

# **MOTA-VATION**

## **FOR A HIGH DEGREE**

### **OF UNIVERSAL ACHIEVEMENT**

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*Mota-vation* is a study guide that takes quotations from the four parts of *The Urantia Book*, a revelation of epochal significance to the world. The Book consists of 196 Papers in 2097 pages. Following the Foreword, the parts are:

- Part 1 The Central and Superuniverses (Papers 1 – 31)
- Part 2 The Local Universe (Papers 32 – 56)
- Part 3 The History Of Urantia (Papers 57 – 119)
- Part 4 The Life And Teachings Of Jesus (Papers 120 – 196)

#### **The Study of *The Urantia Book***

There are a number of on-line educational centers.  
They offer a comprehensive range of subjects to students based on the teachings, information, and revelations found in *The Urantia Book*.

They facilitate the search  
for self knowledge and the discovery of truth.  
They have links to introductory and advanced courses,  
and direct access to the best available supporting resources.

There are also study groups world wide, and international conferences.  
Their purpose is to encourage personal and spiritual development, increase the awareness and study of the Urantia Papers, foster education, encourage research, and enhance cross-cultural communication.

The Urantia Papers present to the modern world a new and integrated view of science, philosophy, God, cosmology, and history.  
These enlarged concepts of advanced truth endeavor to expand religious and philosophical perception.  
They give greater understanding to life and to universal destiny.

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Except for the general descriptions of the topics,  
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## INTRODUCTION

This sequential list of quotations from the teachings contained in *The Urantia Book* has been arranged into thirteen courses. The Book contains previously unrevealed knowledge, ideas, and concepts. They also clarify many beliefs we may currently hold, and they challenge questionable beliefs that have become part of present day religious thinking.

As The Book is a detailed revelation, it is helpful to have its teachings partially segmented. This presents limitations and detracts from the beauty of the full and original text, but it is also a way to commence an understanding or to study a teaching within a specific framework. In this course, that topic is *motivation*. And it can be recognized that *The Urantia Book* is the Master Motivator.

These modules can be used in a teacher facilitated group setting or used as a self paced personal study. They are designed to be used in conjunction with the full text of *The Urantia Book*.

The framework for *Mota-vation* is based on the higher philosophy identified in the Urantia Papers as Morontia Mota. It is the basis for understanding the higher concepts of the semi spiritual state known as the morontia level of existence. It is used in discussions about universal orders of beings, mechanisms of administration, energies, even to the nature of Deity.

*The lower planes of morontia mota join directly with the higher levels of human philosophy. (556.1)*

It is an essential level of contemplation that we will encounter and use in our ascension career to Paradise. So it is a natural step to uplift our sights now from basic philosophy and also from metaphysics, and make an attempt to incorporate a new realm into our consciousness.

These courses explore such new dimensions by drawing upon the teachings that might especially motivate the mortal mind. Quotations that refer to the ascension career with its goals, aspirations, successes, encouragement, and supreme progress, have been selected.

At all times, because of the mota level of thinking that we are increasingly capable of applying, we can aspire still further to the next stage, the spiritual level. We can attempt this by considering the spiritual values we apply in our way of living, and how our achievements contribute to our eternal survival.

It takes time to appreciate the scope of God's creation. It takes our full commitment to strive to find his will. We are given guidelines and practices in the Urantia Papers that can lead us to spiritual experiences. These are powerful indications that show our potential to become Finaliters. It is hoped the study format presented here assists in that ongoing and ultimate quest.

# **MOTA-VATION**

## **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

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# **MOTA-VATION**

## **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

### **COURSE 1. GOD'S CREATION AND THE RETURN TO PARADISE**

"Be you perfect, even as your Father in Havona is perfect." And ever since, that invitation-command has motivated all the survival plans and the bestowal projects of the Eternal Son and his vast family of co-ordinate and associated Sons. (86.2)

The concepts are simple enough even though the big picture is difficult for the finite mind to imagine. However, we can consciously set our minds to consider, believe, and apply these ideas into our daily lives. By doing so, we can test their influence, their effect, and notice outcomes. This may well be in the longer term, but we are told some impact can be known immediately.

We need to get an appreciation of a 'spiritual experience'. Just what will that be? How can we know? How will it come about? How can we not be misled by an incorrect assumption? In all cases it is better to err on the side of caution, and disregard any possible adverse influence.

Change may be imperceptible. Change will not confer an easy path in life. Spiritual strengths however do equip us to deal confidently with the many inescapable difficulties that come our way. The distant goal is ever alluring.

**LESSON 1 A      The search for God and the journey.**

**LESSON 1 B      With the love of God, all things are possible.**

**LESSON 1 C      The mystery and miracle of the indwelling spirit.**

**LESSON 1 D      The divine perfection plans.**

**LESSON 1 E      The perfection of the Central Isle of Paradise.**

**LESSON 1 F      Correlation of physical, mindal, and spirit energies.**

## LESSON 1 A

### THE SEARCH FOR GOD AND THE JOURNEY

***When all is said and done, the Father idea is still the highest human concept of God. (2097.2)***

THE FINITE STRIVES to approach the infinite. We are called to have faith as that is the only characteristic that can surmount the intervening time, space, and consciousness. The creation of worlds, the provision of teachers, the encircuitment of energies, the attributes of mind and spirit, the inherent potential in each of us, mean that we can know God, and like him, be relatively perfect.

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#### **The divine command: Strive to be perfect.**

Only the concept of the Universal Father - one God in the place of many gods - enabled mortal man to comprehend the Father as divine creator and infinite controller. (21.1)

The transcendent goal of the children of time is to find the eternal God, to comprehend the divine nature, to recognize the Universal Father. God-knowing creatures have only one supreme ambition, just one consuming desire, and that is to become, as they are in their spheres, like him as he is in his Paradise perfection of personality and in his universal sphere of righteous supremacy. From the Universal Father who inhabits eternity there has gone forth the supreme mandate, "Be you perfect, even as I am perfect." (21.3)

This magnificent and universal injunction to strive for the attainment of the perfection of divinity is the first duty, and should be the highest ambition, of all the struggling creature creation of the God of perfection. This possibility of the attainment of divine perfection is the final and certain destiny of all man's eternal spiritual progress. (22.1)

#### **Is the search for God the search for the will of God?**

This sublime search for the God of universes is the supreme adventure of the inhabitants of all the worlds of time and space. (22.3)

The actuality of the existence of God is demonstrated in human experience by the indwelling of the divine presence, the spirit Monitor sent from Paradise to live in the mortal mind of man and there to assist in evolving the immortal soul of eternal survival. The presence of this divine Adjuster in the human mind is disclosed by three experiential phenomena: (24.1 – 4)

1. The intellectual capacity for knowing God - God-consciousness.
2. The spiritual urge to find God - God-seeking.
3. The personality craving to be like God - the wholehearted desire to do the Father's will.

But it is not necessary to see God with the eyes of the flesh in order to discern him by the faith-vision of the spiritualized mind. (25.3)

But the minds of such evolutionary creatures originate in the local universes and must gain divine perfection by achieving those experiential transformations of spiritual attainment which are the inevitable result of a creature's choosing to do the will of the Father in heaven. (25.6)

### **Can these inspiring attributes of God be expressed by all?**

We are constantly confronted with this mystery of God; we are nonplused by the increasing unfolding of the endless panorama of the truth of his infinite goodness, endless mercy, matchless wisdom, and superb character. (26.6)

Even though material mortals cannot see the person of God, they should rejoice in the assurance that he is a person; by faith accept the truth which portrays that the Universal Father so loved the world as to provide for the eternal spiritual progression of its lowly inhabitants; that he "delights in his children." God is lacking in none of those superhuman and divine attributes which constitute a perfect, eternal, loving, and infinite Creator personality. (28.1)

It is literally true: "In all your afflictions he is afflicted." "In all your triumphs he triumphs in and with you." (29.6)

**We can know divine reality by unmistakable personal experiences.**

But we can *know* such a truth in our own personal experience since we all maintain identity of personality and unity of will in spite of the constant changing of both ourselves and our environment. (31.4)

Ultimate universe reality cannot be grasped by mathematics, logic, or philosophy, only by personal experience in progressive conformity to the divine will of a personal God. (31.5)

The nature of God can be studied in a revelation of supreme ideas, the divine character can be envisaged as a portrayal of supernal ideals, but the most enlightening and spiritually edifying of all revelations of the divine nature is to be found in the comprehension of the religious life of Jesus of Nazareth, both before and after his attainment of full consciousness of divinity. (33.2)

### **The triumph will be to stand in the presence of the divine Father.**

The great God knows and understands himself; he is infinitely self-conscious of all his primal attributes of perfection. God is not a cosmic accident; neither is he a universe experimenter. The Universe Sovereigns may engage in adventure; the Constellation Fathers may experiment; the system heads may practice; but the Universal Father sees the end from the beginning, and his divine plan and eternal purpose actually embrace and comprehend all the experiments and all the adventures of all his subordinates in every world, system, and constellation in every universe of his vast domains. (34.3)

Though you cannot find God by searching, if you will submit to the leading of the indwelling spirit, you will be unerringly guided, step by step, life by life, through universe upon universe, and age by age, until you finally stand in the presence of the Paradise personality of the Universal Father. (39.4)

... and some day, doubt not, you shall stand in the divine and central presence and see him, figuratively speaking, face to face. It is a question of the attainment of actual and literal spiritual levels; and these spiritual levels are attainable by any being who has been indwelt by a Mystery Monitor, and who has subsequently eternally fused with that Thought Adjuster. (64.0)

## LESSON 1 B

### WITH THE LOVE OF GOD, ALL THINGS ARE POSSIBLE

*"With God all things are possible; the eternal Creator is the cause of causes."* (34.1)

WE COME TO THE UNDERSTANDING that God's love is like that of a father. It is ever available. We are part of a very large family that embraces all creation in loving care. By continually inviting God into our lives, by always sensing the presence of God, and enjoying friendship with God, we are inspired to meet the challenges of rugged existence. Striving for better qualities, a more gracious life, and an improved world, require effort and change. Never easy.

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#### **God is love and every day we share in that love with others.**

The experience of loving is very much a direct response to the experience of being loved. (39.7)

The Father's love follows us now and throughout the endless circle of the eternal ages. As you ponder the loving nature of God, there is only one reasonable and natural personality reaction thereto: You will increasingly love your Maker; you will yield to God an affection analogous to that given by a child to an earthly parent; for, as a father, a real father, a true father, loves his children, so the Universal Father loves and forever seeks the welfare of his created sons and daughters. (40.1)

The love of God saves the sinner; the law of God destroys the sin. This attitude of the divine nature would apparently change if the sinner finally identified himself wholly with sin just as the same mortal mind may also fully identify itself with the indwelling spirit Adjuster. (41.6)

#### **The challenge: Construct a new way of living.**

The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern

concepts of cosmic truth, universe beauty, and divine goodness. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly co-ordinated and unified in God, who is love. (43.3)

Within the bounds of that which is consistent with the divine nature, it is literally true that "with God all things are possible." The long-drawn-out evolutionary processes of peoples, planets, and universes are under the perfect control of the universe creators and administrators and unfold in accordance with the eternal purpose of the Universal Father, proceeding in harmony and order and in keeping with the all-wise plan of God. (46.6)

**Know: All genuine spirit needs will be met.**

Jesus, speaking of the living God, said, "Your Father knows what you have need of even before you ask him." (49:1)

This giving of himself to his creatures creates a boundless, almost inconceivable future possibility of progressive and successive existences for these divinely endowed mortals. And this prodigal distribution of himself as these ministering spirit entities in no manner diminishes the wisdom and perfection of truth and knowledge which repose in the person of the all-wise, all-knowing, and all-powerful Father. (50.2)

In the affairs of men's hearts the Universal Father may not always have his way; but in the conduct and destiny of a planet the divine plan prevails; the eternal purpose of wisdom and love triumphs. (51.2)

**Our inspiration: The journey to perfection is better than being born perfect.**

The creatures of Havona are naturally brave, but they are not courageous in the human sense. They are innately kind and considerate, but hardly altruistic in the human way. They are expectant of a pleasant future, but not hopeful in the exquisite manner of the trusting mortal of the uncertain evolutionary spheres. They have faith in the stability of the universe, but they are utter strangers to that

saving faith whereby mortal man climbs from the status of an animal up to the portals of Paradise. They love the truth, but they know nothing of its soul-saving qualities. They are idealists, but they were born that way; they are wholly ignorant of the ecstasy of becoming such by exhilarating choice. They are loyal, but they have never experienced the thrill of wholehearted and intelligent devotion to duty in the face of temptation to default. They are unselfish, but they never gained such levels of experience by the magnificent conquest of a belligerent self. They enjoy pleasure, but they do not comprehend the sweetness of the pleasure escape from the pain potential. (52.3)

God the Father loves men; God the Son serves men; God the Spirit inspires the children of the universe to the ever-ascending adventure of finding God the Father by the ways ordained by God the Sons through the ministry of the grace of God the Spirit. (53.6)

**Our assurance: Place your faith in divine providence.**

Notwithstanding my knowledge of the phenomena of the universes, I am constantly confronted with cosmic reactions which I cannot fully fathom. I am continually encountering apparently fortuitous conspiracies of the interassociation of forces, energies, intellects, and spirits, which I cannot satisfactorily explain. (55.5)

The consciousness of a victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence when confronted with the awful spectacle of human limitations, by the unfailing declaration: Even if I cannot do this, there lives in me one who can and will do it, a part of the Father-Absolute of the universe of universes. And that is "the victory which overcomes the world, even your faith." (59.5)

The barbarous idea of appeasing an angry God, of propitiating an offended Lord, of winning the favor of Deity through sacrifices and penance and even by the shedding of blood, represents a religion wholly puerile and primitive, a philosophy unworthy of an enlightened age of science and truth. Such beliefs are utterly repulsive to the celestial beings and the divine rulers who serve and reign in the universes. It is an affront to God to believe, hold, or teach that innocent blood must be shed in order to win his favor or to divert the fictitious divine wrath. (60.3)

**The incentive: We are equal in potential and spirit.**

Although the approach to the Paradise presence of the Father must await your attainment of the highest finite levels of spirit progression, you should rejoice in the recognition of the ever-present possibility of immediate communion with the bestowal spirit of the Father so intimately associated with your inner soul and your spiritualizing self. (63.1)

However Urantia mortals may differ in their intellectual, social, economic, and even moral opportunities and endowments, forget not that their spiritual endowment is uniform and unique. They all enjoy the same divine presence of the gift from the Father, and they are all equally privileged to seek intimate personal communion with this indwelling spirit of divine origin, while they may all equally choose to accept the uniform spiritual leading of these Mystery Monitors. (63.3)

**This is a slogan.**

But long before reaching Havona, these ascendant children of time have learned to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable. Long since, the battle cry of these pilgrims became: "In liaison with God, nothing - absolutely nothing - is impossible." (291.3)

## LESSON 1 C

### THE MYSTERY AND MIRACLE OF THE INDWELLING SPIRIT

***Remember, the influence of a Thought Adjuster is for the most part, though not wholly, a superconscious experience. (1208.4)***

THESE FRAGMENTS OF GOD, they are actually God, are a mystery to all save those who are allowed access to Divinington. This spirit of the Universal Father lovingly works with us, is our truest friend, and never lets us down. Even beyond that wonder, they are subservient to our will. We will personalize them when we fuse. We will celebrate that occasion with our Thought Adjuster for it is a mighty step in our journey together. We make an immortal contribution to God.

