freedom and action. They are all endowed with Third-Source personality and disclose unquestioned volitional capacity of a high order. These directing centers of the universe power system are the possessors of exquisite intelligence endowment; they are the intellect of the power system of the grand universe and the secret of the technique of the mind control of all the vast network of the far-flung functions of the Master Physical Controllers and the Morontia Power Supervisors. (See text of Chapter 17 for synopsis explanations.)
C. **Master Physical Controllers** are the direct offspring of the Supreme Power Centers, and their numbers include the following:

1. Associate Power Directors.
2. Mechanical Controllers.
3. Energy Transformers.
4. Energy Transmitters.
5. Primary Associators.
7. The Frandalanks and Chronoldeks.

The physical controllers are chiefly occupied in the adjustment of basic energies undiscovered on Urantia. These unknown energies are very essential to the interplanetary system of transport and to certain techniques of communication. When lines of energy are laid for the purpose of conveying sound equivalents or of extending vision, these undiscovered forms of energy are utilized by the living physical controllers and their associates. These same energies are also, on occasion, used by the midway creatures in their routine work. (See text of Chapter 17 for synopsis explanations.)

D. **Morontia Power Supervisors.** These unique beings are exclusively concerned with the supervision of those activities which represent
a working combination of spiritual and physical or semimaterial energies. They are exclusively devoted to the ministry of morontia progression. Not that they so much minister to mortals during the transition experience, but they rather make possible the transition environment for the progressing morontia creatures. They are the channels of morontia power which sustain and energize the morontia phases of the transition worlds.

Morontia Power Supervisors are the offspring of a local universe Mother Spirit. They are fairly standard in design though differing slightly in nature in the various local creations. They are created for their specific function and require no training before entering upon their responsibilities.

The creation of the first Morontia Power Supervisors is simultaneous with the arrival of the first mortal survivor on the shores of some one of the first mansion worlds in a local universe. They are created in groups of one thousand, classified as follows:

1. Circuit Regulators 400
2. System Co-ordinators 200
3. Planetary Custodians 100
4. Combined Controllers 100
The power supervisors always serve in their native universe. They are directed exclusively by the joint spirit activity of the Universe Son and the Universe Spirit but are otherwise a wholly self-governing group. They maintain headquarters on each of the first mansion worlds of the local systems, where they work in close association with both the physical controllers and the seraphim but function in a world of their own as regards energy manifestation and spirit application.

They also sometimes work in connection with supermaterial phenomena on the evolutionary worlds as ministers of temporary assignment. But they rarely serve on the inhabited planets; neither do they work on the higher training worlds of the superuniverse, being chiefly devoted to the transition regime of morontia progression in a local universe.

1. Circuit Regulators. These are the unique beings who co-ordinate physical and spiritual energy and regulate its flow into the segregated channels of the morontia spheres, and these
circuits are exclusively planetary, limited to a single world. The morontia circuits are distinct from, and supplementary to, both physical and spiritual circuits on the transition worlds, and it requires millions of these regulators to energize even a system of mansion worlds like that of Satania.

Circuit regulators initiate those changes in material energies which render them subject to the control and regulation of their associates. These beings are morontia power generators as well as circuit regulators. Much as a dynamo apparently generates electricity out of the atmosphere, so do these living morontia dynamos seem to transform the everywhere energies of space into those materials which the morontia supervisors weave into the bodies and life activities of the ascending mortals.

2. **System Co-ordinators.** Since each morontia world has a separate order of morontia energy, it is exceedingly difficult for humans to visualize these spheres. But on each successive transition sphere, mortals will find the plant life and everything else pertaining to the morontia existence progressively modified to correspond with the advancing spiritization of the ascending survivor. And since the energy
system of each world is thus individualized, these co-ordinators operate to harmonize and blend such differing power systems into a working unit for the associated spheres of any particular group.

Ascending mortals gradually progress from the physical to the spiritual as they advance from one morontia world to another; hence the necessity for providing an ascending scale of morontia spheres and an ascending scale of morontia forms.

