

# **An Inquiry Into True Worship**

## **From God-consciousness to Supreme-consciousness**

**Meditative, Resonant Thinking  
for  
Creating Lasting Value in the Supreme**



Worship is the highest privilege and the first duty of all  
created intelligences.

... A Perfector of Wisdom from Uversa

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## ***Introduction***

### **Conscious paradoxes**

“In the highest sense, we worship the Universal Father and him only.” These words written by a Divine Counselor in paper five, section three, “True Worship” (P65:3, 5:3.1) set the stage for developing an understanding of the spiritual gradient of true worship. Worship has a rich formulation in *The URANTIA Book*. This paper explores the enhanced and augmented revelation found throughout *The URANTIA Book* which leavens beyond that which is conventionally and traditionally considered worship. I examine the way the various authors of the papers integrate our human constituents of mind, soul, the adjutant mind spirits, and personality as a backdrop for improving some emerging and relevant scientific findings. Using the insights the papers provide related to the concept first introduced in the Foreword called “true worship,” I propose an idea for integrating a few recent scientific theories and research with the revelatory information related to the adjutant mind-spirits found in *The URANTIA Book*.

True worship as revealed within *The URANTIA Book* is defined as an experience that occurs on four *cosmic* levels: the intellectual, the morontial, the spiritual, and the personal. The idea of “personal” taking on cosmic dimensions is a concept found only in *The URANTIA Book*; I deal with this cosmic reality under personality at length in this essay. Considering these cosmic levels and how one might reflect on true worship as a bridge to the attainment of a better understanding of the Supreme constitutes the primary theme of this paper. It will also be used as a foundation for a workshop for the Fellowship conference In Chicago during July 2010 with a theme of *God Consciousness & Cosmic Morality: Living the Gospel*.

My primary purpose for writing this essay is to document a number of personally derived viewpoints regarding the aspects of true worship to seasoned readers of *The URANTIA Book*. As I began to develop the cosmic and revelatory linkages related to worship, I realized some basics were needed to be developed for less seasoned readers and as such, there are a number of areas in this essay that I have taken the liberty to develop more detail than others. One area is personality and the other concerns mind. Various papers



throughout *The URANTIA Book* describe a number of superhuman aspects that are described as “*gifts*” of the Universal Father. I argue these components of being human have as much to do with the progressive stabilization of civilization as they do with individual character growth. This essay provides my thinking about the efficacy of worship as it relates specifically to an individual’s communication and relationship with the Divine Father. It is also an inquiry into the meaning of true worship as it relates to human thinking and its impact for creating lasting value in the Supreme.

The material in this paper constitutes a personal further reflection of papers 99-102, 111 and 5. Papers 99-102 are often considered the “heart” of the religion section in *The URANTIA Book*. In many ways these are as difficult to grapple with as paper 105 (*URANTIA Book* Genesis equivalent) or the Foreword. I believe this difficulty is due to the reality that the religious experience being essentially spiritual, and as manifested under true worship, is typically thought of as physically knowable but rationally indescribable. It can never be fully understood by the material mind; it accounts for the difficulty of a believer to describe his or her belief to a skeptic. This mind-body discord creates a paradox in our comprehension, thus any attempt to put words onto an inexpressible experience is quite problematic. It is most likely why Rene Descartes posited the separation of mind and body that has plagued Western minds for nearly five-hundred years! (Koestler 1989). In a discussion about the real nature of religion, a Melchizedek of Nebadon explains the paradox and helps resolve Descartes’ duality by educating us that religion originates in our moral consciousness while becoming revealed to us through the growth of our spiritual insight which is a factor of personality. He writes:

P1105:2, 101:1.5 ... Religion is born neither of mystic meditations nor of isolated contemplations, albeit it is ever more or less mysterious and always indefinable and inexplicable in terms of purely intellectual reason and philosophic logic. The germs of true religion originate in the domain of man's moral consciousness, and they are revealed in the growth of man's spiritual insight, that faculty of human personality which accrues as a consequence of the presence of the God-revealing Thought Adjuster in the God-hungry mortal mind.

} Paradox here

} Resolved at a higher level.

The Melchizedek appropriates the paradox of religion and reason which has been separated for so long as a mind-body duality, only to tell us the resolution can be



understood at a higher level and one that requires some redefined terms (personality), some new ones (Thought Adjuster) and a better rendition of the process that takes place between these cosmic constituents. So let's explore paradox a bit further. A paradox is a situation in which two seemingly contradictory or even mutually exclusive factors appear to be true at the same time (de Wit and Meyer 1998). Thus a paradoxical situation is one that has *no real solution* at the level it manifests itself. There is no apparent obvious way to logically integrate two opposites into a consistent cognitive rendering of the situation. For example, the paradox of the Bible's rendition of God creating the universe out of nothing in seven days as opposed to the scientific position of evolution fashioning humans from the smallest organic life (and maybe even inorganic material) has created a paradoxical situation that so far poses what would seem to be irreconcilable cognitive differences; in fact the two approaches to universal creation constitute a war of ideas, and have done so since Darwin's *Decent of Man* was published. Another example of a paradox is that of cooperation versus competition. In a capital-funded market-based economy cooperation and competition are antithetical and polar opposites. Cooperating with competitors is anathema. Yet, are these two approaches to a market-based economy mutually exclusive, or is there a realistic resolution in a concept called *co-opetition*?

As opposed to an *either-or* resolution to a dilemma, a paradox is best resolved with a *both-and* solution. With regard to the religious-science issue of intelligent design versus evolution, this paradox is resolved in *The URANTIA Book* with a both-and solution through the story of the Life Carriers implanting life and administering evolution, clearly solving the paradox at a higher level of thought. With regard to cooperation versus competition, there is much evidence in the advent of the knowledge-based society that information which is becoming ubiquitous is driving capitalism to an integration of the two in a concept called co-opetition. In their book *Coopetition*, Brandenburger and Nalebuff articulate the necessity for "complementors" of products as the key to developing increasing returns to businesses. Adobe Photoshop with its plug-in architecture and Microsoft with its COM/DCOM architecture along with several other software companies have shown the power of developing a large cadre of "complementors" for their base products.



Thus the paradox of an event as conventionally believed to be physically expressible yet rationally indescribable – the worship experience – I believe can be resolved by a thorough analysis of the revealed gifts found in *The URANTIA Book* integrated with worshipful problem solving. This paper attempts to put these ideas in thoughtful perspective for the reader.

In addition to the religion foundational papers, papers 111, 112, 5, 16, and 94 are also incorporated into an overall thought mosaic as a result of considering the relationships to worship of the mind spirit adjutants, our consciousness, personality, the soul, the adjuster, and the seraphim. On the very last page of the Jesus papers we find a bookend set of words to the Divine Counselor by the Midwayer Commission. We are counseled that the “great challenge for modern man is to achieve better communication with the divine Monitor that dwells within the human mind.” Nevertheless, in spite of the words that will be read in *this* essay, I think it can safely be reiterated that worship is still “easier done than said” (Wattles 2010).

### **The “wetness” of true worship**

In this paper I do not provide a technique for worship, but rather fashion a framework, a rubric if you will, by which one can develop a personal approach to this complex concept. True worship requires the mobilization of six primary constituents found in every human of sound mind: 1) the personality, 2) the Thought Adjuster, 3) the mortal material mind, 4) the evolving immortal soul, 5) the adjutant mind spirits, and 6) relationships. I discuss each of these constituents with respect to mind – that solitary aspect of universe reality which is subject to our personal will. The composite relationships of these components are keys to understanding varied ramifications and potentially unbounded worship techniques a deep study renders. Nevertheless, any approach that develops a technique for true worship can be surprisingly straightforward, but it does contain an element of risk with respect to understanding the parts from the whole.

The risk in analyzing a flower’s constituent parts separately is that one can potentially lose the essence, the beauty of the flower while analyzing the parts. This is true even for mechanical devices, but is even more problematic with a complex metaphysical concept



such as worship. We can study the chemical composition of water, but how would one ever know ‘wetness’ unless the atomic constituents are combined and actually produce H<sub>2</sub>O to pour over our faces or swirl our fingers in a pool to actually feel the result of wetness? So if we study the components of worship, will we lose the wholeness in the analysis of the parts? Is there a way to feel the ‘wetness’ of worship?

There are many holistic questions that analyzing parts individually just can’t anticipate. For example, when I figure out how to combine the constituents of worship will I feel or detect worship creating a distinct and not intuitively obvious result as I do with moisture? What do I do to “perform” worship? Is it as simple as praying? Unless one personally executes worship, how will any discussion of the components help me to develop a technique to perform worship? How will I know when and if I actually do worship? Humans have been worshipping in various forms and modes for millennia. Can this be improved? Is there anything flawed with current worship practices? Is *true* worship any different, or any better than plain “old fashioned” worship? These seem to be vexing issues, but they do have relevant approaches.

A typical Pentecostal church in this the 21<sup>st</sup> century will usually, on any given Sunday, find parishioners beating drums loudly, singing and stomping their feet, even passing out from their worship practices. One will find worshippers in a conventional Catholic or Eastern Orthodox churches kneeling, bowing heads, and softly mouthing prayers considering this worship too (although this extreme is changing). How is it that humans on the same planet have such diametrically opposed worship behaviors? Can worship actually take on such different practices and achieve what it is supposedly intended to accomplish? What is worship intended to accomplish? Before tackling these questions, it is worthwhile to note that a number of authors in *The URANTIA Book* state that the purpose of revelation is to “leaven” evolutionary religion on the planet, not to replace it (P1115:2, 101:9.1; P1932:1, 178:1.16). Evolutionary religion should be the context in which we illuminate our thinking to reach the various wisdom meanings derived from a study of *The URANTIA Book* (Kantor 1993).

One can find throughout *The URANTIA Book* clear and rather precise revelation of functional relationships along with clarification of the commonly known human elements





of worship by which these questions can be consumed and mapped against the new perspectives the papers provide. Throughout its pages, the idea of worship is simplified to communication with the Universal Father. How this occurs is a revelation that carries with it enormous spiritual impact on the individual, society, the Supreme Being, and possibly we are informed, even the Divine Universal Father (P53:4, 3:6.6). The ideal of *true worship* appears initially in the first section of the primary paper about the Universal Father and from there it appears in some form or fashion in roughly 134 of the 196 papers.

### **The structure of the paper**

I discuss the worship components of mind, the soul, the Thought Adjuster, and personality separately. Each of these can be read independently without losing the overall flow of the paper. These descriptions begin with an overview of some fundamentals of mind which include a formative discussion on the adjutant mind spirits, followed by the soul, and then personality. The Adjuster, relationships, and the adjutant mind-spirits are woven into the overall discussion under a worship/ true worship theme.

Personality is discussed with respect to identity and I illustrate the importance of why this distinction is significant in understanding worship under the rubric associated with *identity*. With regard to the fundamentals of the soul, I trace a few historical differences and similarities to show how *The URANTIA Book* revelation about the soul provides a scaffolding to clear up the conceptual chaos that Metaphysics and evolutionary religions have fashioned. And I conclude this section with a controversial alternative theory of mind from a contemporary Western philosopher-scientist, Rupert Sheldrake. While I argue Sheldrake is still somewhat metaphysically short-sighted, I make the case that he provides a scientific theoretical basis for the adjutant mind-spirits with a model that is quite perceptive and useful in understanding the interplay of the adjutant mind-spirits with our mind and material makeup. I believe this model can and will ultimately aid connecting worshipful problem solving to the worship experience. I believe Sheldrake's theory of what he calls "morphic fields" (or morphogenic fields) spawns specific insights for a deeper human understanding of true worship. I reason and speculate that by doing





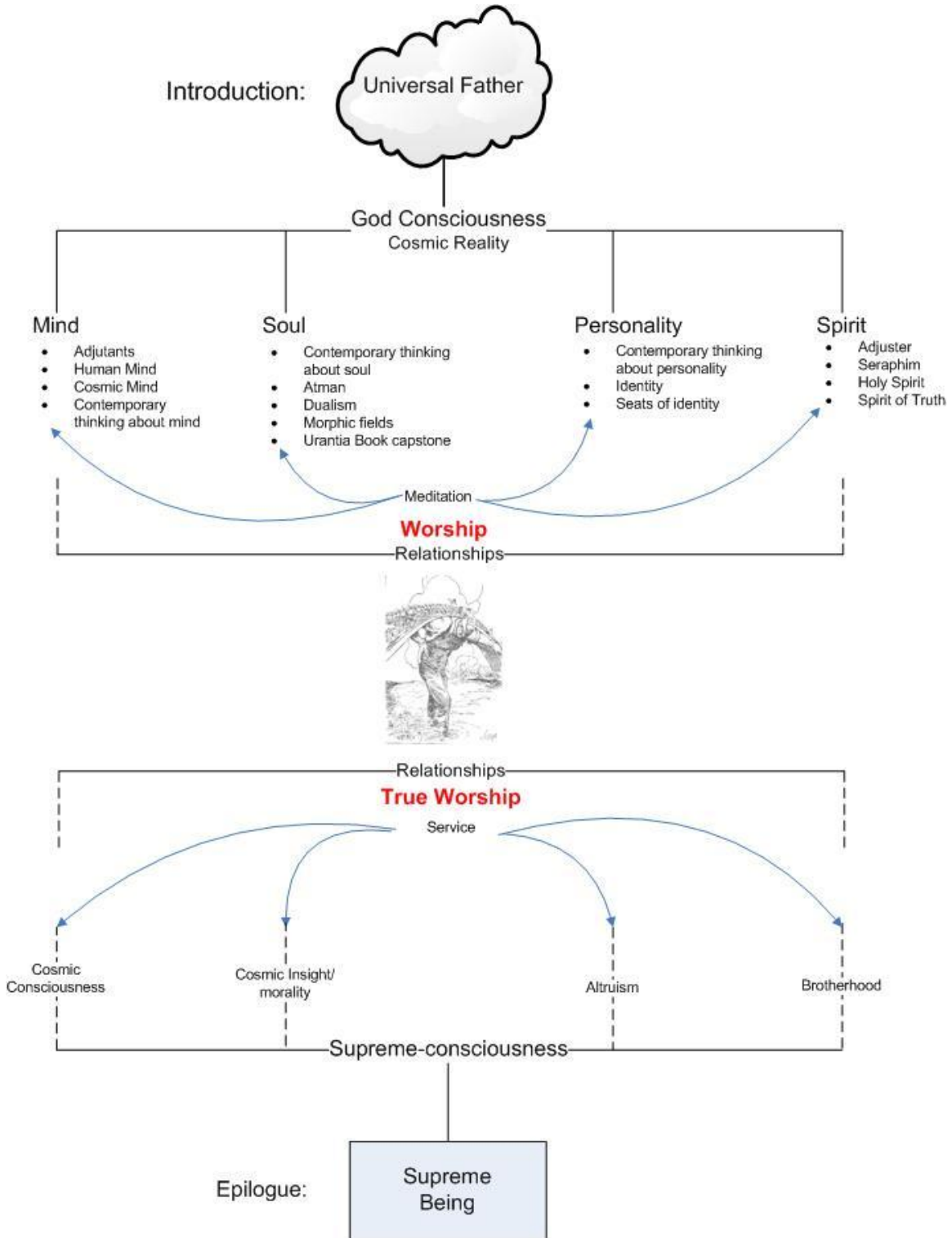
so he provides an insight that *URANTIA Book* students might consider in development of their personal worship techniques.

I consider the positive outcomes of true worship, specifically service, not only for the individual, but for society as a whole. The planet is in need of serious renovation, and the two are inextricably connected. It is a theme Jesus taught in relation to brotherhood and the emerging of the Kingdom. Jesus provided personal examples of worshipful problem solving and had the Apostles follow this up with service. We are “endowed” as will creatures to respond to the cosmic constituents of the Universe. Causation, duty, and worship are mapped to science, philosophy, and religion and points to the case for why socialized science, philosophy, and religion when expressed positively cultivate the ground for progress of civilization. It is through true worship that expanded cosmic insight leads to coordinate aspects of altruism and brotherhood. It is through true worship as a bridge from God-consciousness to recognition of our progressive obligations to the Supreme Being that we progress from seventh (outer) cosmic circlers to first (inner) cosmic citizens (P1211:1-4, 110:6.16-20).

The paper concludes with a discussion on how meditative, resonant thinking does indeed fashion lasting value in the Supreme. It is our contribution to the universe.

The graphical depiction on the next page is a pictorial outline of this essay.





**Figure 1:** Worship instantiates in the individual as a result of God-consciousness of the existential Universal Father and progresses with perceiving, understanding, and contributing to His manifestation in the finite: The Supreme Being.



## **God-consciousness**

God-consciousness is the realization of the personality of God. And morality is the essential pre-existent soil of personal God-consciousness, the personal realization (sense, feeling, intuition, experience) of the fragment of the Father indwelling within our mortal human minds.

P1130:5, 103:1.6 The realization of the recognition of spiritual values is an experience which is superideational. There is no word in any human language which can be employed to designate this "sense," "feeling," "intuition," or "experience" which we have elected to call God-consciousness. The spirit of God that dwells in man is not personal -- the Adjuster is prepersonal -- but this Monitor presents a value, exudes a flavor of divinity, which is personal in the highest and infinite sense. If God were not at least personal, he could not be conscious, and if not conscious, then would he be infrahuman.

This realization of the divine personality of God is developed and improved through the worship experience. To understand the relationship of humanness, morality, God-consciousness, and worship, we start with a discussion of the primary spirit forces that are ministering in our local universe. From this indispensable beginning, we will move toward ideas about true worship as a bridge from our personal existence to the cosmic duties we share in the spiritual kingdom, the Supreme Being.

In *The URANTIA Book* in paper thirty four, *The Local Universe Mother Spirit*, we are instructed by a Mighty Messenger that when a person worships the Universal Father, the human personality becomes increasingly receptive to an inner and outer conspiracy of surrounding spiritual forces (P381:3, 34:6.9). And eight hundred pages later a Melchizedek of Nebadon in discussing the reality of religious experience, instructs us that these influences begin with the Universe Mother Spirit as a supermind endowment -- that of personality encirclement in the Holy Spirit, descriptive of an *outer* spiritual force. As evolution advances, this same external gift performs functions that have a mission of enlarging our viewpoint of ethics, morality, religion, and spirituality (P1129:1, 103:0.1). But, external to what? What part of humanness is this external to? The Melchizedek advises us these external gifts encircuit both mind and personality.



### **The Thought Adjuster – The ultimate reason for our God consciousness**

God is external and personal to us, yet there is a fragment of God inside of our minds. This indwelling is referred to as an “adjuster” – the Thought Adjuster (TA) – and is impersonal and internal to us. While impersonal pronouns are written using “it”, a TA is sometimes (rarely) designated as “he.” Because of the impersonal nature of the TA the various authors of *The URANTIA Book* generally use “it.” We are revealed that a TA is impersonal in a “pre-personal” sense. What this means is a TA can achieve personality, potentially fusing with our soul attaining a union with our personality, but until that happens the TA is technically not a personality. This concept is discussed in more detail later in the paper. And it is how the Father has decided to work with us in partnership – by providing an infinite impersonal fragment of Himself to perform as the very presence and essence of His infinity. The papers refer to this infinite fragment by a number of names: divine indweller, mystery monitor, thought controller, divine lover, interpreter, and evaluator. “Adjuster” is the most often used. Since Pentecost when a child makes his/her first moral choice (an altruistic decision; choosing between good and evil) all humans are indwelt (invaded) by a TA. But this indwelling in the mind of man cannot happen in potential to all humans of sound mind unless the mind has been duly prepared by the co-ordinate functioning of all seven adjutant mind-spirits and encircuitment of the Holy Spirit. And even this is not enough to ensure the wholesale universal bestowal of Adjusters. The spirit of the bestowal Sons, (in our case Christ Michael) the Spirit of Truth must also be functioning on an inhabited world as a spiritual co-ordinator of these diverse spirit ministries (P1187:1-2, 108:2.2-3). This holarchy of spirit ministers is insightful of mind itself and is also covered more fully in later sections of the paper.

#### ***Adjuster communication***

Adjusters are constantly communicating with us in a realm of mind called the “superconscious.” A Mighty Messenger that tells us that all mortals who are indwelt by Thought Adjusters are potential worshipers; they have been “lighted by the true light,” and possess capacity for seeking reciprocal contact with divinity (P590:3, 52:1.7). And this reciprocal contact -- let me suggest communal thinking -- takes place chiefly during



inspirational experiences of worshipful contact between mind with spirit, better known as the worship experience. Thus Adjuster communication is at once a mystery and a challenge since our creature minds being not directly responsive to the Universal Father, allows *the Father to adjust* to our imperfect minds through the TA! This revelation alone put the idea of free will at the pinnacle of the Father's love for us. In support of this, in discussing the attributes of God, a Divine Counselor specifically assigned to present the revelation of the Universal Father poses the question of whether the Paradise Father suffers, possibly in response to this inscrutable idea that the omniscient, omnipotent Father actually *adjusts* to his children. The Divine Counselor says he truly doesn't know, but reiterates the statement that is often attributed to Jesus who spoke of the Father himself: "In all your afflictions I am afflicted." (Johnstone 1839; ESV Bible, 2 Cor. 5.17)

Adjusters are working to foster our spiritual welfare. It is the Father's love at work in a most sublime way: the TA respects our free will with unequivocal constancy. A Solitary Messenger reveals that the divine indwellers continually attempt to "adjust" our thinking until it actually speaks for them, until the content of our thoughts coincides with higher truth. But paradoxically, Adjusters find it next to impossible to communicate directly with the human mind. This divine mind of the Adjuster creates spiritualized versions of our thoughts as being our own. It is celestial communication at its best; it is the Father's will and his love in action. Needless to say, we are quite incapable of distinguishing the product of our own material intellect from that of the activities of the Adjuster (P1207:1-5, 110:4.1-5).

#### *Adjuster tasks*

The Adjuster manufactures our soul from blueprints that emerge from our decision-actions and out of the substance-potentiality of the Supreme. The soul is that part of being human that is not only conscious of itself, but has the ability to resurrect as our identity, as the seat of our personality, after material death. We are only dimly conscious of this component, and it sits midway between our material natures and our potential spiritual natures. The midwayers fittingly refer to the human soul as the "midmind." It is a *functional* relationship between mind and spirit and results in a *cosmic* association of the two which brings about "spirit patterns" woven by our TA in and on our material mind.



These patterns, these relationships actually are revealed as a morontial substance that can persist after material death. It is this correlation that connotes the creation of unique universe value of potentially eternal endurance (P1218:1, 111:2.3). It is our initial relationship with the emerging Supreme Being and is the measure by which we move forward through cosmic levels of human progression – the so-called psychic circles (P1211:1, 110:6.16).

Thus, our decision-actions provide the Adjuster with greater and greater access to the potentials, the immanence, of the Supreme upon which the TA draws the raw material out of which to fabricate the soul. (P1217:6, 111:2.2); (P1282:7, 117:3.12). But the Adjuster is not the only creative component in human selfhood. If this were the case, then without a TA, a midwayer or a seraphim would be technically unable to evolve and ascend and arrive at an unequivocal eternal state of fusion with the TA. Interestingly, these super-human personalities are not initially Adjuster indwelt, i.e., while serving as ministering spirits. One would normally ask why – why would a human be gifted an Adjuster and not a higher being? And an answer may be found in understanding the primal and creative role personality plays in the cosmos. We are revealed that in addition to maintaining identity, personality is also creative (P1221:7, 111:5.6; P1225:5, 112:0.5). Personality is characterized by an inherent *cosmic* quality which dominates the expansion of control over both itself and its environment. It is termed “the evolution of dominance” (P1229:2, 112:2.11). Thus personality is by nature creative. And this creativity clarifies the evolution of finite creatures in general. Thus, we are not merely active personalities in a passive environment; the environment which consists of the trio of energy, mind, and spirit is a “living potential” (P1284:4, 117:4.8), and as we creatures strive for self-expression, so does the Supreme likewise strive in that creature for deity and divinity expression (P1284:2, 117:4.6).

### ***It's a personal universe***

A vast cosmic mechanism has been established to facilitate the process for each individual to attain the Father after a very long ascension and training scheme. But the ascendant plan does not stop with the individual; it is much more than that. Since we



have now been revealed we live in a predominantly personality-driven universe, individual attainments can manifest in actuality far beyond the individual, i.e. in cosmic domains. It is the ever-present Thought Adjuster who provides the technique whereby our experiences becomes God's experiences in Deity self realization -- God's ever-expanding self-realization in his created children and in time (P36:5, 2:2.7). In man, it is personal self realization. In the Adjuster, it is the vindication of its confidence in the personality of its original choice, and in The Supreme Being one more step toward final reality for the entire cosmos through the conjoint development of each individual. It is truly a *personal* universe.

Does this mean we have cosmic duties? YES! In fact, we will “portray” God the Supreme just as naturally as Jesus portrayed the Universal Father. And our mission will be to reveal the Supreme Being to the new creatures of the now developing outer universes of the Master Universe.