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**The entire universe seems designed to advance our ascension career.**

Man is spiritually indwelt by a surviving Thought Adjuster. If such a human mind is sincerely and spiritually motivated, if such a human soul desires to know God and become like him, honestly wants to do the Father's will, there exists no negative influence of mortal deprivation nor positive power of possible interference which can prevent such a divinely motivated soul from securely ascending to the portals of Paradise. (63.5)

The Father desires all his creatures to be in personal communion with him. He has on Paradise a place to receive all those whose survival status and spiritual nature make possible such attainment. Therefore settle in your philosophy now and forever: To each of you and to all of us, God is approachable, the Father is attainable, the way is open; the forces of divine love and the ways and means of divine administration are all interlocked in an effort to facilitate the advancement of every worthy intelligence of every universe to the Paradise presence of the Universal Father. (63.6)

If you yield to the leadings of the spiritual forces in you and around you, you cannot fail to attain the high destiny established by a loving God as the universe goal of his ascendant creatures from the evolutionary worlds of space. (64.3)

**The goal of our existence: Better communication with our indwelling spirit.**

The divine presence cannot, however, be discovered anywhere in nature or even in the lives of God-knowing mortals so fully and so certainly as in your attempted communion with the indwelling Mystery Monitor, the Paradise Thought Adjuster. What a mistake to dream of God far off in the skies when the spirit of the Universal Father lives within your own mind! (64.6)

The entire experience of Adjuster communion is one involving moral status, mental motivation, and spiritual experience. The self-realization of such an achievement is mainly, though not exclusively, limited to the realms of soul consciousness, but the proofs are forthcoming and abundant in the manifestation of the fruits of the spirit in the lives of all such inner-spirit contactors. (65.2)

The great challenge to modern man is to achieve better communication with the divine Monitor that dwells within the human mind. Man's greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness - contact with the divine presence. Such an experience constitutes God-consciousness, an experience mightily confirmative of the pre-existent truth of the religious experience of knowing God. Such spirit-consciousness is the equivalent of the knowledge of the actuality of sonship with God. Otherwise, the assurance of sonship is the experience of faith. (2097.2)

**The call to worship: To give thanks, and to become saturated with love.**

The worship experience consists in the sublime attempt of the betrothed Adjuster to communicate to the divine Father the inexpressible longings and the unutterable aspirations of the human soul - the conjoint creation of the God-seeking mortal mind and the God-revealing immortal Adjuster. Worship is, therefore, the act of the material mind's assenting to the attempt of its spiritualizing self, under the guidance of the associated spirit, to communicate with God as a faith son of the Universal Father. (66.4)

The morality of the religions of evolution *drives* men forward in the God quest by the motive power of fear. The religions of revelation *allure* men to seek for a God of love because they crave to become like him. (66.5)

**The indwelling spirit is subservient to our will. All achievements are ours.**

... it remains for man himself to will the creation or to inhibit the creation of this surviving and eternal self which is his for the choosing. No other being, force, creator, or agency in all the wide universe of universes can interfere to any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the choosing mortal. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute. (71.3)

Spirit realities respond to the drawing power of the center of spiritual gravity in accordance with their qualitative value, their actual degree of spirit nature. Spirit substance (quality) is just as responsive to spirit gravity as the organized energy of physical matter (quantity) is responsive to physical gravity. Spiritual values and spirit forces are *real*. From the viewpoint of personality, spirit is the soul of creation; matter is the shadowy physical body. (82.2)

**Imagine this: We can use the spirit-gravity circuit.**

The spirit-gravity circuit literally pulls the soul of man Paradiseward. (84.2)

The spirit-gravity circuit is the basic channel for transmitting the genuine prayers of the believing human heart from the level of human consciousness to the actual consciousness of Deity. (84.3)

If anything originates in your consciousness that is fraught with supreme spiritual value, when once you give it expression, no power in the universe can prevent its flashing directly to the Absolute Spirit Personality of all creation. (84.5)

Conversely... The content of any petition which is not "spirit indited" can find no place in the universal spiritual circuit; such purely selfish and material requests fall dead; they do not ascend in the circuits of true spirit values. (84.6)

It is the motivating thought, the spiritual content, that validates the mortal supplication. Words are valueless. (85.1)

## LESSON 1 D

### THE DIVINE PERFECTION PLANS

***The Father and his Son are as one in the formulation and prosecution of this gigantic attainment plan for advancing the material beings of time to the perfection of eternity. ... with the co-operation of the Infinite Spirit ... (85.3)***

EVERY ONE OF US has a unique and specific role to play that no one else can be or do. We are absolutely unique in our offering to the entire plan of creation. We can choose survival at every stage of the outworking of that plan. Or we can choose to quit.

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#### **We can enjoy the combined influence of the Father, Son, and Infinite Spirit.**

The Eternal Son is in everlasting liaison with the Father in the successful prosecution of the *divine plan of progress*: the universal plan for the creation, evolution, ascension, and perfection of will creatures. (85.2)

The Infinite Spirit is a complete, exclusive, and universal revelation of the Universal Father and his Eternal Son. All knowledge of the Father-Son partnership must be had through the Infinite Spirit, the conjoint representative of the divine thought-word union. (93.8)

The Spirit is the personification of the Father's love and the Son's mercy; in him are they eternally united for universal service. The Spirit is *love applied* to the creature creation, the combined love of the Father and the Son. (94.4)

... the Infinite Spirit and his co-ordinate Spirits do downstep themselves, do joyfully undergo an amazing series of divinity attenuations, until they appear as angels to stand by your side and guide you through the lowly paths of earthly existence. (95.0)

#### **We too must become gods of action as part of the plan.**

The God of Action is existent, and the vast stage of space is set for the stupendous drama of creation - the universal adventure - the divine panorama of

the eternal ages. (90.5)

The stage of universal space is set for the manifold and never-ending panorama of the creative unfolding of the purpose of the Universal Father through the personality of the Eternal Son and by the execution of the God of Action, the executive agency for the reality performances of the Father-Son creator partnership. (91.0)

Paradise is the pattern of infinity; the God of Action is the activator of that pattern. Paradise is the material fulcrum of infinity; the agencies of the Third Source and Center are the levers of intelligence which motivate the material level and inject spontaneity into the mechanism of the physical creation. (101.8)

### **How? We need to galvanize the agency of mind.**

The insight of spirit transcends, supervenes, and theoretically antedates the consciousness of mind. (102.2)

The plan for your intellectual evolution is, indeed, one of sublime perfection, but you are far short of that divine goal as you function in the tabernacles of the flesh. Mind is truly of divine origin, and it does have a divine destiny, but your mortal minds are not yet of divine dignity. (103.4)

Too often, all too often, you mar your minds by insincerity and sear them with unrighteousness; you subject them to animal fear and distort them by useless anxiety. Therefore, though the source of mind is divine, mind as you know it on your world of ascension can hardly become the object of great admiration, much less of adoration or worship. The contemplation of the immature and inactive human intellect should lead only to reactions of humility. (103.5)

## LESSON 1 E

### THE PERFECTION OF THE CENTRAL ISLE OF PARADISE

***Paradise is the geographic center of infinity ... (126.7)***

THIS GOAL OF DESTINY is beyond our imagination with its physical grandeur and perfection. It is home to the eternal God and divine spirit personalities. It is possible for an ascending mortal, born of the lowly mortal spheres, to graduate to its shores. Such transformation from the material to the spiritual, is at once the goal and supreme achievement of existence. We will have come to express the perfect will of God.

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**Our birthright: Paradise, the origin of all creation, the upholder of all power.**

The material beauty of Paradise consists in the magnificence of its physical perfection; the grandeur of the Isle of God is exhibited in the superb intellectual accomplishments and mind development of its inhabitants; the glory of the central Isle is shown forth in the infinite endowment of divine spirit personality - the light of life. But the depths of the spiritual beauty and the wonders of this magnificent ensemble are utterly beyond the comprehension of the finite mind of material creatures. The glory and spiritual splendor of the divine abode are impossible of mortal comprehension. And Paradise is from eternity; there are neither records nor traditions respecting the origin of this nuclear Isle of Light and Life. (118.2)

Provided with all the necessities for the journey, it is just as possible to find the personal presence of God at the center of all things as to find distant cities on your own planet. That you have not visited these places in no way disproves their reality or actual existence. That so few of the universe creatures have found God on Paradise in no way disproves either the reality of his existence or the actuality of his spiritual person at the center of all things. (119.0)

The inescapable pull of gravity effectively grips all the worlds of all the universes of all space. Gravity is the all-powerful grasp of the physical presence of Paradise. Gravity is the omnipotent strand on which are strung the gleaming stars, blazing suns, and whirling spheres which constitute the universal physical adornment of the eternal God, who is all things, fills all things, and in whom all things consist. (125.4)

### **Paradise: The eternal goal and center of all creation.**

Paradise is unique in that it is the realm of primal origin and the final goal of destiny for all spirit personalities. Although it is true that not all of the lower spirit beings of the local universes are immediately destined to Paradise, Paradise still remains the goal of desire for all supermaterial personalities. (126.6)

Paradise is the universal headquarters of all personality activities and the source-center of all force-space and energy manifestations. Everything which has been, now is, or is yet to be, has come, now comes, or will come forth from this central abiding place of the eternal Gods. Paradise is the center of all creation, the source of all energies, and the place of primal origin of all personalities. (127.5)

After all, to mortals the most important thing about eternal Paradise is the fact that this perfect abode of the Universal Father is the real and far-distant destiny of the immortal souls of the mortal and material sons of God, the ascending creatures of the evolutionary worlds of time and space. Every God-knowing mortal who has espoused the career of doing the Father's will has already embarked upon the long, long Paradise trail of divinity pursuit and perfection attainment. And when such an animal-origin being does stand, as countless numbers now do, before the Gods on Paradise, having ascended from the lowly spheres of space, such an achievement represents the reality of a spiritual transformation bordering on the limits of supremacy. (127.6)

### **Descending from Paradise: The Universe of Universes.**

The immensity of the far-flung creation of the Universal Father is utterly beyond the grasp of finite imagination; the enormousness of the master universe staggers the concept of even my order of being. But the mortal mind can be taught much about the plan and arrangement of the universes; you can know something of their physical organization and marvelous administration; you may learn much about the various groups of intelligent beings who inhabit the seven superuniverses of time and the central universe of eternity. (128.1)

*Havona*, the central universe, is not a time creation; it is an eternal existence. This never-beginning, never-ending universe consists of one billion spheres of sublime

perfection and is surrounded by the enormous dark gravity bodies. At the center of Havona is the stationary and absolutely stabilized Isle of Paradise, surrounded by its twenty-one satellites. (129.8)

... there is nothing in common between the worlds of Havona. Every one of these planets is an original, unique, and exclusive creation; each planet is a matchless, superb, and perfect production. And this diversity of individuality extends to all features of the physical, intellectual, and spiritual aspects of planetary existence. Each of these billion perfection spheres has been developed and embellished in accordance with the plans of the resident Eternal of Days. And this is just why no two of them are alike. (159.2)

*The Grand Universe* is the present organized and inhabited creation. It consists of the seven superuniverses, with an aggregate evolutionary potential of around seven trillion inhabited planets, not to mention the eternal spheres of the central creation. (129.11)

### **Then there are the outer space levels with incredible statistics.**

But about one-half million light-years beyond the periphery of the present grand universe we observe the beginnings of a zone of an unbelievable energy action which increases in volume and intensity for over twenty-five million light-years. These tremendous wheels of energizing forces are situated in the first outer space level, a continuous belt of cosmic activity encircling the whole of the known, organized, and inhabited creation. (130.0)

Still greater activities are taking place beyond these regions, for the Uversa physicists have detected early evidence of force manifestations more than fifty million light-years beyond the outermost ranges of the phenomena in the first outer space level. These activities undoubtedly presage the organization of the material creations of the second outer space level of the master universe. (130.1)

### **Meanwhile, closer to home, and on a more personal level ...**

Throughout Orvonton it is believed that a new type of creation is in process, an order of universes destined to become the scene of the future activities of the assembling Corps of the Finality; and if our conjectures are correct, then the

endless future may hold for all of you the same enthralling spectacles that the endless past has held for your seniors and predecessors. (131.3)

The Corps of the Finality embrace, among others, those mortals of time and space who have attained perfection in all that pertains to the will of God. As creatures and within the limits of creature capacity they fully and truly know God. Having thus found God as the Father of all creatures, these finaliters must sometime begin the quest for the superfinite Father. (116.8)

Paradise is the home, and Havona the workshop and playground, of the finaliters. And every God-knowing mortal craves to be a finaliter. (163.1)

**Taking personal responsibility. God acts in all aspects of his vast domain.**

It is a mystery that God is a highly personal self-conscious being with residential headquarters, and at the same time personally present in such a vast universe and personally in contact with such a well-nigh infinite number of beings. That such a phenomenon is a mystery beyond human comprehension should not in the least lessen your faith. Do not allow the magnitude of the infinity, the immensity of the eternity, and the grandeur and glory of the matchless character of God to overawe, stagger, or discourage you; for the Father is not very far from any one of you; he dwells within you, and in him do we all literally move, actually live, and veritably have our being. (139.1)

## LESSON 1 F

### CORRELATION OF PHYSICAL, MINDAL, AND SPIRIT ENERGIES

*Man's true destiny consists in the creation of new and spirit goals and then in responding to the cosmic allurements of such supernal goals of nonmaterial value. (141.2)*

WE PROGRESS in our consciousness of divinity. The further we progress, the more we enter the spiritual realm while the material becomes less relative. We progress through the training schools of the vast universes.

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#### **Gravities exert their influence on our successive states of being.**

As the mind of any personality in the universe becomes more spiritual - Godlike - it becomes less responsive to material gravity. Reality, measured by physical-gravity response, is the antithesis of reality as determined by quality of spirit content. Physical-gravity action is a quantitative determiner of nonspirit energy; spiritual-gravity action is the qualitative measure of the living energy of divinity. (140.1)

The goal of existence of all personalities is spirit; material manifestations are relative, and the cosmic mind intervenes between these universal opposites. The bestowal of mind and the ministration of spirit are the work of the associate persons of Deity, the Infinite Spirit and the Eternal Son. Total Deity reality is not mind but spirit-mind - mind-spirit unified by personality. Nevertheless the absolutes of both the spirit and the thing converge in the person of the Universal Father. (140.9)

#### **Confirm: Matter is subject to mind, while mind is dominated by spirit.**

On Paradise the three energies, physical, mindal, and spiritual, are co-ordinate. In the evolutionary cosmos energy-matter is dominant except in personality, where spirit, through the mediation of mind, is striving for the mastery. Spirit is the fundamental reality of the personality experience of all creatures because God is spirit. Spirit is unchanging, and therefore, in all personality relations, it transcends both mind and matter, which are experiential variables of progressive attainment.

(140.10)

In cosmic evolution matter becomes a philosophic shadow cast by mind in the presence of spirit luminosity of divine enlightenment, but this does not invalidate the reality of matter-energy. Mind, matter, and spirit are equally real, but they are not of equal value to personality in the attainment of divinity. Consciousness of divinity is a progressive spiritual experience. (140.11)

Real trouble, lasting disappointment, serious defeat, or inescapable death can come only after self-concepts presume fully to displace the governing power of the central spirit nucleus, thereby disrupting the cosmic scheme of personality identity. (142.1)

And as on every previous advance in the Godward ascent, your human self will here enter into new relationships with your divine self. (147.2)

**The objective: Our eternal career is designed to take us to spirit levels.**

The ambition to attain God is stronger in the central universe, not because spirit gravity is stronger than in the outlying universes, but because those beings who have attained Havona are more fully spiritualized and hence more responsive to the ever-present action of the universal spirit-gravity pull of the Eternal Son. (155.1)

This is the eternal core of perfection, about which swirls that endless procession of universes which constitute the tremendous evolutionary experiment, the audacious adventure of the Creator Sons of God, who aspire to duplicate in time and to reproduce in space the pattern universe, the ideal of divine completeness, supreme finality, ultimate reality, and eternal perfection. (152.2)

These worlds provide the stimulus of all human impulses towards the attainment of true spirit values on the highest conceivable reality levels. Havona is the pre-Paradise training goal of every ascending mortal. Here mortals attain pre-Paradise Deity - the Supreme Being. Havona stands before every will creature as the portal to Paradise and God attainment. (162.13)

The billion spheres of the central universe constitute the training worlds of the high personalities native to Paradise and Havona and further serve as the final

proving grounds for ascending creatures from the evolutionary worlds of time. In the execution of the Universal Father's great plan of creature ascension the pilgrims of time are landed on the receiving worlds of the outer or seventh circuit, and subsequent to increased training and enlarged experience, they are progressively advanced inward, planet by planet and circle by circle, until they finally attain the Deities and achieve residence on Paradise. (156.1)

On Urantia you pass through a short and intense test during your initial life of material existence. On the mansion worlds and up through your system, constellation, and local universe, you traverse the morontia phases of ascension. On the training worlds of the superuniverse you pass through the true spirit stages of progression and are prepared for eventual transit to Havona. On the seven circuits of Havona your attainment is intellectual, spiritual, and experiential. And there is a definite task to be achieved on each of the worlds of each of these circuits. (158.4)

**The reward: We are born to seek and enjoy this Paradise adventure.**

Love of adventure, curiosity, and dread of monotony - these traits inherent in evolving human nature - were not put there just to aggravate and annoy you during your short sojourn on earth, but rather to suggest to you that death is only the beginning of an endless career of adventure, an everlasting life of anticipation, an eternal voyage of discovery. (159.6)

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. (160.1)

It is natural, on your world, to speak of Paradise as *upward*, but it would be more correct to refer to the divine goal of ascension as *inward*. (209.2)

# **MOTA-VATION**

## **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

### **COURSE 2. THE COMPANY OF FRIENDS IN HIGH PLACES**

*"The Most Highs rule in the kingdoms of men." (51.1)*

There is a vast array of personalities who watch over us, visit us, care for us, and who would help us to a greater extent if only they could. A very small number of them will be mentioned in this section.

There are limitations on their planetary role. Our capacity for one thing. We have limited insight of greater truth and are not of a mind to embrace higher influences at this stage. The poor reception given to the Urantia Papers is evidence of that.

Another limiting factor faced by the planetary custodians is that we dwell on a sphere that is quarantined, and not at this time in receipt of the space broadcasts.

So many beautiful things are being denied to us. And for good reason. But it is all there, almost within our grasp. We are living on the brink of wondrous times, if only we could get our house in order.

**LESSON 2 A      A universal framework for thinking and acting.**

**LESSON 2 B      Creator Sons. Proof of incredible achievements.**

**LESSON 2 C      They know whereof they speak.**

**LESSON 2 D      Our goals: Times in Havona and on to Paradise.**

**LESSON 2 E      You want career advancement?**

**LESSON 2 F      Now get ready for the ultimate adventure.**

## LESSON 2 A

### A UNIVERSAL FRAMEWORK FOR THINKING AND ACTING

*The universe cannot be explained, neither can a finite creature offer a rational reason for his own individual existence without appealing to the prior acts and pre-existent volition of ancestral beings, Creators or procreators.* (1260.5)

WE CAN PROPOSE theories, and think about possibilities and explanations for the unknowable. Think of a superb destiny. Think of wise and beautiful beings of high order. We can surmise, debate, and choose to believe or not. But in the end, the entire cosmos is what it is, and it is because God willed it to be so.