When mansion world ascenders pass from one sphere to another, they are delivered by the transport seraphim to the receivers of the system co-ordinators on the advanced world. Here in those unique temples at the center of the seventy radiating wings wherein are the chambers of transition similar to the resurrection halls on the initial world of reception for earth-origin mortals, the necessary changes in creature form are skillfully effected by the system co-ordinators. These early morontia-form changes require about seven days of standard time for their accomplishment.

3. Planetary Custodians. Each morontia world, from the mansion spheres up to the universe headquarters, is in the custody -- as
regards morontia affairs—of seventy guardians. They constitute the local planetary council of supreme morontia authority. This council grants material for morontia forms to all ascending creatures who land on the spheres and authorizes those changes in creature form which make it possible for an ascender to proceed to the succeeding sphere. After the mansion worlds have been traversed, we will translate from one phase of morontia life to another without having to surrender consciousness. Unconsciousness attends only the earlier metamorphoses and the later transitions from one universe to another and from Havona to Paradise.

4. Combined Controllers. One of these highly mechanical beings is always stationed at the center of each administrative unit of a morontia world. A combined controller is sensitive to, and functional with, physical, spiritual, and morontial energies; and with this being there are always associated two system co-ordinators, four circuit regulators, one planetary custodian, one liaison stabilizer, and either an associate registrar or a selective assorter.

5. Liaison Stabilizers. These are the regulators of the morontia energy in association
with the physical and spirit forces of the realm. They make possible the conversion of morontia energy into morontia material. The whole morontia organization of existence is dependent on the stabilizers. They slow down the energy revolutions that point where physicalization can occur.

6. Selective Assorters. As we progress from one class or phase of a morontia world to another, we must be re-keyed or advance-tuned, and it is the task of the selective assorters to keep us in progressive synchrony with the morontia life.

While the basic morontia forms of life and matter are identical from the first mansion world to the last universe transition sphere, there is a functional progression which gradually extends from the material to the spiritual. Our adaptation to this basically uniform but successively advancing and spiritizing creation is effected by this selective re-keying. Such an adjustment in the mechanism of personality is tantamount to a new creation, notwithstanding that we retain the same morontia form.

We may repeatedly subject ourselves to the test of these examiners, and as soon as we
register adequate spiritual achievement, they will gladly certify us for advanced standing. These progressive changes result in altered reactions to the morontia environment, such as modifications in food requirements and numerous other personal practices.

The selective sorters are also of great service in the grouping of morontia personalities for purposes of study, teaching, and other projects. They naturally indicate those who will best function in temporary association.

7. Associate Registrars. The morontia world has its own recorders, who serve in association with the spirit recorders in the supervision and custody of the records and other data indigenous to the morontia creations. The morontia records are available to all orders of personalities.

All morontia transition realms are accessible alike to material and spirit beings. As morontia progressors we will remain in full contact with the material world and with material personalities, while we will increasingly discern and fraternize with spirit beings; and by the time of departure from the morontia regime, we will have seen all orders
of spirits with the exception of a few of the higher types, such as Solitary Messengers.

VII. THE CORPS OF PERMANENT CITIZENSHIP

1. The Planetary Midwayers. In the early days of most inhabited worlds, certain superhuman but materialized beings are of assignment, but they usually retire upon the arrival of the Planetary Adams. The transactions of such beings and the efforts of the Material Sons to improve the evolutionary races often result in the appearance of a limited number of creatures who are difficult to classify. These unique beings are often midway between the Material Sons and the evolutionary creatures; hence their designation, midway creatures. In a comparative sense these midwayers are the permanent citizens of the evolutionary worlds. From the early days of the arrival of a Planetary Prince to the far-distant time of the settling of the planet in light and life, they are the only group of intelligent beings to remain continuously on the sphere. On Urantia the midway ministers are in reality the actual custodians of the planet; they are, practically speaking, the citizens of Urantia. Mortals are
indeed the physical and material inhabitants of an evolutionary world, but we are all so short-lived; we tarry on our nativity planet such a short time. We are born, live, die, and pass on to other worlds of evolutionary progression. Even the superhuman beings who serve on the planets as celestial ministers are of transient assignment; few of them are long attached to a given sphere. The midway creatures, however, provide continuity of planetary administration in the face of ever-changing celestial ministries and constantly shifting mortal inhabitants. Throughout all of this never-ceasing changing and shifting, the midway creatures remain on the planet uninterruptedly carrying on their work.