Steadily progressing and improving human receptivity to the Holy Spirit creates the capacity in individuals for enabling increased insight for cosmic truth, universe beauty, and divine goodness, i.e., nurturing an increased God-consciousness through the attainment of the cosmic levels of the Supreme mind and by co-ordination with these same attainments with all other self-conscious beings (P1112:4, 101:6.8). It is the Thought Adjuster, the Melchizedek tells us, that works *inside* our minds to help expand insight by acting as a “cosmic window” to the Universal Father. There is a cosmic “conspiracy” going on indeed, all under the absolute rule of no infringement upon free will.

After reading and pondering the thoughts of the Melchizedek, the Mighty Messenger, and the Divine Counselor discussed and referenced above, one could come to the conclusion that these spiritual gifts of the Universal Father are doing all the work for us to achieve cosmic insight, spiritual discernment. All we have to do is sit back and let the spirit games begin! This attitude however engenders a passive approach and implies purely unconscious growth. This is obviously not a personally progressive strategy, for passivity with anything we do in life stunts growth. Quite to the contrary, it requires *conscious*





effort to become more cognizant of the inner leadings of our Universal Father's indwelling presence, to attain the conscious presence of the Infinite. Reviewing Jesus' gospel is helpful with seeing how this is presented by the Master.

### **Jesus at Jopata**

In trying to understand just how a conscious effort like this might progress, we consider the Midwayer discussion in Paper 170 on "The Kingdom of Heaven" which tells us that rather than directly addressing issues of human morality and social ethics Jesus "...was wholly concerned with that inward and spiritual fellowship with God the Father which so certainly and directly manifests itself as outward and loving service for man" (P1862:6, 170:3.9). If we understand spiritual communion with the Father as stimulus of and evidence for the worship experience, we can understand the idea that Jesus knew the worship experience would powerfully motivate men and women to realistic paths of social service which would ultimately lead towards kingdom building, and this approach would be the quickest, most effective way to go about planetary renovation and progression.

In fact, at Jopata during the preaching tour of Galilee, Jesus taught the spirit of the Father speaks best to man when the human mind is in an attitude of true worship. He said we worship God by the aid of the Father's indwelling spirit and by the illumination of the human mind through the ministry of truth. Worship is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite (P1638:1-18, 146:2.1-18). From these powerfully conceptual words of the Master, it can be concluded that receptivity to spirit is closely aligned with the ideal of true worship. And true worship best occurs without form and ritual. This was succinctly summed up by Rodan.

The midwayer(s) who paraphrased Rodan's philosophy of worship characterizes his description of Jesus' meditation as a "mountaintop of intellectual thought" where the "mind is relaxed and the soul is strengthened" (P1778:3, 160:3.5). This is a powerful metaphor. A mountaintop is not only the highest point of a natural structure, but it has a solid foundation upon which the peak sits. This base is important for the entire formation,



for without it, the top wouldn't exist. To "know thyself" is to reflect upon what gets you to where you are at the moment. To understand this metaphor more fully and as a philosophical consideration, one must apprehend, and have a relative appreciation of, how the revelators expanded the use of the conventional term "worship" into one that reaches deep into human awareness of mind, the self-consciousness of insight.]

### *Spiritual vision*

There is a very interesting and relevant admonition Jesus gives to Philip during his individual last supper farewells to the Apostles. He tells Philip that while his mind is of honest intent, it is of an "unspiritual" focus (P1960:1, 181:2.20). In effect Jesus tells Philip he was acting as though Jesus was his cult leader. Philip's constant worries were maintained throughout his sojourn with Jesus such that when Jesus was physically absent, Philip was of the mind he didn't have a spiritual leg to stand on. Jesus rebukes him for having little faith, not for asking annoying questions (P1557:1, 139:5.7). And this must have been heard loud and clear by the rest of the Apostles sitting around the table since this particular meme rings quite loud even two thousand years later! (Oh, Ye of little faith).

Jesus contrasts Philip's exclusive use of "material sightedness" with the need to be blessed with "spiritual vision" – the ever-improving result of God consciousness and cosmic insight. We should remember that Philip was dubbed "the curious." But he never saw very far into any proposition; he lacked imagination, and it exposed a serious weakness in his character. Philip was unable to determine neither universe, cosmic, nor spiritual meanings from his supermaterial experiences with Jesus. Until he became faith-driven (and this is evidenced by his later crucifixion), Philip's inner life was essentially uncreative. He was unable to neither develop meanings nor express values through his personality; it was a tragic handicap when confronted with situations that required inspiration.

Even though he efficiently managed the commissary department of the apostolic family, when confronted with the objections of the gospel, especially by non-Jews, he became nonplussed and unable to rise to the occasion. He became confused and depressed over



the difficult environment of preaching the glad tidings, especially to the Greeks who were particularly contentious over the personal part of the gospel. Because of his lack of imagination, Philip could only manage to make decisions based upon the instructions Jesus gave him; he was extremely inadaptable to situations requiring creative thought. Up until Jesus' death he failed to move the seat of his identity from material to morontial.

The study of Philip's time with Jesus is a good example of why the consecration of will is a terribly important personal decision for remaining on the path of progress even when the lack of faith (spiritual insight) denies one the ability to see beyond the material. For it was just this consecration of his will that provided the foundation for Philip to ultimately gain the faith to proclaim the gospel to the gentiles (the Samaritans), and he converted many a soul to the kingdom.

### **Creative consciousness**

The guiding principle of the universe is progress and specifically in the grand universe of time and space the watchword is "progressive evolution" (P54:5, 4:1.2). And all this starts and is maintained through the *individual*. I trust a Solitary Messenger is the most appropriate celestial revelator to tell us how this happens, as one writes in the paper "*The Adjuster and the Soul*," that "the advances of true civilization are all born in [the] inner world of mankind" and it is *only* the inner world of an individual which is truly creative (P1220:2, 111:4.3)." This would imply that progress of civilized society starts with the individual and progresses outward to society. The importance of the individual in this sense is paramount in the overall progress of evolution (social, material, mindal, spiritual, personal, etc.). It is the progress of each individual as well as the whole which is critical in the growth of the Almighty Supreme, that part of the Supreme which is most associated with our material aspects (P1268:6, 116:1.1). It implies that for civilization to truly progress, social evolution requires a network of personally creative and connected individuals. This gives notice to David Kantor's statement "... it's a personal universe" (Kantor 2004).

This importance of the personality in the universe can't be overstated. Because it is a gift -- an endowment -- which comes directly from the Father it is the most primal gift we



humans have and is the one reality that unifies everything else related to matter, mind, morontia, and spirit. The aspects of personality as it relates to worship will be further developed later in the paper, but for now, consider the salient concept as the one that the Solitary Messenger tells us where the inner world alone is that which is most subject to our personality decisions. He states that for a more enduring civilization to be built, associating with the effective master patterns of the spirit realm is essential for the individual to discover, reflect upon, and develop ideas for eventual implementation. This master pattern association is organized in the superconscious, that inner-world area of our mind that encroaches upon the spirit kingdom. It is this connecting with spirit that allows our personalities to be inherently creative while remaining totally unique.

Jesus taught that worship is divinely creative; the effectiveness of worship is the dashboard which measures the extent of the soul's detachment from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation (P1616:8, 143:7.6). Thus, worship as a spiritual phenomenon enhances the inner world to make connections to spirit, to effect purposive and progressive evolution in time and space.

It is this weakness Philip exhibited before the resurrection – the inability to bond the material senses, the material mind, to the inner world of morontia reality which worship enables. It is reminiscent of the injunction a Melchizedek of Nebadon writes in paper 100, “Religion in Human Experience” that the chief inhibitors of growth are prejudice and ignorance (P1094:4, 100:1.2). Jesus encounters a number of moments with Philip that highlights this rather enormous revelation the various authors of *The URANTIA Book* demonstrate throughout the papers.

At Gamala, Jesus uses a teachable moment to get this point across which Philip catalyzed by a myopic question related to the olden Scriptures teaching the fear of God (P1675:1-12, 149:6.1-12). In his mind, Philip wanted to harmonize the new gospel of approaching the Father in heaven against the fear of the harsh realities of life. His approach to life at that point was more in concert with the older messages of authoritarianism and dread. Jesus’ exhortations in this rather lengthy lesson is intended to bridge the intellectual gap



for those present urging those in the vicinity of his voice to progress intellectually from relying on repentance, to advance to becoming more service-minded, to think forward to believing in salvation, to reaching the faith heights of intelligent and freehearted worship (communion) with the Father.

Jesus uses nearly 1300 words to explain the spiritual phenomenon of worship to the Apostles. He tells them fear puts a firewall up in front of one's ability to have a relationship with the Father. Jesus instructs that the Father's love is the attractor that opens up a reciprocal process of intelligent and freehearted conscious sharing of the inner life with the Eternal Father, as opposed to belief in a God that is solely one who displays only a wrathful nature. This belief reduces the relationship to a one-way submissiveness in the actions of the worshiper, i.e., a passive submissiveness. Jesus urges the Apostles to maintain a "consecration" of will which connotes an active engagement of the individual to the worship experience. We will see later in this paper why the "process" of worship begins with "merely" a human consent decision to worship, to the soul initiating the actual communication (mostly beyond our consciousness) to the Adjuster conducting the communication (worship content) with the Father.

Jesus avoids synchronizing the olden Scriptural teachings of fear of an autocratic Father into the new gospel. But this creates a dilemma for the Apostles and many of the disciples present at the time. Rather he does everything which reinforces the message of sharing one's inner life with God as the primary mechanism for doing the Father's will, transforming the callousness of the view of the olden Father to one of sensitivity -- a Father-Son relationship rendered lovingly and increasingly personal through worshipful problem solving.

And it is just this paradox of inner versus outer, of expressible versus indescribable, with regard to mortal mind's association with immortal spirit that one must confront. How does one integrate an essentially intellectual approach with one that bespeaks of a seemingly visceral experience, one that can be deeply emotional, apparently sensual, yet in actuality wholly supersensual? Most cultures across the planet, even those strongly materialistic, believe in religious experiences that occur beyond the material, on a



metaphysical or non-material dimension domain if you will. *URANTIA Book* students typically recognize these types of occurrences as either morontial or spiritual (or both) being wholly experienced through the mind. After all, doesn't an encounter with a book, i.e. *The URANTIA Book*, begin fundamentally as an intellectual experience? My answer to that is an emphatic yes *and* no! Consider this statement by a Melchizedek of Nebadon: "... while it is our thoughts that lead us Godward, and even though religion may be the feeling of experience, it is hardly the experience of feeling (P1104:6, 101:1.3)." Thus the spiritizing of the inner life is lead by *conscious* thinking. And even though worship may produce a visceral or an intuitive experience, the experience of a sensorial result as an outcome from the worship experience does not have lasting value in the Grand Universe cosmos, in the Almighty Supreme. It is this conscious thinking we will pursue further in subsequent sections.

### **Relativity enablers**

And so you get the idea that the mystery of spirit simply cannot be resolved in one short section. It may take a few more paragraphs to round out the square edges into a less abrupt turn, one that would hopefully assist in a smooth acceleration of understanding. Our minds are a terrible thing to waste; we have been advanced an attenuated derivative of cosmic mind, and it is all we really have that connects with not only material reality, but those supermaterial realities of which we have only scant evidence outside of revelation which if reflected upon can provide the spiritual insight we desperately need to continue our ascent toward understanding how the Infinite works out his plans in the finite. It is this message of the gospel that Jesus was attempting to get Philip to understand.

This leads to one more fundamental question that may be the most primal of all. What is spirit? In a word, spirit is the root of our inexpressible and unutterable longings; it is the root cause and the root goal of our identity. It is our highest personal reality and the motivating influence of personality dignity. As pure spirit the Adjuster is sitting in the crow's nest of our ascendant ship. A Mighty Messenger has written that "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 (P483:12, 42:12.5).”

It is beyond the scope of this paper to work through the innumerable descriptions and discussions of the what, why, and how of spirit found in *The URANTIA Book*. I will however, use the above metaphor by the Mighty Messenger as the basis of my initial statements, and discuss spirit from the understanding that it is the source of ultimate, and certainly absolute, reality.

The illustrative rendition in figure 1 is an attempt to put this metaphor into a visual offering. It depicts a painter with her personality circuit coming into the top of her head from above. The personality circuit, coming directly from the Father, intersects initially and directly with the superconscious which is where the Adjuster does its magic of birthing, architecting, and navigating our souls. Since the Adjuster and the material mind are conjoint creators of the soul, we imagine this “weaving” of the soul occurs in the realms of the superconscious (certainly not the hypothalamus) and begins to permeate the entire body energy system as the soul evolves. The soul is depicted as bright magenta and can be seen spreading out in the chest region.

It is this morontia soul, this beginning spirit-self, that the guardian seraphim reconstitute with the support of the archangels who trustee the factors of personality. Should we survive identity rebirth, repersonalization occurs on the mansion resurrection halls subsequent to mortal life cessation and in accordance with the requirements for transit.

### **Responding to cosmic reality**

In paper 16 where a Universal Censor discusses the seven Master Spirits, he makes the bold statement that Science, Philosophy, and Religion are manifestations of the Infinite (P192:6, 16:6.10). He also refers to these as a priori cosmic intuitions that are “cosmic endowments” of all will creatures.

The term “a priori” (‘a’ is separated by a space from priori) is attributed to Immanuel Kant in his treatise *Critique of Pure Reason* (1781). Kant says there are aspects of reality which are not supplied immediately by the senses. They exist prior to the mind







**Fig 1:** The eyes are the window of the soul

establishing a pattern through which one makes decisions. He designates these aspects by the double word term *a priori*. Kant refers to anything that is not experientially established by way of inductive generalizations as already constitutive in our minds. The antonym “a posteriori” refers to a perception of reality that is a result of experience.

For example, the generalized statement that “in time all things change” contains respectively one a priori and one a posteriori concept: 1) time and 2) change. Change is something we empirically sense; we can hear the change in a pitch of a trumpet, or smell the change in the scent of a flower brought into our presence. But time is a reality that we can’t hear, smell, taste or touch.

Time isn’t demonstratively present from sense data; it doesn’t constitute something empirically specific that can be measured via the senses. It is much like gravity; it must be rationalized from observing other sensory phenomena. The cosmic mind being conditioned by time (P102:4, 9:4.4) supplies time *a priori* to any sense data that is being received and thus a composite a priori-a posteriori time concept is arrived at rationally (change is an after-the-sense conclusion from inductive experiences).

Jesus discusses this viewpoint and provides a cosmic picture, and this was done over two thousand years ago when “cosmic” wasn’t part of the Arabic or Greek vocabulary. For example, in his conversation with the Mithraic priest about time and eternity, he says time is perceived as a stream of flowing temporal events which comes about as a result of creature consciousness; events are recognized and segregated by the mind (P1439:1, 130:7.3).



An example of this recognition and segregation can be demonstrated with a comparison of a senior citizen with a child. We compare the passage of events with one another and label them comparatively fast or slow. For a child, a day seems to drag on forever. For a seventy year old, the days pass so quickly he wonders where they went. Since both live on the same planet and deal with the same changes in their environments, why are their perceptions so different? Well, for a two-year-old child, a year represents half of its life. So waiting for another birthday is like anticipating an event half a lifetime away. For a 70-year-old old, a year is only one 70th of a lifetime away. The memory is assembled with 70 years of events perceived and thousands upon thousands of events experienced. The individual doesn't have enough hours in the day or enough days left in his life to deal with all that's potentially on the plate. So time seems to accelerate when the old(er) person compares his/her perception of time as opposed to the two-year-old.

This radically divergent perception is due, in part; to complexity and the overlay it projects on our consciousness. An old person's memory is crowded with events and experiences that make the process of comparing them complex. The child, who has relatively fewer events in his life and fewer ways of making comparison, has little conscious effort to connect experience and memory disclosure points. So for the child, the days drag by and for the old person, they fly. Do you remember when summer vacation seemed to take forever? And if you are over fifty, how do they feel now?

According to Kant, a priori concepts are not caused by the sensed objects rather they provide a kind of screening function for what sense data is received by the mind. The way we perceive reality then is a composition of a priori concepts, a posteriori experiences, and our conclusions or assumptions of the conjoining of the two. Kant believed that a "new" a posteriori thought or concept we have of this combined a priori-experiential reality is employed by the mind to make sense of the data that is constantly bombarding us as well as changing form. Today's vernacular calls this a paradigm or worldview.

This philosophical rendition of a priori filtering prior to the brain rationalizing an experience, flies in the face of conventional psychology and religion that both believe the



brain-mind arena is a “*rasa tabula*” or clean slate. In this belief system, the brain is totally plastic and is molded by the environment (nature) under the forming structural element of DNA. As we dig deeper into what the revelators have developed for *URANTIA Book* students with regard to mind, soul, and spirit, it will be seen there is much that can and should draw upon that’s both given to we humans as endowments, or gifts, and granted us as we respond to cosmic reality (and cosmic reality responds to us) in concert with the Grand Universe, the Almighty Supreme.

### **Factory installed**

The literature and experimental evidence from the last two decades points to a rather obvious fact that the brain is constructed of two very distinct hemispheres – the left and right. Michael Gazzaniga is a Professor of Psychology and the Director for the SAGE Center for the Study of Mind at the University of California Santa Barbara. His research programs investigate how the brain enables the mind. He has performed an extensive study of how patients that have undergone split-brain surgery think and behave. His research reveals we humans are truly two-brained and many brain functions are specific to each of the brain halves. The left hemisphere in particular, exhibits a function that *interprets data it has already processed*. This interpretation happens a priori in our minds; it is fundamentally an *unconscious* event.

In Gazzaniga’s book *The Mind’s Past* (1998) he calls this a priori function “the interpreter.” The interpreter is specifically localized in the left brain and has the responsibility of reconstructing brain events. According to Gazzaniga the evidence is overwhelming that the interpreter's job is to conflate events and amalgamate a meaningful story around those events. The need to construct narrative is deeply rooted in the brain and comes “factory installed”; it is not a product of the plasticity of the neurons that are constantly reforming their connections. Gazzaniga has ample evidence that the left brain works primarily in the past, and the right brain is a mechanism which lives entirely in the present.

This one aspect should change the approach to social psychology, cognitive science, and cognitive neuroscience. It also offers ample evidence for *URANTIA Book* students to



better appreciate and think about cosmic mind and the adjutant mind spirits; it has significant impact on how we perceive and understand the worship experience. The idea of the interpreter puts science on a new course of *how the brain enables mind*. Thus it becomes strikingly apparent under this rubric the mind is certainly not the source of free will. Neither is mind necessarily inside the organic material gray matter we call the brain/mind. *URANTIA Book* students know the seat of free will is the personality; the interpreter as understood with this emerging scientific data is evidence that the mind is an input mechanism for the decisions of our will. In fact the midwayer editors use the term interpreter for the Adjuster! (P2095:1, 196:3.14)

The Universal Censor tells us of a “cosmic endowment” called the “reality response” that enables all will creatures to respond to the “mind of the cosmos.” It is a sensitivity that the Universal Censor says exists “in all personality associations.” This specific emphasis, linked to what is taught throughout the papers about personality, entails this quality may be developed *by* an individual personality, or a result of the interaction *between* personalities. There is much that is significant to mind and ultimately to worship in the Censor’s short paragraph and the four that follow.

To scrape just one salient idea off the surface of this concept, not only does the cosmos itself have mind, but only through associating personality with cosmic mind and/or other personalities do “will creatures” respond to super material realities (e.g. the mind of the universe) which flow within reality levels designated causation, duty, and worship. In effect, through our associations with other will creatures (including those that are super human) we are lifted from hopelessly succumbing to materially-only derived assumptions (a posteriori) that one deduces a priori through science (causation), philosophy (duty), and religion (worship). Once again, this gives supportive meaning to David Kantor’s statement that the Universe is primarily a “personal universe.”

Rodan discusses these exact same phenomena of personalities enriching each other by pooling “spiritual possessions.”

Union of souls -- the mobilization of wisdom. Every human being sooner or later acquires a certain concept of this world and a certain vision of the next. Now it is possible, **through personality association**, to unite these views of



temporal existence and eternal prospects. Thus **does the mind of one augment its spiritual values by gaining much of the insight of the other.** In this way men enrich the soul by pooling their respective spiritual possessions. Likewise, in this same way, man is enabled to avoid that ever-present tendency to fall victim to distortion of vision, prejudice of viewpoint, and narrowness of judgment. Fear, envy, and conceit can be prevented only by intimate contact with other minds. I call your attention to the fact that the Master never sends you out alone to labor for the extension of the kingdom; he always sends you out two and two. And since wisdom is superknowledge, it follows that, in the union of wisdom, the social group, small or large, mutually shares all knowledge. (P1776:1, 160:2.7 2.) (**my emphasis**)

Rodan is directly emphasizing Jesus' many lessons on the virtue regarding spiritizing mind (as he chastised Philip at the last supper), and indirectly (through the Midwayer Commission restatements no doubt) that the mutual sharing of knowledge is not merely a cultural linkage of social mores, beliefs, or taboos, but results in the superknowledge fusion of knowledge with wisdom. These channels of supermaterial realities are available to we humans, we will creatures, if we first understand and then accept there is a "mind out there," but more importantly wholeheartedly consecrate our wills to the Father's will, to the Father's mind as manifested in cosmic mind, even the downstepped mind of our local universe. It is the consenting that sets the stage for our abilities to respond to the mind of the Universe.

### **Group mind**

Ideas about a "collective unconscious" or a "group mind" have been around for a long time. By the turn of the 20<sup>th</sup> century the literature was replete with books and periodicals about shared societal thinking about various things from fads to concepts. The group mind has been and still is a metaphysical mystery, however readily observed. Prominent theories state that each person is a piece in a larger puzzle; rather one is a cell in a quasi-magical, quasi-mechanical mind. It is an easy thing to succumb to the group mind, since if an idea was commonplace, conventional wisdom, then how could *everybody* be wrong about something? But we know that over time conventional wisdom has a history of usually been dead wrong. The geocentric universe, and the flat earth are good examples. What is most instructive about the ideas of a group mind is the evidence that it does in



fact change and change for the better, and usually with a watershed idea that takes hold of masses of people and ultimately becoming accepted as conventional wisdom replacing the old. How does this happen?

As an example of group or societal mind changing as a result of a watershed idea, the belief that the universe was earth-centric was turned inside out by Copernicus and the effect was overwhelmingly progressive to the social order. Copernicus formulated a comprehensive heliocentric cosmology, which displaced the Earth from the center of the universe. His Magnus opus, *De revolutionibus orbium coelestium* (On the Revolutions of the Celestial Spheres), is regarded as the starting point of modern astronomy and the defining event that began the scientific revolution. As this concept became known to the uneducated masses a great shift was set in motion that transitioned near absolute trust in authority figures (specifically the Church) to trust in the self. It was the acceptance of the Copernican revolution that distinguishes modern man from his medieval predecessors.

Oddly enough, the concepts before and after Copernicus conform to the existing sensory data. Thus a priori concepts are neither independent of what we actually sense nor autonomous of how we actively screen what we sense. They are actively integrated with the panoply of data that enters our senses every moment. We are not passive observers of reality which quantum physics has experimentally shown to be a valid principle. As observers we are integral parts of the observed. A Divine Counselor teaches that these a priori concepts are “hard wired” into nature, but are supermaterial, that is, they are part of the gravity grasp of cosmic mind (P105:3, 9:7.3).

Causation, duty, and worship are cosmic intuitions inherent in humans as a result of cosmic mind. These supermaterial levels of reality described throughout *The URANTIA Book* are presented as our unflinching recognition for response to these three cosmic a priori intuitions (P192:1-5, 16:6.5-9). We are “endowed” as will creatures to respond to these cosmic constituents of the Universe. Causation, duty, and worship are mapped to science, philosophy, and religion and points to the case for why socialized science, philosophy, and religion when expressed positively cultivate the progress of civilization . And these



natural intuitions are augmented by the basic urge of curiosity. A Perfector of Wisdom tells us:

(P160:1, 14:5.11) 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 you merely to be frustrated and repressed. True, these ambitious urges must frequently be restrained during your 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.

The socialization between the secular and the religious is absolutely imperative for the progress of human societies. We are chided by our Universal Censor revelator that civilizations may come and go but science, morality, and religion always survive the crash (P196:1, 16:9.5). Of course, they have cosmic origins! The joint maintenance and progress of civilization is achieved through education which develops and sharpens these innate cosmic responses of the human mind augmented by a reflective religion which ennobles them. Maybe the stresses of modern society and the lack of the deep thinking that is required to unify these three basic factors is why the Universal Censor complains that so few of us have developed the courage to think out-of-the-box in this cosmic arena (P196:5, 16:9.9).

The earthly goal of human existence is to constantly improve the quality of thinking (P910:1, 81:6.28). Spiritual momentum determines cultural velocity of a particular civilization. Human culture is advanced by the energy that its spiritual idealism provides.