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**Beware: The circumscribed viewpoint. Start with a big destiny.**

In such a far-flung universe of universes there is always great danger of succumbing to the error of the circumscribed viewpoint, to the evil inherent in a segmentalized conception of reality and divinity. (215.1)

For example: The human mind would ordinarily crave to approach the cosmic philosophy portrayed in these revelations by proceeding from the simple and the finite to the complex and the infinite, from human origins to divine destinies. But that path does not lead to *spiritual wisdom*. Such a procedure is the easiest path to a certain form of *genetic knowledge*, but at best it can only reveal man's origin; it reveals little or nothing about his divine destiny. (215.2)

Even in the study of man's biologic evolution on Urantia, there are grave objections to the exclusive historic approach to his present-day status and his current problems. The true perspective of any reality problem - human or divine, terrestrial or cosmic - can be had only by the full and unprejudiced study and correlation of three phases of universe reality: origin, history, and destiny. The proper understanding of these three experiential realities affords the basis for a wise estimate of the current status. (215.3)

**Put these reasons to the test.**

When the human mind undertakes to follow the philosophic technique of starting from the lower to approach the higher, whether in biology or theology, it is always in danger of committing four errors of reasoning: (215.4 – 8)

1. It may utterly fail to perceive the final and completed evolutionary goal of either personal attainment or cosmic destiny.
2. It may commit the supreme philosophical blunder by oversimplifying cosmic evolutionary (experiential) reality, thus leading to the distortion of facts, to the perversion of truth, and to the misconception of destinies.
3. The study of causation is the perusal of history. But the knowledge of *how* a being becomes does not necessarily provide an intelligent understanding of the present status and true character of such a being.
4. History alone fails adequately to reveal future development - destiny. Finite origins are helpful, but only divine causes reveal final effects. Eternal ends are not shown in time beginnings. The present can be truly interpreted only in the light of the correlated past and future.

Therefore, because of these and for still other reasons, do we employ the technique of approaching man and his planetary problems by embarkation on the time-space journey from the infinite, eternal, and divine Paradise Source and Center of all personality reality and all cosmic existence. (215.9)

**Now give relativity to the concept frames of your big ideas.**

Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a *universe frame* in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree. (1260.2)

Conceptual frames of the universe are only relatively true; they are serviceable scaffolding which must eventually give way before the expansions of enlarging cosmic comprehension. The understandings of truth, beauty, and goodness,

morality, ethics, duty, love, divinity, origin, existence, purpose, destiny, time, space, even Deity, are only relatively true. God is much, much more than a Father, but the Father is man's highest concept of God; nonetheless, the Father-Son portrayal of Creator-creature relationship will be augmented by those supermortal conceptions of Deity which will be attained in Orvonton, in Havona, and on Paradise. Man must think in a mortal universe frame, but that does not mean that he cannot envision other and higher frames within which thought can take place. (1260.3)

**Even a Divine Counselor has a universe frame.**

I do not believe the Inspired Trinity Spirits are playing hide and seek with me. They are probably trying just as hard to disclose themselves to me as I am to communicate with them; our difficulties and limitations must be mutual and inherent. I am satisfied that there are no arbitrary secrets in the universe; therefore will I never cease in my efforts to solve the mystery of the isolation of these Spirits belonging to my order of creation. (221.1)

And from all this, you mortals, just now taking your first step on the eternal journey, can well see that you must advance a long way before you will progress by "sight" and "material" assurance. You will long use faith and be dependent on revelation if you hope to progress quickly and safely. (221.2)

## LESSON 2 B

### CREATOR SONS. PROOF OF INCREDIBLE ACHIEVEMENTS

*The local universe of Nebadon is now ruled by a Creator Son ... he began the organization of your local universe about four hundred billion years ago. Michael made ready for his first bestowal adventure about the time Urantia was taking on its present form, one billion years ago. (1309.1)*

WE NEED TO PAUSE to consider that a creator son has visited our shores. A Creator Son of God has given first hand truth and wisdom during a life lived here. The records tell of his stupendous message and achievements, but who is listening? One day his truths will resonate, for it can not be otherwise.

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#### **The context of the mission that has never failed.**

The Creator Sons seem to possess a spiritual endowment centering in their persons, which they control and which they can bestow, as did your own Creator Son when he poured out his spirit upon all mortal flesh on Urantia. Each Creator Son is endowed with this spiritual drawing power in his own realm; he is personally conscious of every act and emotion of every descending Son of God serving in his domain. Here is a divine reflection, a local universe duplication, of that absolute spiritual drawing power of the Eternal Son which enables him to reach out to make and maintain contact with all his Paradise Sons, no matter where they may be in all the universe of universes. (224.3)

Though the possibility of disaster always attends these Paradise Sons during their bestowal incarnations, I have yet to see the record of the failure or default of either a Magisterial or a Creator Son on a mission of bestowal. Both are of origin too close to absolute perfection to fail. They indeed assume the risk, really become like the mortal creatures of flesh and blood and thereby gain the unique creature experience, but within the range of my observation they always succeed. They never fail to achieve the goal of the bestowal mission. The story of their bestowal and planetary service throughout Nebadon constitutes the most noble and fascinating chapter in the history of your local universe. (228.4)

Let the sublime knowledge of the mortal life of Jesus of Nazareth sink into your souls, but waste no thought in useless speculation as to how this mysterious

incarnation of Michael of Nebadon was effected. Let us all rejoice in the knowledge and assurance that such achievements are possible to the divine nature and waste no time on futile conjectures about the technique employed by divine wisdom to effect such phenomena. (228.5)

**Teamwork: The united ministry of the Paradise Sons.**

These Sons of God are the divine ministers who are unceasingly devoted to the work of helping the creatures of time attain the high spiritual goal of eternity. (232.5)

In the Creator Sons the love of the Universal Father is blended with the mercy of the Eternal Son and is disclosed to the local universes in the creative power, loving ministry, and understanding sovereignty of the Michaels. In the Magisterial Sons the mercy of the Eternal Son, united with the ministry of the Infinite Spirit, is revealed to the evolutionary domains in the careers of these Avonals of judgment, service, and bestowal. In the Trinity Teacher Sons the love, mercy, and ministry of the three Paradise Deities are co-ordinated on the highest time-space value-levels and are presented to the universes as living truth, divine goodness, and true spiritual beauty. (232.6)

In their divinely perfect co-operation, Michaels, Avonals, and Daynals are contributing to the actualization and revelation of the personality and sovereignty of God the Supreme in and to the time-space universes. (233.1)

The original Michael is the presiding head of the primary Paradise Sons when they assemble for conference at the center of all things. Not long since on Uversa we recorded a universal broadcast of a conclave extraordinary on the eternal Isle of one hundred fifty thousand Creator Sons assembled in the parental presence and engaged in deliberations having to do with the progress of the unification and stabilization of the universe of universes. This was a selected group of Sovereign Michaels, sevenfold bestowal Sons. (234.5)

I do not know the exact number of Creator Sons in existence, but I have good reasons for believing that there are more than seven hundred thousand. (235.3)

**No exemptions: Local universe creators also have to earn their sovereignty.**

The Paradise Sons of the primary order are the designers, creators, builders, and administrators of their respective domains, the local universes of time and space, the basic creative units of the seven evolutionary superuniverses. (235.4)

The Infinite Spirit, though abiding with the Father and the Son at the center of all things, is destined to function as the actual and effective helper of each Creator Son. Therefore is each Creator Son accompanied by a Creative Daughter of the Infinite Spirit, that being who is destined to become the Divine Minister, the Mother Spirit of the new local universe. (236.0)

When such a perfect and divine Son has taken possession of the space site of his chosen universe; when the initial problems of universe materialization and of gross equilibrium have been resolved; when he has formed an effective and cooperative working union with the complementary Daughter of the Infinite Spirit - then do this Universe Son and this Universe Spirit initiate that liaison which is designed to give origin to the innumerable hosts of their local universe children. (236.7)

Such beings embody all that can be secured from divine parentage and embrace everything to be derived from perfected-creature experience. Why should man bemoan his lowly origin and enforced evolutionary career when the very Gods must pass through an equivalent experience before they are accounted experientially worthy and competent finally and fully to rule over their universe domains! (240.2)

### **There is an overriding philosophy.**

The confusion and turmoil of Urantia do not signify that the Paradise Rulers lack either interest or ability to manage affairs differently. The Creators are possessed of full power to make Urantia a veritable paradise, but such an Eden would not contribute to the development of those strong, noble, and experienced characters which the Gods are so surely forging out on your world between the anvils of necessity and the hammers of anguish. Your anxieties and sorrows, your trials and disappointments, are just as much a part of the divine plan on your sphere as are the exquisite perfection and infinite adaptation of all things to their supreme purpose on the worlds of the central and perfect universe. (258.11)

## LESSON 2 C

### THEY KNOW WHEREOF THEY SPEAK

*Many times have I enjoyed the supreme pleasure of a sojourn in the immediate personal presence of the Universal Father. I portray the reality and truth of the Father's nature and attributes with unchallengeable authority; I know whereof I speak. (32.1)*

THE UNIVERSES ARE TEEMING with advisors, teachers, helpers, living computers, perfect reflectors, energy transmitters, and personal transporters. And that's to mention but a few. It seems every contingency has been covered. We will be wisely and lovingly met, educated, and given a fond farewell on each of our sojourns to Havona. We will happily transit those worlds until all testing has been done at which time we prepare for the ultimate trip of a very long lifetime.

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#### **Case Study 1: From mortal inhabitant to mighty revelator.**

I am a Mighty Messenger, and it may interest Urantians to know that the companion and associate of my mortal experience was also triumphant in the great test, and that, though we were many times and for long periods separated in the agelong inward ascent to Havona, we were embraced in the same seven-hundred-thousand group, and that we spent our time passing through Vicegerington in close and loving association. We were finally commissioned and together assigned to Uversa of Orvonton, and we are often dispatched in company for the execution of assignments requiring the services of two Messengers. (245.6)

You mortals who read this message may yourselves ascend to Paradise, attain the Trinity embrace, and in remote future ages be attached to the service of the Ancients of Days in one of the seven superuniverses, and sometime be assigned to enlarge the revelation of truth to some evolving inhabited planet, even as I am now functioning on Urantia. (247.6)

#### **Case Study 2: They think we are the fortunate ones.**

The Celestial Guardians and their associates, the High Son Assistants, have

never been indwelt by Adjusters. Neither are they Spirit nor Son fused. The embrace of the Paradise Trinity does, however, compensate for the nonfused status of the Trinitized Sons of Perfection. (252.7)

These twice-trinitized sons are marvelous beings, but they are neither as versatile nor dependable as their ascendant associates; they lack that tremendous and profound personal experience which the rest of the sons belonging to this group have acquired by actually climbing up to glory from the dark domains of space. We of the ascendant career love them and do all in our power to compensate their deficiencies, but they make us ever grateful for our lowly origin and our capacity for experience. Their willingness to recognize and acknowledge their deficiencies in the experiential realities of universe ascension is transcendently beautiful and sometimes most touchingly pathetic. (252.8)

There is simply nothing in all universal existence which can take the place of actual personal experience... (253.1)

Wisdom is twofold in origin, being derived from the perfection of divine insight inherent in perfect beings and from the personal experience acquired by evolutionary creatures. (216.2)

### **Case Study 3. Speed is of the essence, at least until you arrive.**

There are some kinds of information which cannot be obtained either by Gravity Messengers, reflectivity, or broadcast. And when the Ancients of Days would certainly know these things, they must dispatch a Solitary Messenger to the source of knowledge. Long before the presence of life on Urantia the messenger now associated with me was assigned on a mission out of Uversa to the central universe - was absent from the roll calls of Orvonton for almost a million years but returned in due time with the desired information. (259.2)

The limit of velocity for most nonenseraphimed beings is 186,280 miles of your world per second of your time; the midway creatures and certain others can, often do, attain double velocity - 372,560 miles per second - while the seraphim and others can traverse space at triple velocity, about 558,840 miles per second. There are, however, no transit or messenger personalities who function between the instantaneous velocities of the gravity traversers and the comparatively slow speeds of the seraphim, except the Solitary Messengers. (260.6)

Their velocity in traversing space is variable, depending on a great variety of interfering influences, but the record shows that on the journey to fulfill this mission my associate messenger proceeded at the rate of 841,621,642,000 of your miles per second of your time. (261.1)

**Case Study 4. It is not good for man to be alone, especially on Paradise.**

The Graduate Guides are engaged in piloting the pilgrims of time through the seven circuits of Havona worlds. The guide who greets you upon your arrival on the receiving world of the outer Havona circuit will remain with you throughout your entire career on the heavenly circuits. Though you will associate with countless other personalities during your sojourn on a billion worlds, your Graduate Guide will follow you to the end of your Havona progression and will witness your entrance into the terminal slumber of time, the sleep of eternity transit to the Paradise goal, where, upon awakening, you will be greeted by the Paradise Companion assigned to welcome you and perhaps to remain with you until you are initiated as a member of the Mortal Corps of the Finality. (270.1)

If you, as an ascendant mortal, should reach Paradise in the company of the companion or close associate of your earthly career, or if your seraphic guardian of destiny should chance to arrive with you or were waiting for you, then no permanent companion would be assigned you. But if you arrive alone, a companion will certainly welcome you as you awaken on the Isle of Light from the terminal sleep of time. (283.6)

## LESSON 2 D

### OUR GOAL: TIMES IN HAVONA AND ON TO PARADISE

***Advancement is determined purely by the spirituality of the individual, and no one but the Gods presumes to pass upon this possession. (294.2)***

THE MORTAL STRUGGLE is always looked upon with compassion. There are no delays or defeats that cannot be overcome. All is seen in the context of eternity. Apparent failure is viewed as the ongoing potential for eventual success. The billion worlds of Havona have but one goal: to prepare us for the journey to Paradise, as did the worlds of space prepare us for Havona.

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**We always remember the best teachers. Here we will remember them all.**

When you mortals of Urantia attain Havona, you will certainly be piloted by supernaphim whose created natures - like your own evolved natures - are derived from the Master Spirit of Orvonton. And since your tutors spring from the Master Spirit of your own superuniverse, they are especially qualified to understand, comfort, and assist you in all your efforts to attain Paradise perfection. (290.0)

When, through and by the ministry of all the helper hosts of the universal scheme of survival, you are finally deposited on the receiving world of Havona, you arrive with only one sort of perfection - *perfection of purpose*. Your purpose has been thoroughly proved; your faith has been tested. You are known to be disappointment proof. Not even the failure to discern the Universal Father can shake the faith or seriously disturb the trust of an ascendant mortal who has passed through the experience that all must traverse in order to attain the perfect spheres of Havona. By the time you reach Havona, your sincerity has become sublime. (290.3)

The test of time is almost over; the race for eternity has been all but run. The days of uncertainty are ending; the temptation to doubt is vanishing; the injunction to be *perfect* has been obeyed. From the very bottom of intelligent existence the creature of time and material personality has ascended the evolutionary spheres of space, thus proving the feasibility of the ascension plan while forever demonstrating the justice and righteousness of the command of the Universal Father to his lowly creatures of the worlds: "Be you perfect, even as I am perfect."

(295.1)

**Mastery, goal attainment, survival in perfection. The victory of spirit.**

Step by step, life by life, world by world, the ascendant career has been mastered, and the goal of Deity has been attained. Survival is complete in perfection, and perfection is replete in the supremacy of divinity. Time is lost in eternity; space is swallowed up in worshipful identity and harmony with the Universal Father. The broadcasts of Havona flash forth the space reports of glory, the good news that in very truth the conscientious creatures of animal nature and material origin have, through evolutionary ascension, become in reality and eternally the perfected sons of God. (295.2)

Near the end of the first-circle sojourn the ascending pilgrims first meet the instigators of rest of the primary order of supernaphim. These are the angels of Paradise coming out to greet those who stand at the threshold of eternity and to complete their preparation for the transition slumber of the last resurrection. You are not really a child of Paradise until you have traversed the inner circle and have experienced the resurrection of eternity from the terminal sleep of time. The perfected pilgrims begin this rest, go to sleep, on the first circle of Havona, but they awaken on the shores of Paradise. (297.3)

**Nothing will ever be the same again. And always we learn.**

These Paradise philosophers teach by every possible method of instruction, including the higher graph technique of Havona and certain Paradise methods of communicating information. All of these higher techniques of imparting knowledge and conveying ideas are utterly beyond the comprehension capacity of even the most highly developed human mind. One hour's instruction on Paradise would be the equivalent of ten thousand years of the word-memory methods of Urantia. You cannot grasp such communication techniques, and there is simply nothing in mortal experience with which they may be compared, nothing to which they can be likened. (303.2)

Sometimes all Paradise becomes engulfed in a dominating tide of spiritual and worshipful expression. Often the conductors of worship cannot control such phenomena until the appearance of the threefold fluctuation of the light of the

Deity abode, signifying that the divine heart of the Gods has been fully and completely satisfied by the sincere worship of the residents of Paradise, the perfect citizens of glory and the ascendant creatures of time. What a triumph of technique! What a fruition of the eternal plan and purpose of the Gods that the intelligent love of the creature child should give full satisfaction to the infinite love of the Creator Father! (304.5)

**The seven jubilees are but the start of many more to celebrate.**

After the attainment of the supreme satisfaction of the fullness of worship, you are qualified for admission to the Corps of the Finality. The ascendant career is well-nigh finished, and the seventh jubilee prepares for celebration. The first jubilee marked the mortal agreement with the Thought Adjuster when the purpose to survive was sealed; the second was the awakening in the morontia life; the third was the fusion with the Thought Adjuster; the fourth was the awakening in Havona; the fifth celebrated the finding of the Universal Father; and the sixth jubilee was the occasion of the Paradise awakening from the final transit slumber of time. The seventh jubilee marks entrance into the mortal finaliter corps and the beginning of the eternity service. The attainment of the seventh stage of spirit realization by a finaliter will probably signalize the celebration of the first of the jubilees of eternity. (305.1)

We incline to the belief that the eternal future will witness phenomena of universe evolution which will far transcend all that the eternal past has experienced. And we anticipate such tremendous adventures, even as you should, with keen relish and ever-heightening expectation. (263.2)

## LESSON 2 E

### YOU WANT CAREER ADVANCEMENT?

*... the possibilities for spiritual progress in the ascension career are equal to all; increasing levels of spiritual insight and cosmic meanings are attained quite independently of all such sociomoral differentials of the diversified material environments on the evolutionary worlds. (63.2)*

THE ETERNAL CAREER is not like the earthly variety, for it is about real and permanent personality advancement, where the personality is the sum total of the God-given attributes of our personal individuality. This concept is a wonderful revelation of natural progression, and it fulfills all of the longings that drive each of us. We have been entrusted with an assignment of the ages. Each faith step becomes confirmed as fact. The quest is available to all.