In like manner, all divisions of the administrative organization of the local universes and superuniverses have their more or less permanent populations, inhabitants of citizenship status. As Urantia has its midwayers, Jerusem, our system capital, has the Material Sons and Daughters; Edentia, our constellation headquarters, has the Univitatia, while the citizens of Salvington are twofold, the created Susatia and the evolved Spirit-fused mortals. The administrative worlds of the minor and major sectors of the
superuniverses do not have permanent citizens. But the Uversa headquarters spheres are continuously fostered by an amazing group of beings known as the **abandonters**, the creation of the unrevealed agents of the Ancients of Days and the seven Reflective Spirits resident on the capital of Orvonton. These residential citizens on Uversa are at present administering the routine affairs of their world under the immediate supervision of the Uversa corps of the Son-fused mortals. Even Havona has its native beings, and the central Isle of Light and Life is the home of the various groups of Paradise Citizens.

### 2. The Adamic Sons of the Systems

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. Their progeny function as the relatively permanent citizens of a system capital, though some are commissioned as Planetary Adams.

On a planetary mission the Material Son and Daughter are commissioned to found the Adamic race of that world, a race designed eventually to amalgamate with the mortal inhabitants of that sphere. Planetary Adams are both descending and ascending Sons, but they are ordinarily classed as ascending.

3. The Constellation Univitatia. Each of the one hundred constellation headquarters clusters of architectural spheres enjoys the continuous ministry of a residential order of beings known as the univitatia. These children of the Creator Son and the Creative Spirit constitute the permanent population of the constellation headquarters worlds. They are nonreproducing beings existing on a plane of life about halfway between the semimaterial status of the Material Sons domiciled on the system headquarters and the more definitely spiritual plane of the Spirit-fused mortals and the susatia of Salvington; but the univitatia are not morontia beings. They accomplish for ascending mortals during the traversal of the constellation spheres what the Havona natives
contribute to the pilgrim spirits passing through the central creation.

4. The Local Universe Susatia. These marvelous beings reside and function as permanent citizens on Salvington, the headquarters of this local universe. They are the brilliant offspring of the Creator Son and Creative Spirit and are closely associated with the ascendant citizens of the local universe, the Spirit–fused mortals of the Nebadon Corps of Perfection.

5. Spirit–fused Mortals of the Local Universes. (See text of Chapter 32 for synopsis explanations.)

6. The Superuniverse Abandonters are the creation of the unrevealed agents of the Ancients of Days and the seven Reflective Spirits resident on the capital of Orvonton. These residential citizens on Uversa are at present administering the routine affairs of their world under the immediate supervision of the Uversa corps of the Son–fused mortals.

7. Son–fused Mortals of the Superuniverses. (See text of Chapter 32 for synopsis explanations.)

8. Havona Natives. (See text under “III. The Trinity-Origin Beings,” above.)
9. Natives of the Paradise Spheres of the Spirit. (See text of Chapter 14 for synopsis explanations.)

10. Natives of the Father's Paradise Spheres. (See text of Chapter 14 for synopsis explanations.)

11. The Created Citizens of Paradise. There are resident on Paradise numerous groups of superb beings, the Paradise Citizens. They are not directly concerned with the scheme of perfecting ascending will creatures and are not, therefore, fully revealed to Urantia mortals. There are more than three thousand orders of these supernal intelligences, the last group having been personalized simultaneously with the mandate of the Trinity which promulgated the creative plan of the seven superuniverses of time and space.

Paradise Citizens and Havona natives are sometimes designated collectively as Paradise—Havona personalities.

12. Adjuster—fused Mortal Citizens of Paradise. These are the mortals who have been commanded by the Universal Father, “Be you perfect, even as I am perfect.” Fusion with a fragment of the Universal Father is equivalent to a divine validation of eventual Paradise
attainment, and such Adjuster-fused mortals are the only class of human beings who all traverse the Havona circuits and find God on Paradise.

This is the working classification of the personalities of the universes as they are of record on the headquarters world of Uversa.

VIII.COMPOSITE PERSONALITY GROUPS.