The impact on religion should be understood in its fullness with how revelation describes this matter-mind-spirit interaction. “Religion lives and prospers, then, not by sight and feeling, but rather by faith and insight. It consists not in the discovery of new facts or in the finding of a unique experience, but rather in the discovery of new and spiritual meanings in facts already well known to mankind. The highest religious experience is not dependent on prior acts of belief, tradition, and authority; neither is religion the offspring of sublime feelings and purely mystical emotions. It is, rather, a profoundly deep and actual experience of spiritual communion with the spirit influences resident within the human mind, and as far as such an experience is definable in terms of psychology, it is





simply the experience of experiencing the reality of believing in God as the reality of such a purely personal experience (P1105:1, 101:1.4).”

## ***Inquiry into mind – our evolutionary potential?***

### **Contemporary thinking**

There are two fascinating, and related remarks about mind found in the papers. In paper 16, a Universal Censor from Uversa asks “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?” (P196:11, 16:9.11). And in paper 102, a Melchizedek of Nebadon raises a similar issue in stating “It is not, therefore, strange that man should place a highly unified interpretation upon the universe and then seek to identify this energy unity of his science with the spirit unity of his religious experience.” These two revelators are coming from distinctly different perspectives, but provide a very similar picture. They tell us our very existence that is composed of matter, mind, and spirit is understood by mind, and it is both natural and fruitful to develop frameworks that expand an understanding of one of this our greatest mystery, the mind. Contemporary thinking about the mind is fast approaching the need for the framework provided in *The URANTIA Book*.

Contemporary science is unlocking some interesting data about mind. The experimental work of Daniel Koshland at U.C. Berkeley, among others, is showing that bacteria - the most elementary form of life - seem to have a rudimentary form of memory, and that they make decisions on the basis of this memory. Koshland has also found additional evidence suggesting that these traits go down even further, to macromolecules. This new scientific data is important in our study of mind and the mechanics of worship. Emerging experimental evidence is creating fissures in long-standing worldviews that have been with us since humanity’s intellectual leap from medieval darkness. The post-medieval, scientific and secular Western world is living, working, and making decisions under two fundamental ontologies, or beliefs about the nature of existence.



The first ontology is an ubiquitous, fundamental worldview and is known as a *radical dualism*, in which the human self, soul, or mind is understood to be one kind of substance - a thinking, feeling substance - and the rest of nature is understood to be entirely devoid not only of thinking and consciousness, but of any feeling or sentience whatsoever. Dualism will be covered more extensively later in the paper, as it has had a sweeping psychological and sociological impact on even Eastern societies. And the second is a rejection of this dualism elevating materialism, which dominates industrial society but is ironically sitting on the shoulders of dualism -- even though it's just one shoulder, the shoulder of mind. Both of these ontologies portray a wholly determined world. Either God does it, or the devil "made me do it," or the laws of physics rule the universe.

Because of the deep paradoxes science is unearthing, dualism is eroding from sheer momentum of irrelevance. This evolving insignificance is bringing to the surface an emerging worldview termed *organicism*, or what Dr. David Ray Griffin calls *panexperientialism*, which purports that spontaneity and experience are entirely natural features of the world. By saying "entirely natural" Griffin maintains spontaneity and experience go "all the way down" (Earth & Spirit 1990). What he means by this is that anything organic, anything that displays life, exhibits the ability to learn from experience and use memory. From this worldview or ontological paradigm, one would expect bacteria to have both the power to make decisions - spontaneity - and express some kind of memory, or perception of their environment. And the evidence says they do. Griffin sees panexperientialism (I prefer this over my original thoughts of "purposive organicism") as absolutely essential to humanity's spiritual survival. Griffin says "we can't have an abstract spirituality that is not connected with deep habits and our bodily way of being. Rituals - whether we're talking about the rituals of the institutional church or the daily rituals of people with their recycling containers - act out our fundamental values. Not only do they remind us of them consciously, but they put into our bodily grooves these senses of the interconnectedness and intrinsic value of all things." In other words, there is a deep connection – down to our cells – that everything is somehow connected to everything else.



This contemporary idea of organicism or panexperientialism points to a much larger teleology humans are a part of, but there is no religious framework by which this mounting evidence can rest upon. This larger teleology is easily understood by *URANTIA Book* students as the revelation of the Supreme Being. I have written elsewhere of the organic unity (of material, mindal, morontial, and spiritual) the rubric of Deity and specifically that of the Supreme has with regard to this concept (Debold 2006). The recent ideas of the “self-organization” of the universe touch on this tangentially and are moving the development of present-day thought to a wider view of how mind, matter and spirit interact. For example, the early view of DNA had it that molecules were made up of various passive entities that move around gradually in relationship to a very slow process. Yet Barbara McClintock in the early 1950’s began thinking of cells and DNA molecules as organisms that actively transpose their parts (Nature 2008). She worked on this idea for a long time, but now it’s a widely accepted view that these entities have the power actively to transpose their own parts rather radically. There is now ample evidence of a spontaneous, self-organizing ability even at that level.

Self-organization is a relatively recent emerging contemporary subject that if one looks under the covers of this idea, has auspices that foreshadow the beginning of evolutionary thought about the adjutant mind spirits; all that is needed is a slight revelatory push. Erich Jantsch, Stuart Kaufmann, and others see “self-organization” as a general property of the universe (Jantsch 1980). They reason both living beings and brains are examples of self-organizing systems; even evolution itself undergoes a process of self-organization. The spontaneous emergence of order, or self-organization of complex systems, is ubiquitous in nature to Jantsch and others. Jantsch argues that self-organization is the fundamental, purposeful force that counteracts the universal drift towards disorder. Life was not only possible and probable, but inevitable. In his epilogue to his magnum opus “*The Self Organizing Universe*” labeled “Meaning.” Jantsch closes with: “... God evolves himself – he is evolution.”

Of course this is still a bit short of the story of the Life Carriers found in *The URANTIA Book*, but it is evidence human thought is evolving to a greater understanding of how life is created and evolves. While idea of self organization is a few steps short of the concept



we are taught about power-personality and the unification of the Supreme (P1151:12, 104:5.6), the following quote by a Vorondadek Son is supportive of this meaningful pattern that eventually will connect with human understanding:

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. (P401:5, 36:5.1)

### **The seven adjutant mind-spirits**

A number of authors throughout *The URANTIA Book* teach that the composition of the mortal mind forms the arena in which the experience of worship takes place but none do so as directly as the Solitary Messenger of Orvonton does in Paper 111, Section 7, *The Adjuster's Problem*. The mind is fundamentally a spiritual phenomenon. It is a result of the local universe Mother Spirit (Michael's consort) attenuating cosmic mind in her local universe. She creates seven spirit circuits called "adjutants." These adjutant mind-spirits are described as levels of consciousness in the universe Mother Spirit.

Starting from the lower mind and progressing upward, the first five are referred to as the spirits of intuition, understanding, courage, knowledge, and counsel; they occur in sentient animals in this order with respect to evolutionary biological attainment; this hierarchy interacts respectively with increasingly complex evolutionary life. A way to think of the adjutant mind-spirits related to contemporary civilization is to envision them as universal software applications that function with respect to the biological hardware of all living organisms. Just as large complex software programs of 2009 could no longer run on an original personal computer of pre-1990 vintage, it can be conjectured with reasonable assurance that neither can the spirit of counsel function in an amoeba, or a bacteria. Realizing this is a crude attempt at envisioning the mind-spirit-adjutants, one could speculate that an ant hardly is gregarious (spirit of counsel), but clearly interacts with the patterns the spirit of intuition makes available for purposeful evolution. A quote from a Mighty Messenger temporarily assigned to service on Urantia informs this idea.

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 co-ordinating spirit-mind of the evolving planets, ever and unitedly leading the races of men towards higher ideas and spiritual ideals. (P379:2, 34:5.2)

The adjutants are described throughout the papers as “circuits.” In this presumed metaphorical rendition the idea imparts a picture of bi-directional energy such as that which occurs in an electrical circuit. But the larger descriptions imply a more robust concept and I choose that of a “field.” A field, like a magnetic field, is also a circuit, yet provides a much larger domain and one that implies pattern. As science learns more about the universe and other types of “circuits” I am confident these primitive ideas will be mere scaffolding and forgotten in the ages to come.

But as we press on with what we know today, it is a revealed assertion that the adjutants are wholly related to, and function with, mind. In fact, one could assert they *are* mind. A Life Carrier tells us: “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, co-ordinative, and dominative” (P737:7, 65:6.7). With regard to any life, the adjutants are the soil where mind-spirit interacts with matter. At some point in evolution as the mechanical laws of physics and chemistry give way from mechanical-non-teachable to non-mechanical-teachable mind, organisms begin to show signs of learning from experience - intuition. Mind, while not in the domain of physical evolution, is wholly dependent on the brain capacity afforded by purely physical and evolutionary developments (P670:1, 58:6.7).

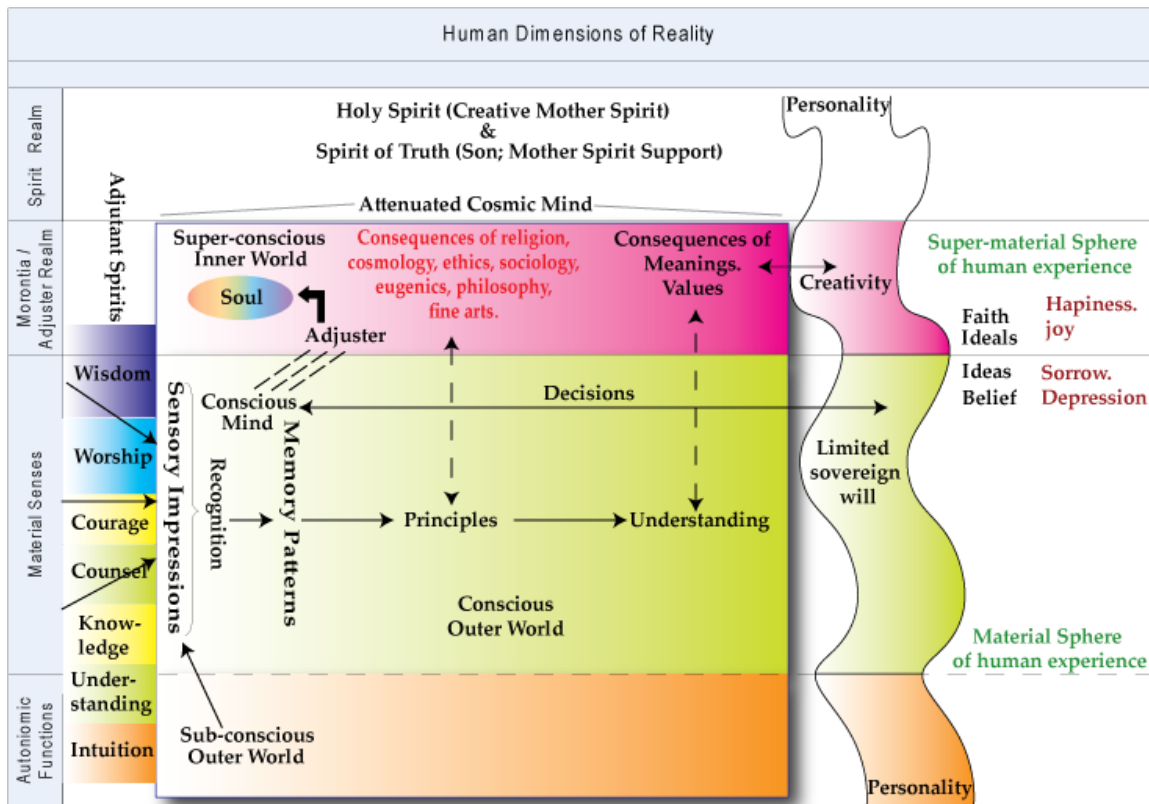
As mentioned above, this transition may formally occur with amoeba, or possibly smaller entities such as bacteria, or even further back in time with eukaryotes or prokaryotes, the precursors to bacteria (Jantsch 1980). Learning requires consciousness thus the earlier statement that mind spirits are levels of consciousness in the universe Mother Spirit have emerging science that supports this broad revelation. A Vorondadek Son writes that it is the introduction of life relative to the kind that Life Carriers either implant or organize on planets that presages where the spirit of intuition begins to function (P399:4, 36:3.2). This



is a ripe area where science is just beginning to study: the nexus between inorganic to organic. It may be that work on organic semi-conductors for computer CPU's (polymers) will begin to shed light on this heretofore deep mystery (Ricci 2009).

Thus humans are “hard-wired” for not only learning, but interacting with spirit at the most basic level, even down within our protoplasm. Yet, for us humans the highest adjutant, the spirit of wisdom, is key to our progressive growth and spiritual development. Wisdom is the coordinator of the six others, including worship, the sixth. It harmonizes the rest of the adjutants and moves this confederation of independent elements into a federated whole. Thus it is easy to see that worship practices which have evolved on the planet over our million-year history have more or less unconsciously incorporated many of the lower adjutants in their practices.

This is an important piece of revelation to consider. The adjutants of worship and wisdom wean the mortal mind from its dependence on the realities of the material life



I Figure 2: Human dimensions of reality as seen through the inner mind.



(P1211:5-6, 110:6.20-21). Thus the adjutants act as a unified whole under the coordination of the spirit of wisdom while providing diverse *function* from bottom to top (P377:5, 34:4.1). Intellectual, social, moral, and spiritual evolution depends on the mind ministry of the seven adjutant spirits and their superphysical associates who serve here on Urantia, for example the Master Seraphim. A personality that is functioning with an under-performing adjutant is operating with a misfiring piston.

For example the spirit of counsel has been honed for ages upon ages within species (yes even alligators or hippos) for social harmonization. It is obvious the social urge is coordinated first quite elementally, and then evolves up the biologic chain with strong empirical evidence this becomes a definite distinction in the higher mammals. We see this discrete and more advanced socialized behavior in Porpoises and Chimpanzees, and particularly with the Great Apes. Figure 2 above depicts the adjutant mind-spirits in relation to mind, personality, and the levels of mind, matter, and spirit they interact with.

### **Worship and Wisdom**

In human life, the adjutant spirit of worship adds the religious impulse while coordination of all of the adjutants is performed by the spirit of wisdom. The first six adjutants and the human conscious mind interact with material reality while the personality operates at all levels as it is “a gift” directly from the Father. It is depicted as the ribbon on the far right of the diagram. Personality is discussed with rigor in a later section; it comes directly from the Father and has the capability of unifying all of the levels of reality. There are a total of seven adjutants and the first five minister - in varying degrees - to all pre-human life.

The spirit of intuition is the lowest functioning of all the adjutants. One would think this is hardly necessary for worship once worship and wisdom are functioning in a human. But the “self-preservative” endowments this adjutant ministers provides the initial impetus for promoting survival decisions. Survival decisions are the soil for morality and constituted the first moral decisions our original biological ancestors made when they were being observed as primates. Wisdom requires the hierarchy of adjutants to be firing like a well-tuned engine. David Kantor has written elsewhere that it seems somewhat





counter-productive to attempt to worship the Father by a technique which seeks to keep the Mother Spirit from getting “in the way.” (Kantor 2004)

A Life Carrier writing about evolutionary mind levels gives us some insight that these ministers provide pattern for even invisible life (to our eyes) to react to the material environment. The first five adjutants pave the way for spirit receptivity.

P739:2, 65:7.6 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.

### **Human Mind**

Human mind as described in *The URANTIA Book* is a challenge to comprehend. As portrayed by a Divine Counselor assigned to the presentation of the revelation of the Universal Father, human mind is an “order” of mind “... [bestowed by] the Daughters of the Conjoint Actor, the Divine Ministers of the evolving universes” (P45:6, 3:1.8). The Thought Adjuster is described as being “incarcerated” in the human mind, even though it willingly chooses to “invade” that mind it will be “betrothed” to until, and if, the eternal marriage of fusion is consummated.

Once established on a planet, human mind creates a “circuit of communication” over which celestial ministers such as the archangel corps can use to transmit messages from Salvington to an inhabited world. It was just such a circuit that was instantiated by Andon and Fonta through which the Life carriers received greetings from Salvington, Edentia, and Jerusem in honor of the registration on the headquarters of Nebadon of the signal of the existence on Urantia of mind of will dignity (P710:2, 62:7.3). For a number of years emerging indications of human mind were signifying to the Life Carriers that human mind was approaching its long evolutionary culmination. They recorded their joy for us in paper 62 that the spirit of worship made its first contact with the mind of the female twin and shortly thereafter with the male (P709:6, 62:6.5). However, it wasn't



until the twins performed “meditative thought and purposeful decision,” to flee from their surroundings and journey north, did the spirit of wisdom begin to function which confirmed that human mind was established. It completes a “circuit” through which superhumans could use to communicate over the vast stretches of the cosmos! It is like life finally plugged into the electric grid allowing the light bulbs to turn and the engine of progress to begin its formal embarkation from the littoral.

This story of how human mind is instantiated on a planet is rather astounding to contemplate; we should be able to draw further informed conjectures about human mind respecting this narrative. Here we have roughly a million years ago on our planet two rather small primates whose siblings are still living in trees knowing only the past and living singularly in the present. Their purposeful, moral decision to *save themselves and their offspring* by consciously contemplating that they have all about them mentally and socially inferior parentage and cousins, was enough to enable wisdom to begin operating within their primitive, small brains. Thus for the first time in evolutionary history, this event precipitated the coordination of the rest of the adjutant mind-spirits permitting this same circuit to be used as a cosmic information channel reaching even those far away places in the cosmos such as Salvington.

It was through the inauguration of human wisdom-directed thinking that at that instant, Andon and Fonta became in possession of both personality and shortly thereafter a fragment of the Infinite Universal Father in their minds. These human minds now were able to reckon backward into the past, evaluating past experience for the purpose of bringing it to bear on a present situation *as well as* looking forward with pre-vision before making a decision. They could now evaluate ends and choose moral means. A Mighty Messenger tells us in the paper about time and eternity that as human mind reaches out into the future; it is attempting to assess the potential significance of possible action. Jesus spoke of this lack of capability in the animals in a number of lessons. And with this ability to reckon with both experience and wisdom, the human will exercises judgment-decision in the present, and a plan of action thus born of the past and the future becomes existent and ready for implementation (P1295:4, 118:1.4). One gets chills just thinking how prodigiously cosmic this event must have been.



A Divine Counselor tells us human mind is the “intelligence-ministry circuit of a local universe.” It is distinct from the Spirit of Truth, the spirit of Michael on Urantia, and the circuit of the Divine Ministers, the local universe Mother Spirits, the Holy Spirit of our world. The human mind, as it wills being adjusted by the indwelling Father fragment, becomes increasingly responsive to the spiritual drawing power of the all-powerful spirit-gravity circuit of the Eternal Son (P76:6, 6:4.6). Our mortal minds start out matter-bound and if they progress spiritually are less subject to material gravity and correspondingly more responsive to the inward pulling urge of spirit gravity during our entire ascension experience. The spirit-gravity circuit literally pulls our soul Paradiseward.

The human mind circuit is placed in subordination to the acts and choosing of the will of the human personality. The human will is distinct from the human mind; the human will is a function of personality. Again, this distinction should make it obvious that while decisions happen *in the mind* they are obviously not made *by the mind*. The human mind provides the processing domain and power for evaluating past experience and calculating the potential result of the future significance a decision may generate. However, it should be noted the *subhuman* mind (animal mind that is non-mechanical) does have the ability of learning from experience (P730:6, 65:0.3). It has a capacity for adaptation and is teachable. Nevertheless, this type of mind is activated and regulated by the adjutant mind-spirits alone. Did you ever think your pet dog has brain linkages to the very same adjutant mind-spirits that you do? However your dog doesn’t interact with the Father’s personality circuit of which human mind is the first type of evolutionary mind that is capable of doing such.

This ability to know God and at a distinct moment in time consent and choose to worship Him is inherently human. But what does that really mean? The descriptions above to a serious *URANTIA Book* student may meet very little objection; I suspect that is not the case for most of the rest of our brothers and sisters on this planet. Maybe a little more objective evidence, even philosophical inquiry is needed to begin to inculcate and ponder the immensity of the information we have been provided by our celestial servers. It is an act of immense faith relative to the idea of coming to the Father as a child. These



statements such as the existence of spirit gravity are certainly not scientific or even empirical, for our senses cannot (at least at this stage of evolution) detect spirit.

But there have been and continues to be a wide range of scientists who have addressed these paradoxical fundamental human traits through the study of mind, psychology, physics, and other disciplines. There continues to be many who are trying to breach the door of knowledge found throughout *The URANTIA Book* whose celestial authors have so ably opened cosmic and spiritual concepts for those who dare to traverse its pages. For example, in *Psychology: The Briefer Course*, William James (1893) the famous turn-of-the-century (20<sup>th</sup>) Harvard Psychologist-Philosopher observes in chapter XIII *Attention*:

“I have spoken as if our attention were wholly determined by neural conditions. I believe that the array of things we can attend to is so determined. No object can catch our attention except by the neural machinery. But the amount of the attention which an object receives after it has caught our attention is another question. It often takes effort to keep mind upon it. We feel that we can make more or less of the effort as we choose. **If this feeling be not deceptive, if our effort be a spiritual force, and an indeterminate one, then of course it contributes coequally with the cerebral conditions to the result.** Though it introduce no new idea, it will deepen and prolong the stay in consciousness of innumerable ideas which else would fade more quickly away. The delay thus gained might not be more than a second in duration---but that second may be critical; for in the rising and falling considerations in the mind, where two associated systems of them are nearly in equilibrium it is often a matter of but a second more or less of attention at the outset, whether one system shall gain force to occupy the field and develop itself and exclude the other, or be excluded itself by the other. (My emphasis)

James conjectures that attention is the essential phenomenon of will. And he further posits this phenomenon if it is morally clear (“not deceptive”) as an indeterminate spiritual force, it at least contributes equally with the mind, the neural apparatus. For a scientist in the late 1800’s this sort of statement was surely out of the box. His ideas at the time were completely incompatible with the Physics of his day (Stapp 1993). Yet many of today’s contemporary scientists, especially physicists like Henry Stapp, agree with the ideas of James’ description of the effect that volition (human will) has on the course of mind-brain processes. These ideas are working their way out as quantum physics advances in understanding of this mystical domain with a concept called quantum



decoherence (Stapp 1999). In fact, according to Stapp, quantum physics has so marginalized the classical approach of the “determined” individual relative to behavior that it is actually irrational.

It is hard to tell with any precision, but from his writings, James comes very close to teasing out the concept either of the adjutant mind-spirits or the personality. Yet it doesn't appear he has provided room for both. Neither has modern science which appears to be focused on consciousness alone. This bodes poorly for developing a philosophy for better worship techniques -- ones that use the understanding of the interplay between our adjutant mind spirits, our conscious mind, the Adjuster, and our personality, the unifier of the former three. What James did though, was enunciate clearly a two-stage decision process, with chance playing a role of providing a range of random alternatives, leading to a choice which consents to one possibility. He posited that this sequence transforms an uncertain future into an unalterable and known past. His time of pre-dating the revelators may have helped to provide the impetus in this area with one more reason the papers required for getting the celestial push (note: this is highly speculative). Human conceptual thought has clearly been encroaching on this significant revelatory aspect of spiritual growth, both for the individual and society as a whole. This sounds highly synonymous to the leavened spiritual detail we are provided in paper 118 and referenced above.

### ***Inquiry into the soul – a Supreme relationship***

We know that almost every culture on the planet at one time or another has had a concept of a soul; every race of evolving Urantia mortals has a word equivalent to the concept of soul (P1216:1, 111:0.7). On the other hand, since we have a fragment of infinity in our minds, it is forever impossible for either science or philosophy to attain a satisfactory comprehension of the evolving soul of the human personality. If we take this revelation at face value, then the descriptions provided of soul should inform at least a rudimentary comprehension, albeit an incomplete one. We will find the various *URANTIA Papers* that tackle this subject help us in developing a basic mental construct of how the interplay of mind, the Adjuster, and the soul operate as an emerging unification under personality.



First, I'll take a brief review of a few historical differences and similarities related to the soul. I discuss one example from Eastern, and one from Western thinking. I conclude with an alternative theory from a contemporary Western thinker who combines both attitudes in a highly controversial and minimally accepted theory of mind and pattern.

### **Atman to dualism to morphic fields**

A first review takes Hinduism as its subject Eastern mental construct. Hinduism teaches in the existence of the soul. It is eternal, invisible, imperishable, and unchanging. In ancient India, the Vedas and the Upanishads painted a cyclical picture of the universe where the individual soul of man ("Atman") reincarnated many times. Life is a loop from the individual back to the individual (Wilber 1980). In Hinduism, a person is evolved to the extent he is aware of the true nature of the self. It is this awareness which distinguishes an ignorant person from the self-realized one. According to Hinduism, the soul exists in all beings, including plants and animals. Even the mineral world is not devoid of the "Supreme Spirit." The Supreme Spirit exists in all and all exist in Him. The whole universe is thus very sacred, pervaded by the Universal Self (hinduwebsite.com 2009).