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#### **Your personal ascension plan is in place.**

It is the plan of your superiors to advance you by augmented trusts just as fast as your character is sufficiently developed to gracefully bear these added responsibilities, but to overload the individual only courts disaster and insures disappointment. (316.2)

It is not possible to formulate comprehensive and entirely consistent classifications of the personalities of the grand universe because *all* of the groups are not revealed. It would require numerous additional papers to cover the further revelation required to systematically classify all groups. Such conceptual expansion would hardly be desirable as it would deprive the thinking mortals of the next thousand years of that stimulus to creative speculation which these partially revealed concepts supply. It is best that man not have an overrevelation; it stifles imagination. (330.2)

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

The privilege of intrauniverse travel and observation is a part of the career of all

ascending beings. The human desire to travel and observe new peoples and worlds will be fully gratified during the long and eventful climb to Paradise through the local, super-, and central universes. (340.1)

**You will get seven promotions: From mortal being to Paradise resident.**

The following narrative presents the universe career of an Adjuster-indwelt mortal. (340.11)

1. **Planetary Mortals.** Mortals are all animal-origin evolutionary beings of ascendant potential. In origin, nature, and destiny these various groups and types of human beings are not wholly unlike the Urantia peoples. The human races of each world receive the same ministry of the Sons of God and enjoy the presence of the ministering spirits of time. After natural death all types of ascenders fraternize as one morontia family on the mansion worlds. (340.12)
2. **Sleeping Survivors.** All mortals of survival status, in the custody of personal guardians of destiny, pass through the portals of natural death and, on the third period, personalize on the mansion worlds. (341.2)
3. **Mansion World Students.** All surviving mortals who reawaken on the mansion worlds belong to this class. (341.4)
4. **Morontia Progressors.** From the mansion worlds on up through the spheres of the system, constellation, and the universe, mortals are classed as morontia progressors; they are traversing the transition spheres of mortal ascension. (342.1)

Morontia progression pertains to continuing advancement of intellect, spirit, and personality form. (342.2)

Mortals acquire real spirit identity just before they leave the local universe headquarters for the receiving worlds of the minor sectors of the superuniverse. (342.3)

5. **Superuniverse Wards.** All ascenders arriving on the training worlds of the superuniverses become the wards of the Ancients of Days; they have traversed the morontia life of the local universe and are now accredited spirits. (342.5)

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

6. **Havona Pilgrims.** When spirit development is complete, even though not replete, then the surviving mortal prepares for the long flight to Havona, the haven of evolutionary spirits. On earth you were a creature of flesh and blood; through the local universe you were a morontia being; through the superuniverse you were an evolving spirit; with your arrival on the receiving worlds of Havona your spiritual education begins in reality and in earnest; your eventual appearance on Paradise will be as a perfected spirit. (343.1)
7. **Paradise Arrivals.** On reaching Paradise with residential status, you begin the progressive course in divinity and absonity. Your residence on Paradise signifies that you have found God, and that you are to be mustered into the Mortal Corps of the Finality. (343.6)

**But wait. Every stage is a new beginning.**

They are designated Paradise graduates when they have finished their course with the conductors of worship and then, as finaliters, are assigned on observational and co-operative service to the ends of the far-flung creation. (343.7)

These papers do not - cannot - even begin to exhaust the story of the living creatures, creators, eventuators, and still-otherwise-existent beings who live and worship and serve in the swarming universes of time and in the central universe of eternity. (334.8)

## LESSON 2 F

### NOW GET READY FOR THE ULTIMATE ADVENTURE

*Nothing like this mobilization has taken place since the near times of eternity when the Paradise Trinity similarly mobilized the then existing personalities of Paradise and Havona and commissioned them as administrators and rulers of the projected seven superuniverses of time and space. (353.6)*

IT MAY BE POSSIBLE that we are one day assigned to the outer circles now being created, there to administer to beings who will have been denied the time-space adventure of contributing to the Supreme Being. They may strive to be admitted to the seven superuniverses then settled in Light and Life and under the authority of the fully actualized Supreme, then to Havona and on to Paradise.

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#### **The vision continues to expand.**

We venture the forecast of future and greater outer universes of inhabited worlds, new spheres peopled with new orders of exquisite and unique beings, a material universe sublime in its ultimacy, a vast creation lacking in only one important detail - the presence of actual *finite experience* in the universal life of ascendant existence. Such a universe will come into being under a tremendous experiential handicap: the deprivation of participation in the evolution of the Almighty Supreme. These outer universes will all enjoy the matchless ministry and supernal overcontrol of the Supreme Being, but the very fact of his active presence precludes their participation in the actualization of the Supreme Deity. (353.7)

During the present universe age we of the higher levels of spiritual existences now come down to administer the evolutionary universes and minister to the ascending mortals, thus endeavoring to atone for their deficiencies in the realities of the higher spiritual experience. (353.10)

#### **Fact in the experience of a Divine Counselor.**

But though we really know nothing about the plans of the Architects of the Master Universe respecting these outer creations, nevertheless, of three things we are certain: (354.1 - 4)

1. There actually is a vast and new system of universes gradually organizing in the domains of outer space. New orders of physical creations, enormous and gigantic circles of swarming universes upon universes far out beyond the present bounds of the peopled and organized creations, are actually visible through your telescopes. At present, these outer creations are wholly physical; they are apparently uninhabited and seem to be devoid of creature administration.
2. For ages upon ages there continues the unexplained and wholly mysterious Paradise mobilization of the perfected and ascendant beings of time and space, in association with the six other finaliter corps.
3. Concomitantly with these transactions the Supreme Person of Deity is powerizing as the almighty sovereign of the supercreations.

#### **The possible scenario based on these facts.**

As we view this triune development, embracing creatures, universes, and Deity, can we be criticized for anticipating that something new and unrevealed is approaching culmination in the master universe? Is it not natural that we should associate this agelong mobilization and organization of physical universes on such a hitherto unknown scale and the personality emergence of the Supreme Being with this stupendous scheme of upstepping the mortals of time to divine perfection and with their subsequent mobilization on Paradise in the Corps of the Finality - a designation and destiny enshrouded in universe mystery? It is increasingly the belief of all Uversa that the assembling Corps of the Finality are destined to some future service in the universes of outer space, where we already are able to identify the clustering of at least seventy thousand aggregations of matter, each of which is greater than any one of the present superuniverses. (354.5)

#### **It's impossible not to be positive.**

Evolutionary mortals are born on the planets of space, pass through the morontia worlds, ascend the spirit universes, traverse the Havona spheres, find God, attain Paradise, and are mustered into the primary Corps of the Finality, therein to await the next assignment of universe service. ...And as we view this sublime spectacle, we all exclaim: What a glorious destiny for the animal-origin children of time, the material sons of space! (354.6)

# **MOTA-VATION**

## **FOR A HIGH DEGREE OF UNIVERAL ACHIEVEMENT**

### **COURSE 3. LIVE THE LIFE OF AN ASCENDING MORTAL NOW**

*Never allow a change in your outward work to influence your allegiance. Have faith in God to the end of your days on earth. Never forget that, when you are a faith son of God, all upright work of the realm is sacred. Nothing which a son of God does can be common. Do your work, therefore, from this time on, as for God. And when you are through on this world, I have other and better worlds where you shall likewise work for me. (2049.4))*

One of the greatest revelations is the concept and description of the ascension career. We can live even now in the presence of God. More than that, we can know why, we can know how it works, and we can know where it is all leading.

The entire design and purpose makes perfect sense. The scale of operations, the intricate stages of development, the myriad number of personalities. And it is not God's way of passing the time for something to do. What it means is that God sees this as the most wondrous and perfect way for us to receive and know love.

And this is our chance to express our love for God and all of our fellow travellers on this gigantic journey. What will it be like? What will happen each day? Who will we meet? What will we learn? But most of all, I wonder what it will be like to get to know God more as a friend, and worship him as a Father.

**LESSON 3 A        Rewards are commensurate with the endeavor.**

**LESSON 3 B        The great change: life with the spirit perspective.**

**LESSON 3 C        The creative power of spirit.**

**LESSON 3 D        The development of a unified personality.**

**LESSON 3 E        One day, the world will be like this.**

**LESSON 3 F        Heaven on earth. It descends as we ascend.**

## LESSON 3 A

### REWARDS ARE COMMENSURATE WITH THE ENDEAVOR

*The career of a God-seeking man may prove to be a great success in the light of eternity, even though the whole temporal-life enterprise may appear as an overwhelming failure, provided each life failure yielded the culture of wisdom and spirit achievement.* (1780.2)

IT REQUIRES an endearing personality, tolerance, and devotion to the work, to achieve material success. However, though the work is important, the self is not, and this can be measured by the service motive.

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#### **No one should underestimate the task at hand.**

The farther down the scale of life we go, the more difficult it becomes to locate, with the eye of faith, the invisible Father. The lower creatures--and sometimes even the higher personalities--find it difficult always to envisage the Universal Father in his Creator Sons. And so, pending the time of their spiritual exaltation, when perfection of development will enable them to see God in person, they grow weary in progression, entertain spiritual doubts, stumble into confusion, and thus isolate themselves from the progressive spiritual aims of their time and universe. In this way they lose the ability to see the Father when beholding the Creator Son. The surest safeguard for the creature throughout the long struggle to attain the Father, during this time when inherent conditions make such attainment impossible, is tenaciously to hold on to the truth-fact of the Father's presence in his Sons. Literally and figuratively, spiritually and personally, the Father and the Sons are one. It is a fact: He who has seen a Creator Son has seen the Father. (361.1)

The perfection of the creatures of time, when finally achieved, is wholly an acquirement, a bona fide personality possession. While the elements of grace are freely admixed, nevertheless, the creature attainments are the result of individual effort and actual living, personality reaction to the existing environment. (361.4)

**Should delegation of authority give power over the one who delegates?**

When the heights of perfection and eternity are attained, all the more honor to those who began at the bottom and joyfully climbed the ladder of life, round by round, and who, when they do reach the heights of glory, will have gained a personal experience which embodies an actual knowledge of every phase of life from the bottom to the top. (361.5)

In all this is shown the wisdom of the Creators. It would be just as easy for the Universal Father to make all mortals perfect beings, to impart perfection by his divine word. But that would deprive them of the wonderful experience of the adventure and training associated with the long and gradual inward climb, an experience to be had only by those who are so fortunate as to begin at the very bottom of living existence. (361.6)

The Universal Father has poured out himself, as it were, to make all creation rich in personality possession and potential spiritual attainment. God has given us himself that we may be like him, and he has reserved for himself of power and glory only that which is necessary for the maintenance of those things for the love of which he has thus divested himself of all things else. (364.2)

### **How grand an eternal purpose with spiritual ideals do you envisage?**

There is a great and glorious purpose in the march of the universes through space. All of your mortal struggling is not in vain. We are all part of an immense plan, a gigantic enterprise, and it is the vastness of the undertaking that renders it impossible to see very much of it at any one time and during any one life. We are all a part of an eternal project which the Gods are supervising and outworking. The whole marvelous and universal mechanism moves on majestically through space to the music of the meter of the infinite thought and the eternal purpose of the First Great Source and Center. (364.3)

The eternal purpose of the eternal God is a high spiritual ideal. The events of time and the struggles of material existence are but the transient scaffolding which bridges over to the other side, to the promised land of spiritual reality and supernal existence. Of course, you mortals find it difficult to grasp the idea of an eternal purpose; you are virtually unable to comprehend the thought of eternity, something never beginning and never ending. Everything familiar to you has an end. (364.4)

### **Every purpose needs a plan ...**

There is in the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life. And the infinite treasures of such a matchless career are yours for the striving! (365.3)

### **... with a worthy goal.**

The goal of eternity is ahead! The adventure of divinity attainment lies before you! The race for perfection is on! Whosoever will may enter, and certain victory will crown the efforts of every human being who will run the race of faith and trust, depending every step of the way on the leading of the indwelling Adjuster and on the guidance of that good spirit of the Universe Son, which so freely has been poured out upon all flesh. (365.4)

## LESSON 3 B

### THE GREAT CHANGE: LIFE WITH THE SPIRIT PERSPECTIVE

*The foundation of the universe is material, but the essence of life is spirit.*  
(467.3)

THE INFLUENCE SURROUNDING US, if we dare allow, is spirit. It is inescapable, for the material cannot otherwise exist. It would collapse, deprived of energy. We could not function as simply mechanical beings, for we know love and consciousness, and partake of wisdom and worship.

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#### **The immutable pattern confirms our heritage.**

The presence of the Holy Spirit of the Universe Daughter of the Infinite Spirit, of the Spirit of Truth of the Universe Son of the Eternal Son, and of the Adjuster-spirit of the Paradise Father in or with an evolutionary mortal, denotes symmetry of spiritual endowment and ministry and qualifies such a mortal consciously to realize the faith-fact of sonship with God. (380.1)

#### **The emergence of spirit in material beings.**

With the advancing evolution of an inhabited planet and the further spiritualization of its inhabitants, additional spiritual influences may be received by such mature personalities. As mortals progress in mind control and spirit perception, these multiple spirit ministries become more and more co-ordinate in function; they become increasingly blended with the overministry of the Paradise Trinity. (380.2)

Spiritual life, like physical energy, is consumed. Spiritual effort results in relative spiritual exhaustion. (380.6)

It is the presence of the divine Spirit, the water of life, that prevents the consuming thirst of mortal discontent and that indescribable hunger of the unspiritualized human mind. Spirit-motivated beings "never thirst, for this spiritual water shall be in them a well of satisfaction springing up into life everlasting." Such divinely watered souls are all but independent of material environment as regards the joys of living and the satisfactions of earthly existence. They are spiritually illuminated

and refreshed, morally strengthened and endowed. (381.2)

The Spirit never *drives*, only leads. If you are a willing learner, if you want to attain spirit levels and reach divine heights, if you sincerely desire to reach the eternal goal, then the divine Spirit will gently and lovingly lead you along the pathway of sonship and spiritual progress. Every step you take must be one of willingness, intelligent and cheerful co-operation. The domination of the Spirit is never tainted with coercion nor compromised by compulsion. (381.5)

And when such a life of spirit guidance is freely and intelligently accepted, there gradually develops within the human mind a positive consciousness of divine contact and assurance of spirit communion... (381.6)

### **We can quietly hear the divine command.**

Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, the Spirit of Truth will always speak, saying, "This is the way." (383.2)

Things material may enjoy an independent existence, but life springs only from life. Mind can be derived only from pre-existent mind. Spirit takes origin only from spirit ancestors. The creature may produce the forms of life, but only a creator personality or a creative force can supply the activating living spark. (403.7)

### **Pattern and form - mind dominance directed by spirit.**

The evolution of mechanisms implies and indicates the concealed presence and dominance of creative mind. The ability of the mortal intellect to conceive, design, and create automatic mechanisms demonstrates the superior, creative, and purposive qualities of man's mind as the dominant influence on the planet. Mind always reaches out towards: (483.1 - 8)

1. Creation of material mechanisms.
2. Discovery of hidden mysteries.

3. Exploration of remote situations.
4. Formulation of mental systems.
5. Attainment of wisdom goals.
6. Achievement of spirit levels.
7. The accomplishment of divine destinies - supreme, ultimate, and absolute.

The spirit is the creative reality; the physical counterpart is the time-space reflection of the spirit reality, the physical repercussion of the creative action of spirit-mind. (484.2)

Mind universally dominates matter, even as it is in turn responsive to the ultimate overcontrol of spirit. And with mortal man, only that mind which freely submits itself to the spirit direction can hope to survive the mortal time-space existence as an immortal child of the eternal spirit world of the Supreme, the Ultimate, and the Absolute: the Infinite. (484.3)

**The turning point comes with fusion.**

To the Adjuster-fused mortal the career of universal service is wide open. What dignity of destiny and glory of attainment await every one of you! Do you fully appreciate what has been done for you? Do you comprehend the grandeur of the heights of eternal achievement which are spread out before you? (449.3)

## LESSON 3 C

### THE CREATIVE POWER OF SPIRIT

***Whereas your artists must resort to inert paint and lifeless marble to portray their concepts, the celestial artisans and the univitatia more frequently utilize living materials to represent their ideas and to capture their ideals.***  
(492.7)

THE TEACHING of heightened artistic expression is paramount in our future. The forms of spirit artistry are all inherent in the patterns of Havona. Techniques for communicating these higher forms of embellishment and spiritual beautification are developed by the celestial artisans, some of whom are mentioned below.