There are on Uversa the records of numerous additional groups of intelligent beings, beings that are also closely related to the organization and administration of the grand universe. Among such orders are the following three composite personality groups:

A. The Paradise Corps of the Finality.
   1. The Corps of Mortal Finaliters.
   2. The Corps of Paradise Finaliters.
   3. The Corps of Trinitized Finaliters.
   5. The Corps of Havona Finaliters.
   6. The Corps of Transcendental Finaliters.
   7. The Corps of Unrevealed Sons of Destiny.
   (See text of Chapter 13 for synopsis explanation.)

B. The Universe Aids.
1. **Bright and Morning Stars.** (See “Gabriel – The Chief Executive” text of Chapter 23 for synopsis explanation.)

2. **Brilliant Evening Stars.** These brilliant creatures were planned by the Melchizedeks and were then brought into being by the Creator Son and the Creative Spirit. They serve in many capacities but chiefly as liaison officers of Gabriel, the local universe chief executive.

One or more of these beings function as his representatives at the capital of every constellation and system in Nebadon.

One of the high duties of the Evening Stars is to accompany the Avonal bestowal Sons on their planetary missions, even as Gabriel accompanied Michael on his Urantia bestowal.

The Brilliant Evening Stars are a unique twofold order, embracing some of created dignity and others of attained service. The Nebadon corps of these superangels now number 13,641. There are 4,832 of created dignity, while 8,809 are ascendant spirits who have attained this goal of exalted service. Many of these ascendant Evening Stars started their universe careers as seraphim; others have ascended from unrevealed levels of creature life. As an attainment goal this high corps is
never closed to ascension candidates so long as a universe is not settled in light and life.

Both types of Brilliant Evening Stars are easily visible to morontia personalities and certain types of supermortal material beings. The created beings of this interesting and versatile order possess a spirit force which can be manifested independently of their personal presence.

3. **Archangels** are the offspring of the Creator Son and the Universe Mother Spirit. They are the highest type of high spirit being produced in large numbers in a local universe, and at the time of the last registry there were almost eight hundred thousand in Nebadon.

Archangels are one of the few groups of local universe personalities who are not normally under the jurisdiction of Gabriel. They are not in any manner concerned with the routine administration of the universe, being dedicated to the work of creature survival and to the furtherance of the ascending career of the mortals of time and space. While not ordinarily subject to the direction of the Bright and Morning Star, the archangels do sometimes function by his authority. They also
collaborate with others of the Universe Aids, such as the Evening Stars.

The archangel corps of Nebadon is directed by the first-born of this order, and in more recent times a divisional headquarters of the archangels has been maintained on our planet Urantia. It is this unusual fact that soon arrests the attention of extra-Nebadon student visitors. Among their early observations of intra-universe transactions is the discovery that many ascendant activities of the Brilliant Evening Stars are directed from the capital of a local system, Satania. On further examination they discover that certain archangel activities are directed from a small and apparently insignificant inhabited world called (here) Urantia. And then ensues the revelation of Michael's bestowal on Urantia and their immediately quickened interest in us and our lowly sphere.

The revelators question us: Do you grasp the significance of the fact that your lowly and confused planet has become a divisional headquarters for the universe administration and direction of certain archangel activities having to do with the Paradise ascension scheme? They conclude this undoubtedly presages the future concentration of other
ascendant activities on this bestowal world of Michael and lends a tremendous and solemn import to the Master's personal promise, “I will come again.”

In general, the archangels are assigned to the service and ministry of the Avonal order of sonship, but not until they have passed through extensive preliminary training in all phases of the work of the various ministering spirits. A corps of one hundred accompanies every Paradise bestowal Son to an inhabited world, being temporarily assigned to him for the duration of such a bestowal. If the Magisterial Son should become temporary ruler of the planet, these archangels would act as the directing heads of all celestial life on that sphere.

Two senior archangels are always assigned as the personal aids of a Paradise Avonal on all planetary missions, whether involving judicial actions, magisterial missions, or bestowal incarnations. When this Paradise Son has finished the judgment of a realm and the dead are called to record (the so-called resurrection), it is literally true that the seraphic guardians of the slumbering personalities respond to “the voice of the archangel.” The roll call of a dispensation termination is promulgated by an attendant
archangel. This is the archangel of the resurrection, sometimes referred to as the “archangel of Michael.”