It is interesting to note that a Solitary Messenger of Orvonton describes the Atman as an approximation of the nature and presence of the Adjuster, not the soul (P1215:4, 111:0.4). Hinduism teaches of the soul and makes no mention of an Adjuster - a spark of infinity - just final spiritual "amalgamation" with the source of spirit. *The URANTIA Book* depiction makes sense however, since if you parse the various Hindi descriptions it is clear this is the Adjuster and not the soul: "The Atman is the immortal aspect of the mortal existence, the self, which is hidden in every object of creation including man. It is the microcosm, representing the macrocosm in each of us, imparting to us divine qualities and possibilities and providing us with the reason to exist and experience the pains and pleasures of earthly life (ibid)."

The concept of salvation in Hinduism is that salvation does not require any change in the world, just the individual. This is conceptually Jesusonian in style and message. And by evaluating this against the extension of Jesus' gospel found in *The URANTIA Book*,



analogies can be made with Hinduism which considers salvation requires a realization that everything is part of an absolute, or Brahman (universal soul). Salvation comes from the union of the Atman with the Brahman. By experiencing the divine within the self, one reaches pure knowledge and becomes one with the eternal, infinite, and conscious being. This resonates similarly to the description of fusion as portrayed in *The URANTIA Book*, however there is a decided conflation of the soul and the Adjuster with the Brahman analogous to the Supreme (the oversoul of the grand universe). Hinduism further teaches that nothing in the world changes: it is the individual's state of mind that changes. And self-knowledge is knowledge of the absolute (Wilber 1980). This last concept of the *relationship* in the soul to our two changeless components, the adjuster and the personality, is how a Solitary Messenger portrays the soul (P1226:3, 112:0.15)

It is apparent that Hinduism contains the seeds of both knowledge and wisdom of both the soul and the Adjuster. However, without the concept of personality as the unifier of the cosmic levels of mind, soul, and spirit, these components of reality have a way of conflating and thus becoming confused. Ultimately this creates constraints on communication with the adjuster, soul growth, and as a consequence restricts the power that true worship could afford the individual and society.

For the Western portion of this analysis I look at the Peloponnesians. The ancient Peloponnesians, like the Asian Indians, also have a rich history that is focused on ideas about the afterlife and how it proceeded. Pythagoras was perhaps the first philosopher in the West to speculate about the immortality of soul. And Aristotle, arguably the greatest pioneer and innovator of Western inquiry and thought, wrote in Book VI of his *Nicomachean Ethics* that there are five different ways, faculties, or capacities in the human soul to grasp the truth. He wrote that only one of them is science (episteme). Science, according to Aristotle, is limited to the things that are fixed (in other words, things that are determined). By contrast, the other four ways Aristotle conceived of the soul generating capacities of grasping the truth apply to all the other contexts of reality and life, all of which are related to free will and involve creativity, the use of the inner life. They are: art or producing (techne), practical wisdom (phronesis), theoretical wisdom (sophia), and intuition or the capacity to grasp first principles or sources (nous).





In Aristotle's system, animals and plants had their own kind of soul, as did nature as a whole. This was the animistic view: the idea that there was an "anima" or soul in all living things. (Inanimate matter did not have a soul.) The very word animal, of course, comes from the word anima, meaning soul: animals are beings with soul. Actually, prior to the 17th century, conventional wisdom taught that all of nature, and the earth as a whole, had a soul; the planets all had souls. But the concept of soul was displaced by 17th century mechanistic science. The inner life, Aristotle's four other concepts of soul truth-grasping, submerged to essentially metaphysical sophistries.

From Aristotle and until the time of Rene Descartes in the 16<sup>th</sup> century, throughout the medieval era, there were believed to be three levels of soul. The *vegetative soul* contained the form of the body and governed embryology and growth; all animals and plants were viewed as having it. Then there was the *animal soul*, which concerned movement, behavior, instincts, and so on; all animals as well as humans were seen as having this level of soul. Over and above the vegetative and animal soul in human beings was the *rational soul*, which was experienced as the more intellectual, conscious mind. It is interesting to note the similarities between Hinduism and Medieval concepts about the soul in everything. One can only speculate that primitive teachings our Sangik ancestors received from the Andites and Nodites was incorporated in their evolving, but ethnically specialized religious theologies. With both worldviews however, the mind/body connection was one that was problematic if not vexing.

Descartes (1596-1650) was a French mathematician, philosopher, and physiologist, who wrote extensively about, and displayed the first systematic account of, the mind/body relationship. He completely separated matter and mind, envisioned each as two different substances, both governed by its set of distinct laws (physical or mental). Descartes argued although the material world, including the body, is ultimately a machine, the soul is not, i.e., it cannot be "reduced" to the material world.

Descartes contended that there was no such thing as vegetative or animal souls. All animals and plants were dead, inanimate machines. He viewed the body itself as nothing more than a machine. It did not have an animal soul governing unconscious instincts and



patterns. Those processes were entirely mechanical in nature. The only kind of soul human beings had, on the other hand, was the rational, conscious soul: "Cogito ergo sum -- I think; therefore I am." Thinking thus became the very model of conscious activity or mental activity, and in this way, Descartes restricted the concept of soul or spirit to the conscious, thinking, rational portion of the mind, which he felt reached its highest pinnacle in the proofs of mathematics.

Descartes' perspective left us with the idea that the only kind of soul consciousness worthy of the name was "rational consciousness" especially mathematical, scientific consciousness. This is what is referred to as "dualism" – the complete separation of mind and matter. It is this image of man that has either been completely accepted as conventional wisdom, or dissected into a cacophony of morphed theories. Regardless of the diversity of thought as reactions to dualism, Western society lives under the continuing dominance of this duality rubric.

This paradigm took hold on both science and religion and is evidenced prominently in psychology and how treatments are applied. Since Descartes clinicians have had the notion that a psychological disorder is a problem with the "soul" and a physiological disorder was an "organic" problem. There continues to be endless debates about whether schizophrenia is psychological or physiological. More recently scientists are suggesting that every psychological disorder is really a disorder of the physical brain, so everything is physiological.

With respect to this paradigm of "duality" and under the context of both metaphysics (beyond the physical) and science (the physical) a number of alternative "isms" have emerged such as: epiphenomenalism, interactionism, dual-aspect monism, and mind-stuff theory as well as occasionalism, psychophysical parallelism, and materialism. Regardless of the handle, all of these worldviews make some distinction between mind and body, thus holding the dualism effect strongly as a meme which has been around for a very long time. It is often regarded as the *Cartesian impasse*. Like the tower of Babel (the language tragedy of the first garden) metaphysics attempts to deal with the non-physical complexities of the Cartesian impasse and displays a similar historical misfortune of



language which reflects the post-Adamic times from the second garden right up until written civilization appears in the historical record (~8000BCE).

There are a number of statements in *The URANTIA Book* related to metaphysics as a confused set of concepts and one specifically in which a Melchizedek of Nebadon states that “Metaphysics has proved a failure ...” Yet metaphysics as a religious pursuit is a valid approach to the religion of Jesus -- intelligent comprehension of cosmic meanings and universe interrelationships. Hinduism clearly meets this criteria. I believe it is in the Western mind that failure is most apparent, and it has its origins in the unfortunate emergence of dualism with Descartes. Among other things, it separated science and religion to the detriment of reasoned thinking about the reality the soul, and morontia substance. The uncertainty of philosophy over the last 500 years is clear evidence of this issue creating a cacophony of ideas from an actually quite simplistic thought.

As a result of his *cogito* principle, Descartes unwittingly created a derivative problem - the unconscious mind - and resurrected thinking about the soul but without a basis for reflective analysis. Within 50 years of Descartes work, people started to raise issues that there's more to cogito than just the conscious mind, since there are things that influence us that we are not conscious of. Thus the idea of the unconscious mind, which we generally regard as having been invented by Freud, was actually “invented” again and again after Descartes. By defining the mind as solely the conscious part and defining everything else as dead or mechanical, Descartes created a void that demanded the reinvention of the idea of the unconscious side of the mind (which everyone before Descartes had simply taken for granted in the soul concept).

Arthur Koestler’s classic “*The Ghost in The Machine*” (1989) is a bold attempt about this issue. He expresses how thought had progressed by the 1960’s, and poses deep questions about mind and soul that 50 years hence is realizing relevant and insight-bearing scientific evidence of the working of the material brain as a partner with “creative forces.” Science is just beginning to consider the ideas that duality is an erroneous concept and (c.f. Penrose 1994 pgs 411-420). In his opening paragraph in the chapter of the same name as the book, Koestler writes: “I believe that this overall view of biological



and mental evolution reveals the working of creative forces all along the line towards an optimal realization of the potentials of living matter and living minds--a universal tendency towards spontaneously developing states of greater heterogeneity and complexity.”

These ideas have been latent, but developing, within science for a while now. In fact Koestler recognizes and quotes Louis Pasteur as decidedly aware of the transparency of phenomena towards a different order of reality, of the ubiquitous presence of the “ghost in the machine.” Pasteur talks of the infinite as ... “I see everywhere in the world the inevitable expression of the concept of infinity .... The idea of God is nothing more than one form of the idea of infinity. So long as the mystery of the infinite weighs on the human mind, so long will temples be raised to the cult of the infinite, whether it be called Brahmah, Allah, Jehovah or Jesus .... The Greeks understood the mysterious power of the hidden side of things. They bequeathed to us one of the most beautiful words in our language -- the word 'enthusiasm' -- en theos -- a god within. The grandeur of human actions is measured by the inspiration from which they spring. Happy is he who bears a god within, and who obeys it. The ideals of art, of science, are lighted by reflection from the infinite.”

### **Morphic Resonance**

This brings me to Rupert Sheldrake and his theories of morphic resonance and the collective unconscious. Sheldrake opposes the cosmic dualist view which has evolved into the currently predominant scientific viewpoint that nature is governed by eternal, changeless, immutable, omnipresent laws, i.e. the laws of nature are everywhere and always. Add to this view the somewhat schizophrenic idea that the Big Bang is accepted as a conventional fact. This “theory-fact,” states that the universe originated in a Big Bang about 15 billion years ago and has evolved ever since. So we now have an evolutionary physics. But we have to remember that this evolutionary physics is only just over 20 years old, and the implications and consequences of the Big Bang discovery are not yet fully known.



Sheldrake asks a controversial question related to the acceptance of an evolutionary universe under the rubric of eternal laws. He believes the universe is more like an organism than a machine. He asks: “Where were the laws of nature before the Big Bang? If the laws of nature existed before the Big Bang, then it's clear that they are nonphysical; in fact, they are metaphysical. This forces out into the open the metaphysical assumption that underlay the idea of eternal laws all along.” (Sheldrake 1987)

Once again, we can see metaphysics has a problem of muddled if not confused thinking. But Sheldrake hits this with bombs and bullets and is probably why his book, *A New Science of Life: The Hypothesis of Formative Causation* (1981) has evoked a storm of controversy. Sheldrake posits an alternative to the mechanist/reductionist approach, which I have previously described, with the idea of *morphogenetic* (form-shaping) *fields*. In this model, growing organisms are shaped by fields which are both within and around them, fields which contain, as it were, the form of the organism. As an oak tree develops, the acorn associates with an oak tree field. Sheldrake theorizes this field is an invisible organizing structure organizing the oak tree's development; it is like an oak tree mold, within which the developing organism grows.

Sheldrake believes these fields are the source of mind, form, and memory. Is this a wild theory or is Sheldrake divining the adjutant mind spirits? Before looking at what I found in *The URANTIA Book* about this, let's delve further into Sheldrake's hypotheses. He argues that the localization of memory inside the brain structure is erroneous; he says memory is *external* to the material brain, not internal in localized areas. There have been many attempts to locate memory traces within the brain, the best known of which were by Karl Lashley, the great American neurophysiologist. He trained rats to learn tricks, then chopped bits of their brains out to determine whether the rats could still do the tricks. To his amazement, he found that he could remove over fifty percent of the brain - any 50% - and there would be virtually no effect on the retention of this learning. When he removed all the brain, the rats could no longer perform the tricks, so he concluded that the brain was necessary in some way to the performance of the task-which is hardly a very surprising conclusion. His failure to find a single biological locus of memory in the rat's brain (or "engram", as he called it) suggested to him that memories were not



localized to one part of the brain, but were widely distributed throughout the cortex. What was surprising was how much of the brain he could remove without affecting the memory (Wikipedia1 2009).

I discuss Sheldrake's ideas here in this section about "the soul" but an astute reader may reason they sound more like mind. In fact Sheldrake equates the soul to the field of memory, the morphic field. He conjectures an oak tree grows the way it does because there's an invisible soul within and around it – "the body is in the soul, not the soul in the body - which shapes the growing plant." Once again, even though Sheldrake may be divining the adjutant mind spirits, he conflates the soul with the adjutants. I am not surprised as Sheldrake spent a large amount of time in a Hindu ashram. It is easy to see humanity is in need of revelation to sort through this continuing confusion.

Lastly, contemporary philosophy of religion related to ideas about the soul is reasonably categorized through the lens of Richard Swinburne (1997). He argues as other contemporary Theist theologians do, that the human soul has powers of complex and logically ordered thought, an awareness of moral goodness and obligation, and freedom of will. He also reasons that although the structure and character of the human soul rely partly on the brain, it is essentially independent. His thesis, which is generally seen as a Theistic "proof," argues for a "soft dualism" of mental and physical events which he reasons causally interact with each other. However Swinburne, as many others do too, leaves out a consideration of spirit as an interacting component. *The URANTIA Book* is the only source that integrates mind-spirits as interacting with evolutionary life, in conjunction with an infinite fragment of the unqualified infinite which creates and weaves the soul as well as conducts worship in behalf of the mortal mind and the evolving immortal soul! While the integration of all of the worship components is done via personality.

### **Revealed capstone**

In the paper *The Adjuster and the Soul* we are provided a revealed capstone to this progression of human thought. A Solitary Messenger tells us the soul is our evolving, potentially immortal personality identity (P1219:3, 111:3.4). We are instructed the soul is



a morontia (more real) creation of our God-seeking mortal mind and the God-revealing immortal Adjuster. During the life in the flesh the evolving soul reinforces the supermaterial decisions of the mortal mind. The structure of the soul is an expression of the values which we have personalized by making them a part of our interactions with other personalities. Our role is to personalize the spiritual values they illuminate for us by choosing to incorporate them into our personality interactions -- by making them a part of our soul. This aspect is developed in more detail below, where I trace some of the wonderful descriptions of these ideas in the study of Jesus' life and teachings.

In his Discourse on the Soul, Jesus replied deliberately to a Greek from Ephesus who asked him what he meant by 'soul.' Jesus replies: "The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man which forever elevates the human being above the level of the animal world. Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul, and the soul is that part of man which represents the potential survival value of human experience. Moral choice and spiritual attainment, the ability to know God and the urge to be like him, are the characteristics of the soul. The soul of man cannot exist apart from moral thinking and spiritual activity. A stagnant soul is a dying soul. But the soul of man is distinct from the divine spirit which dwells within the mind. The divine spirit arrives simultaneously with the first moral activity of the human mind, and that is the occasion of the birth of the soul." (P1478:4, 133:6.5).

And in lecturing to Ganid at Caesarea, Jesus went even deeper discussing whether a dog had a soul or a will. He said: "The dog has a mind which can know material man, his master, but cannot know God, who is spirit; therefore the dog does not possess a spiritual nature and cannot enjoy a spiritual experience. The dog may have a will derived from nature and augmented by training, but such a power of mind is not a spiritual force, neither is it comparable to the human will, inasmuch as it is not reflective -- it is not the result of discriminating higher and moral meanings or choosing spiritual and eternal values. It is the possession of such powers of spiritual discrimination and truth choosing that makes mortal man a moral being, a creature endowed with the attributes of spiritual responsibility and the potential of eternal survival" (P1431:3, 130:2.8).





These two restatements by the Midwayers of Jesus' discussion on the soul drive home the point that it requires moral choices from reflective will -- in time -- to experience moral self-consciousness and the potential of personality survival in eternity. As a result of Jesus' instruction Ganid changed his belief in the circular reincarnation of humans to animals to the linear re-birth and re-identification process of Paradiseward ascent.

The midway creatures have long called 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 (P1218:6, 111:2.8). And in the section of paper 117 regarding *The Quest For The Supreme*, a Mighty Messenger writes: "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." (P1288:4, 117:6.5).

The following list is provided to highlight the augmented teachings multiple authors in *The URANTIA Book* assert regarding the soul. It is by no means complete, but does cover a wide swath of the facts that are revealed. The soul:

1. is "born" when the thought adjuster takes residence in the mind (P1218:8, 111:2.10)
2. is immortal in potential (it is an adjective the papers use quite frequently in front of the noun soul) but mortal at the outset. (P8:10, 0:5.10)
3. evolves by moral decisions which determine the survival potential (P1218:7, 111:2.9)
4. has cosmic survival qualities (P195:8, 16:9.2)
5. referred to as the "immortal self" (P71:3, 5:6.8)
6. referred to as the "morontia self" (P1216:6, 111:1.5)
7. evolves through experience (P8:10, 0:5.10)
8. indwells the mind along with the thought adjuster (P404:3, 36:6.5)
9. is the conjoint creation of the "mother" mind of our spiritual decisions together with the "father" Adjuster (P8:10, 0:5.10)
10. is conscious (P1219:3, 111:3)



11. is able to discern operations of a spiritual nature through spiritual insight (P139:7, 12:8.4)
12. fuses with the adjuster (P147:4, 13:1.23)
13. becomes “dualized” by the actions of the adjuster and the mind (P195:8, 16:9.2)
14. is linked to, and contains, personality identity. If the soul doesn’t survive, neither does identity. (P195:9, 16:9.3)
15. starts out neither material nor spiritual, but morontial (P8:10, 0:5.10)
16. ends up wholly spiritual after fusion (P445:5, 40:5.4)
17. can be spirit-fused (P446:1, 40:5.7)
18. does not have a memory of mortal events when translated to a new morontial form (P450:6, 40:9.4)
19. has merely a residual experiential-recognition-response to unremembered events of past mortal, non-spiritual experience; these events must be retold by the recording angels (P451:1, 40:9.5)
20. of Spirit fusion candidates can exhibit emotion and intellect of unremembered past mortal events (P451:2, 40:9.6)
21. is built by the mind, architected by the “spirit” (P483:12, 42:12.5)
22. can be ascertained through the eyes (P483:12, 42:12.5)
23. is made divine by what it strives to do (P557:8, 48:7.24)
24. can fuse with the adjuster, becoming morontial, on a planet of nativity (P623:2, 55:2.2)
25. may evolve regardless of mental culture but not in the absence of mental capacity to choose survival (P739:8, 65:8.4)
26. as morontial can create midway creatures in liaison with the mind (P744:9, 66:4.10)
27. can will sinfulness with mortal mind choosing evil (P761:3, 67:7.4)
28. is spiritized best by praying less mechanically and more individually (P836:10, 74:7.7)
29. has a uneven evolutionary growth in Urantian understanding (papers 78 -98)



30. experiences spiritual reality while consciousness of this experience is evidenced in mind (P1216:6, 111:1.5)
31. has growth that is related to circle mastery (P1210:4, 110:6.9)
32. has a relationship with the Supreme Being (P1211:2, 110:6.17)
33. has both quantitative and qualitative growth metrics (P1211:3, 110:6.18)
34. has a word equivalent in all human races (P1216:1, 111:0.7)
35. is the reality that IS the relationship between value and meaning, adjuster and personality. (P1218:5, 111:2.7)
36. can partially be conscious to the human mind (P1219:3, 111:3.4)

The above summaries in no way provide for a replete rendition of the many ideas related to soul. My point is to show kernels of truth each viewpoint exhibits, evolutionary thinking on this subject, and some historical evidence regarding the statement the Solitary Messenger makes of the futility of attaining a satisfactory comprehension of the evolving soul of the human personality without revelation. The next section discusses the way this maze is sorted out in *The URANTIA Book*. And an astute *URANTIA Book* student will see the value in all the historical evolutionary thought. We literally stand on the shoulders of giants, human giants of thinking.

### ***Inquiry into personality – searching for the seat of identity***

The words “personality” and the derivative term “personal,” as used throughout *The URANTIA Book* reveal a spiritual concept, and an independent reality in the universe that when integrated with the unified cosmic concepts in *The URANTIA Book*, offers a spiritual context that *is* utterly novel. One can only creatively speculate, after learning of the sweeping truths that are enfolded in these words, that somehow by re-contextualizing a conventional English word the revelators in fact meet the proscriptions of not delivering knowledge before it is ready to be accepted and understood (P1109:2, 101:4.1). With respect to the constraints by which the revelators tell us they are obligated to meet, I believe personality is revealed to us in a number of ways, but the papers present personality as primarily “...cosmic data [which] illuminate[s] the spiritual teachings



contained in the [accompanying] revelation.” It is up to the student to derive meaning and value from the data.

Altruistic service, the fatherhood of God, the brotherhood of man, the development of the inner life of man, the progressive development and improvement of society, are but a few of the spiritual teachings illuminated from analysis and consideration of *The URANTIA Book's* cosmic data. Reflecting upon, and developing personal meanings of cosmic data, stirs the soul to act in identifying itself with its Creator and awakens the soul to service (P1616:3-9, 143:7). As we shall see, personality as used throughout *The URANTIA Book*, can be conjectured that it is actually the reason the cosmos *is*.

There are many other cosmic insights throughout the papers, but what we are considering with respect to personality is the capability of an individual to transform his/her *being* from a material foundation into one that is identified with spirit. The many authors of the papers provide an innumerable range of concepts by which to develop a personal philosophy around this data and relate it directly forward to spiritual growth both for the individual and for society. Personality is one of those cosmic insights that fit into a category one could truly call “profound.”

That said, surely the revelators have a difficult time putting a distinct definitional wrapper around personality. In paper 112, *Personality Survival*, a Solitary Messenger speaks of this difficulty where he writes “...it would be presumptuous to attempt the definition of personality ...” It should be noted however, that personality is addressed in 134 out of the entire set of 196 papers. It is clearly a significant subject to reflect upon and attempt to draw meaning, for it has absolutely fundamental relationships to the soul and true worship (P1225:2, 112:0.2).

In fact, the evidence supports the idea that a primary purpose the revelators have taken upon themselves in the fifth epochal revelation through *The URANTIA Book* is to continue the message from the fourth epochal revelation of the truth of the loving personality of God, and in a context that has only a tangential relationship to the conventional English usage. While Jesus *personifies* the Universal Father, the fifth epochal revelation illuminates his infinite personality that can “know and be known.” A



Divine Counselor proclaims , “God is personality.” And Jesus typically referred to the Father and his kingdom (Supreme Deity) in terms expressive of his *personal* relationship with the First Source and Center of Paradise (P1856:4, 169:4.6). The revelators throughout *The URANTIA Book* expand upon Jesus’ personalization of the Father by explaining in a thousand-and-one ways why this relationship is so important to get to know. Even so, the difficulty with the lack of words in the English language to portray an infinite *idea* (God as existential Deity) is described in the subsequent paragraph to 112:0.2 by informing us we should think of the word Father under the rubric of *experience*. We can experience the Father because we have personality, and it is through the seven dimensions of our Father-bequeathed personality that someday in the far, far distant future, should we survive, we may sub-infinitely penetrate the mystery of the Absolute as absolute Deity. To me this picture of how I will know and attain the Father is a significant twenty-first century *cosmic* expansion to that anthropomorphic vision of the Father which Jesus revealed two thousand years ago. If reflected upon with sufficient attention, this cosmic data has the capability to illuminate the spiritual teachings contained in the accompanying revelation. And if we begin to develop true worship attitudes, we will then set in motion our abilities to truly experience and unify intellectual, morontial, and spiritual cosmic levels in our personalities.

Thus the use of “personal” throughout the papers, provides the reader-student of the papers a glimpse into the reality of the Father’s cosmos that paradoxically shatters but leavens the conventional definition without having to create a new word, lest they violate the laws of revelation. Aside from those few contexts in the papers where personality is used in the most conservative way, i.e., relating to an individual or an individual’s character, conduct, motives or private affairs, the use of “personality,” “personal,” and other derivatives, are presented as a reality in and of itself, just like any other “thing” we believe exists. Personality is an independent reality of the cosmos that is primal to, and antecedent of, even spirit! I submit that in the ensuing millennium, there will someday dawn the appreciation of the Divine Counselor’s statement, “Personality, in the supreme sense, is the revelation of God to the universe of universes.” (P29:3, 1:5.13)



### Contemporary thinking

Before I delve into unpacking the aspects of revealed personality, it is worthwhile to investigate whether the concept of personality as described in *The URANTIA Book* can be bridged to contemporary thinking with any parallels in existing literature. What we find are a few “out of the box” scholars that have essentially stuck their neck out, but who have sufficient tenure and moxie to publish advanced views that are sufficiently close to the fifth epochal revelation’s revealed concept as to provide a leverage point from which to allow a “next leap” of thinking to be acceptable. With regard to personality and the idea of the “I AM,” Dr. Arthur Deikman a clinical professor of Psychiatry at the University of California, San Francisco meets this criteria.