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**As always, beauty is elevated by the appreciation of spirit.**

You will first begin to glimpse these transplanted arts of Havona on the mansion worlds, and their beauty and your appreciation of their beauty will heighten and brighten until you stand in the spirit halls of Salvington and behold the inspiring masterpieces of the supernal artists of the spirit realms. (498.5)

All these activities of the morontia and spirit worlds are real. To spirit beings the spirit world is a reality. To us the material world is the more unreal. The higher forms of spirits freely pass through ordinary matter. High spirits are reactive to nothing material excepting certain of the basic energies. To material beings the spirit world is more or less unreal; to spirit beings the material world is almost entirely unreal, being merely a shadow of the substance of spirit realities. (498.6)

Never in your long ascendancy will you lose the power to recognize your associates of former existences. Always, as you ascend inward in the scale of life, will you retain the ability to recognize and fraternize with the fellow beings of your previous and lower levels of experience. Each new translation or resurrection will add one more group of spirit beings to your vision range without in the least depriving you of the ability to recognize your friends and fellows of former estates. (498.9)

While it is a gigantic task to undertake to transfer these arts of Havona to the worlds of space, the celestial artisans have improved in technique and execution

from age to age. As in all other phases of the ascending career those who are most advanced in any line of endeavor are required constantly to impart their superior knowledge and skill to their less favored fellows. (498.4)

### **THE CELESTIAL MUSICIANS**

Spirit melodies are not material sound waves but spirit pulsations received by the spirits of celestial personalities. There is a vastness of range and a soul of expression, as well as a grandeur of execution, associated with the melody of the spheres, that are wholly beyond human comprehension. I have seen millions of enraptured beings held in sublime ecstasy while the melody of the realm rolled in upon the spirit energy of the celestial circuits. These marvelous melodies can be broadcast to the uttermost parts of a universe. (499.3)

There are over one hundred thousand different modes of sound, color, and energy manipulation, techniques analogous to the human employment of musical instruments. (500.1)

The best music of Urantia is just a fleeting echo of the magnificent strains heard by the celestial associates of your musicians, who left but snatches of these harmonies of morontia forces on record as the musical melodies of sound harmonics. (500.5)

### **THE RHYTHM RECORDERS**

Urantians would undoubtedly denominate these artisans poets, although their work is very different from, and almost infinitely transcends, your poetic productions. Rhythm is less exhausting to both morontia and spirit beings, and so an effort is frequently made to increase efficiency, as well as to augment pleasure, by executing numerous functions in rhythmic form. (504.3)

### **THE DESIGNERS AND EMBELLISHERS**

How I wish I knew how to portray the exquisite work of these unique artisans! Every attempt on my part to explain the work of spirit embellishment would only recall to material minds your own pitiful but worthy efforts to do these things on your world of mind and matter. (506.2)

### **THE HARMONY WORKERS**

These artists are not concerned with music, painting, or anything similar, as you might be led to surmise. They are occupied with the manipulation and organization of specialized forces and energies which are present in the spirit

world, but which are not recognized by mortals. (507.2)

### **MORTAL ASPIRATIONS AND MORONTIA ACHIEVEMENTS**

Although celestial artisans do not personally work on material planets, such as Urantia, they do come, from time to time, from the headquarters of the system to proffer help to the naturally gifted individuals of the mortal races. (507.6)

#### **You can relatively self-create whatever your heart desires.**

No matter how lowly your origin, if you have ability and the gift of expression, you will gain adequate recognition and receive due appreciation as you ascend upward in the scale of morontia experience and spiritual attainment. There can be no handicap of human heredity or deprivation of mortal environment which the morontia career will not fully compensate and wholly remove. And all such satisfactions of artistic achievement and expressionful self-realization will be effected by your own personal efforts in progressive advancement. At last the aspirations of evolutionary mediocrity may be realized. (508.1)

Before ascending mortals leave the local universe to embark upon their spirit careers, they will be satiated respecting every intellectual, artistic, and social longing or true ambition which ever characterized their mortal or morontia planes of existence. This is the achievement of equality of the satisfaction of self-expression and self-realization but not the attainment of identical experiential status nor the complete obliteration of characteristic individuality in skill, technique, and expression. (508.3)

## LESSON 3 D

### THE DEVELOPMENT OF A UNIFIED PERSONALITY

*... it is altogether possible for every mortal believer to develop a strong and unified personality along the perfected lines of the Jesus personality. The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification. (1101.5)*

OUR LIVES ARE MADE somewhat rugged to achieve the most favorable personal development. Ascension bears a direct relationship to balance.

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**The parent child relationship is the cornerstone of all creation.**

No surviving mortal, midwayer, or seraphim may ascend to Paradise, attain the Father, and be mustered into the Corps of the Finality without having passed through that sublime experience of achieving parental relationship to an evolving child of the worlds or some other experience analogous and equivalent thereto. The relationship of child and parent is fundamental to the essential concept of the Universal Father and his universe children. Therefore does such an experience become indispensable to the experiential training of all ascenders. (516.2)

Fathers must pass through this essential experience just as certainly as mothers. It is an unfortunate and mistaken notion of modern peoples on Urantia that child culture is largely the task of mothers. Children need fathers as well as mothers, and fathers need this parental experience as much as do mothers. (531.4)

**Wisdom and greatness are not automatically conferred at the time of death.**

Mortal death is a technique of escape from the material life in the flesh; and the mansonia experience of progressive life through seven worlds of corrective training and cultural education represents the introduction of mortal survivors to the morontia career, the transition life which intervenes between the evolutionary material existence and the higher spirit attainment of the ascenders of time who are destined to achieve the portals of eternity. (540.3)

What magic could death, the natural dissolution of the material body, hold that

such a simple step should instantly transform the mortal and material mind into an immortal and perfected spirit? Such beliefs are but ignorant superstitions and pleasing fables. (541.2)

There are no royal roads, short cuts, or easy paths to Paradise. Irrespective of the individual variations of the route, you master the lessons of one sphere before you proceed to another; at least this is true after you once leave the world of your nativity. (551.2)

### **The work and recreation balance.**

Joyful mirth and the smile-equivalent are as universal as music. There is a morontial and a spiritual equivalent of mirth and laughter. The ascendant life is about equally divided between work and play - freedom from assignment. (547.4)

When partially exhausted by the efforts of attainment, and while awaiting the reception of new energy charges, there is agreeable pleasure in living over again the enactments of other days and ages. *The early experiences of the race or the order are restful to reminisce.* (548.5)

These periodic releases from the tension of functional duty are a regular part of life on all worlds throughout the universe of universes but not on the Isle of Paradise. Beings indigenous to the central abode are incapable of depletion and are not, therefore, subject to re-energizing. (548.6)

The future signifies struggle and advancement; it bespeaks work, effort, and achievement; but the past savors of things already mastered and achieved; contemplation of the past permits of relaxation and such a carefree review as to provoke spirit mirth and a morontia state of mind verging on merriment. (548.7)

The need for the relaxation and diversion of humor is greatest in those orders of ascendant beings who are subjected to sustained stress in their upward struggles. ... On Paradise the quality of worship obviates the necessity for reversion activities. (549.3)

The activities of such a world are of three distinct varieties: work, progress, and play. Stated otherwise, they are: service, study, and relaxation. The composite activities consist of social intercourse, group entertainment, and divine worship.

There is great educational value in mingling with diverse groups of personalities, orders very different from one's own fellows. (526.4)

**We will delight in the friendship of those who will serve us.**

From them you will learn to let pressure develop stability and certainty; to be faithful and earnest and, withal, cheerful; to accept challenges without complaint and to face difficulties and uncertainties without fear. They will ask: If you fail, will you rise indomitably to try anew? If you succeed, will you maintain a well-balanced poise - a stabilized and spiritualized attitude - throughout every effort in the long struggle to break the fetters of material inertia, to attain the freedom of spirit existence? (555.3)

Even as mortals, so have these angels been father to many disappointments, and they will point out that sometimes your most disappointing disappointments have become your greatest blessings. Sometimes the planting of a seed necessitates its death, the death of your fondest hopes, before it can be reborn to bear the fruits of new life and new opportunity. And from them you will learn to suffer less through sorrow and disappointment, first, by making fewer personal plans concerning other personalities, and then, by accepting your lot when you have faithfully performed your duty. (555.4)

**There is a plan, a purpose, a goal. And unimaginable rewards.**

The mortal-survival plan has a practical and serviceable objective; you are not the recipients of all this divine labor and painstaking training only that you may survive just to enjoy endless bliss and eternal ease. There is a goal of transcendent service concealed beyond the horizon of the present universe age. If the Gods designed merely to take you on one long and eternal joy excursion, they certainly would not so largely turn the whole universe into one vast and intricate practical training school, requisition a substantial part of the celestial creation as teachers and instructors, and then spend ages upon ages piloting you, one by one, through this gigantic universe school of experiential training. (558.1)

In traversing the ascending scale of living existence from mortal man to the Deity embrace, you actually live the very life of every possible phase and stage of perfected creature existence within the limits of the present universe age. (558.2)

## LESSON 3 E

### ONE DAY, THE WORLD WILL BE LIKE THIS

*The worlds settled in light and life are so fully concerned with the comprehension of truth, beauty, and goodness because these quality values embrace the revelation of Deity to the realms of time and space.*  
(646.10)

IT IS NOT DIFFICULT to imagine a better world. We know of love, family, education, peace, health, and government. If only we could integrate their best attributes across the planet. However, it cannot be done while some want to use power to pursue other agendas at the expense of their people. The futile grasp of earthly power is shown by history to be transient, but still it lures and usurps the intentions of higher thinking and higher realms.

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#### **If we had followed the usual course of planetary evolution.**

Think what it would mean on your world if somewhere in the Levant there were a world center of civilization, a great planetary university of culture, which had functioned uninterruptedly for 37,000 years. And again, pause to consider how the moral authority of even such an ancient center would be reinforced were there situated not far-distant still another and older headquarters of celestial ministry whose traditions would exert a cumulative force of 500,000 years of integrated evolutionary influence. It is custom which eventually spreads the ideals of Eden to a whole world. (587.1)

The schools of the Planetary Prince are primarily concerned with philosophy, religion, morals, and the higher intellectual and artistic achievements. The garden schools of Adam and Eve are usually devoted to practical arts, fundamental intellectual training, social culture, economic development, trade relations, physical efficiency, and civil government. Eventually these world centers amalgamate, but this actual affiliation sometimes does not occur until the times of the first Magisterial Son. (587.2)

When the Planetary Prince arrives on a primitive world, the evolved religion of fear and ignorance prevails. The prince and his staff make the first revelations of higher truth and universe organization. These initial presentations of revealed

religion are very simple, and they usually pertain to the affairs of the local system. Religion is wholly an evolutionary process prior to the arrival of the Planetary Prince. Subsequently, religion progresses by graduated revelation as well as by evolutionary growth. Each dispensation, each mortal epoch, receives an enlarged presentation of spiritual truth and religious ethics. The evolution of the religious capacity of receptivity in the inhabitants of a world largely determines their rate of spiritual advancement and the extent of religious revelation. (591.3)

**In addition, there is the era of Post-teacher son man.**

Life during this era is pleasant and profitable. Degeneracy and the antisocial end products of the long evolutionary struggle have been virtually obliterated. The length of life approaches five hundred Urantia years, and the reproductive rate of racial increase is intelligently controlled. An entirely new order of society has arrived. There are still great differences among mortals, but the state of society more nearly approaches the ideals of social brotherhood and spiritual equality. Representative government is vanishing, and the world is passing under the rule of individual self-control. The function of government is chiefly directed to collective tasks of social administration and economic co-ordination. The golden age is coming on apace; the temporal goal of the long and intense planetary evolutionary struggle is in sight. The reward of the ages is soon to be realized; the wisdom of the Gods is about to be manifested. (599.1)

Every creature of every evolving universe who aspires to do the Father's will is destined to become the partner of the time-space Creators in this magnificent adventure of experiential perfection attainment. Were this not true, the Father would have hardly endowed such creatures with creative free will, neither would he indwell them, actually go into partnership with them by means of his own spirit. (614.7)

**There is the final planetary era of LIGHT and LIFE.**

Natural, physical death is not a mortal inevitability. The majority of advanced evolutionary beings, citizens on worlds existing in the final era of light and life, do not die; they are translated directly from the life in the flesh to the morontia existence. (623.1)

Many fusion candidates may be assembled in the spacious temple at the same time. And what a beautiful occasion when mortals thus forgather to witness the ascension of their loved ones in spiritual flames, and what a contrast to those earlier ages when mortals must commit their dead to the embrace of the terrestrial elements! The scenes of weeping and wailing characteristic of earlier epochs of human evolution are now replaced by ecstatic joy and the sublimest enthusiasm as these God-knowing mortals bid their loved ones a transient farewell as they are removed from their material associations by the spiritual fires of consuming grandeur and ascending glory. On worlds settled in light and life, "funerals" are occasions of supreme joy, profound satisfaction, and inexpressible hope. (623.5)

The souls of these progressing mortals are increasingly filled with faith, hope, and assurance. ...And it would be decidedly helpful if less advanced mortals could only learn to view natural death with something of this same cheerfulness and lightheartedness. (623.6)

... beings passing on from such highly evolved spheres are prepared to resume their Paradise ascent far in advance of the average mortal arriving from a disordered and backward world like Urantia. (624.4)

**Remedies are east to comprehend, difficult to implement. For now anyway.**

The great handicap confronting Urantia in the matter of attaining the high planetary destiny of light and life is embraced in the problems of disease, degeneracy, war, multicolored races, and multilingualism. (626.10)

No evolutionary world can hope to progress beyond the first stage of settledness in light until it has achieved one language, one religion, and one philosophy. Being of one race greatly facilitates such achievement, but the many peoples of Urantia do not preclude the attainment of higher stages. (626.11)

## LESSON 3 F

### HEAVEN ON EARTH. IT DESCENDS AS WE ASCEND

*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.*  
(598.2)

THE STATUS OF LIGHT AND LIFE is the final evolutionary attainment for a planet of time and space. Throughout the seven stages to that settled era, there are many visitations from divine Sons of God. No planet can achieve such grandeur when isolated like Urantia. All powers and beings will be made available to us as we progressively earn our position through progress, or warrant such associations because of the danger of planetary default.

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**There are examples of what will be inaugurated here.**

If the mortals of distraught Urantia could only view one of these more advanced worlds long settled in light and life, they would nevermore question the wisdom of the evolutionary scheme of creation. Were there no future of eternal creature progression, still the superb evolutionary attainments of the mortal races on such settled worlds of perfected achievement would amply justify man's creation on the worlds of time and space. (631.5)

The settling of an entire local universe in light and life inaugurates profound readjustments in the entire scheme of administration, from the individual inhabited worlds to the universe headquarters. (634.4)

**Progressively, superuniverses enter the stage of Light and Life.**

We cannot positively forecast what would occur when a superuniverse became settled in light because such an event has never factualized. (636.2)

None of us entertains a satisfactory concept of what will happen when the grand

universe (the seven superuniverses as dependent on Havona) becomes entirely settled in light and life. That event will undoubtedly be the most profound occurrence in the annals of eternity since the appearance of the central universe. (636.6)

**Those personal achievements by us will reflect directly on God.**

Bear in mind, all that God the Father and his Paradise Sons do for us, we in turn and in spirit have the opportunity to do for and in the emerging Supreme Being. The experience of love, joy, and service in the universe is mutual. God the Father does not need that his sons should return to him all that he bestows upon them, but they do (or may) in turn bestow all of this upon their fellows and upon the evolving Supreme Being. (644.1)

And God the Father is the personal source of all manifestations of Deity and reality to all intelligent creatures and spirit beings throughout all the universe of universes. As personalities, now or in the successive universe experiences of the eternal future, no matter if you achieve the attainment of God the Sevenfold, comprehend God the Supreme, find God the Ultimate, or attempt to grasp the concept of God the Absolute, you will discover to your eternal satisfaction that in the consummation of each adventure you have, on new experiential levels, rediscovered the eternal God - the Paradise Father of all universe personalities. (645.5)

**The entire system is upheld by the One Creator of all.**

The Master Force Organizers go out into space and mobilize its energies to become gravity responsive to the Paradise pull of the Universal Father; and subsequently there come the Creator Sons, who organize these gravity-responding forces into inhabited universes and therein evolve intelligent creatures who receive unto themselves the spirit of the Paradise Father and subsequently ascend to the Father to become like him in all possible divinity attributes. (645.7)

The ceaseless and expanding march of the Paradise creative forces through space seems to presage the ever-extending domain of the gravity grasp of the Universal Father and the never-ending multiplication of varied types of intelligent creatures who are able to love God and be loved by him, and who, by thus

becoming God-knowing, may choose to be like him, may elect to attain Paradise and find God. (645.8)

The universe of universes is altogether unified. God is one in power and personality. There is co-ordination of all levels of energy and all phases of personality. Philosophically and experientially, in concept and in reality, all things and beings center in the Paradise Father. God is all and in all, and no things or beings exist without him. (646.1)

**Love is the greatest force in the settled state of light and life.**

Universal beauty is the recognition of the reflection of the Isle of Paradise in the material creation, while eternal truth is the special ministry of the Paradise Sons who not only bestow themselves upon the mortal races but even pour out their Spirit of Truth upon all peoples. Divine goodness is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit. But love, the sum total of these three qualities, is man's perception of God as his spirit Father. (647.8)

To finite man truth, beauty, and goodness embrace the full revelation of divinity reality. As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: intellectual peace, social progress, moral satisfaction, spiritual joy, and cosmic wisdom. The advanced mortals on a world in the seventh stage of light and life have learned that love is the greatest thing in the universe - and they know that God is love. (648.3)

Love is the desire to do good to others. (648.4)

## **MOTA-VATION**

### **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

#### **COURSE 4. SOCIETY IS A DIRECT REFLECTION OF OUR SPIRIT**

*As worlds advance in the settled status of light and life, society becomes increasingly peaceful. The individual, while no less independent and devoted to his family, has become more altruistic and fraternal. (630.4)*

Society and its mechanisms have developed from a reciprocal necessity. We have clearly learnt the advantages of peaceful co-existence. However, on the whole, we are reluctant to fully embrace such a natural state. The revelation shows in great detail why this circumstance prevails. Moreover it shows us how to remedy the situation.