4. Most High Assistants are a group of volunteering beings, of origin outside the local universe, who are temporarily assigned as central and superuniverse representatives to, or observers of, the local creations. Their number varies constantly but is always far up in the millions.

From time to time the order of the revelator, a Brilliant Evening Star of Nebadon, Number 1,146 of the Created Corps, thus benefit from the ministry and assistance of such Paradise-origin beings as Perfectors of Wisdom, Divine Counselors, Universal Censors, Inspired Trinity Spirits, Trinitized Sons, Solitary Messengers, supernaphim, seconaphim, tertiiaphim, and other gracious ministers, who sojourn with them for the purpose of helping their native personalities in the effort to bring all Nebadon into fuller harmony with the ideas of Orvonton and the ideals of Paradise.

Most High Assistants serve in local universe and in constellation capacities but are not directly attached to the system or planetary governments. They may, however,
function anywhere in the local universe and may be assigned to any phase of Nebadon activity — administrative, executive, educational, and others.

Most of this corps is enlisted in assisting the Nebadon Paradise personalities — the Union of Days, the Creator Son, the Faithfuls of Days, the Magisterial Sons, and the Trinity Teacher Sons. Now and then in the transaction of the affairs of a local creation it becomes wise to withhold certain details, temporarily, from the knowledge of practically all of the native personalities of that local universe. Certain advanced plans and complex rulings are also better grasped and more fully understood by the more mature and farseeing corps of Most High Assistants, and it is in such situations, and many others, that they are so highly serviceable to the universe rulers and administrators.

5. **High Commissioners** are Spirit-fused ascendant mortals; they are not Adjuster fused. Such mortals are never permanently joined in union with a Mystery Monitor of Paradise bestowal; nevertheless, the Adjusters do transiently indwell them, serving as guides and patterns for the duration of the life in the flesh. During this temporary sojourn they
foster the evolution of an immortal soul just as in those beings with whom they hope to fuse, but when the mortal race is run, they take eternal leave of the creatures of temporary association. But this event occurs on worlds other than ours where the inhabitants are never permanently indwelt by Thought Adjusters.

Surviving souls of this order attain immortality of eternal fusion with an individualized fragment of the spirit of the local universe Mother Spirit. They are not a numerous group, at least not in Nebadon. On the mansion worlds we will meet and fraternize with these Spirit-fused mortals as they ascend the Paradise path with us as far as Salvington, where they stop. Some of them may subsequently ascend to higher universe levels, but the majority will forever remain in the service of the local universe; as a class they are not destined to attain Paradise.

Not being Adjuster fused, they never become finaliters, but they do eventually become enrolled in the local universe Corps of Perfection. They have in spirit obeyed the Father's command, “Be you perfect.”

After attaining the Nebadon Corps of Perfection, Spirit-fused ascenders may accept
assignment as Universe Aids, this being one of the avenues of continuing experiential growth which is open to them. Thus do they become candidates for commissions to the high service of interpreting the viewpoints of the evolving creatures of the material worlds to the celestial authorities of the local universe.

The High Commissioners begin their service on the planets as race commissioners. In this capacity they interpret the viewpoints and portray the needs of the various human races. They are supremely devoted to the welfare of the mortal races whose spokesmen they are, ever seeking to obtain for them mercy, justice, and fair treatment in all relationships with other peoples. Race commissioners function in an endless series of planetary crises and serve as the articulate expression of whole groups of struggling mortals.

After long experience in problem solving on the inhabited worlds, these race commissioners are advanced to the higher levels of function, eventually attaining the status of High Commissioners of and in the local universe. The last registration recorded slightly over one and one-half billion of these High Commissioners in Nebadon.
High Commissioners are attached to the various messenger hosts of space and always to the ministering spirits of time. They are encountered on the programs of various universe assemblies, and these same mortal-wise commissioners are always attached to the missions of the Sons of God to the worlds of space.

Whenever fairness and justice require an understanding of how a contemplated policy or procedure would affect the evolutionary races of time, these commissioners are at hand to present their recommendations; they are always present to speak for those who cannot be present to speak for themselves.