Dr. Deikman is truly a unique contemporary scholar who has developed a spiritual and religious philosophy regarding awareness which he calls the “I,” the observer of consciousness. While he associates his research with regard to “mysticism,” Dr. Deikman is a far-reaching pioneer in the scientific investigation of meditation, the mystical-spiritual experience, and consciousness. His approach to selfhood is far from conventional. I sense it is a harbinger of a trend that appears promising with respect to the study of consciousness and mind. I also believe as scientific scholars such as Deikman continue to expand their own superconscious ideas, the core spiritual teachings within *The URANTIA Book* will begin to take on more rapid and friction-free acceptance.

Deikman has deduced a workable beginning concept of personality with application to the spiritual concepts the revelators describe relative to existence, causation, identity, and consciousness. He calls the core of one’s subjectivity the “I” and grounds his human model of spirituality in the idea that awareness and the “I” means that we know awareness *by being it*, thus solving the problem of the infinite regress of observers. Deikman differentiates the “I” from the various aspects of the physical person and its mental contents which form the self. An Orvonton Divine Counselor tells us that personality is to be comprehended from that level of reality from which spirit, mind, matter, time, space, eternity, and infinity originate; in other words, there is no further regress from the “place” where the Father bestows personality (P6:2, 0:3.15). And we are



advised that upon physical death and before morontia resurrection no one knows where personality goes (P1234:4, 112:5.15).

Dr Deikman does not pretend that contemporary psychology and philosophy is in his camp just as yet. He writes that in these two disciplines, the “I” is usually not differentiated from the physical person and its mental contents. Contemporary science sees the self as a conflating of the observer and what is observed; the crucial duality of the observer and the contents of consciousness is overlooked (Deikman 1996). Deikman equates the “I” to awareness and separates this reality from consciousness. This should begin to sound reasonably familiar to a *URANTIA Book* student.

As mentioned above, one failure of metaphysics is the inability to coherently integrate science and religion. Deikman exposes the thinking of the corpus of knowledge in psychology and psychiatry as metaphysically solipsistic. One aspect of solipsism maintains that the individual self is the whole of reality and that the external world and other persons are representations of that self, having no independent existence. While touting that this idea integrates science and religion, it actually muddles the two into an incoherent disorder. The simplistic idea of the reality that awareness and the contents of awareness are a fundamental duality in the universe, each having separate origins (but homologous out of the first source and center) is enough to relegate the three “M’s” -- materialism, mysticism, and metaphysics -- to the unmarked graveyard of unremarkable ideas. But as Dr. Deikman says, “Currently, there are many voices denying the basic duality of experience that exposes the ontology of awareness and [the contents of] awareness.” (ibid)

Many contemporary scientists regard consciousness as an emergent property of material reality (Dennet 1995). Others believe that there is no duality of mind and matter — all metaphysical events can ultimately be explained in physical terms. And still others theorize the observer/observed duality is more apparent rather than real; there is somehow a physical transition from the observed to the observer. A very few hint that maybe something much grander is going on but have no basis by which to identify what that may be (Penrose 1992). Western theologians are completely mute on this subject and





to my knowledge have yet to address the primalness of the observer as a spiritual phenomenon associated with God. Deikman goes on to tell us that one can read numerous psychology texts and not find any that treat awareness as a phenomenon in its own right, something distinct from the contents of consciousness. Nor do their authors recognize the identity of “I” and awareness. To the contrary, the phenomenon of awareness is usually confused with one type of content or another. Even those that start out recognizing the importance of the distinction between the observer and the observed, “the subjective self,” ultimately retreat to the position that awareness is “unprojected consciousness,” the amorphous experience of background content (ibid). If this doesn’t muddle science and religion, then I don’t know what does.

But what of Eastern philosophies and religions? Here we find a major contrast to Western belief and one that Deikman has deep personal experience with as well as having performed an extensive study of the literature. Contrasts are shown vividly by observing the difference in the cultures of East and West. *URANTIA Book* students know the culture of the Near East has a literal buried history of being closest to the initially expanding Andites from Mesopotamia and the area around the Kopet Dagh. It is reasonable to conjecture that the early Andites were aware of meditation techniques, worship techniques, that cultivate the consciousness of the presence of God. The culture and practices of the near East and the Levant are the resultants of this teaching and can be seen in the ubiquitous practice of “mindfulness meditation.” Mindfulness meditation is described as a calm awareness of one's body functions, feelings, content of consciousness, or consciousness itself; it is founded on the practice which supports analysis resulting in the development of discernment. It promotes an active inner mind, not a passive one.

The Chief of the Urantia Midwayers tells us in his paper *The Evolution of Prayer*, that the great religious teachers and prophets of past ages were not extreme mystics. But mysticism which “cultivat[es] the consciousness of the presence of God, is altogether praiseworthy” (P1000:2, 91:7.1). In his seminal paper *Meditation in The Urantia Book*, Peter Holley points out that the type of “meditation” often associated in the West with Eastern religions which requires an altered state of consciousness is “dangerous” (Holley



2000). These sorts of “non-mindful meditation” (my term) are the forms that the Chief of the Urantia Midwayers rails against. He calls those that “lead to social isolation and culminate in religious fanaticism,” all but reprehensible. The revelators reiterate in many pages throughout *The URANTIA Book* the virtues and values of a dynamically active, and reflective type of worshipful meditation as one that promotes making contact of mind with spirit (Varela et al., 1991 as referred to in Deikman). Thus, the probability that the teaching and practice of “mindfulness meditation,” where consciousness is experienced without objects, is more acceptable within Eastern traditions than any other since the locus of Andite society emanated outward from this geography.

Deikman asks the logical question: Why are there such glaring polarities? The beginning of understanding this planetary dilemma and embarking on a truly sublime personal spiritual progression is the realization that *knowing by being that which is known* is completely different from *knowledge from that which is perceived* (by the senses). That is why someone might introspect and not see awareness or the “I,” concluding that it doesn't exist. But reflective thought and introspective meditation, which I argue is best performed under the worship experience as described in *The URANTIA Book* are techniques able to extract the-one-who-is-looking from what-is-seen, thus understanding the missing self and going a long way to what Jesus taught regarding “know[ing] thyself.”

Personality is a gift from the Father of a unique quality of deified reality; it is associated with life; it is changeless, selfconscious, and relatively self-creative. Personality has the capacity of changing potentials to actuals. To us, our ultimate potential can be identified with the Eternal Son, whom we know to be the pattern personality. As for the actual, we can “personalize” or actualize our identities through the mind by interpretation of physical manifestations, meanings, and values presented to us via everyday experience. Thus we have the ability to change the potential in the universe into actuals that are identified with our personality. Thus a misunderstanding can easily develop between the concepts of identity and personality.

I present Dr. Deikman to show two things: 1) human wisdom will evolve naturally, but requires revelation to either “reshape” the context, or elevate the concept to a cosmic



perspective, and 2) the revelators who discuss personality and its' attendant linkages take the basics of our observable human personality traits and extend the concept of personality and personal to that which is even beyond cosmic origins. George Park calls this “superexistential.” (Park 2007)

### **The “I” before identity**

The Solitary Messenger mentioned at the beginning of this section and who authored *Personality Survival* (paper 112) presents a list of fourteen known aspects of personality. There are three of these assertions that are important to the theme of this paper relative to worship and contemporary thinking, and I consider them here along with one (#1 below) from the Foreword. They are:

1. Personality of mortal man is neither body, mind, nor spirit; neither is it the soul.
2. Personality is the source of self-consciousness and associated relative free will.
3. Personality is characterized by morality.
4. .Personality is devoid of identity, but can unify the identity of any living energy system.

*1. Personality of mortal man is neither body, mind, nor spirit; neither is it the soul.*

*(P9:1, 0:5.11)*

The fifth epochal revelation introduces the idea of personality as a reality distinct from matter, mind, and spirit. The prelude to this concept is found the third section of the Foreword to *The URANTIA Book* through a statement by a Divine Counselor that the Universal Father is the personality of the First Source and Center. And as a prologue to papers 105 and 106, *The URANTIA Book* analogue of Genesis, we are informed that through the absolute original “act” (although it always/never was of course) of personalizing the unqualified infinite “I AM” allowed the Father to “escape” diffusion *as a personality* by becoming a Father to the Original (Eternal) Son and the Infinite Spirit. Thus by analyzing the description of this one absolutely original “event,” personality can be understood as separate-from and primal-to all other aspects of reality: matter, mind, spirit, and morontial soul.



The meaning of this stupendous concept is developed more poignantly and meaningfully through the Life Carrier's story of the first two humans -- Andon and Fonta. The Life Carrier story progresses with describing their long observations of the evolutionary progress of the seven adjutant mind-spirits assigned to Urantia. As discussed above in the section of this paper entitled *The seven adjutant mind spirits*, I reported that animal brain capacity evolves to interact with the adjutants showing progress in the development of ability to "contact" each of the adjutants in order starting with the spirit of intuition and ending at the animal pinnacle with the spirit of counsel, the resulting growth of the herd instinct and the beginnings of primitive social development.

But even though the Life Carriers were able to observe the *spirit of worship* and the *spirit of wisdom* beginning to function in both Andon and Fonta, it was not apparent to the Life Carriers that personality had arrived (P709:7, 62:6.6). In the final paragraph in 62:6.6 on *Evolution Of The Human Mind*, the Life Carrier writes for his associates:

P709:7, 62:6.6 There was an immediate and new order of mobilization of the seven adjutant mind-spirits. We were alive with expectation; we realized that the long-awaited-for hour was approaching; we knew we were upon the threshold of the realization of our protracted effort to evolve will creatures on Urantia.

It required a combination of meditative thought and purposeful decision to ensure the spirit of worship was coordinating the lower six adjutants and with this analysis the life Carriers determined that in fact, human mind was functioning. All this happened with Andon and Fonta's decision to flee northward.

Free will is only associated with personality. The Life Carrier story of Andon and Fonta connects the relationship of adjutant mind-spirits with personality, for it is the Archangels who are the personality record keepers in Nebadon, our local universe. We are told by a Brilliant Evening Star of Nebadon that "this enormous corps of recorders busy themselves with keeping straight the record of each mortal of time from the moment of birth up through the universe career until such an individual either leaves Salvington for the superuniverse regime or is "blotted out of recorded existence" by the mandate of the Ancients of Days" (P409:4, 37:3.7).



In keeping with the rest of the revelation with respect to the inscrutableness of personality, the story of Andon and Fonta informs us of two very important facts:

- 1) it requires the coordinated functioning of all seven adjutant mind-spirits to prepare the way for the bestowal of personality, and
- 2) no one knows (or we aren't revealed) when personality is bestowed by the Father.

For nowhere in the Life Carrier story are we informed of *when* Andon and Fonta's personality arrived; we know *that* it arrived and only via an oblique statement about their "vague feeling of being something more than mere animals was due to the possession of personality" (P711:7, 63:1.4). About all we can discern is their personality (and adjuster) was gifted sometime *after* the Life Carriers observed the top two adjutants functioning in their mind, and *before* the arrival of the Nebadon archangel of initial planetary circuit establishment (P709:8, 62:7.1). This is summed up well by the words of a Divine Counselor:

P106:8, 9:8.8 The Father bestows personality by his personal free will. Why he does so we can only conjecture; how he does so we do not know.

The story of Andon Fonta provides the backdrop to and the foundation for an understanding that personality is that reality in the Father's universe of universes that is an end and not a means. Personality is one of the unsolved mysteries of the universe, but it is absolutely necessary for an ascension career (P70:3, 5:6.2). It is the clear ending milestone for the long ages of intelligently designed evolution on a planet earmarked for ascension life. In the last analysis, it can be said personality of mortal man is neither body, mind, nor spirit; neither is it the soul.

*2. Personality is the source of self-consciousness and associated relative free will.*

It would be hard to find many who would deny that we humans have free will, while animals do not. The idea of free will is one that almost goes without saying and most (even atheists) will discuss freely and without reservation. Concepts of personal freedom and democracy are logical outgrowths of this belief; animals do not get this same right. We don't put humans in zoos unless we live on the planet of the apes. In fact, this aspect of humanness is so fundamentally problematic for governments that history has evidence



of a long trail of misery that the state usually does what it can to limit the free will of its subjects. Most governments have shown they have been and still are deathly afraid of the consequences associated with “free will.” But lest I sound dour, there is obvious and certain hope in the continued natural progression of understanding the expanding of free will in a cosmic, spiritual sense. If we gaze into the past eight thousand years of known civilization, it is reasonable to infer that changing patterns of human behavior and values are at least partly a result of the ongoing evolution of human respect for this subject as society continues to adapt to its material, scientific, technical, intellectual, moral, and spiritual environment with respect to aspects surrounding greater freedoms. We can cite greater personal autonomy and increased rights for women, enhanced recognition of racial equality, and intensive efforts to promote respect for such human rights as freedom of speech, freedom of the press, and freedom of religion (Waldrop 2004). I believe the leavened concept of personality in *The URANTIA Book* has no precedent in human thought, and will utterly transform the way we govern ourselves in times to come.

## **Morality**

### *3. Personality is characterized by morality*

The idea that personality is characteristically moral is a reification on what is typically considered that which separates humans from animals. Humans have always been philosophically and religiously sensitive to the existence of moral issues and choices, as well as to the concept that our moral choices can define our personality (Adler 1993). But the fact that we have identity through our moral choices is a step beyond the conventional thinking about this. The image that Descartes’ duality (“cogito ergo sum”) has inflicted upon humanity – East and West – since roughly the 16<sup>th</sup> century is one that leads to a belief that the intellect is the seat of wisdom. After all, both function in the mind, in thought. However, in the broadened concept of personality as disclosed in *The URANTIA Book* with respect to the superconscious part of our minds, we learn that thinking which transpires via the intellect is fundamentally different from the thinking that evolves through the adjutant of wisdom. When we exhibit wisdom, we evaluate the value of alternative ends and make choices relative to the analysis. Wisdom impinges upon the



inner world of consequences, meanings, and values. Things are dealt with in the conscious intellect. The intellect merely determines “how” and considers means; wisdom responds to “why” and arbitrates ends (Park 1990).

The soul is our evolving, immortal identity; it is the evolving fabric of the relationship between the Adjuster and the mind. The midwayers call the soul a “mid-mind.” It too is an identity our personality can associate with, but it works primarily with the Thought Adjuster, The Spirit of Truth, The Holy Spirit, and socially with the Seraphim. While it contacts tangentially with the adjutant of wisdom, a primary component of the soul’s morontial substance is the *relationship* between the mortal material mind and the immortal Thought Adjuster (P1218:5, 111:2.7). It contains, at a minimum, ideals, meanings, and values. For example, the ideal of God is a morontia reality which can be apprehended by the adjutant mind-spirits of worship and wisdom, thus influencing our material self to give way to our morontia self. In effect, we move the seat of our identity from the body to the intellect growing through wisdom to soulful inspiration to live with the ideal of brotherhood and fatherhood as watchwords.

Thus, personality has the ability to choose the seat of our identities. In this temporal human condition we have the capability of associating our personality with at least *five* identities (see fig. yy2). There may be more, but with respect to these recognized identities a truth is that personality *grows*. It is a qualitative growth. And it grows by placing its quality on a personalizing level that defines the seat of its being. Without personality as revealed in *The URANTIA Book*, we have logical inconsistency declaring we are self-conscious, we can not declare who we actually are, who “I am.” This choosing is entirely under the auspices of relative free will. The personality cannot be being; personality must be the *origin* of being. We humans project the quality of our personality upon our being; we alone are the creators of our personal identity. Think of it: we have the God-gifted ability to transform the reality of our own identity from one level of reality to another. We can literally transform matter into spirit through the power of personalization!





### **Does personality “exist”?**

*4. Personality is devoid of identity, but can unify the identity of any living energy system.*

The concept of the reality of personality as developed throughout *The URANTIA Book* is one that expresses the idea that personality “exists” in ways that neither spirit, soul, mind, nor matter exist (Park 2007). We have a lot to consider here, but to not lose sight of the goal of worship bridging God-consciousness and cosmic morality it is good to remind ourselves that 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 (P27:3 1:5.1). That having been reiterated, statement number four posits an unambiguous distinction between personality and identity. This distinction is one of the paradoxes embodied in the reworked concept of personal reality I have emphasized is found only in *The URANTIA Book*. Adam and Eve certainly understood this difference, but the concept was lost in the ensuing 30,000 years of Andite expansion. It reappears now in full cosmic description in *The URANTIA Book*. However despite the myriad and descriptive explanations of personality and identity in the papers, it remains a concept difficult to comprehend.

The paradox of identity and personality however, can confuse the subject of selfhood and as a result has constraining implications to advancing understanding of worship. On the way to helping unravel this a bit, and before delving deeper into identity, it is instructive to review the word associations of “being,” “exist,” “existence,” and “real.” Philosophy, specifically metaphysics has gotten themselves into a real pickle with these words. When Western philosophers posit something exists, it means there is an aspect of reality that is intelligible or can be objectified in some way (Adler 1993, Hartshorne 1964). Thus, at least to the Western philosopher, if something exists, it is real and it has being in the universe. With this principle, it is impossible to say there *is* a reality, there *exists* a reality, that is beyond existence. Existence is the last stop, otherwise, it doesn’t “exist.” Thus, the concept of existence is wrapped up on the idea of being vs. non-being. In Western thinking being is absolutely correlated with time and space (ibid)



Yet all philosophies conceive of existence as fundamental opposites consisting in being vs. non-being - the existential and non-existential. Most Eastern philosophies are conceptually reversed from Western philosophies with respect to existence (Park 2007a). What is different between the Western concept and Eastern thought about existence concerns the term “real.” The idea of “maya” or illusion is a principal Eastern philosophical concept. What appears to be real, is actually an illusion, and it is the breaking free or piercing the veil of maya to achieve the real, which is somehow non-existent. A good description of this reversal of reality can be extracted from the Tao Te Ching chapter 11, where non-being is described as the way of the Tao; beings fulfill the reason of their being through the presence of the non-being (Chen 1989). But aside from this reversal of thinking, both types of thinking share a common feature: each operates under a rubric that *quantitatively* measures existence since each type of existence has a characteristic energy associated with it. If something is real, (whether it exists or not) it is energy-based. The idea of a non-energy reality is an oxymoron.

The Fifth Epochal Revelation resolves this paradox clearly and cleanly with the revelation of personality. It extends the subtlety of eastern thought in a completely new way by integrating eastern thinking about non-existence with western concepts of existence in time and space (Park 2007a). We are informed that personality is neither quantitatively measurable nor a characteristic energy: it is real, but it does not have “existence.” Since we are taught that personality is a reality *associated* with existences, but it is, itself, devoid of existence, being, or identity, it can be concluded that it is real, but does not have “existence” in the evolutionary meaning of this term. At this stage in human thinking (including Dr. Deikman) all that philosophy (or science) can manage to say is that personality is a reality which does not exist, but this is a gross distortion since it defines personality by that which it is not. To try to overcome this distortion, George Park offered the thought that personality is a “super-existential presence associated with living existential being which association reveals a living-personality-presence-in-the-universe” (Park 2007a).

Many authors throughout *The URANTIA Book* expand upon the concept of existence to include combinations of temporal and spatial dimensions. For example, we have to

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conceive of a non-space temporal dimension; we already know that Paradise is both non-spatial and non-temporal. This fundamentally changes the concept of existence: “Time and space are inseparable only in the time-space creations, the seven superuniverses. Nontemporal space (space without time) theoretically exists, but the only truly nontemporal place is Paradise area. Nonspatial time (time without space) exists in mind of the Paradise level of function” (P135:2, 12:5.3).

Thus, to exist and traverse throughout the universe and consistent with our potential ascension, we need to have a universal mechanism that will operate in all these reality levels, and that is personality as the papers describe. Personality is the unifier of things, meanings, and values as well as provides us the future capability to work and live in the Master universe, especially in the absonite as that is an area above time. And this is the reason for the seven dimensions of personality (P1226:13, 112:1.9). These dimensional phenomena are realizable as three on the finite level, three on the absonite level, and one on the absolute level.

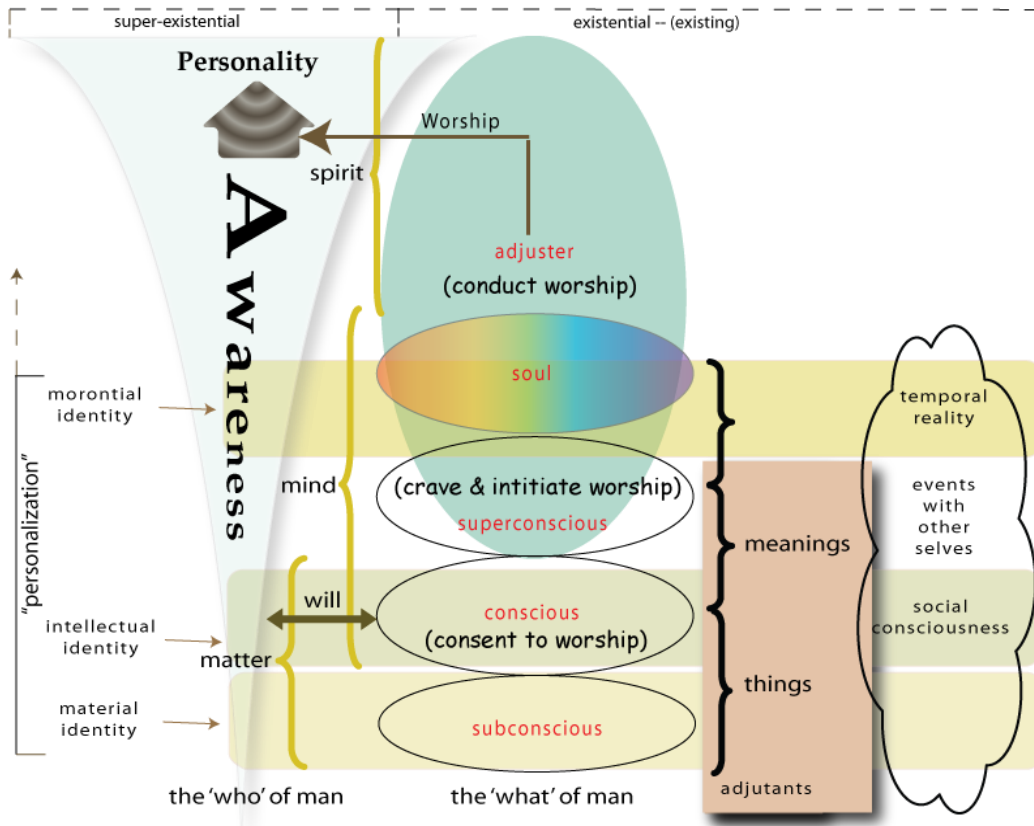
I believe George Park’s use of his innovative personally-coined term “superexistential” has great merit (Park 2007). If we categorize personality as either absolute or finite, we put it in the domain of “existing.” Super-existential is decidedly transcending existence. One would expect this to accurately evaluate what the Divine Counselor says of where personality comes from, and combined with not knowing where personality goes after death and prior to resurrection, superexistential seems to make logical sense. I hasten to say that this is certainly an example of “cultivating qualities of courageous and independent cosmic thinking.”

Thus in the genesis of reality the “I AM” (or more accurately the Father-Infinite) logically precedes the appearance of the Seven Absolutes of Infinity. In fact, a Melchizedek of Nebadon supports this idea when in describing the universe levels of reality writes: “Infinity. This level is pre-existential and postexperiential. Unqualified unity of infinity is a hypothetical reality before all beginnings and after all destinies” (106:0.9).



**Seats of identity**

Now let's discuss the idea of "being." In fact, Personality is not "being;" it is the origin of being (P77:6, 6:5.3; P79:1, 6:7.1). Confusion with this apparent paradox arises when we think of ourselves as "I" distinct from our identity. So what is "myself"? Who am I? Dr. Deikman rationalized the idea that my awareness, the "I," is different from the conventionally believed self, but didn't address the problem of who "I am" is, and just what makes up my identity. He did go the first step however and identify the primalness of the "I" and approached the concept as having a spiritual origin.



**Figure 4: Seats of identity**

The revealed concepts of personality and identity in *The URANTIA Book* require us to distinguish the reality of identity from the reality of personality, which is devoid of identity. In fact, this concept is put forth initially in the Foreword which states that personality is superimposed upon energy, and it is associated only with *living energy*



*systems* while identity can be associated with *nonliving energy patterns*. Figure 4 is a depiction of the leveling of seats of identity based in terms of what standard by which moral free will identifies its own being.

This last statement is, I believe, the key to resolving this paradox of identity vs. personality. Personality has the capability to assume multiple identities! The body is our physical identity, our material self, and is said to be “unqualifiedly personal” (P71:1, 5:6.6). It is the doing part of our material identity and is associated with perceptions, urges, and sensations; it links closely with the lower adjutants.