The more we know and understand each other, the more we can like and trust each other. Progress becomes exponential.

With improved conditions, spirit functions with greater influence, and with that comes the elevation of inter-relationships and the prospects of greater spiritual expression in our selves and in our daily lives.

**LESSON 4 A      How it all began. One day in autumn.**

**LESSON 4 B      Another piece of the creative adventure fits in place.**

**LESSON 4 C      The importance of the practical approach.**

**LESSON 4 D      The unstoppable trend of progressive civilization.**

**LESSON 4 E      Home on Urantia is where the heart is.**

**LESSON 4 F      Only better new ways should replace the old.**

## LESSON 4 A

### HOW IT ALL BEGAN, ONE DAY IN AUTUMN

*It is just 993,408 years ago (from the year A.D. 1934) that Urantia was formally recognized as a planet of human habitation in the universe of Nebadon. Biologic evolution had once again achieved the human levels of will dignity; man had arrived on planet 606 of Satania. (710.6)*

IT WAS A MOMENTOUS OCCASION throughout the universe when the first sign of functioning moral mind was recorded. Through the tireless efforts of the Life Carriers, wisdom began to function in a human mind, will was being exerted, and on high this registered the planet as another of the myriad of inhabited world.

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#### **Getting the stage ready for the human potential.**

And yet some of the less imaginative of your mortal mechanists insist on viewing material creation and human evolution as an accident. The Urantia midways have assembled over fifty thousand facts of physics and chemistry which they deem to be incompatible with the laws of accidental chance, and which they contend unmistakably demonstrate the presence of intelligent purpose in the material creation. And all of this takes no account of their catalogue of more than one hundred thousand findings outside the domain of physics and chemistry which they maintain prove the presence of mind in the planning, creation, and maintenance of the material cosmos. (665.6)

#### **Not just signs of life, but signs of higher mind.**

We had been watching the twins develop mentally through our observation of the functioning of the seven adjutant mind-spirits assigned to Urantia at the time of our arrival on the planet. Throughout the long evolutionary development of planetary life, these tireless mind ministers had ever registered their increasing ability to contact with the successively expanding brain capacities of the progressively superior animal creatures. (709.3)

At first only the *spirit of intuition* could function in the instinctive and reflex behavior of the primordial animal life. With the differentiation of higher types, the

*spirit of understanding* was able to endow such creatures with the gift of spontaneous association of ideas. Later on we observed the *spirit of courage* in operation; evolving animals really developed a crude form of protective self-consciousness. Subsequent to the appearance of the mammalian groups, we beheld the *spirit of knowledge* manifesting itself in increased measure. And the evolution of the higher mammals brought the function of the *spirit of counsel*, with the resulting growth of the herd instinct and the beginnings of primitive social development. (709.4)

Increasingly, on down through the dawn mammals, the mid-mammals, and the Primates, we had observed the augmented service of the first five adjutants. But never had the remaining two, the highest mind ministers, been able to function in the Urantia type of evolutionary mind. (709.5)

Imagine our joy one day - the twins were about ten years old - when the *spirit of worship* made its first contact with the mind of the female twin and shortly thereafter with the male. We knew that something closely akin to human mind was approaching culmination; and when, about a year later, they finally resolved, as a result of meditative thought and purposeful decision, to flee from home and journey north, then did the *spirit of wisdom* begin to function on Urantia and in these two now recognized human minds. (709.6)

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. (709.7)

**‘Leaving home’ has a defining moment in history.**

But the autumn sun was getting lower in the sky, and as they journeyed northward, the nights grew cooler and cooler. Already they had been forced to make use of animal skins for warmth. Before they had been away from home one moon, Andon signified to his mate that he thought he could make fire with the flint. They tried for two months to utilize the flint spark for kindling a fire but only met with failure. Each day this couple would strike the flints and endeavor to ignite the wood. Finally, one evening about the time of the setting of the sun, the secret of the technique was unraveled when it occurred to Fonta to climb a near-by tree to secure an abandoned bird's nest. The nest was dry and highly inflammable and

consequently flared right up into a full blaze the moment the spark fell upon it. They were so surprised and startled at their success that they almost lost the fire, but they saved it by the addition of suitable fuel, and then began the first search for firewood by the parents of all mankind. (712.5)

This was one of the most joyous moments in their short but eventful lives. All night long they sat up watching their fire burn, vaguely realizing that they had made a discovery which would make it possible for them to defy climate and thus forever to be independent of their animal relatives of the southern lands. (712.6)

## LESSON 4 B

### ANOTHER PIECE OF THE CREATIVE ADVNTURE FITS IN PLACE

*But the establishment of life on no world is ever experimental in the sense that something untried and unknown is attempted. The evolution of life is a technique ever progressive, differential, and variable, but never haphazard, uncontrolled, nor wholly experimental, in the accidental sense. (735.1)*

THE COSMIC ACCIDENT THEORY recedes further into a meaningless realm. The more we know, the more we can appreciate, understand, and realize the truth of creation and existence. The big picture integrates the parts.

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**Nothing is left to chance. The spark of life is too important for that.**

Many features of human life afford abundant evidence that the phenomenon of mortal existence was intelligently planned, that organic evolution is not a mere cosmic accident. When a living cell is injured, it possesses the ability to elaborate certain chemical substances which are empowered so to stimulate and activate the neighboring normal cells that they immediately begin the secretion of certain substances which facilitate healing processes in the wound; and at the same time these normal and uninjured cells begin to proliferate - they actually start to work creating new cells to replace any fellow cells which may have been destroyed by the accident. (735.2)

This chemical action and reaction concerned in wound healing and cell reproduction represents the choice of the Life Carriers of a formula embracing over one hundred thousand phases and features of possible chemical reactions and biologic repercussions. More than half a million specific experiments were made by the Life Carriers in their laboratories before they finally settled upon this formula for the Urantia life experiment. (735.3)

When Urantia scientists know more of these healing chemicals, they will become more efficient in the treatment of injuries, and indirectly they will know more about controlling certain serious diseases. (735.4)

**So much is explained when we realize much of our nature is innate.**

The universe of universes, including this small world called Urantia, is not being managed merely to meet our approval nor just to suit our convenience, much less to gratify our whims and satisfy our curiosity. The wise and all-powerful beings who are responsible for universe management undoubtedly know exactly what they are about; and so it becomes Life Carriers and behooves mortal minds to enlist in patient waiting and hearty co-operation with the rule of wisdom, the reign of power, and the march of progress. (736.6)

There is original endowment of adaptation in living things and beings. In every *living* plant or animal cell, in every *living* organism - material or spiritual - there is an insatiable craving for the attainment of ever-increasing perfection of environmental adjustment, organismal adaptation, and augmented life realization. These interminable efforts of all living things evidence the existence within them of an innate striving for perfection. (737.2)

The physical brain with its associated nervous system possesses innate capacity for response to mind ministry just as the developing mind of a personality possesses a certain innate capacity for spirit receptivity and therefore contains the potentials of spiritual progress and attainment. Intellectual, social, moral, and spiritual evolution are dependent on the mind ministry of the seven adjutant spirits and their superphysical associates. (738.3)

**It also helps to know that things should be better than they are.**

Again, on an average evolutionary world the seven adjutant spirits are far better synchronized with the advancing stages of animal development than they were on Urantia. With but a single exception, the adjutants experienced the greatest difficulty in contacting with the evolving minds of Urantia organisms that they had ever had in all their functioning throughout the universe of Nebadon. (738.7)

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. (739.2)

**With power over evolutionary processes comes great responsibility.**

Throughout the ministry of the spirit world the individual never experiences abrupt transitions of spirit co-operation; always are these changes gradual and reciprocal. (739.3)

Always should the domains of the physical (electrochemical) and the mental response to environmental stimuli be differentiated, and in turn must they all be recognized as phenomena apart from spiritual activities. The domains of physical, mental, and spiritual gravity are distinct realms of cosmic reality, notwithstanding their intimate interrelations. (739.4)

## LESSON 4 C

### THE IMPORTANCE OF THE PRACTICAL APPROACH

***Civilization is a racial acquirement; it is not biologically inherent; hence must all children be reared in an environment of culture, while each succeeding generation of youth must receive anew its education. (763.2)***

WE CAN SEE that the development of culture and society has produced immeasurable benefits. Initially it was for protection and survival, now it is for the sharing of goods, knowledge, and the arts. One day it will also mean we share a peaceful coexistence on the planet, something that treaties have failed to achieve.

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#### **We operate from a custom oriented basis.**

Society is concerned with self-perpetuation, self-maintenance, and self-gratification, but human self-realization is worthy of becoming the immediate goal of many cultural groups. (764.6)

Early man was mightily gripped by custom; the savage was a veritable slave to usage; but there have arisen ever and anon those variations from type who have dared to inaugurate new ways of thinking and improved methods of living. Nevertheless, the inertia of primitive man constitutes the biologic safety brake against precipitation too suddenly into the ruinous maladjustment of a too rapidly advancing civilization. (767.5)

A progressing civilization embraces the progressive idea and endures; time and circumstance finally select the fitter group for survival. But this does not mean that each separate and isolated change in the composition of human society has been for the better. No! Indeed no! For there have been many, many retrogressions in the long forward struggle of Urantia civilization. (768.0)

#### **Families and nations need to use funds wisely.**

Though capital has tended to liberate man, it has greatly complicated his social and industrial organization. The abuse of capital by unfair capitalists does not destroy the fact that it is the basis of modern industrial society. Through capital and invention the present generation enjoys a higher degree of freedom than any

that ever preceded it on earth. This is placed on record as a fact and not in justification of the many misuses of capital by thoughtless and selfish custodians. (777.3)

Today, men are not social slaves, but thousands allow ambition to enslave them to debt. Involuntary slavery has given way to a new and improved form of modified industrial servitude. (780.1)

### **War is a mind set of hopefully a receding past.**

But if industrialism is to triumph over militarism, it must avoid the dangers which beset it. The perils of budding industry on Urantia are: (786.2 - 8)

1. The strong drift toward materialism, spiritual blindness.
2. The worship of wealth-power, value distortion.
3. The vices of luxury, cultural immaturity.
4. The increasing dangers of indolence, service insensitivity.
5. The growth of undesirable racial softness, biologic deterioration.
6. The threat of standardized industrial slavery, personality stagnation. Labor is ennobling but drudgery is benumbing.

But even in passing, war should be honored as the school of experience which compelled a race of arrogant individualists to submit themselves to highly concentrated authority - a chief executive. Old-fashioned war did select the innately great men for leadership, but modern war no longer does this. To discover leaders society must now turn to the conquests of peace: industry, science, and social achievement. (786.12)

### **The way to the peaceful alternative.**

The peace of Urantia will be promoted far more by international trade organizations than by all the sentimental sophistry of visionary peace planning. Trade relations have been facilitated by development of language and by improved methods of communication as well as by better transportation. (787.4)

The absence of a common language has always impeded the growth of peace groups, but money has become the universal language of modern trade. Modern society is largely held together by the industrial market. The gain motive is a mighty civilizer when augmented by the desire to serve. (787.5)

## LESSON 4 D

### THE UNSTOPPABLE TREND OF PROGRESSIVE CIVILIZATION

*But isolation of these spheres affords their races a unique opportunity for the exercise of faith and for the development of a peculiar quality of confidence in cosmic reliability which is not dependent on sight or any other material consideration. It may turn out, eventually, that mortal creatures hailing from the worlds quarantined in consequence of rebellion are extremely fortunate. (578.6)*

THE IRREGULAR AND CHECKERED CAREER of our planet due to spiritual isolation has not prevented our progress along somewhat standard lines. No two planets ever evolve in quite the same way. However, improved intellect and quality of mind causes all civilizations to seek higher minded values and more noble cultures. Interminable time is an ever present challenge for us.

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#### **Events that lead to understanding are relentless.**

Economics, society, and government must evolve if they are to remain. Static conditions on an evolutionary world are indicative of decay; only those institutions which move forward with the evolutionary stream persist. (804.1)

The progressive program of an expanding civilization embraces: (804.2 -14)

1. Preservation of individual liberties.
2. Protection of the home.
3. Promotion of economic security.
4. Prevention of disease.
5. Compulsory education.
6. Compulsory employment.
7. Profitable utilization of leisure.
8. Care of the unfortunate.
9. Race improvement.
10. Promotion of science and art.
11. Promotion of philosophy - wisdom.
12. Augmentation of cosmic insight - spirituality.

And this progress in the arts of civilization leads directly to the realization of the highest human and divine goals of mortal endeavor - the social achievement of

the brotherhood of man and the personal status of God-consciousness, which becomes revealed in the supreme desire of every individual to do the will of the Father in heaven. (804.15)

**The evolution of competition continues to higher realms.**

Competition is essential to social progress, but competition, unregulated, breeds violence. In current society, competition is slowly displacing war in that it determines the individual's place in industry, as well as decreeing the survival of the industries themselves. (805.1)

Throughout the earlier ages of any world, competition is essential to progressive civilization. As the evolution of man progresses, co-operation becomes increasingly effective. In advanced civilizations co-operation is more efficient than competition. Early man is stimulated by competition. Early evolution is characterized by the survival of the biologically fit, but later civilizations are the better promoted by intelligent co-operation, understanding fraternity, and spiritual brotherhood. (805.3)

True, competition in industry is exceedingly wasteful and highly ineffective, but no attempt to eliminate this economic lost motion should be countenanced if such adjustments entail even the slightest abrogation of any of the basic liberties of the individual. (805.4)

Effective use is made of the fraternal competitive spirit by circulating to any one world information about what the others, particularly the best, are doing. A refreshing and wholesome rivalry is promoted even among the seraphic hosts. (313.0)

**The profit motive needs to be replaced by the service motive.**

The profit motive of economic activities is altogether base and wholly unworthy of an advanced order of society; nevertheless, it is an indispensable factor throughout the earlier phases of civilization. Profit motivation must not be taken away from men until they have firmly possessed themselves of superior types of nonprofit motives for economic striving and social serving - the transcendent urges of superlative wisdom, intriguing brotherhood, and excellency of spiritual

attainment. (805.7)

**With well-paced progress we develop at personal levels.**

Never, in all your ascent to Paradise, will you gain anything by impatiently attempting to circumvent the established and divine plan by short cuts, personal inventions, or other devices for improving on the way of perfection, to perfection, and for eternal perfection. (846.4)

We are a part of a gigantic creation, and it is not strange that everything does not work in perfection; our universe was not created in perfection. Perfection is our eternal goal, not our origin. (846.5)

If this were a mechanistic universe, if the First Great Source and Center were only a force and not also a personality, if all creation were a vast aggregation of physical matter dominated by precise laws characterized by unvarying energy actions, then might perfection obtain, even despite the incompleteness of universe status. There would be no disagreement; there would be no friction. But in our evolving universe of relative perfection and imperfection we rejoice that disagreement and misunderstanding are possible, for thereby is evidenced the fact and the act of personality in the universe. And if our creation is an existence dominated by personality, then can you be assured of the possibilities of personality survival, advancement, and achievement; we can be confident of personality growth, experience, and adventure. What a glorious universe, in that it is personal and progressive, not merely mechanical or even passively perfect! (846.6)

**Disappointments and tribulations can turn out to be our greatest blessings.**

Misfortune has not, however, been the sole lot of Urantia; this planet has also been the most fortunate in the local universe of Nebadon. Urantians should count it all gain if the blunders of their ancestors and the mistakes of their early world rulers so plunged the planet into such a hopeless state of confusion, all the more confounded by evil and sin, that this very background of darkness should so appeal to Michael of Nebadon that he selected this world as the arena wherein to reveal the loving personality of the Father in heaven. It is not that Urantia needed a Creator Son to set its tangled affairs in order; it is rather that the evil and sin on

Urantia afforded the Creator Son a more striking background against which to reveal the matchless love, mercy, and patience of the Paradise Father. (853.1)

The entire organization of high spirits, angelic hosts, and midway fellows is enthusiastically devoted to the furtherance of the Paradise plan for the progressive ascension and perfection attainment of evolutionary mortals, one of the supernal businesses of the universe - the superb survival plan of bringing God down to man and then, by a sublime sort of partnership, carrying man up to God and on to eternity of service and divinity of attainment - alike for mortal and midwayer. (867.3)

**Look at how far we have come.**

You who now live amid latter-day scenes of budding culture and beginning progress in social affairs, who actually have some little spare time in which to *think* about society and civilization, must not overlook the fact that your early ancestors had little or no leisure which could be devoted to thoughtful reflection and social thinking. (901.5)

When asked where fire came from, the simple story of Andon and the flint was soon replaced by the legend of how some Prometheus stole it from heaven. The ancients sought a supernatural explanation for all natural phenomena not within the range of their personal comprehension; and many moderns continue to do this. The depersonalization of so-called natural phenomena has required ages, and it is not yet completed. But the frank, honest, and fearless search for true causes gave birth to modern science: It turned astrology into astronomy, alchemy into chemistry, and magic into medicine. (901.12)

## **COURSE 4 E**

### **HOME ON URANTIA IS WHERE THE HEART IS**

*In the maturity of the developing self, the past and future are brought together to illuminate the true meaning of the present. As the self matures, it reaches further and further back into the past for experience, while its wisdom forecasts seek to penetrate deeper and deeper into the unknown future.* (1295.5)

AS WE LEARN TO LIVE INTENSELY in the present, we realize we can escape the limitations of that present state. We see enhanced values of the past and future. Essentially, we see the broadened landscape of a glorious future stretching before us. The necessity for maturity takes on a new dimension.