6. Celestial Overseers. The Nebadon educational system is jointly administered by the Trinity Teacher Sons and the Melchizedek teaching corps, but much of the work designed to effect its maintenance and upbuilding is carried on by the Celestial Overseers. These beings are a recruited corps embracing all types of individuals connected with the scheme of educating and training the ascending mortals. There are upward of three million of them in Nebadon, and they are all volunteers who have qualified by experience to serve as
educational advisers to the entire realm. From their headquarters on the Salvington worlds of the Melchizedeks, these overseers range the local universe as inspectors of the Nebadon school technique designed to effect the mind training and the spirit education of the ascending creatures.

This training of mind and education of spirit is carried on from the worlds of human origin up through the system mansion worlds and the other spheres of progress associated with Jerusem, on the seventy socializing realms attached to Edentia, and on the four hundred and ninety spheres of spirit progress encircling Salvington. On the universe headquarters itself are numerous Melchizedek schools, the colleges of the Universe Sons, the seraphic universities, and the schools of the Teacher Sons and the Union of Days. Every possible provision is made to qualify the various personalities of the universe for advancing service and improving function. The entire universe is one vast school.

The methods employed in many of the higher schools are beyond the human concept of the art of teaching truth, but this is the keynote of the whole educational system: character acquired by enlightened experience. The
teachers provide the enlightenment; the universe station and the ascender's status afford the opportunity for experience; the wise utilization of these two augments character.

Fundamentally, the Nebadon educational system provides for our assignment to a task and then affords us opportunity to receive instruction as to the ideal and divine method of best performing that task. We are given a definite task to perform, and at the same time we are provided with teachers who are qualified to instruct us in the best method of executing our assignment. The divine plan of education provides for the intimate association of work and instruction. We are taught how best to execute the things we are commanded to do.

The purpose of all this training and experience is to prepare us for admission to the higher and more spiritual training spheres of the superuniverse. Progress within a given realm is individual, but transition from one phase to another is usually by classes.

The progression of eternity does not consist solely in spiritual development. Intellectual acquisition is also a part of universal education. The experience of the mind is broadened equally with the expansion of the spiritual horizon. Mind and spirit are
afforded like opportunities for training and advancement. But in all this superb training of mind and spirit we are forever free from the handicaps of mortal flesh. No longer must we constantly referee the conflicting contentions of our divergent spiritual and material natures. At last we are qualified to enjoy the unified urge of a glorified mind long since divested of primitive animalistic trends towards things material.

Before leaving the universe of Nebadon, most Urantia mortals will be afforded opportunity to serve for a longer or shorter time as members of the Nebadon corps of Celestial Overseers.

7. Mansion World Teachers are recruited and glorified cherubim. Like most other instructors in Nebadon they are commissioned by the Melchizedeks. They function in most of the educational enterprises of the morontia life, and their number is quite beyond the comprehension of mortal mind. (For synopsis explanation see text of Chapter 40.)

C. The Seven Courtesy Colonies sojourn on the architectural spheres for a longer or shorter time while engaged in the furtherance of their missions and in the execution of their
special assignments. Their work may be described as follows:

1. The Star Students, the celestial astronomers, choose to work on spheres like Uversa because such specially constructed worlds are unusually favorable for their observations and calculations. Uversa is favorably situated for the work of this colony, not only because of its central location, but also because there are no gigantic living or dead suns near at hand to disturb the energy currents. These students are not in any manner organically connected with the affairs of the superuniverse; they are merely guests.

2. The Celestial Artisans. Among the courtesy colonies of the various divisional and universe headquarters worlds may be found the unique order of composite personalities denominated the celestial artisans. These beings are the master artists and artisans of the morontia and lower spirit realms. They are the spirits and semi-spirits who are engaged in morontia embellishment and in spiritual beautification. Such artisans are distributed throughout the grand universe -- on the headquarters worlds of the superuniverses, the local universes, the constellations, and
systems, as well as on all spheres settled in light and life; but their chief realm of activity is in the constellations and especially on the seven hundred seventy worlds surrounding each headquarters sphere.