Identity appears to have both distinct and not-so-distinct characteristics. In other words there are gradations of material, intellectual, moral, morontial or spiritual identity. Nevertheless is easier to identify these distinct identities to understand the concept and this is what we normally do. For example the intellect is a distinct personal identity and can be characterized and described as our rational self. It is associated with thinking, i.e. creating ideas and making decisions through the intellect. If higher mammals had personality (without the top two adjutants) then they would exhibit only the identity of a rational self. This identity level most likely is manifested in accordance with the adjutant patterns of courage and knowledge. However the top two adjutants provide the ability of prevision, of learning by evaluating truth, beauty, and goodness before acting. Through unified decisions associated with truth, beauty, and goodness, the mortal mind enters upon its premorontia universe career under the tutelage of the seven adjutant mind-spirits unified under the direction of the spirit of wisdom (P1232:5, 112:5.4). The quality of thinking related to our ideas and decisions moves the barometer of our identity either up or down the scale from material to morontial. But it is only the soul mid-mind identity that survives material death while the body does not.

The adjutant of wisdom is terrifically important to our progress and movement of identity to morontial and spiritual ideals. A distinctive identity displaying predominant qualities of morality can be identified as our moral identity. In figure xx I show the level of the moral identity just below the soul but operating in the superconscious. The more we operate in wisdom the more fully personality finds expression of will. In fact, it can be



inferred that as the seat of our identity moves (and stays) up the scale our decisions become more morally fragrant, we become more attuned to the cosmos, more in tune with cosmic morality. Thus, the thinking of the intellect is very different from the discerning of wisdom. This is another regressive aspect of the Cartesian duality spoken of earlier. Duality has created the unfortunate confusion of conflating knowledge with wisdom, since both occur in mind.

However, wisdom is super-animal in that wisdom evaluates the cosmic and spiritual value of ends, not just the practicality of means. Wisdom is the functioning of moral evaluation. Wisdom rationalizes the appreciation for the universal sensitivity to, and acceptance of, duty in the cosmos -- recognition of our progressive obligations to the Supreme Being. It is out of this very reality of the Supreme that the Adjuster, with the consent of the human will, weaves the patterns of our evolving eternal soul as an ascending Son of God (P1284:4, 117:4.8).

### **Extinction**

The concept of eternal “cessation of existence” is easily understood but carries with it sublime meanings when evaluating the event in the context of the foregoing use and cosmically-oriented conceptualization of the terms described above. The idea that a personality’s identity and being are forever dissolved into non-existence is easy to think about and project from our experiences. The methodology of a final judgment of annihilation of identity and being is one that is described by a Divine Counselor that is decreed by the Ancients of Days as a unanimous agreement “extending from the planetary council up through the courts of the Creator Son to the judgment tribunals of the Ancients of Days.” (P37:1, 2:3.3). This is not a trivial event in the cosmos.

When a cessation of existence is finally confirmed, the sin-identified being instantly becomes “as though he had not been.” (P37:2, 2:3.4) The description of this relative to an individual relates the identity and being of the individual as “becoming unreal.” The identity of the individual immediately becomes a factual disappearance. It is a “cosmic dissolution.”



Personality, however, is described very differently when annihilation of identity occurs. The annihilated individual's personality is absorbed into the oversoul of creation, becoming a part of the evolving experience of the Supreme Being. If personality actually "existed" as we understand matter, mind, and spirit, it too would become as if it had never been. Rather, personality still attains experiential Deity destiny directly, becoming a part of the Supreme Being, although like a drop of water in the ocean -- unidentifiable. The cycle of personality originating from Deity (the Universal Father) and evolving to a Deity (the Supreme Being) is predetermined, but the identity by which the individual, the being who provided identity to personality, participates in this process completely undetermined, is wholly optional (P1232:3, 112:5.2). It is a matter of executing free will decisions as an identified personality. Our ability to endure as an identifiable personality is not only a choice, but an obligation to the living cosmic organism, the universe of universes. Thus the description and idea of personality is one that should be understood that personality is absolutely eternal, since it is above existence – super existential. But the identity by which the personality is seated will only achieve eternity through freewill choosing to do the will of the Father.

Our responsibility to achieve eternal identity has four primary and dependent consequences: 1) ours, 2) the divine Adjuster, 3) the Universal Father, and 4) the Supreme Being. Our Solitary Messenger tells us: "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." (P1233:1, 112:5.5)

This next idea is somewhat controversial, but I provide it here for thought. The cycle of eternity can be somewhat visualized through the expanded concept of personality as a superexistential Deity component. Who we are and what we are can be understood as a cosmic personalization of reality. And even the inscrutableness of how social relationships with other personalities are the real stuff of the creation of the Supreme Being can be intellectually pursued if not truly experienced. But the extent of the





annihilation as it proceeds in the cosmos is rife with conjecture. If the sin-identified being instantly becomes “as though he had not been,” what does this really mean? Does it mean in time-space the memories or history of the individual is annihilated too? Will the pages of writing about Lucifer disappear as Marty’s face did on the snapshot of he and his parents in the movie “Back to the Future”? (in the time line he went back to his parents were not going to “birth” Marty; he was beginning to show no existence in reality).

There are two more pieces of information to consider related to this issue. An archangel of Nebadon tells us of the many aspects the of local system (Satania) headquarters, Jesusem as the “heaven visualized by the majority of twentieth-century religious believers” (P519:1, 46:0.1). It is described as a system of satellite planets with the primary one named Jerusem. After describing the magnificent physical structures and informing the reader of the administrative purposes of this planet, there are five sections pertaining to locations for residential, administrative, and historical activities. An area called “the Jerusem Triangles” discusses a panoramic depiction of the system headquarters history. We are told that “at present there is an erasure of over two standard miles in this circular story,” and this will not be restored until the adjudication of the affairs of the Lucifer rebellion. In fact, in an area called “the Jerusem Circles” until nineteen hundred years ago there existed a great open space at the center of the seven circles of the Sons of God. And only five hundred years ago was a memorial dedicated to Michael as the center of all activities occasioned by Michael's bestowal, including recently transplanted Salvington activities.

The significance of the hole and the erasure of the system headquarters history are related to the Lucifer rebellion. The erasure will not be restored until Satania is readmitted into the constellation family and this will occur with the adjudication of the affairs of the Lucifer rebellion – presumably if and when Lucifer is either granted personality survival or delivered identity annihilation. I am speculating here, but the current absence of any depiction of Satania would mean that the history to be depicted on the panorama upon adjudication will be different based upon the result!



Should Lucifer repent and save his personality, the panorama would presumably contain the entire history of a glorious fallen angel-administrator-prince who eventually saw the light and the truth. His rehabilitation would be a wonderful story for all time; it would presumably have lasting and beneficial results for the system of Satania and most likely for all of Orvonton, if not for the entire Grand Universe. But an issue arises when the personality identifies completely with sin (P41:6, 2:6.). The personality *becomes* sin and as such unreal. The individual becomes personally unreal. The Divine Counselor acting by authority of the Ancients of Days on Uversa tells us that unreality, even incompleteness of creature nature, cannot exist forever in a progressively real and increasingly spiritual universe (P41:6, 2:6.8). The conundrum surfaces with the subordinating conjunction “as though:” “...the sin-identified being instantly becomes as though he had not been.” (P37:2, 2:3.4). Thus we know the personality in fact existed at one time, but the events following annihilation proceed factually as though the personality never existed.

If Lucifer’s identity is annihilated, it is reasonable to conjecture that the panorama will not depict one iota of his life or of the event for the future will be as though he never existed! He will become an unreality if he doesn’t repent. While Michael’s bestowal history has filled the hole in the circles of the Sons of God; what reality will fill the hole in the panorama?



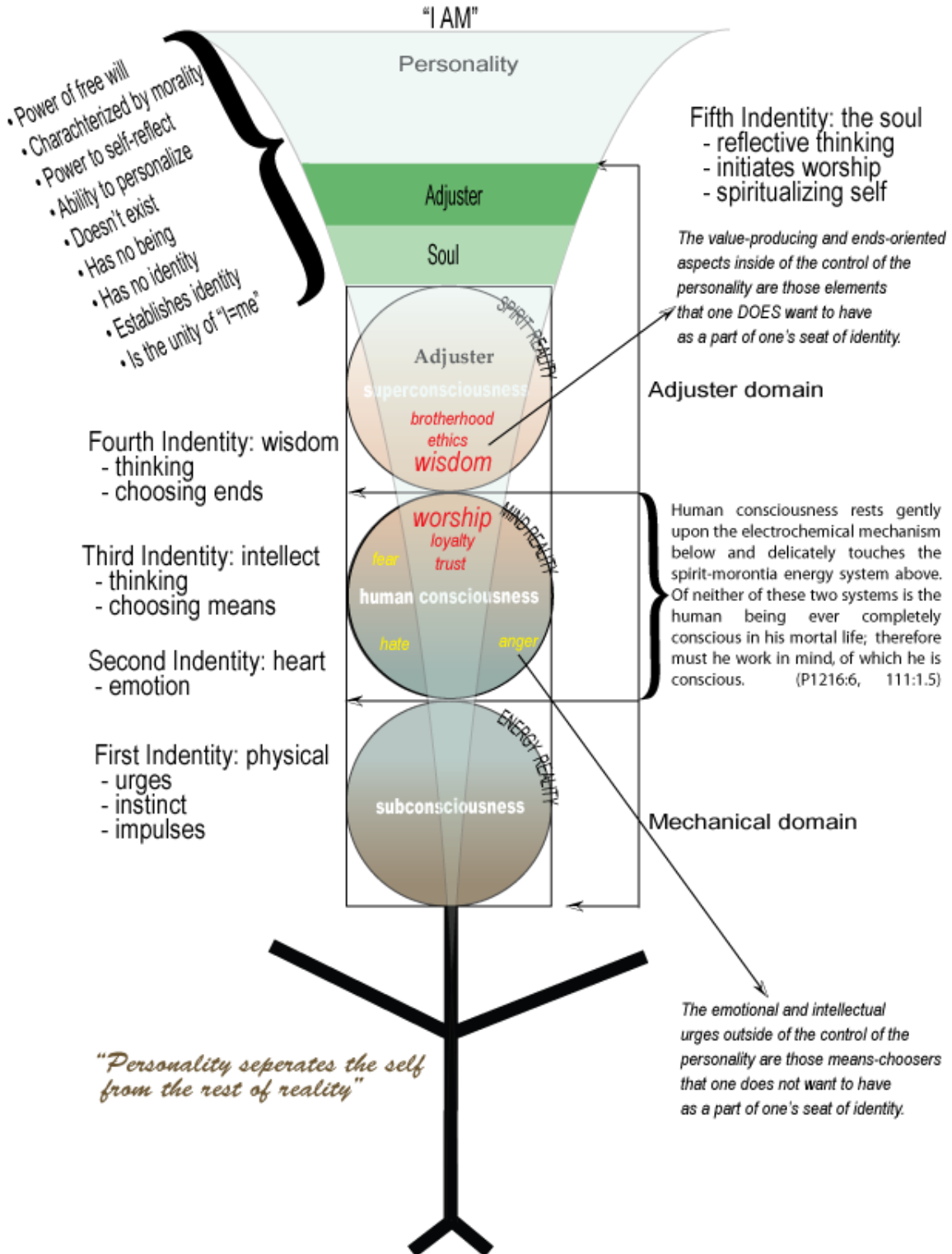


Figure 5: Identities are personality-seated.



## ***True worship***

It requires understanding at least six concepts if one is going to begin to get a feel for developing personal contexts for true worship under the rubric found in *The URANTIA Book*, specifically paper 5, section 3. These six primary components are: 1) personality, 2) the Adjuster, 3) the mortal material mind, 4) the evolving immortal soul, 5) the adjutant mind spirits, and 6) relationships. Figure 6 below provides another visual to help with thinking about how these human gifts and constituents connect into a worshipful unit. The prominent aspect of this rendition is the depiction of the personality “circuit” surrounded by the constituents that promote identity. This is a simplistic model and is useful for right-brained activation only. Models are merely representations of reality and simply provide a useful construct to remember a complex system. I am sure the reader can envision a much better artistic rendition and I encourage you to portray yours to the world.

Each individual component of true worship plays a vital and specific role in tilling the personal soil for the experience of true worship to become realized on the four cosmic levels of intellectual, morontial, spiritual, and personal. As a unit they constitute an integrated living system through which the Supreme Being is being actualized and power-personalized (P3:19, 0:2.3). It is with better knowledge of the constituents of this process of worship subsumed under the experience of true worship that provides improved understanding of the religious experience we humans most assuredly have and will continue to encounter, one way or another.

It is generally considered that a truly successful builder of structures should have insight into what the architect had in mind. Nevertheless no architectural drawing however precisely drawn, actually offers the essence of what was creatively intended for a structure. While a builder can connect the joists and edifaces in exact specifications to the engineering plans, real artistic transcendental transformation takes place when the architect’s *élan vital* (the vital impetus) comes through to the builder (Bergson 1913). A great builder communicates directly and continually with the architect to gain needed insights into the vision of the architect. The same is true for the mighty superconscious



operations of our spiritual architect the Thought Adjuster. The Thought Adjuster's architectural plans for our spiritual growth can be divined only through spiritual insight -- faith. And spiritual insight is discerned only through the soul (P139:7, 12:8.4; P2076:5, 195:5.14).

Spiritual insight is the lifeblood of our character growth; spiritual insight enhances Adjuster guidance, and these in the end augments our inalienable God-consciousness (P195:10, 16:9.4). It requires spiritual insight to live the golden rule (P1650:2-1651:4, 147:4.1-10). It requires spiritual insight to integrate modern concepts of cosmic truth, universe beauty, and divine goodness – the spiritualization of our personalities. It will require enhanced spiritual insight to more fully understand the cosmic tragedy of the Lucifer rebellion. As it appears to have animated Van, spiritual insight provides the energy which supports our unquestioned dedication of steadfastly doing the will of the Father in Paradise.

Spiritual insight bridges God consciousness to cosmic morality; as it matures it becomes personally transforming. Our minds become less responsive to material gravity and more responsive to spirit gravity,

that which comes from the Eternal Son (P140:1, 12:8.5). Spiritual insight results from human experience and is capable of growing, of maturing. It blossoms progressively Godward as an experience consequence of worship.

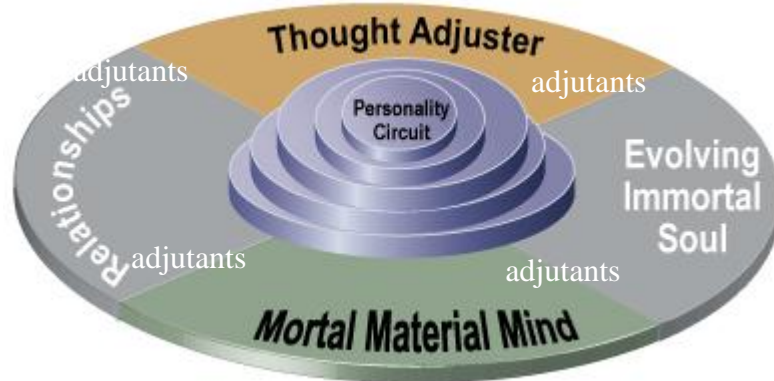


Figure 6: Six concepts are required to begin to understand worship

This experience takes place on four cosmic levels each of us has varying abilities to integrate: the intellectual, the morontial, the spiritual, and the personal. And it is this spiritual maturation process which is integrated within our personhood via mystifying, if not completely misunderstood, relationships to worship.



Spiritual insight – insight of the soul – accrues as a faculty of personality; it is a *gift* as opposed to an evolutionary attainment (P1109:3, 101:4.2). We approach this insight of the soul through the true guide of love of the beautiful, the pursuit of truth, loyalty to duty, and the worship of divine goodness – it is our intellectual approach to the universe of mind, matter, and spirit

So far, I have omitted the discussion of religion in order to avoid the confusion of this term with worship, which happens all too easily, especially due to the paucity of terms in the English language with respect to these personal worship constituents. The collective body of papers in *The URANTIA Book* makes a clear and definite distinction between evolutionary and revealed religion. Evolutionary religion is a primitive outgrowth of the endowment of the local universe mind adjutant responsible for the creation and fostering of the worship trait in evolving man, i.e., the adjutant of worship. Evolutionary religion (at least on this planet) has always taken on the form of an institution. And it can be observed in a broad study of history related to this subject that this human institution has most certainly evolved. And it can be recognized through the observation and recording over time of the progressive ethics with respect to duty. Religion has helped to stabilize many civilizations as long it remained instantiated as a societal meme. One could conjecture the Mayan civilization - as an example of one that didn't survive – might have been missing the evolutionary growth of this great lever of progress.

On the other hand, revealed religion extends the horizons of discernment of the universe of universes; it ploughs the mindal ground for the development of true spiritual insight and true worship. It is significant to note that it was Hap and his entire college of revealed religion who remained loyal with Van and his noble consorts during the Lucifer rebellion. Revealed religion has the potentiality to transform prayer from the centering upon the self (or upon others) to seeking nothing for the one who prays (nor anything for others), which leads the attitudes of the soul to levels of true worship. Hap's college is a good example of the spiritual strength found in the discipline of bonding evolving and revealed religion. We only have to look to Jesus for inspiration of this ideal. He had a religion of service and clearly expressed the fact social service as the result of moral thinking and religious living (P68:6, 5:5.4).



In Paper 99 of *The URANTIA Book*, a Melchizedek states that it is the business of religion to create, sustain, and inspire such a cosmic loyalty in the individual citizen as will direct him/her to the achievement of success in the advancement of desirable social, economic, or political social services (P1089:7-8; 99:3.15-16). He also propounds that religious collectivism must confine its efforts to the furtherance of religious causes. But what are those religious causes that promote progress and help sustain a society during disruptions or catastrophes.

A religion should be about the business of developing and fostering techniques for conserving supreme values, for transforming human character out of the stasis of material levels forward to the spiritual levels of brotherly and fatherly love. Typical religious causes that meet this definition are numerous. For example causes that promote personal religious experience spiritize an individual's inner life by upholding supreme ideas, defending supreme ideals, espousing religious challenges such as developing a philosophy of living, advocating supreme qualities of the Eternal, encouraging a consecration of religious philosophy, furthering religious thinking, sustaining a religious consciousness, supporting the religious nature (religious impulse of adjutant of worship), advocating for unselfish social consciousness, helping develop an expansion of religious ethics, seeking religious revelation, and fostering techniques for enhancing religious capacity of receptivity.

True religion is a matter of personal spiritual experience and begins to conform one to the cosmos. Thus it is inevitable that each individual religionist will have his/her own and interpretation of any particular spiritual experience. This personal interpretation creates a special individual relationship with the Divine Father. A Melchizedek of Nebadon entreats us to call this "faith" and to let it stand for the individual's relation to God rather than for the creedal formulation of what some group of mortals have been able to agree upon as a common religious attitude (P1091:6, 99:5.7).

What is in fact a religion then is not necessarily a "true religion" however. Abundant are those causes that do not conserve supreme values. They can be deleterious to society. For example, instantiating religious doctrines, indoctrinating religious tradition, encouraging





religious emotions, promoting religious ceremonials, incorporating religious sanctions, glorifying religious totems, developing religious cults, and venerating a person are examples of religious caused that do not fit the definition of “true religion.” This particular distinction is provided to us by none other than a Divine Counselor of Uversa, an extremely important fact to consider, for Divine Counselors are part of the executive branch personnel of the superuniverse government. They are Co-ordinate Trinity Personalities, taking origin directly and divinely in the Paradise Trinity. Divine counselors can be called upon for important advice or decisions and are considered as some of the most competent minds of the entire superuniverse (P312:2, 28:5.15). Religion then, is a response to life situations. It is concerned with the realization of values and the enjoyment of universe fellowship and can occur on four levels: 1) physical/material 2) social/emotional 3) intellectual/reason and 4) spiritual/worship (P577:4, 50:5.9). True religion promotes true worship; the outer promotes the inner life.

True religion is then the indispensable source of that higher energy which drives men to establish a superior civilization based on human brotherhood. True religion establishes an enduring unity in human experience, a lasting peace, and a profound assurance that God is the reality of values, the substance of meanings, and the life of truth (P66:6, 5:4.2). Religion then finally becomes “true” when it ascends to the fourth level that of true worship and continuously improved spiritual insight.

An example of a religion that does not meet the watermark of “true” is Christianity. Christianity has become a religion organized about the central idea of Jesus' person; the gospel of the kingdom is more and more a religion about him. (P1859:7, 170:1.10). Other religions fall short of this “true” level also. The Zoroastrians preach a religion of morals; the Hindus a religion of metaphysics; the Confucians a religion of ethics, while the Hebrew religion one based on goodness. All these religions exhibit great evolutionary value in that they are valid approaches to the revelatory religion of Jesus.

Jesus lived a revealed religion of service; he preached of supreme values, but lived his religion by making it a daily, even moment-to-moment communication with his, and our, Father. A Divine Counselor of Uversa tells us emphatically that religion will someday



become the reality of the spiritual unification of all that is good, beautiful, and true in human experience (P67:5, 5:4.7). These are comforting words that humanity is on the right path.

The stimulus of a progressive and advanced religion is often a decisive factor in cultural development. A good example is provided by an Archangel of Nebadon in describing the lost history of the epoch of the dawn of the Chinese civilization. In this narrative our celestial advisor tells us that around 15,000 BC during the age of Andite migrations from the second garden, India languished, while China “forged ahead” under the invigorating stimulus of a religion in which truth was enshrined as the supreme Deity (P885:7, 79:6.10). “From 25,000 to 5000 B.C. the highest mass civilization on Urantia was in central and northern China. The yellow man was first to achieve a racial solidarity -- the first to attain a large-scale cultural, social, and political civilization.”

The idea found throughout *The URANTIA Book* regarding the levels of religious development is important and significant. Let’s review these generalized religious levels with some detail.

### **Religious Material/Physical Level:**

In the early days of our primitive human ancestors, there was nothing but fear in their lives; Urantia was certainly a terribly dangerous place a million years ago. And this went on for roughly 500,000 years until the Planetary Prince came to help assuage the situation. Fear has always been the basic religious stimulus. In Paper 92, a Melchizedek of Nebadon says that evolutionary religion arose with three stimulants or “ministers” “. . . through the ministry of the following influences operating within, and impinging upon . . . man: The spirit of worship, The spirit of wisdom, and the Holy Spirit of the Local Universe Mother Spirit.” Thus, evolutionary religions arose out of the fear concept in response to the worship tension created by the adjutant of the same name.

This Melchizedek goes on to say that, at some point in the development of religion, the adjutant mind-spirits are augmented by Thought Adjusters, seraphim, and the Spirit of Truth, all of which accelerate the rate of religious development. But much of the potential of these divine agencies has never yet had opportunity for expression, signifying the



planet has not progressed very much into the fourth level of the supernal heights of morontia value and spirit truth our destiny has in store for us. (P1003:5, 92:0.5).

Mystery and power have always stimulated religious feelings and fears, while emotion has ever functioned as a powerful conditioning factor in their development. Fear fashions the gods of evolutionary religion and motivates the religious ritual of the primitive believer. As civilization advances, fear becomes modified by reverence, admiration, respect, and sympathy and is then further conditioned by remorse and repentance (P1004:2, 92:1.4).

As we begin to understand the extremely long and arduous evolutionary development of religion, we should consider the value of the shoulders of our ancestors we are standing upon. For example in pagan animism we find an extreme sensitivity to humanity's place in the natural order of the planet and the ecosystem. This is worthy of serious attention. In primitive fear-religion we find a sense of the sacredness of the earth, its natural processes, as well as the sacredness of the entire material cosmos. We shouldn't be too quick to ignore these viewpoints as religion progresses to the next higher levels (Kantor 1993).

Thus to combat fear, we witness the physical/material level of primitive man is confronted by endless ceremonials. Our ancient forefathers were held helpless victims of the ritual of the developing tribal or clan mores. Everything they did from the time of awakening in the morning to the moment they fell asleep in their caves had to be done just so -- in accordance with the folkways of the tribe. Life for our more primitive ancestors contained nothing free, spontaneous, or original. Progress toward a higher mental, moral, or social existence was road-blocked (P767:4, 68:4.4). As taught by a Mighty Messenger we can be sure "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." (P598:2, 52:6.7)



**Religious Social/Emotional Level:**

This next progressive religious level is characterized by the fear aspect extending into highly social and emotional features of worship. The most prominent facet that emerges is referred to as the “ghost factor.” Ghost fear introduced a new factor in civilization, a fear which reaches out and away from the elemental needs of the individual, and rises far above even the struggles of group maintenance.

Generally, a Planetary Prince arrives on a planet when will appears. But on Urantia will appeared (as planned) much earlier than on the average planet. On Urantia the time of the arrival of Caligastia, our Planetary Prince, occurred after a very long five hundred thousand years of evolutionary development. This time witnesses the estimated 500 million evolving mortals on our planet of habitation as having progressed through the physical, intellectual, and social stages of primitive development. (It was about time!) At this time, a Life carrier writes that religion has progressed to that of animals as the object of worship (P716:3, 63:6.4).