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#### **The more of history we know, the further forward we can look.**

Man should be unafraid to experiment with the mechanisms of society. But always should these adventures in cultural adjustment be controlled by those who are fully conversant with the history of social evolution; and always should these innovators be counseled by the wisdom of those who have had practical experience in the domains of contemplated social or economic experiment. *No great social or economic change should be attempted suddenly.* Time is essential to all types of human adjustment - physical, social, or economic. Only moral and spiritual adjustments can be made on the spur of the moment, and even these require the passing of time for the full outworking of their material and social repercussions. The ideals of the race are the chief support and assurance during the critical times when civilization is in transit from one level to another. (911.5)

#### **We are one planet, one people, an integrated model for working together.**

Language differences have ever been the great barrier to the extension of peace. The conquest of dialects must precede the spread of a culture throughout a race, over a continent, or to a whole world. A universal language promotes peace, insures culture, and augments happiness. Even when the tongues of a world are reduced to a few, the mastery of these by the leading cultural peoples mightily influences the achievement of world-wide peace and prosperity. (908.7)

While very little progress has been made on Urantia toward developing an international language, much has been accomplished by the establishment of international commercial exchange. And all these international relations should be fostered, whether they involve language, trade, art, science, competitive play, or religion. (908.8)

**Among the vicissitudes in the world, the home stands unassailed.**

In this work of passing on the cultural torch to the next generation, the home will ever be the basic institution. The play and social life comes next, with the school last but equally indispensable in a complex and highly organized society. (909.4)

Marriage which culminates in the home is indeed man's most exalted institution, but it is essentially human; it should never have been called a sacrament. The Sethite priests made marriage a religious ritual; but for thousands of years after Eden, mating continued as a purely social and civil institution. (929.4)

The likening of human associations to divine associations is most unfortunate. The union of husband and wife in the marriage-home relationship is a material function of the mortals of the evolutionary worlds. True, indeed, much spiritual progress may accrue consequent upon the sincere human efforts of husband and wife to progress, but this does not mean that marriage is necessarily sacred. Spiritual progress is attendant upon sincere application to other avenues of human endeavor. (929.5)

Nevertheless, there is an ideal of marriage on the spheres on high. On the capital of each local system the Material Sons and Daughters of God do portray the height of the ideals of the union of man and woman in the bonds of marriage and for the purpose of procreating and rearing offspring. After all, the ideal mortal marriage is *humanly* sacred. (930.1)

The youthful idealization of marriage should not, however, be discouraged; such dreams are the visualization of the future goal of family life. This attitude is both stimulating and helpful providing it does not produce an insensitivity to the realization of the practical and commonplace requirements of marriage and subsequent family life. (930.3)

The ideals of marriage have made great progress in recent times; among some peoples woman enjoys practically equal rights with her consort. In concept, at least, the family is becoming a loyal partnership for rearing offspring, accompanied by sexual fidelity. But even this newer version of marriage need not presume to swing so far to the extreme as to confer mutual monopoly of all personality and individuality. Marriage is not just an individualistic ideal; it is the evolving social partnership of a man and a woman, existing and functioning under the current mores, restricted by the taboos, and enforced by the laws and regulations of society. (930.4)

### **Always will men and women need each other.**

The differences of nature, reaction, viewpoint, and thinking between men and women, far from occasioning concern, should be regarded as highly beneficial to mankind, both individually and collectively. Many orders of universe creatures are created in dual phases of personality manifestation. (938.9)

Men and women need each other in their morontial and spiritual as well as in their mortal careers. The differences in viewpoint between male and female persist even beyond the first life and throughout the local and superuniverse ascensions. And even in Havona, the pilgrims who were once men and women will still be aiding each other in the Paradise ascent. Never, even in the Corps of the Finality, will the creature metamorphose so far as to obliterate the personality trends that humans call male and female; always will these two basic variations of humankind continue to intrigue, stimulate, encourage, and assist each other; always will they be mutually dependent on co-operation in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties. (939.1)

### **The main purposes of family life have an eternal role.**

Human society would be greatly improved if the civilized races would more generally return to the family-council practices of the Andites. They did not maintain the patriarchal or autocratic form of family government. They were very brotherly and associative, freely and frankly discussing every proposal and regulation of a family nature. They were ideally fraternal in all their family government. In an ideal family filial and parental affection are both augmented by fraternal devotion. (941.10)

The enforced associations of family life stabilize personality and stimulate its growth through the compulsion of necessitous adjustment to other and diverse personalities. But even more, a true family - a good family - reveals to the parental procreators the attitude of the Creator to his children, while at the same time such true parents portray to their children the first of a long series of ascending disclosures of the love of the Paradise parent of all universe children. (942.1)

### **Self-perpetuation rather than self-gratification.**

There is real danger in the combination of restlessness, curiosity, adventure, and pleasure-abandon characteristic of the post-Andite races. The hunger of the soul cannot be satisfied with physical pleasures; the love of home and children is not augmented by the unwise pursuit of pleasure. Though you exhaust the resources of art, color, sound, rhythm, music, and adornment of person, you cannot hope thereby to elevate the soul or to nourish the spirit. Vanity and fashion cannot minister to home building and child culture; pride and rivalry are powerless to enhance the survival qualities of succeeding generations. (942.5)

Let man enjoy himself; let the human race find pleasure in a thousand and one ways; let evolutionary mankind explore all forms of legitimate self-gratification, the fruits of the long upward biologic struggle. Man has well earned some of his present-day joys and pleasures. But look you well to the goal of destiny! Pleasures are indeed suicidal if they succeed in destroying property, which has become the institution of self-maintenance; and self-gratifications have indeed cost a fatal price if they bring about the collapse of marriage, the decadence of family life, and the destruction of the home - man's supreme evolutionary acquirement and civilization's only hope of survival. (943.1)

## LESSON 4 F

### ONLY BETTER NEW WAYS SHOULD REPLACE THE OLD

*The great danger to any civilization - at any one moment - is the threat of breakdown during the time of transition from the established methods of the past to those new and better, but untried, procedures of the future. (911.6)*

WHERE DO our new ideas come from? What is our basis for accepting them or rejecting them, perhaps just for a season or a millennium? This is an interesting aspect of a religion and its status in the eyes of other opposing religions. Adaption too fast or too slow retards genuine growth and impedes the people and planet.

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#### **What is our concept of our way of life?**

Modern man must find some adequate symbolism for his new and expanding ideas, ideals, and loyalties. This enhanced symbol must arise out of religious living, spiritual experience. And this higher symbolism of a higher civilization must be predicated on the concept of the Fatherhood of God and be pregnant with the mighty ideal of the brotherhood of man. (966.1)

The old cults were too egocentric; the new must be the outgrowth of applied love. The new cult must, like the old, foster sentiment, satisfy emotion, and promote loyalty; but it must do more: It must facilitate spiritual progress, enhance cosmic meanings, augment moral values, encourage social development, and stimulate a high type of personal religious living. The new cult must provide supreme goals of living which are both temporal and eternal - social and spiritual. (966.2)

No cult can endure and contribute to the progress of social civilization and individual spiritual attainment unless it is based on the biologic, sociologic, and religious significance of the *home*. A surviving cult must symbolize that which is permanent in the presence of unceasing change; it must glorify that which unifies the stream of ever-changing social metamorphosis. It must recognize true meanings, exalt beautiful relations, and glorify the good values of real nobility. (966.3)

**Change is inevitable, adaption can vary.**

But the great difficulty of finding a new and satisfying symbolism is because modern men, as a group, adhere to the scientific attitude, eschew superstition, and abhor ignorance, while as individuals they all crave mystery and venerate the unknown. No cult can survive unless it embodies some masterful mystery and conceals some worthful unattainable. Again, the new symbolism must not only be significant for the group but also meaningful to the individual. The forms of any serviceable symbolism must be those which the individual can carry out on his own initiative, and which he can also enjoy with his fellows. If the new cult could only be dynamic instead of static, it might really contribute something worth while to the progress of mankind, both temporal and spiritual. (966.4)

But a cult - a symbolism of rituals, slogans, or goals - will not function if it is too complex. And there must be the demand for devotion, the response of loyalty. Every effective religion unerringly develops a worthy symbolism, and its devotees would do well to prevent the crystallization of such a ritual into cramping, deforming, and stifling stereotyped ceremonials which can only handicap and retard all social, moral, and spiritual progress. No cult can survive if it retards moral growth and fails to foster spiritual progress. The cult is the skeletal structure around which grows the living and dynamic body of personal spiritual experience - true religion. (966.5)

### **How can we be sure of the source of truth?**

Modern respect for wisdom and truth is but the recent escape from the fetish-making tendency up to the higher levels of thinking and reasoning. Concerning the accumulated fetish writings which various religionists hold as *sacred books*, it is not only believed that what is in the book is true, but also that every truth is contained in the book. If one of these sacred books happens to speak of the earth as being flat, then, for long generations, otherwise sane men and women will refuse to accept positive evidence that the planet is round. (969.5)

To take an oath on a "holy book" or to swear by some object of supreme veneration is a form of refined fetishism. (969.6)

**Again, we can evaluate the results of our progress.**

But it does represent real evolutionary progress to advance from the fetish fear of a savage chief's fingernail trimmings to the adoration of a superb collection of letters, laws, legends, allegories, myths, poems, and chronicles which, after all, reflect the winnowed moral wisdom of many centuries, at least up to the time and event of their being assembled as a "sacred book". (969.7)

Magic was the branch off the evolutionary religious tree which eventually bore the fruit of a scientific age. Belief in astrology led to the development of astronomy; belief in a philosopher's stone led to the mastery of metals, while belief in magic numbers founded the science of mathematics. (972.5)

Ancient magic was the cocoon of modern science, indispensable in its time but now no longer useful. And so the phantasms of ignorant superstition agitated the primitive minds of men until the concepts of science could be born. Today, Urantia is in the twilight zone of this intellectual evolution. One half the world is grasping eagerly for the light of truth and the facts of scientific discovery, while the other half languishes in the arms of ancient superstition and but thinly disguised magic. (973.1)

Evolution unerringly achieves its end: It imbues man with that superstitious fear of the unknown and dread of the unseen which is the scaffolding for the God concept. And having witnessed the birth of an advanced comprehension of Deity, through the co-ordinate action of revelation, this same technique of evolution then unerringly sets in motion those forces of thought which will inexorably obliterate the scaffolding, which has served its purpose. (990.5)

## **MOTA-VATION**

### **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

#### **COURSE 5. DISCOVERY AND APPLICATION OF TRUE RELIGION**

*As worlds advance in the settled status of light and life, society becomes increasing. (630.4)*

The idea of religion connotes various concepts and meanings, some of which are negative in nature. From a general study, and given the history of religious practice, this is somewhat understandable.

It is certainly time for a re-evaluation of the true nature of religion. What are the real teachings of the great religious leaders? We need to demystify their lives and works, take them out of national settings, and look at them anew. And recognize their limited truths as well, for writings over time become contaminated.

Then religion cannot be an excuse, it cannot be feared, it cannot be relegated to a fringe order of society. In its truest and purest sense, it is integral to all that we are and do. Essentially, the religion that is the spirit, cannot be disregarded.

**LESSON 5 A      Prayer can deliver spiritual experiences.**

**LESSON 5 B      Vital knowledge about the history of religion.**

**LESSON 5 C      Static religion can't get there from here.**

**LESSON 5 D      Dynamic religious living and spiritual insight.**

**LESSON 5 E      Religion in human experience.**

**LESSON 5 F      Problems of religious growth need a spiritual context.**

## LESSON 5 A

### PRAYER CAN DELIVER SPIRITUAL EXPERIENCES

***Prayer is not a technique of escape from conflict but rather a stimulus to growth in the very face of conflict. Pray only for values, not things; for growth, not for gratification.*** (1002.5)

PRAYER IS A PERSONAL WAY to talk over things with God. It's not the words but the attitude that is important. Words are merely indicating what is in our heart.

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**Here is a simple and effective approach to prayer.**

Prayer, even as a purely human practice, a dialogue with one's alter ego, constitutes a technique of the most efficient approach to the realization of those reserve powers of human nature which are stored and conserved in the unconscious realms of the human mind. Prayer is a sound psychologic practice, aside from its religious implications and its spiritual significance. It is a fact of human experience that most persons, if sufficiently hard pressed, will pray in some way to some source of help. (999.7)

Do not be so slothful as to ask God to solve your difficulties, but never hesitate to ask him for wisdom and spiritual strength to guide and sustain you while you yourself resolutely and courageously attack the problems at hand. (999.8)

**Our contact to a higher realm is immediate.**

But the efficacy of prayer in the personal spiritual experience of the one who prays is in no way dependent on such a worshiper's intellectual understanding, philosophic acumen, social level, cultural status, or other mortal acquirements. The psychic and spiritual concomitants of the prayer of faith are immediate, personal, and experiential. There is no other technique whereby every man, regardless of all other mortal accomplishments, can so effectively and immediately approach the threshold of that realm wherein he can communicate with his Maker, where the creature contacts with the reality of the Creator, with the indwelling Thought Adjuster. (1000.1)

The soul of man requires spiritual exercise as well as spiritual nourishment. (1000.3)

The human mind may perform in response to so-called inspiration when it is sensitive either to the uprisings of the subconscious or to the stimulus of the superconscious. In either case it appears to the individual that such augmentations of the content of consciousness are more or less foreign. Unrestrained mystical enthusiasm and rampant religious ecstasy are not the credentials of inspiration, supposedly divine credentials. (1000.5)

### **Practical tests about a spiritual experience.**

The practical test of all these strange religious experiences of mysticism, ecstasy, and inspiration is to observe whether these phenomena cause an individual: (1000.6 – 10; 1001.1 – 3)

1. To enjoy better and more complete physical health.
2. To function more efficiently and practically in his mental life.
3. More fully and joyfully to socialize his religious experience.
4. More completely to spiritualize his day-by-day living while faithfully discharging the commonplace duties of routine mortal existence.
5. To enhance his love for, and appreciation of, truth, beauty, and goodness.
6. To conserve currently recognized social, moral, ethical, and spiritual values.
7. To increase his spiritual insight - God-consciousness.

### **Further indicators of a spiritual experience.**

Modern man is perplexed by the thought of talking things over with God in a purely personal way. Many have abandoned regular praying; they only pray when under unusual pressure - in emergencies. Man should be unafraid to talk to God, but only a spiritual child would undertake to persuade, or presume to change, God. (1001.12)

But real praying does attain reality. Even when the air currents are ascending, no bird can soar except by outstretched wings. Prayer elevates man because it is a technique of progressing by the utilization of the ascending spiritual currents of the universe. (1002.1)

Genuine prayer adds to spiritual growth, modifies attitudes, and yields that satisfaction which comes from communion with divinity. It is a spontaneous outburst of God-consciousness. (1002.2)

God answers man's prayer by giving him an increased revelation of truth, an enhanced appreciation of beauty, and an augmented concept of goodness. Prayer is a subjective gesture, but it contacts with mighty objective realities on the spiritual levels of human experience; it is a meaningful reach by the human for superhuman values. It is the most potent spiritual-growth stimulus. (1002.3)

### **CONDITIONS OF EFFECTIVE PRAYER**

If you would engage in effective praying, you should bear in mind the laws of prevailing petitions: (1002.6 – 13)

1. You must qualify as a potent prayer by sincerely and courageously facing the problems of universe reality. You must possess cosmic stamina.
2. You must have honestly exhausted the human capacity for human adjustment. You must have been industrious.
3. You must surrender every wish of mind and every craving of soul to the transforming embrace of spiritual growth. You must have experienced an enhancement of meanings and an elevation of values.
4. You must make a wholehearted choice of the divine will. You must obliterate the dead center of indecision.
5. You not only recognize the Father's will and choose to do it, but you have effected an unqualified consecration, and a dynamic dedication, to the actual doing of the Father's will.
6. Your prayer will be directed exclusively for divine wisdom to solve the specific human problems encountered in the Paradise ascension - the attainment of divine perfection.
7. And you must have faith - living faith.

## LESSON 5 B

### VITAL KNOWLEDGE ABOUT THE EVOLUTION OF RELIGION

***New religions cannot be invented; they are either evolved, or else they are suddenly revealed.*** (1012.3)

When a revelation does appear, with its judicious timing, evolutionary religions are called upon to respond. A new dynamic is introduced to the planet and to the consciousness. As individuals are transformed, society enters a state of transition and experiences a degree of distress. The greater distress however is suffered by existing religions as the strength of their resistance to change will be related to their longer term loss of relevance to adherents.