3. The Reversion Directors are the promoters of relaxation and humor reversion to past memories. They are of great service in the practical operation of the ascending scheme of mortal progression, especially during the earlier phases of morontia transition and spirit experience.

When partially exhausted by the efforts of attainment, and while awaiting the reception of new energy charges, there is agreeable pleasure in living over again the enactments of other days and ages. The early experiences of the race or the order are restful to reminisce. And that is exactly why these artists are called reversion directors they assist in reverting the memory to a former state of development or to a less experienced status of being. They are also occupied with the leadership of diversion, spiritual recreation and morontia entertainment. And in this connection they have the hearty co-operation of the celestial artisans.
The reversion directors themselves are not a created group; they are a recruited corps embracing beings ranging from the Havona natives, down through the messenger hosts of space and the ministering spirits of time, to the morontia progressors from the evolutionary worlds. All are volunteers, giving themselves to the work of assisting their fellows in the achievement of thought change and mind rest, for such attitudes are most helpful in recuperating depleted energies.

4. Extension—School Instructors  The next higher residential world of the ascendant career always maintains a strong corps of teachers on the world just below, a sort of preparatory school for the progressing residents of that sphere; this is a phase of the ascendant scheme for advancing the pilgrims of time. These schools, their methods of instruction and examination, are wholly unlike anything which we essay to conduct on Urantia.

The entire ascendant plan of mortal progression is characterized by the practice of giving out to other beings new truth and experience just as soon as acquired. We work our way through the long school of Paradise attainment by serving as teachers to those
pupils just behind us in the scale of progression.

5. The Various Reserve Corps. Vast reserves of beings are mobilized on Uversa as the reserve-corps colony. There are seventy primary divisions of this colony on Uversa, and it is a liberal education to be permitted to spend a season with these extraordinary personalities. Similar general reserves are maintained on Salvington and other universe capitals; they are dispatched on active service on the requisition of their respective group directors.

6. The Student Visitors. From all the universe a constant stream of celestial visitors pours through the various headquarters worlds. As individuals and as classes these various types of beings flock in as observers, exchange pupils, and student helpers. On Uversa, at present, there are over one billion persons in this courtesy colony. Some of these visitors may tarry a day, others may remain a year, all dependent on the nature of their mission. This colony contains almost every class of universe beings except Creator personalities and morontia mortals.

Morontia mortals are student visitors only within the confines of the local universe of
their origin. They may visit in a superuniverse capacity only after they have attained spirit status. Fully one half of the visitor colony consists of “stopovers,” beings en route elsewhere who pause to visit the Orvonton capital. These personalities may be executing a universe assignment, or they may be enjoying a period of leisure — freedom from assignment. The privilege of intrauniverse travel and observation is a part of the career of all ascending beings. The human desire to travel and observe new peoples and worlds will be fully gratified during the long and eventful climb to Paradise through the local, super-, and central universe.

7. Ascending Pilgrims. As the ascending pilgrims are assigned to various services in connection with their Paradise progression, they are domiciled as a courtesy colony on the various headquarters spheres. While functioning here and there throughout a superuniverse, such groups are largely self-governing. They are an ever-shifting colony embracing all orders of evolutionary mortals and their ascending associates.

IX. THE ASCENDING MORTALS
While the mortal survivors of time and space are denominated **ascending pilgrims** when accredited for the progressive ascent to Paradise, we evolutionary creatures occupy such an important place in these narratives that the revelators desires to present a synopsis of the following seven stages of our ascending universe career:

1. Planetary Mortals
2. Sleeping Survivors
3. Mansion World Students
5. Superuniverse Wards
6. Havona Pilgrims
7. Paradise Arrivals

For such a destiny may be anticipated by all our human races of Urantia. (For synopsis explanation see text of Chapter 13.) Godspeed.
How Your Choices Evolve the ‘Pre-destiny’ of You!

The Mystery of God and Why He Created You!

Jesus from Baptism to Resurrection

Do You Really Know Jesus Workbook

Jesus from Birth to Baptism

The History of Religion

How the Universe Works!

The Metaphysics of God!

Jesus’ Words of Wisdom

Machiventa Melchizedek

The Wings of Jesus

Planet Earth Book

Holy Jesus Book