It is a fact that both the first and second epochal revelations had as a part of their mission the objectives to socialize religion in order to effect civilization. In paper 50, a Secondary Lanonandek Son of the Reserve Corps tells us the mortal races on an average world of time and space will successively pass through seven developmental epochs. And in paper 68, *The Dawn of Civilization* a Melchizedek tells us that for three hundred thousand years mankind was nurtured in the idea of group activities by the Prince’s staff. He informs us that ghost fear held society together and imparted an extrahuman aspect to its existence. It is the imaginary dangers of the spirit world – as perceived in the ghost dream – that our ancestors forged the next level of religious growth. He writes:

“... The dread of the departed spirits of the dead brought to light a new and amazing form of fear, an appalling and powerful terror, which contributed to whipping the loose social orders of early ages into the more thoroughly disciplined and better controlled primitive groups of ancient times. This senseless superstition, some of which still persists, prepared the minds of men, through superstitious fear of the unreal and the supernatural, for the later discovery of "the fear of the Lord which is the beginning of wisdom." The baseless fears of evolution are designed to be supplanted by the awe for Deity inspired by revelation. The early cult of ghost fear became a powerful



social bond, and ever since that far-distant day mankind has been striving more or less for the attainment of spirituality.” (P766:4, 68:3.3)

Sadly, the rebellion killed off any of this progress. And we are told by Solonia, the seraphic "voice in the Garden" that when Adam and Eve arrived roughly two hundred thousand years later, they found a world groping about in abject spiritual darkness and cursed with confusion. The situation was confounded by the miscarriage of the mission of the preceding administration. Mind and morals were at a low level, and instead of beginning the task of effecting religious unity, they had to begin all anew the work of converting the inhabitants to the simplest forms of religious belief. (P839:2-4; 75:1.1-3).

The eldest surviving son of Adam and Eve born in the second garden was Seth. He became the head of the new priesthood of the second garden, called the Sethites. His son, Enos, founded a new order of worship, and his grandson, Kenan, instituted the foreign missionary service to the surrounding tribes, near and far. This new order of worship taught the religious concepts of Deity and the universe. We are told that their methods of education have never since been surpassed. (P850:6, 76:3.10). The subsequent Andite migrations, of which a large group of the Sethite priests participated in, are said to have circumnavigated the globe and discovered the last remote continent (P872:4, 78:4.6). We are not told a lot about how deeply this “new order of worship” became instantiated into the general population, but it is clear the Sethites had much to do with moving the religious level of the inhabitants they came across to the next level of intellectual or reason.

Aside from pockets of advanced (intellectual) religionists, on Urantia this social level of religion persisted for many thousands of years. It wasn't until the time of Melchizedek that progress was to move forward once again. Melchizedek organized his schools at Salem, patterning them on the system which had been developed by the Sethite priests. The religious content Melchizedek taught ranged from the concept of one God, the fact of angels, and infinity, eternity, and universality of the Paradise Trinity of divine maintenance and direction. Amazingly so, Melchizedek taught advanced truth, embracing the conduct and organization of the local universe, while to his brilliant disciple Nordan the Kenite and his band of earnest students he taught the truths of the



superuniverse and even of Havona! He prepared the way for Michael to appear as Jesus by setting the monotheistic stage of world tendency for the bestowal of an actual Paradise Son of the one God (P1017:2, 93:3.8). In effect, he developed and prepared the path for a high form of religious belief and crossed humanity over clearly into the intellectual/rational level of religious development.

**Religious Intellectual Level:**

“While religion is not the product of the rationalistic speculations of a material cosmology, it is, nonetheless, the creation of a wholly rational insight which originates in man’s mind-experience.” This statement by a Melchizedek in paper 101, points out that there is an intellectual component to religion. Our betrothed Thought Adjuster makes contact with us not by feelings or emotions, but in the realm of the highest and most spiritualized thinking; it is our thoughts, not our feelings, that lead us Godward. And a few paragraphs later he asserts that this level of religion is not *true* religion, reinforcing the thought cycle from the Divine Counselor’s words a thousand pages earlier.

In this brief run through the religious levels Urantians have progressed through, an example of religion functioning at an intellectual level, or possibly bouncing between emotional/social and intellectual, is that of the secular revolt from ecclesiastical totalitarianism in the European "dark ages." The socially regressive epoch of medieval times saw religious practices becoming more monasticized, asceticized, and legalized. Civil society under the medieval view rationalized that every unforeseen or unusual event resulted from direct intervention by God, by his saints or angels, or by the devil. This is referred to as the Theist viewpoint. As society emerged from the dark ages, it evolved to the “modern” conviction that God has nothing to do with anything tangible or practical with man. Either human beings have to sort things out for themselves, or God is believed not to exist, in which case the human mind in all its supposed radiance and brilliance is alleged to have “emerged” from inert matter and the subhuman consciousness of animal ancestors. These two intellectual approaches to God are referred to as “Deist” and “Atheist” respectively.



During the dark ages Christianity became a slumbering and secularized religion, in effect and as the secondary Midwayers tell us, it was hibernating. Throughout this interregnum there existed, a continuous stream of mystic spiritual experiences bordering on unreality and philosophically similar to pantheism (P2074:7, 195:4.1). But, the secular (intellectual) revolt from the European dark ages is in many ways still struggling to emancipate itself from materialistic tendencies.

Robert C. Fuller of Bradley University has written (Fuller 1999) about this aberration of true religion in his article called *Drugs and the Baby Boomers' Quest for Metaphysical Illumination*. He argues that the post WWII baby boomer generation defined religion in terms of certain expanded states of consciousness that enable one to be receptive to what was interpreted as higher spheres of experience. He attributes the phenomena to William James, who I referred to earlier in this paper.

Bradley says the arguments developed through James' supposed metaphysical illumination can be found in his epochal The Varieties of Religious Experience. First published in 1902, the Varieties offers a compelling new way of viewing religion that Bradley claims has inspired Americans ever since. But the road these inspired boomers took to achieve James' metaphysical illumination was more of a road to perdition than an outright communication with God and far from the revelation of true worship.

The connection between drug use and baby boomer's spirituality shows “a penchant for forms of religious expression that lie outside of established church traditions.” The metaphysical illuminations available through psychedelic drugs were supposed to revolutionize individual and collective destinies. This obviously did not happen. What did happen was the emergence of a form of worship that believes the activity of the mind must be stopped so that the voice of God can be heard speaking to us. The popular forms of psychedelic-induced meditation were only harbingers of the non-induced meditation called “Quietism.” Quietism shuts out all consciousness, or in the more radical form moves into the domain of neurological awareness, not spiritual awareness. And many New Age approaches to spirituality have confused neurological phenomena with spiritual realities.





This over-intellectualization removes the human mind from its God-gifted capabilities of using channels of creative imagination. A Solitary Messenger of Orvonton tells us in the paper on *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.” This is why worshipful problem solving combined with service is a key to engaging a partnership with our spiritual benefactors. Prayerfully attempting to solve the problems we encounter leads to a profound experience of the presence of, and communion with, God.

In order to break free from the over-intellectualization of religion, the Midwayers tell us that true religion is a purely personal and spiritual experience and must forever be distinguished from other high forms of thought: 1) scientific logic, 2) aesthetic appreciation of beauty, 3) ethical recognition of social obligations, and 4) human morality.

Religion culminates in worship and true religion achieves true worship. The ideas about worship that permeate our culture today, from over-socialization (evangelism) to over-intellectualization (Quietism, Channeling) simply does not fit with the cosmology found in *The URANTIA Book*. This cosmology places our highest spiritual effort in the domain of decision making, seeking the Father’s will. This is the worshipful moment when our minds come in contact with the Adjuster and the Seraphim in forms that are not entirely conscious to us now, but will be when we repersonalize with our souls intact on the first resurrection hall.

### **Religious Spiritual Level:**

When individuals attain levels of personal insight which impel them to seek for spiritual satisfactions and cosmic understandings, religion can be seen as transitioning from the



fear level to that of a true social topography. At this milestone, religion is completing the ascent from the emotional domains of fear and superstition to the high levels of cosmic wisdom and personal spiritual experience. Characteristics of this stage are:

- Living the Father's Will – the Religion of Jesus
- Spirit supremacy in the personality arena
- Comprehension of the Father-Infinite
- Predicated on truth, sensitive to beauty, dominated by goodness
- Inwardly illuminated by worship
- Outwardly devoted to service to personalities
- Cosmic-oriented: Cosmic wisdom, self-realization, God-finding, Father-worship

This may sound like a society that is in the stages of light and life, but no, I believe this describes what is to be accomplished in the course of the present dispensation, an epoch which inevitably will be accelerated by the expanded understanding of Jesus' kingdom idea/ideal leavened by the fifth epochal revelation's discussion of Supremacy.

Now let us dig deeper into worship, communication with the Father.

## ***Meditation and worship***

### **The material mind's assent**

In nearly every instance in *The URANTIA Book*, which describes Jesus meditating, the context clearly describes that he was engaged in active thought. In fact, in paper 94:6.7, the revelators tell us that "thinking nothing" in relation to worship is "perverted." It appears to have been more formally practiced and advanced in the East of Eden. This distortion occurred after Lau Tzu died and his teaching morphed into this practice (Holley 2004).

Humans technically don't "perform" worship; it is actually the adjuster who performs (conducts) the communication. Worship occurs as an attempt by our Spirit navigator to communicate to the Divine Father. But this communication doesn't occur without our



approval. We are revealed in *The URANTIA Book* that divine communication requires three entities to effect communication to the Universal Father as a faith son. It needs 1) a consenter, one who wills assent for contact; 2) a facilitator, one who craves and initiates the request to communicate, and; 3) a conductor, one who provides the transmission conduit for the initiator's inexpressible longings and unutterable aspirations (P66:4, 5:3.8).

Each of these three cosmically derived human faculties performs specific functions. The mind merely has to consent to worship; it sanctions the desires of the soul. The soul provides the catalyst; it instigates the entire communication process; it wants to release pent-up aspirations of becoming spiritualized to communicate to the Father that as a team we are desirous of knowing how the infinite works out his plans and we'd like to be a contributor to them. But I don't wish to create an error of potentially dogmatizing this communication, of simplifying it to the detriment of its understanding. These longings are so transcendent, so sublime, the human mind has great difficulty consciously fathoming or processing the complexity of the experience and readily turning it into words.

Nevertheless, these three roles are essential to the process by which the worship experience occurs in time. Through our thoughts, not our feelings, we assent to the attempt to spiritualize ourselves. Assent means agreement to a proposal, a proposition, or something that previously created a difference of opinion. But assent to what proposition? This has been the biggest mystery within all religions and spiritual philosophies and constitutes the basis of the myriad of explanations and theologies that attempt to take the enigma out of the mystery.

But the authors of *The URANTIA Book* teach this mystery is not at all enigmatic. It defines the soul as a morontia (more real) creation of our God-seeking mortal mind and the God-revealing immortal Adjuster, while the soul initiates the whole worship process! It is enigmatic partly because we are not entirely conscious of our soul's consciousness; much less that it is actually doing something. But we are conscious of some quality; otherwise the whole issue wouldn't be a mystery in the first place.



The God-seeking mortal mind conjoins with the God-revealing betrothed Adjuster in the sublime attempt of the worship experience. What these two human faculties create -- the former a gift from the Universal Father the latter a natural material endowment -- is this half-way entity called the soul. It is half-way between matter and spirit. The logic of the concept of the soul should be a no-brainer. The interaction of the infinite with the finite to a reasonable person logically produces something between the two; the gulf is too large not to posit a bridge between the chasm.

Nevertheless, amid all this inscrutableness, in the final analysis, it can be concluded that the process is not entirely unknown *a priori* by the person. It is not entirely understood either, but revelation helps us sort through this mystery.

P1000:3, 91:7.2 The great religious teachers and the prophets of past ages were not extreme mystics. They were God-knowing men and women who best served their God by unselfish ministry to their fellow mortals. Jesus often took his apostles away by themselves for short periods to engage in meditation and prayer, but for the most part he kept them in service-contact with the multitudes. The soul of man requires spiritual exercise as well as spiritual nourishment.

P1000:4, 91:7.3 Religious ecstasy is permissible when resulting from sane antecedents, but such experiences are more often the outgrowth of purely emotional influences than a manifestation of deep spiritual character. Religious persons must not regard every vivid psychologic presentiment and every intense emotional experience as a divine revelation or a spiritual communication. Genuine spiritual ecstasy is usually associated with great outward calmness and almost perfect emotional control. But true prophetic vision is a superpsychologic presentiment. Such visitations are not pseudo hallucinations, neither are they trancelike ecstasies.

At this point the reader may be asking “so how do I really execute worship and experience true worship”? and to this I turn to an article by Peter Holley in the summer edition of the Fellowship Herald of 2004. In this article Holley does a masterful job at describing true Jesus-style meditation; he dispels the type of meditation that looks to achieve altered states of consciousness and explains quite succinctly how we can best allow the Adjuster to spiritualize our thinking.

Jesus told the apostle Peter of the value of meditation and the power of intelligent reflection. And in writing about *Religious Growth*, a Melchizedek of Nebadon says



“Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God.” (P1095:3, 100:1.8).

Holley goes on to point out that Jesus also taught that worship may be compared to the act of tuning in the soul to catch the universe broadcasts of the infinite spirit of the Universal Father (P1621:7, 144:4.8). Worship is described elsewhere in the papers as “superthinking,” that is, egoless or “self forgetful” thought. Holley takes a good portion of the article in an attempt to portray some of the dangers in the type of meditation that attempts to achieve a dim or altered mental mobilization that has an approach of diffusion of consciousness. This Holley points out is “dangerous” and the revelators tell us this also (P1099:6, 100:5.8).

Thus, the meditation that leads to true worship is the style that Jesus used: an active, dynamic, conscious thought process for contacting and communicating with the Thought Adjuster. Nevertheless this form of meditation is not without its dangers and disciplines, and those of us who follow Jesus today will do well to take heed of both the instructions and warnings found frequently throughout *The URANTIA Book* concerning Jesus-style meditation, and for all other forms of meditation or mysticism which we may choose to practice as well. A solitary Messenger provides us with a salient set of words relative to this caution:

P1209:4, 110:6.4 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, overspiritual 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 does man ascend the circles of planetary progression one by one, from the seventh to the first.

### **Thought Adjusters and Seraphim**

The nexus between worship and service is somewhat of a mystery, but we do have indications that this juncture is aided by the mysterious cooperation of the Thought Adjuster and the guardian seraphim; it is where prayer flips over to worship. Seraphim function as teachers of men by guiding the footsteps of the human personality into paths of new and progressive experiences (P1245:3, 113:4.3). We know from these writings of the Chief of Seraphim that the impulse of worship largely originates in the spirit promptings of the higher mind adjutants and is reinforced by the leadings of the Adjuster. But the urge to pray as experienced by God-conscious individuals very often arises as the result of seraphic influence.

It is a good-guy, bad-guy routine. The seraphim rarely provide a life of ease; they make us make hard decisions. The Chief of Seraphim tells us the guarding seraphim constantly manipulate the physical environment for the purposes of augmenting cosmic insight of the human ascender with a purpose for the individual might acquire enhanced realization of the presence of the indwelling Adjuster and thus be enabled to yield increased cooperation with the spiritual mission of the divine presence. The Adjuster aids by attempting to provide insight for a cosmically spiritual decision that not only would string another thread to our soul, but ultimately help us make the decision that would be beneficial to the largest number of “stakeholders.” A personal story may provide some reflection on this cosmic thought.

The event has to do with a situation at work where I am a supervisor-director of eight individuals as contractors to a government agency. I had just hired a new administrator to take over for the young gal that was going to finish her BA in Italy. Our current administrator (Mary – not her real name) is beloved by all and we had a wonderful going away luncheon for her that even other groups attended. She is just 25 years old and has been on the job for over two-plus years after serving on the Nimitz air craft carrier for four years right out of high school. In my luncheon speech I said she was “mature beyond her years,” and I got a rousing amen from the crowd on that one.



We were lucky to hire a new young lady before Mary departed, (Terry, not her real name), with 6 days overlap in which Mary trained her in the many elements of the job. The position serves 16 direct government program staff, a bellicose (but really soft) Master Chief Deputy (and who is my direct government customer) and supports another program in our location for things like printers and visit clearances. We are getting high marks for our performance and Mary is an extreme multi-tasker. Her performance is a primary reason for our high ratings as a corporate team.

Now, the seraphic-like situation arose as Terry had not yet received even an interim clearance prior to Mary's last day, so she couldn't get a computer profile made up a machine transferred, email accounts created, and a large list goes on before one is productive. A whole host of security-related items also had to be in place. She was ready to perform, we looked good in that we were able to hire and fill immediately (this is really key in past performance) and it was now a possibility that she would have to sit idle – well, somewhat idle. Not good. It all rested on the one linchpin of the clearance; usually interim clearances come in 2 days, but this one was taking a much longer time for some unknown reason.

So I arranged with my Master Chief Deputy that I would bring in one of my off-site senior staff individuals (Tom) to sit in Terry's cube, use his logon credentials to perform a more extensive "training" session (thereby eliminating risk of security breach). When Tom came in, he and the ladies worked it out that Terry would use Mary's login card (called a CAC card) and there was no need for Tom. I was told this on my way out of the door and said "OK" as I trusted Tom had good knowledge of how this arcane security stuff worked.

Well, that night at 2:15 AM I woke up in a real anxiety attack. No lie. I sleep pretty well, but something got my sub-, rather my super-conscious thinking about this arrangement and got me in a cold sweat. I could not get back to sleep as it just grated on me that I was in jeopardy of having made not only a dumb decision (compliance to a potential security breach) but if anyone came by and asked what was going on, my personal position, integrity, credibility, etc. would be in jeopardy for letting such a dumb thing occur, and





one that I had control over in many ways! What added to my dilemma was I couldn't think of a good solution. I needed Terry to be productive, Tom was my security firewall, and now he wasn't coming in. And all this had to be resolved before I came in and I'm two hours away even if I leave home early! Well, you can surmise I was blinded by my own level of the problem, and lost any creativity that could bring forty years of experience to bear.

So as I was driving in something snapped in my head and made me realize (was this my TA?) that I have to adjust the way I was thinking about this situation relative to the personalities involved. I was in a huff about *myself*, and should have been focusing and exhibiting more concern about my two employees (past and present) and *their* potential situation. I had to take my focus off of myself (woe is Bob's plight) and focus on the others! This was like a seriously bright light bulb going off in my mind, made me think about all that I have been writing about, and as soon as I did that, the solution came like a Phoenix rising out of the muck and mire. (I'll spare you that it worked out really well, even beyond my dreams)

So, did the seraphim help "manipulate" the situation? This whole job, to me, is seraphim related; I have no idea why I "volunteered" for this assignment anyway. I didn't have to. It has been a nightmare of a task, and one that if I had any pre-vision about I would have NEVER put myself in this situation. So let's say they did (and I realize I'm speculating here), then what got me out of my personal mental morass and see the more less-personalized approach from which my inner non-material (higher minded) thoughts could be freed up! Sure, I've been meditating a lot more lately, but could it really be that I am now more receptive to my TA? For me that's a pretty big leap of faith.

But maybe that's what it's all about.

### ***Service as context for true worship***

Service is one of the most direct routes to the spiritual, albeit a route often obstructed and confused by moral preaching, religious mythology, and everyday assumptions about the motivations and possibilities of human beings. To understand how this is so I consider



three functional modes of personality consciousness (identity seating) and the way in which true worship, or the development of the inner life, informs our decisions.

Jesus often took his apostles away by themselves for short periods to engage in meditation and prayer, but for the most part he kept them in service-contact with the multitudes. The soul requires spiritual exercise as well as spiritual nourishment (P1000:3, 91:7.2) and service provides the exercise gym (and apparatus) for decision making relative to the vicissitudes.

The chief of the Urantia Midwayers tells us that contact of the mortal mind with its indwelling Adjuster, while often enabled by devoted meditation, is more frequently facilitated by wholehearted and loving service in unselfish ministry to one's fellow creatures. How service actually facilitates Adjuster communication is a good discussion question for considering how deep in nature this goes; the recent movie *Avatar* is a relevant model to construct hypotheses related to ministering and Supreme-related functional structures about nature itself with respect to creatures high to low. One of the more poignant statements made by Dr. Grace Augustine (Sigourney Weaver) was about the way the alien (Pandorian) plant life appeared to connect to the entire planet in the same exponential value ( $10^{12}$ ) that neurons in the human brain are theorized to interact. The implication of her discovery pointed to the possibility that the Pandorian plant life was connected structurally more closely with the animals, and specifically the humans. The implications of a deep environmental organic whole was played out in the ultimate ending to the storyline where in fact the mindal linkages from plant to human was something that humans from Earth were not familiar with and didn't consider. It led to their undoing as an invader. From what we are told about the difficulty of early Urantian forms connecting with adjutant mind-spirits (levels of consciousness in the Creative Spirit Mother) as well as differences with this on non-experimental planets, one can only speculate that these sorts of natural linkages do exist somewhere in Nebadon. To a person whom I spoke to who saw this movie most claim right up front that the Ni'vev (the aliens) were a more spiritual people, and chiefly because of their deep connection to the organic whole on Pandora.



I bring this up as a metaphor to emphasize that in similar ways service connects us organically and exponentially to a level of reality that is more than our material selves. And this is how we personalize our identities, this is the duty component of how we move the seats of our identities from material to morontial to spiritual. By becoming serviceable to the universe, by enriching our focus to be other-personality-minded, we enable our own personalities to be a more viable part of the architectural structure of the spiritual universe, of the cosmic family.

Service to one's fellows enables us to experience the context in which our worship can be conducted on our behalf to be received by the Father. It is immortalized by the statement Jesus made to the apostles: "If you do this for the least of my children, you do it for me." (Matthew 25:40; P1727:4, 155:3.4) It is in this context of personality-connection that the richest experience of communication with the Father is to be found. It is within the process of relationship building -- our finite-existential relationship with God and our cosmic relationships with each other and other personalities (midwayers, angels, and other celestials). These relationships are the primary elements in the gospel of the kingdom. They constitute the environment in which worship and service is expressed (Kantor 1993).

The integration of worship and service lifts us from dominance of the constraining material self to the liberating emergence of our morontial and spiritual self. We are literally lifted out of material constraints to increased attunement with our Thought Adjuster. The material self is a separate self, a self-centered self, and one that has a tendency toward isolation. The morontial self expresses a shift from this exclusive, separate self as a more balanced connected self; this morontial self, this relationship-value is literally the substance of our soul and that which has survival value (218:5, 111:2.7). These three basic conscious modes of the self have gradations of course, but it is instructive to learn from the boundary lines, the inflection points where the identity fully expresses itself, and I present them as such in this narrative as: human consciousness, cosmic consciousness, and soul consciousness.



***Human consciousness – the quest for knowledge***

Human mind is described as an individualized circuit, an impersonal portion, of the cosmic mind and it is bestowed in a local universe by a Creative Daughter of the Third Source and Center. Human mind is the reality of our human consciousness (ff., 195, 16:9). Every single adventure of ours with matter and in association with spirit is conducted in mind. In mind we are aware, in mind we are adapting, in mind we are alive (Waldrop 2004). Throughout the papers we are informed it is *cosmic* mind that is bestowed to the timespace creations, and the Infinite Spirit does this through the Seven Master Spirits (5:6, 3:1.8). Our local universe is specifically tinged by the mindal and spiritual patterns of the seventh Master Spirit. A Universal Censor states, “His administration of Orvonton discloses the marvelous symmetry of the co-ordinate blending of the divine natures of Father, Son, and Spirit.” (P189:1, 16:3.20)

In human self-consciousness four universe-reality 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.

Thus, human consciousness has a significantly wide range of capabilities. According to the Universal Censor from Uversa, our human mind has the capability of responding (recognizing response) on three levels of universe reality: causation, duty, and worship combined with the ability to unify these in our personalities. This is exactly what true worship does in the last analysis. Is this coming full circle now?

But the Universal Censor does qualify his statement when he says these universe-reality realizations are latent, even though they are inherent in cosmic mind. Most of our lives are spent interacting with the lowest forms of consciousness which enable us to act on the environment in order that we can survive as biological organisms. This requires a durable



form of self-consciousness. This form of consciousness comes about via the confederation of the first five adjutants and is described best by a Life Carrier where we he reports their observations of the functional evolution of the lower adjutants: “Later on we observed the spirit of courage in operation; evolving animals really developed a crude form of protective self-consciousness.” The spirit of courage is only the third adjutant up the evolutionary tree. While it is absolutely essential for the more primitive species to survive, it operates at a significant, but low level for a human. It is one we use considerably, but it is also limiting, as are each of the other four of the first five (intuition, understanding, knowledge, counsel). This mode of consciousness works to obtain food and defend against attack, and in order to do so successfully, we (and animals) deal with the world in its objective aspects. Each of the first five adjutants keeps us firmly locked and loaded to aspects of the material world.

In this mode the most abstract and fundamental concepts ultimately are dealt with from the equation: object = self. It is noticeably Cartesian in origination and implementation. The space, time, and causality with which we are familiar are that which pertain to objects. That there is a reality beyond the objective mode is indicated by the discoveries of modern physics, particularly the particle/wave duality of light, the evidence for non-locality, and other paradoxes that have been proven true but remain inscrutable nonetheless. Thus, if we never advance our consciousness beyond the material self-oriented mode, we continue to automatically perceive boundaries, discriminate between ourselves and others, and are wedded to linear time. This is the self that is busy acquiring, defending, and controlling. All these functions are necessary, but they have their price: they set the agenda for the form of consciousness with which we experience the world while limiting the rest of reality open to us. The remaining three universe-reality realizations remain latent within the cosmic minds.

The self-conscious mode however can raise these questions: "Who am I? What am I? Why am I?", but it cannot consciousness the answers. A different mode of consciousness is needed, one responsive to reality in its connected aspects, one that activates the latent capabilities we have in cosmic mind – just like the Na’iv in *Avatar*.



***Cosmic consciousness – quest for moral values***

As a result of our ability to use all seven adjutants, we are able to respond to cosmic mind. Our cosmic mind possesses innate recognition-realization of energy reality, mind reality, and spirit reality because we are also Adjuster-indwelt, and personal (have personalities). Because of this combination of cosmic gifts, we humans are able to advance beyond the constraining self-conscious attitude our evolutionary adjuster-minded heritage has ably provided to get us to where we are today.

George Park has written that cosmic consciousness is the flowering of reflective consciousness and the goal of the experiential sons of the Supreme (Park 2007). But what exactly is reflective consciousness? Is it a faculty of mind or personality or soul? George points us in a viable direction – to Jesus. Among some basics about the soul and the Adjuster, in the *Discourse On The Soul* Jesus tells the learned and progressive Greek thinker from Tyrannus that: "The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man which forever elevates the human being above the level of the animal world. Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul, and the soul is that part of man which represents the potential survival value of human experience. Moral choice and spiritual attainment, the ability to know God and the urge to be like him, are the characteristics of the soul."

This self-reflective consciousness is an awareness of three constituents centered in the soul: 1) experiential personality, 2) existential Thought Adjuster, and 3) evolving cosmic mind actuals. Extending this triunity of components to the reality response our cosmic mind has built into it, we can say that when man unifies these multiple centers of consciousness one possesses he can execute against reflective consciousness, of the contents of the soul. This forms the basis of the soul's inexpressible longings and unutterable aspirations, and combined with a consent to worship activates the Adjuster to conduct this worship directly to the Father; we are communicating with the Father albeit through a proxy, but communicating and doing His will nonetheless. This is just how we are informed worship operates, albeit asynchronously!



Personality is characterized by an inherent cosmic quality which a Solitary Messenger of Orvonton tell us may be called "the evolution of dominance," the expansion of the control of both itself and its environment. As we progressively personalize our seat of identity by consciousizing higher and higher levels, we relinquish the dominance of lower levels. Deactivation of the survival self abdicates its dominance and permits a deeper experience of reality in its fundamental, holistic aspects.

The survival self of lower-adjutant human consciousness has distinct characteristics. Consider the significance of the survival self on boundaries, differences, and distinctions. As a result, the self is experienced as a discrete object, more isolated than not. And we suffer the consequences. After all, the goals of the survival self, acquisition, pleasure, and stability are at best zero-sum, and at worst regressive. Acquisition is defeated by death; sensual pleasure is defeated both by aging and by the invidious design of our central nervous system that adapts to most sensory stimuli, with the exception of pain; stability is the curse of progress, stagnation. Most of us are limited by excessive objective dominance, but we do not realize this since our culture is strongly materialistic and our science is based totally on self-consciousness. To the extent that self-consciousness rules experience, life can easily seem meaningless. Meaning arises from connection but self-consciousness drives isolating habits.

So how do we facilitate the spiritual self? How do we personalize and consciousize higher levels of being? Deikman has a good example. He says, imagine a very successful businessman who decides he is no longer interested in amassing wealth, because from what he has read the only true satisfaction comes from enlightenment. So he joins a spiritual group. His new intention is faxed down to the computer center in his brain. There, an assistant picks up the fax and runs to the boss. "He says he no longer wants money. Now he wants enlightenment. Shall we change the program?" "No" says the boss, "it's the same goal: personal acquisition." (Deikman 1996)

What is required to move to a higher level of reality is for the survival self to become the servant, not the master. The survival self is still needed to function in the world, but it must not be the boss if a different reality (seat of identity) is to be made possible. There is





no cheating on this one. Sitting cross-legged, inhaling incense, wearing a saffron robe, and going vegetarian won't necessarily change the guiding intention. So what can be done to achieve liberation from self-centered intentions? What we must avoid is the goal of spiritual activity for gain, or from fear. Thus, service is ideal (and an ideal), permitting a "forgetting" of the self which markedly reduces survival self concerns. For those who do act on the basis of reward and punishment -- no matter how hidden the thought might be -- there is the danger of self-inflation and self-righteousness on the one hand, disappointment and "burn-out" on the other. Perhaps most important of all, such expectations and reactions interfere with appropriate, creative action and render service useless for spiritual development. The inner life where we actually produce cosmically-meaningful creative or worshipful problem solving is stifled.

***Soul (morontial) consciousness – quest for spiritual values***

The third leg of the personality consciousness stool is soul consciousness. The soul craves and initiates worship. Yet of the consciousness of my soul, I am hardly conscious (P66:3, 5:3.7; P1216:6, 111:1.5). This particular human paradox works its way to a resolution through the personality integration of the differential levels of God-consciousness experienced as the idea, the ideal, and the spirit reality of God. Soul consciousness is the realization of the *ideal* of God. It sits evolutionally in-between mind consciousness of God (the idea of God) and the realization of the spirit reality of God, spirit consciousness. The soul experiences the unification value of energy reality, mind reality, and spirit reality as a result of reflective consciousness. And because of reflective consciousness we experience matter in our mind; we experience spiritual reality in our souls but becomes conscious of this experience in our minds (P1136:1, 103:6.6). The more we live from the level of soul consciousness, the more our daily life will conduce to true worship; the more will decisions in daily life take on a more spiritual dimension. And amazingly we have the power to delegate this to our soul now! Our Solitary Messenger of Orvonton tells us:

(P1219:1, 111:3.2) ... 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. . . .

It is the soul's qualitative growth that moves us inward through the cosmic circles. And this is where our cosmic morality gains both progress and growth. We are not told much about the psychic circles – cosmic levels of growth – but we are told that our movement inward is progress with our *approach* to actual meaning grasps and value realizations to the morontia consciousness of the initial relationship of our evolutionary soul with the emerging Supreme Being.

Let's consider that last statement a bit more.

## ***Epilogue***

### **Supreme Consciousness – quest for Deity**

In my second essay on the Supreme (Debold 2006b), I reiterated my observation that the Supreme is not self-evident. I remain steadfast on that statement, and will qualify it now related to the subject areas associated with the above discussions of the three consciousness levels. The revealed cosmic aspects of the Supreme such as supremacy, reflectivity, and the locations and aspects of God the Supreme in relation to the Almighty Supreme, are most certainly not self-evident to the vast majority of humans on this planet. Even today, roughly 55 years subsequent to the publication of *The URANTIA Book* they stand misunderstood if not unknown by even dedicated *URANTIA Book* readers. I was one who fit that description for a fair amount of time. This is an understandable situation. We are talking of extremely advanced cosmic concepts of significant consciousness expansion and unification in personality of not only science, but philosophy and religion too.

What we might more succinctly ask related questions: What is the true nature respective of a conscious of the Supreme? Are there any aspects where the consciousness of the Supreme is in our minds a priori to *The URANTIA Book*, or is any consciousness only a result (a posteriori) of the cosmic and spiritual revelation the book provides in written form? Is the conceptual development of the Supreme known or derived by the process of



reasoning from “facts” to general principles or rather from effects to causes? A Mighty Messenger temporarily sojourning on Urantia provides a formative answer in the paper on “God The Supreme” in the section called “*The Quest for the Supreme*”:

P1288:1, 117:6.2 If you truly desire to find God, you cannot help having born in your minds 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 lives as universe creatures. "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."

So consciousness of the Supreme isn't exactly a priori like God-consciousness when we become Adjuster indwelt, but it does have linkages to this gift. Throughout the papers we are told more about God-consciousness than Supreme-consciousness. If we reflect on this extensive revelation of our relationship with the Father, we get a sense of how this might occur. The reasons for this extra detail are abundant. An obvious one can be stated that the Supreme Being isn't a personality and his personality will only become contactable only in that far-distant time when, through the universal attainment of perfection, *all* creatures will simultaneously find him (P1290:2, 117:6.16). We are like fish in water trying to not only determine what water is, but how it is in us and how we are in it at the same instant of time. The same Mighty Messenger goes on to state:

P1291:2, 117:6.25 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.

P1291:3, 117:6.26 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.

Exploring this interesting revelation related to the context of cosmic mind, we can reason that the unification of cosmic mind constituents – causation, duty, and worship – in personality constitute the initial steps for an understanding what “Supremacy” is. For example, when we are humanly consciousness of something we can't materially measure (see, hear, feel) there arises some doubt of its actual existence. This is the fate of the strict materialist and is a logical derivative of cosmic mind which can hold us a priori captives of our consciousness of causation. However, when we have knowledge of the effect of causation of something, we can then claim we have the demonstrable result of



experiencing the facts of its existence. It is generally stated, ‘we are conscious of the fact ....’ With respect to duty and worship however, we are in strange territory. By the time we are conscious of some moral or religious experience in our minds, we have discovered its existence without evidence of causation. We are God-conscious by virtue of living faith – through insight of the Thought Adjuster; the insight is truthful, but hardly factual. We are Supreme-conscious by virtue of reflective consciousness; the impress is experiential but hardly self-evident.

Supreme consciousness is where the intersection of a unified inner life meets with the growing experiential site of cosmic advances in our personalities: cosmic consciousness, insight, citizenship, and socialization to mention a few. The unification of these cosmic components constitutes the budding growth and realization of Supremacy. In discussing existential infinite unification, a Melchizedek of Nebadon combines these ideas in one paragraph:

P1175:1, 106:9.12 To material, evolutionary, finite creatures, a life predicated on the living of the Father's will leads directly to the attainment of spirit supremacy in the personality arena and brings such creatures one step nearer the comprehension of the Father-Infinite. Such a Father life is one predicated on truth, sensitive to beauty, and dominated by goodness. **Such a God-knowing person is inwardly illuminated by worship and outwardly devoted to the wholehearted service of the universal brotherhood of all personalities,** a service ministry which is filled with mercy and motivated by love, while all these life qualities are unified in the evolving personality on ever-ascending levels of cosmic wisdom, self-realization, God-finding, and Father worship

The distinction between the intellectual capacity for knowing God – God-consciousness and knowledge of the Supreme – Supreme-consciousness is evidenced by the malleable tension between the individual and the group, the part and the whole. For example, the strain between human urges of egoism and the lures of socialism are resolved paradoxically through altruism, the poised balance among personalities. Altruism is the flowering of a true cosmic morality, the intersection of liberty (free will) and loyalty (devotion), the dawning realization of universal cosmic duty (P1206:8, 110:3.10).



## **Altruism**

Altruism is a difficult concept to understand. The various authors in *The URANTIA Book* place it in between egoism and sentimentalism. Altruism is an attitude of the soul; it is the exercise of tolerance in behalf of those unfortunate and needy individuals who have not irretrievably lost their moral heritage and forever destroyed their spiritual birthright (52:2.12). Thus for one to be truly altruistic, one must be centered on others and have a reasonable understanding for another's morality and spiritual status. But is it really possible to do this with respect to our present societal levels of cosmic morality and cosmic insight?

It is the spiritual impulse from our Thought Adjuster that is realized in consciousness as the urge to be altruistic, fellow-creature minded (103:2.10). But it is also possible to overdevelop this urge to not only personal detriment, but the detriment of others. We can avoid this calamity through personality unification. If one fails of personality unification, the altruistic drive may become so overdeveloped as to work serious injury to the welfare of the self. A misguided conscience can become responsible for much conflict, worry, sorrow, and no resolution to unhappiness.

An example of this can be anecdotally seen in the sad story of Mitch Snyder. Mitch Snyder was one of the nation's best-known champions of homeless people. He was the inspirational leader and founder of a Washington, DC-based shelter known as the Community for Creative Non-Violence (CCNV). He was found dead in his bedroom at the CCNV shelter one rainy day in July 1990. Police said he had hanged himself according to the Washington Post of *Jul 6, 1990*.

Some of the details around his death were sketchy but a suicide note, handwritten on yellow legal paper lamented a failed love relationship with CCNV member Carol Fennelly, was found. Other reports claimed that he also had been disheartened by the rejection of Initiative 17, the emergency shelter law that had been recently weakened by the D.C. Council. Initiative 17 was a law passed by voter referendum in 1984 and had been one of the major achievements of Snyder and CCNV in the city. The city's amending of the overnight emergency shelter law restricted funds for the homeless.



Snyder's death shocked the city, including politicians, advocates for the homeless and the hundreds of poor people who milled about the shelter for days afterward. Snyder, who nearly died in at least five hunger strikes on behalf of the homeless, was a “lightning rod” for the community and homeless activists in particular. It was noted that “his willingness to lay himself literally on the road was a commodity not found elsewhere.” Snyder captured national attention in 1984-and demonstrated what would become his well-recognized media savvy-when he staged a 51-day hunger strike to force President Reagan to turn over the vacant federal building that later became home to CCNV. With the presidential election two days away and the CBS-TV show "60 Minutes" preparing a segment on Snyder, Reagan agreed to turn the building into a model shelter. About \$6 million in federal money was spent to renovate the building, which today still houses 1,200 men and women. It also sponsors a drug rehabilitation program, health clinics and Alcoholics and Narcotics Anonymous meetings. Snyder's personality and his tactics to get media attention for the homeless became legendary.

Snyder's work for the homeless began after a troubled life. He left his wife and two sons in 1979. He later served time in prison for stealing a car. But he also met Daniel and Philip Berrigan, Catholic priests who protested the Vietnam War, during his imprisonment. They taught him about radical Christianity, the Bible, and nonviolent protest. He left prison and never resumed his former life. He moved to Washington in late 1973, joined CCNV and was arrested on Christmas Day for climbing over a White House fence to protest U.S. military involvement in Southeast Asia. CCNV and Snyder, however, quickly learned that the injustices they were fighting thrived in their own back yards. He took up the cause of homelessness long before it was a recognized problem.

Yet interestingly members of the shelter, who worked closely with Snyder, said many people there knew that Snyder had been struggling emotionally for weeks. Some mentioned they were “not surprised.” And prior to his suicide, Snyder talked openly about his commitment to religion and his frustration with how CCNV, a onetime religious community, was attracting advocates with less spiritual commitment. "I was attracted to the religious life and the deep and abiding belief in God that was here. Now



the vast majority of people who live here aren't religious in any way. It's changing. And that makes it very difficult for me," he was quoted in the Washington Post.

It seems as though Snyder was experiencing the malady of an overdeveloped altruistic urge which ultimately leads to not only personal detriment, but the detriment of others. One can reasonably conclude Snyder failed at unifying his personality with a healthy balance of energy, mind, and spirit overcontrol. He may have had an exalted humanism, but he seemed to be lacking the discovery of the reality of the presence of God in personal experience.

### **Brotherhood**

Expanding the ideal of God-consciousness with the idea of Supreme-consciousness we can readily assert that individual growth is relatively easier to achieve than social growth. This may not be surprising to most, but in the context of our overall individual growth, it is the development of our consciousness of the Supreme that moves us inward through the cosmic circles of personality unification. Cosmic circle progression correlated with spiritual growth is directly related to the meanings and values we develop in conducting our interactions with other personalities. In a compassionate, considerate, and loving exchange with another personality the superconscious functions of mind are mobilized into a state of dynamic receptivity, which opens us up to the “invasion” of divine values which are held as potentials in the Supreme. This is true cosmic socialization; we necessarily don't have to socialize with aliens (although that may be helpful someday) or midways, or angels to socialize cosmically.

Brotherhood is a concept which discloses the unity of a particular personality *system*; it is a concept of the totality of the relationships of the whole. Brotherhood discloses not the each relationship, but the all relationship. It reveals a reality of the total and therefore discloses qualities of the whole in contradistinction to qualities of the part. But brotherhood as Jesus described it is much more than a simple network of connected personalities. He described it as a kingdom of believers, and it is the kingdom that Jesus was foreshadowing as the Supreme as revealed to us in many papers in part IV of *The URANTIA Book*. The ideal of the kingdom is concomitantly crucial to our understanding





of the religious significance and philosophic meaning of the Supreme. The Supreme Being sums up all that is of spiritual value in the social brotherhood of man, and this initial and basic understanding provides the cosmic perspective to develop a philosophy of living that includes religious and spiritual insights — not just intellectual reflections and theoretical constructs. The Supreme will be our maximum finite understanding of personality unification of the sevenfold manifestation of Deity in the time-space segments of the grand universe.

The Midwayers tell us: “Every time man makes a reflective moral choice, he immediately experiences a new divine invasion of his soul. Moral choosing constitutes religion as the motive of inner response to outer conditions. But such a real religion is not a purely subjective experience. It signifies the whole of the subjectivity of the individual engaged in a meaningful and intelligent response to total objectivity -- the universe and its Maker. (P2095:4, 196:3.17).”

In discussing Urantia's postbestowal age a Mighty Messenger tells us that Jesus has shown the way to attain spiritual brotherhood immediately, yet points out that social brotherhood will take substantial effort over quite a long time. In listing five personal transformations and planetary adjustments that humanity needs to make, he concludes by calling attention to the key role of spiritual insight: “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 worldwide realization of the brotherhood of man.” (P598:2; 52:6.7) It is this spiritual insight that discloses the creativity of the inner life which is absolutely required for the progressive development and growth of society.

In addition, the various authors writing under the direction of Mantutia Melchizedek reveal that spiritual growth is related to cosmic socialization (P647:5, 56:10.14). It is through our better understanding of the interdependence we have with the Supreme Deity



that we establish the intellectual foundations for cosmic citizenship. It is in this process of becoming cosmic citizens that we begin to become more conscious of the reality of cosmic morality and the dawning realization of our universal duty to the growth of the Supreme Being.

In paper 170 the Midway Commission tells us: “Jesus never gave a precise definition of the kingdom. At one time he would discourse on one phase of the kingdom, and at another time he would discuss a different aspect of the brotherhood of God's reign in the hearts of men.” (P1862:9; 170:4.1). The authors of *The URANTIA Book* take a similar approach with the Supreme.

In the cosmology found in *The URANTIA Book*, the cosmos and everything in it comes into being as a result of creative interactions between personalities. Just as the domains of time and space come into existence as a repercussion of interactions between the three members of the Paradise Trinity, virtually everything that we are today is a repercussion of our interactions with other personalities over the course of our lifetime -- it is a personal universe. As mortals, it is in this domain of personality interaction that we find our first traces of that which we refer to as "spiritual".

P1278:5, 117:1.1 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.

It is easy to say that we are citizens of the cosmos; it is harder to act like we are. What cosmic citizenship means is that we are making cosmically moral choices and conducting our lives relative to the health and well-being of the cosmos. If this is accomplished sufficiently, enough spiritual pressure can be had from above that our social conditions will improve concomitantly. Spirit growth springs from within the evolving soul (P1135:1, 103:5.11). If it can truly be said that there is a master pattern of spirituality, a paradigm if you will, expressed as a federated whole among the various authors throughout *The URANTIA Book* then it is one that purports social integration and



individual spiritual growth are inseparable, i.e., the center of gravity of spiritual activity is in the relationships between personalities. The revelators make it clear to us that the future of the cosmos involves a discovery and exploration of the new realities which actualize when personalities interact with each other in creative ways.

And this is as Jesus taught:

P1931:6, 178:1.15 This gospel of the kingdom is a living truth. I have told you it is like the leaven in the dough, like the grain of mustard seed; and now I declare that it is like the seed of the living being, which, from generation to generation, while it remains the same living seed, unfailingly unfolds itself in new manifestations and grows acceptably in channels of new adaptation to the peculiar needs and conditions of each successive generation. The revelation I have made to you is a living revelation, and I desire that it shall bear appropriate fruits in each individual and in each generation in accordance with the laws of spiritual growth, increase, and adaptative development. From generation to generation this gospel must show increasing vitality and exhibit greater depth of spiritual power. It must not be permitted to become merely a sacred memory, a mere tradition about me and the times in which we now live.

David Kantor has written poignantly about this and I quote him here: "... every single encounter with another human being is an opportunity to participate directly in the growth of the Supreme -- and thus in the transformation of our world. Every time we enter into an authentic contact with another personality we stand at the threshold of the spiritual cosmos."

Spirit supremacy in the personality arena is predicated on truth, evinces sensitivity to beauty, and becomes dominated by goodness. These three cosmic values provide a foundation for worship to provide inward illumination and at the same time elicit an outward devotion from the heart to wholehearted service for the universal brotherhood of all personalities. These life qualities unify in our evolving personality and improve over time. By triangulating our life decisions with these cosmic values we constantly improve and ascend in our comprehension of the Father-Infinite. This personal evolution of cosmic wisdom, self-realization, God-finding, and Father worship begins with a life predicated on the living of the Father's will (P1175:1, 106:9.12)



## **Summary**

### **Worship and service**

Worship integrated with service puts us into inspired contact with the universe of personality. In worship we foster our relationship with the personality of God; in service we come into intimate contact with the personalities of our fellow human beings.

There are a number of statements this paper integrated in to the overall theme of true worship as a bridge from God-consciousness to cosmic morality. I highlight list of them here:

The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your thoughts, not your feelings, that lead you Godward.( P1104:6, 101:1.3)

True worship, in the last analysis, becomes an experience realized on four cosmic levels: the intellectual, the morontial, the spiritual, and the personal - - the consciousness of mind, soul, and spirit, and their unification in personality. (P66:4, 5:3.8)

Religion is born neither of mystic meditations nor of isolated contemplations, albeit it is ever more or less mysterious and always indefinable and inexplicable in terms of purely intellectual reason and philosophic logic. (P1105:2, 101:1.5)

1219:1, 111:3.2 During the life in the flesh the evolving soul is enabled to reinforce the supermaterial decisions of the mortal mind. [...] the soul [does not] 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. [...] (P1219:1, 111:3.2)

The Universal Father all along has divested himself of every part of himself that was bestowable on any other Creator or creature. [...] (P108:5, 10:1.2)

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.



Even truth, beauty, and goodness -- man's intellectual approach to the universe of mind, matter, and spirit -- must be combined into one unified concept of a divine and supreme ideal, into cosmic truth, universe beauty, and divine goodness. 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. (pg647:7,8; pp56:10.15,16)

Since religion is a constitutive endowment of man it is considered a “cosmic gift.” It exists a priori to the birth of the human. And along with science and morality, once socialized, these three endowments form civilization.

Christianity eradicated pagan animism and made it possible to exploit nature in a manner which has had disastrous consequences for the global environment (Kantor 2004). The recent oil ruptures in the Gulf of Mexico are a sad reminder of this. Throughout this paper I have brought to the forefront the ideal that the progressive spiritualization of the inner life of man is that which will birth the advances of true civilization.

Thus as we ponder the aspects of our own personal inner life growth, of our own God-consciousness, it will do us well to think full-cycle to the aspects of other’s personal inner life growth too. For it is out of these relationships that we develop a better rapport to the cosmos to build those master patterns that will serve us well in our Paradise ascent through the Superuniverse and Havona. Our service should provide assistance, stimulus, and inspirational support without asking anything in return, and without even inquiring into the religious views or philosophic convictions of those we serve.

I suggest we take a lesson from how the master seraphim provides their service. These are grizzled veterans, the industrial-strength master seraphim who triumphed over many perplexing challenges during their exhilarating ascent to Seraphington, and who were subsequently assigned to one of the superuniverses so they could apply their accumulated



wisdom to the situation of an inhabited world (in this case, Urantia). Their task is to promote the progressive growth and development of human society on Urantia as a whole (Waldrop 2008). And they do this in part by intensifying some higher ideal which has already appeared within a human intellect. (P1256:9, 114:6.19). It is the inner life of man they support and promote.

And along this same line of thought Melchizek of Nebadon exhorts us to fashion our inner lives and personalities to make the world a better place for future generations: "... Modern men have thought out many creeds and created many tests of religious faith. Future religionists must live out their religion, and dedicate themselves to the wholehearted service of the brotherhood of man. It is high time that man had a religious experience so personal and so sublime that it could be realized and expressed only by "feelings that lie too deep for words." "



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