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#### **Basic religion can function irrespective of spiritual content.**

Religion facilitated the accumulation of capital; it fostered work of certain kinds; the leisure of the priests promoted art and knowledge; the race, in the end, gained much as a result of all these early errors in ethical technique. The shamans, honest and dishonest, were terribly expensive, but they were worth all they cost. The learned professions and science itself emerged from the parasitical priesthoods. Religion fostered civilization and provided societal continuity; it has been the moral police force of all time. Religion provided that human discipline and self-control which made *wisdom* possible. Religion is the efficient scourge of evolution which ruthlessly drives indolent and suffering humanity from its natural state of intellectual inertia forward and upward to the higher levels of reason and wisdom. (1006.6)

But if revelation is to exalt and upstep the religions of evolution, then must such divine visitations portray teachings which are not too far removed from the thought and reactions of the age in which they are presented. Thus must and does revelation always keep in touch with evolution. Always must the religion of revelation be limited by man's capacity of receptivity. (1007.1)

#### **We need teachers and revelations to be applied to evolutionary aspects.**

Most great religious epochs have been inaugurated by the life and teachings of

some outstanding personality; leadership has originated a majority of the worthwhile moral movements of history. And men have always tended to venerate the leader, even at the expense of his teachings; to revere his personality, even though losing sight of the truths which he proclaimed. And this is not without reason; there is an instinctive longing in the heart of evolutionary man for help from above and beyond. This craving is designed to anticipate the appearance on earth of the Planetary Prince and the later Material Sons. On Urantia man has been deprived of these superhuman leaders and rulers, and therefore does he constantly seek to make good this loss by enshrouding his human leaders with legends pertaining to supernatural origins and miraculous careers. (1008.7)

The future of Urantia will doubtless be characterized by the appearance of teachers of religious truth - the Fatherhood of God and the fraternity of all creatures. But it is to be hoped that the ardent and sincere efforts of these future prophets will be directed less toward the strengthening of interreligious barriers and more toward the augmentation of the religious brotherhood of spiritual worship among the many followers of the differing intellectual theologies which so characterize Urantia of Satania. (1010.4)

### **Today's sudden revelation is facing evolutionary hindrances.**

It is always difficult to induce evolutionary minds *suddenly* to accept advanced revealed truth. Man is an evolutionary creature and in the main must get his religion by evolutionary techniques. (1011.17)

Religion can never become a scientific fact. Philosophy may, indeed, rest on a scientific basis, but religion will ever remain either evolutionary or revelatory, or a possible combination of both, as it is in the world today. (1012.2)

### **Assimilate the good, and give it time.**

The many religions of Urantia are all good to the extent that they bring man to God and bring the realization of the Father to man. It is a fallacy for any group of religionists to conceive of their creed as *The Truth*; such attitudes bespeak more of theological arrogance than of certainty of faith. There is not a Urantia religion that could not profitably study and assimilate the best of the truths contained in every other faith, for all contain truth. Religionists would do better to borrow the best in their neighbors' living spiritual faith rather than to denounce the worst in

their lingering superstitions and outworn rituals. (1012.4)

All these religions have arisen as a result of man's variable intellectual response to his identical spiritual leading. They can never hope to attain a uniformity of creeds, dogmas, and rituals - these are intellectual; but they can, and some day will, realize a unity in true worship of the Father of all, for this is spiritual, and it is forever true, in the spirit all men are equal. (1012.5)

Civilization, science, and advanced religions must deliver mankind from those fears born of the dread of natural phenomena. And so should greater enlightenment deliver educated mortals from all dependence on intermediaries in communion with Deity. (1013.6)

**We need to carefully introduce a new technique of thinking.**

Modern man is confronted with the task of making more readjustments of human values in one generation than have been made in two thousand years. And this all influences the social attitude toward religion, for religion is a way of living as well as a technique of thinking. (1013.9)

True religion must ever be, at one and the same time, the eternal foundation and the guiding star of all enduring civilizations. (1013.10)

**True to form, the teachings provide an answer.**

There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God. The real problem is: How can the finite mind of man achieve a logical, true, and corresponding unity of thought? This universe-knowing state of mind can be had only by conceiving that the quantitative fact and the qualitative value have a common causation in the Paradise Father. Such a conception of reality yields a broader insight into the purposeful unity of universe phenomena; it even reveals a spiritual goal of progressive personality achievement. And this is a concept of unity which can sense the unchanging background of a living universe of continually changing impersonal relations and evolving personal relationships. (1477.3)

## LESSON 5 C

### STATIC RELIGION CAN'T GET THERE FROM HERE

*Man can never wisely decide temporal issues or transcend the selfishness of personal interests unless he meditates in the presence of the sovereignty of God and reckons with the realities of divine meanings and spiritual values. (1093.2)*

THE WAYS OF THE WORLD are moving rapidly. While truth is immutable, the means and ways for the delivery of its message are shifting. So too is the receptivity paradigm of succeeding generations. All of humanity is longing to hear truth restated for the times in which they live.

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#### **Religion and social reconstruction need to interrelate.**

Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments. Mankind is on the march toward a new and unrevealed planetary destiny. (1086.4)

Religion must become a forceful influence for moral stability and spiritual progression functioning dynamically in the midst of these ever-changing conditions and never-ending economic adjustments. (1086.5)

Religion has no new duties to perform, but it is urgently called upon to function as a wise guide and experienced counselor in all of these new and rapidly changing human situations. Society is becoming more mechanical, more compact, more complex, and more critically interdependent. Religion must function to prevent these new and intimate interassociations from becoming mutually retrogressive or even destructive. Religion must act as the cosmic salt which prevents the ferments of progression from destroying the cultural savor of civilization. These new social relations and economic upheavals can result in lasting brotherhood only by the ministry of religion. (1087.1)

#### **The weakness of institutional religion is its looming irrelevancy.**

Institutional religion cannot afford inspiration and provide leadership in this impending world-wide social reconstruction and economic reorganization because it has unfortunately become more or less of an organic part of the social order and the economic system which is destined to undergo reconstruction. (1087.4)

Religionists must function in society, in industry, and in politics as individuals, not as groups, parties, or institutions. A religious group which presumes to function as such, apart from religious activities, immediately becomes a political party, an economic organization, or a social institution. Religious collectivism must confine its efforts to the furtherance of religious causes. (1087.6)

Religionists are of no more value in the tasks of social reconstruction than nonreligionists except in so far as their religion has conferred upon them enhanced cosmic foresight and endowed them with that superior social wisdom which is born of the sincere desire to love God supremely and to love every man as a brother in the heavenly kingdom. An ideal social order is that in which every man loves his neighbor as he loves himself. (1087.7)

The institutionalized church may have appeared to serve society in the past by glorifying the established political and economic orders, but it must speedily cease such action if it is to survive. Its only proper attitude consists in the teaching of nonviolence, the doctrine of peaceful evolution in the place of violent revolution - peace on earth and good will among all men. (1087.8)

Modern religion finds it difficult to adjust its attitude toward the rapidly shifting social changes only because it has permitted itself to become so thoroughly traditionalized, dogmatized, and institutionalized. The religion of living experience finds no difficulty in keeping ahead of all these social developments and economic upheavals, amid which it ever functions as a moral stabilizer, social guide, and spiritual pilot. True religion carries over from one age to another the worth-while culture and that wisdom which is born of the experience of knowing God and striving to be like him. (1088.1)

### **Religion needs to address religious issues, openly and honestly.**

Many individual social reconstructionists, while vehemently repudiating institutionalized religion, are, after all, zealously religious in the propagation of their social reforms. And so it is that religious motivation, personal and more or less unrecognized, is playing a great part in the present-day program of social reconstruction. (1088.7)

The great weakness of all this unrecognized and unconscious type of religious activity is that it is unable to profit from open religious criticism and thereby attain to profitable levels of self-correction. It is a fact that religion does not grow unless it is disciplined by constructive criticism, amplified by philosophy, purified by science, and nourished by loyal fellowship. (1088.8)

There is always the great danger that religion will become distorted and perverted into the pursuit of false goals, as when in times of war each contending nation prostitutes its religion into military propaganda. Loveless zeal is always harmful to religion, while persecution diverts the activities of religion into the achievement of some sociologic or theologic drive. (1088.9)

Religionists, as a group, must never concern themselves with anything but *religion*, albeit any one such religionist, as an individual citizen, may become the outstanding leader of some social, economic, or political reconstruction movement. (1089.7)

It is the business of religion to create, sustain, and inspire such a cosmic loyalty in the individual citizen as will direct him to the achievement of success in the advancement of all these difficult but desirable social services. (1098.8)

## LESSON 5 D

### DYNAMIC RELIGIOUS LIVING AND SPIRITUAL INSIGHT

***Social leadership is transformed by spiritual insight; religion prevents all collective movements from losing sight of their true objectives.*** (1089.10)

While religion is a personal matter, it will motivate us to reach out with unselfish social service. The love of God overflows and is shared with our fellows.

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#### **Transitions are customarily difficult.**

Genuine religion renders the religionist socially fragrant and creates insights into human fellowship. But the formalization of religious groups many times destroys the very values for the promotion of which the group was organized. Human friendship and divine religion are mutually helpful and significantly illuminating if the growth in each is equalized and harmonized. Religion puts new meaning into all group associations - families, schools, and clubs. It imparts new values to play and exalts all true humor. (1089.9)

True religion is a meaningful way of living dynamically face to face with the commonplace realities of everyday life. But if religion is to stimulate individual development of character and augment integration of personality, it must not be standardized. If it is to stimulate evaluation of experience and serve as a value-lure, it must not be stereotyped. If religion is to promote supreme loyalties, it must not be formalized. (1089.11)

No matter what upheavals may attend the social and economic growth of civilization, religion is genuine and worth while if it fosters in the individual an experience in which the sovereignty of truth, beauty, and goodness prevails, for such is the true spiritual concept of supreme reality. And through love and worship this becomes meaningful as fellowship with man and sonship with God. (1089.12)

#### **Our religion will be demonstrated in our actions.**

After all, it is what one believes rather than what one knows that determines conduct and dominates personal performances. Purely factual knowledge exerts very little influence upon the average man unless it becomes emotionally

activated. But the activation of religion is superemotional, unifying the entire human experience on transcendent levels through contact with, and release of, spiritual energies in the mortal life. (1090.1)

During the psychologically unsettled times of the twentieth century, amid the economic upheavals, the moral crosscurrents, and the sociologic rip tides of the cyclonic transitions of a scientific era, thousands upon thousands of men and women have become humanly dislocated; they are anxious, restless, fearful, uncertain, and unsettled; as never before in the world's history they need the consolation and stabilization of sound religion. In the face of unprecedented scientific achievement and mechanical development there is spiritual stagnation and philosophic chaos. (1090.2)

**True religion requires us to socialize our beliefs.**

While religion is exclusively a personal spiritual experience - knowing God as a Father - the corollary of this experience - knowing man as a brother - entails the adjustment of the self to other selves, and that involves the social or group aspect of religious life. Religion is first an inner or personal adjustment, and then it becomes a matter of social service or group adjustment. (1090.10)

Always keep in mind: True religion is to know God as your Father and man as your brother. Religion is not a slavish belief in threats of punishment or magical promises of future mystical rewards. (1091.1)

Any religious belief which is effective in spiritualizing the believer is certain to have powerful repercussions in the social life of such a religionist. Religious experience unfailingly yields the "fruits of the spirit" in the daily life of the spirit-led mortal. (1091.5)

Just as certainly as men share their religious beliefs, they create a religious group of some sort which eventually creates common goals. Someday religionists will get together and actually effect co-operation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. Goals rather than creeds should unify religionists. Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must have his own and personal interpretation of the realization of that spiritual experience. Let the term "faith" 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. "Have you

faith? Then have it to yourself.” (1091.6)

**More beautiful words of wisdom. Advice than can be put into practice.**

Formal religion restrains men in their personal spiritual activities instead of releasing them for heightened service as kingdom builders. (1092.4)

In the midst of the confusions of a rapidly changing environment mortal man needs the sustenance of a far-flung cosmic perspective. (1092.6)

Religion inspires man to live courageously and joyfully on the face of the earth; it joins patience with passion, insight to zeal, sympathy with power, and ideals with energy. (1093.1)

Man can never wisely decide temporal issues or transcend the selfishness of personal interests unless he meditates in the presence of the sovereignty of God and reckons with the realities of divine meanings and spiritual values. (1093.2)

## LESSON 5 E

### RELIGION IN HUMAN EXPERIENCE

*Religion is not a technique for attaining a static and blissful peace of mind; it is an impulse for organizing the soul for dynamic service. It is the enlistment of the totality of selfhood in the loyal service of loving God and serving man.* (1096.6)

WE CAN DEVELOP a pattern of spiritual outlook and behavior. We can practice the presence of God. We have the capacity to work toward higher values. We have the ability to realize that we have grasped a new level of spiritual attainment. We will have secured a new way of seeing our place in an expanded universe.

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**Yes, more will be expected but we have requisite capacities.**

The experience of dynamic religious living transforms the mediocre individual into a personality of idealistic power. Religion ministers to the progress of all through fostering the progress of each individual, and the progress of each is augmented through the achievement of all. (1094.1)

Some persons are too busy to grow and are therefore in grave danger of spiritual fixation. Provision must be made for growth of meanings at differing ages, in successive cultures, and in the passing stages of advancing civilization. The chief inhibitors of growth are prejudice and ignorance. (1094.4)

There are present in all normal mortals certain innate drives toward growth and self-realization which function if they are not specifically inhibited. The certain technique of fostering this constitutive endowment of the potential of spiritual growth is to maintain an attitude of wholehearted devotion to supreme values. (1095.1)

**Practical ways to seek and respond to spirit leadings.**

Religious habits of thinking and acting are contributory to the economy of spiritual growth. One can develop religious predispositions toward favorable reaction to spiritual stimuli, a sort of conditioned spiritual reflex. 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. The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious. (1095.3)

The unconscious nature of religious growth does not, however, signify that it is an activity functioning in the supposed subconscious realms of human intellect; rather does it signify creative activities in the superconscious levels of mortal mind. The experience of the realization of the reality of unconscious religious growth is the one positive proof of the functional existence of the superconsciousness. (1095.4)

**Spiritual growth can be identified and therefore become an aspiration.**

Spiritual development depends, first, on the maintenance of a living spiritual connection with true spiritual forces and, second, on the continuous bearing of spiritual fruit: yielding the ministry to one's fellows of that which has been received from one's spiritual benefactors. (1095.5)

The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity. And this entire experience constitutes the reality of religion as contrasted with mere theological beliefs. (1095.6)

Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover beauty in things, recognize truth in meanings, and discover goodness in values. Spiritual development is determined by capacity therefor and is directly proportional to the elimination of the selfish qualities of love. (1096.1)

**We can set and achieve goals to confirm our direction.**

The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal. Mortal man is entitled to the enjoyment of physical pleasures and to the satisfaction of human affections;

he is benefited by loyalty to human associations and temporal institutions; but these are not the eternal foundations upon which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection and finaliter service. (1096.3)

After such spiritual attainment, whether secured by gradual growth or specific crisis, there occurs a new orientation of personality as well as the development of a new standard of values. Such spirit-born individuals are so remotivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms which wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment. (1096.5)

## LESSON 5 F

### PROBLEMS OF RELIGIOUS GROWTH NEED A SPIRITUAL CONTEXT

*Religious living is devoted living, and devoted living is creative living, original and spontaneous. New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns.* (1097.5)

WE NEED TO ADMIT that some books, teachers, and handed down religions, may not be worthy of our dedication. Rigorously apply discretion. And wisdom.

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#### **Love remains the transcendent value in all our dealings.**

Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation. The organization of a philosophic standard of living entails considerable commotion in the philosophic realms of the mind. Loyalties are not exercised in behalf of the great, the good, the true, and the noble without a struggle. Effort is attendant upon clarification of spiritual vision and enhancement of cosmic insight. And the human intellect protests against being weaned from subsisting upon the nonspiritual energies of temporal existence. (1097.6)

You can best discover values in your associates by discovering their motivation. If someone irritates you, causes feelings of resentment, you should sympathetically seek to discern his viewpoint, his reasons for such objectionable conduct. If once you understand your neighbor, you will become tolerant, and this tolerance will grow into friendship and ripen into love. (1098.1)

You cannot truly love your fellows by a mere act of the will. Love is only born of thoroughgoing understanding of your neighbor's motives and sentiments. It is not so important to love all men today as it is that each day you learn to love one more human being. If each day or each week you achieve an understanding of one more of your fellows, and if this is the limit of your ability, then you are certainly socializing and truly spiritualizing your personality. (1098.3)

#### **The outpouring of emotion may contain no religious impulse.**

Most of the spectacular phenomena associated with so-called religious

conversions are entirely psychologic in nature, but now and then there do occur experiences which are also spiritual in origin. When the mental mobilization is absolutely total on any level of the psychic upreach toward spirit attainment, when there exists perfection of the human motivation of loyalties to the divine idea, then there very often occurs a sudden down-grasp of the indwelling spirit to synchronize with the concentrated and consecrated purpose of the superconscious mind of the believing mortal. And it is such experiences of unified intellectual and spiritual phenomena that constitute the conversion which consists in factors over and above purely psychologic involvement. (1099.2)

But emotion alone is a false conversion; one must have faith as well as feeling. To the extent that such psychic mobilization is partial, and in so far as such human-loyalty motivation is incomplete, to that extent will the experience of conversion be a blended intellectual, emotional, and spiritual reality. (1099.3)

### **We can apply direct action to our own behavior.**

Short seasons of retreat from the busy scenes of life may not be seriously dangerous, but prolonged isolation of personality is most undesirable. Under no circumstances should the trancelike state of visionary consciousness be cultivated as a religious experience. (1099.6)

The more healthful attitude of spiritual meditation is to be found in reflective worship and in the prayer of thanksgiving. ...The factors which contribute to the initiation of mystic communion are indicative of the danger of such psychic states. The mystic status is favored by such things as: physical fatigue, fasting, psychic dissociation, profound aesthetic experiences, vivid sex impulses, fear, anxiety, rage, and wild dancing. Much of the material arising as a result of such preliminary preparation has its origin in the subconscious mind. (1100.1)

### **Universal citizenship confers superhuman power.**

The marks of human response to the religious impulse embrace the qualities of nobility and grandeur. The sincere religionist is conscious of universe citizenship and is aware of making contact with sources of superhuman power. He is thrilled and energized with the assurance of belonging to a superior and ennobled fellowship of the sons of God. The consciousness of self-worth has become augmented by the stimulus of the quest for the highest universe objectives - supreme goals. (1100.5)

The self has surrendered to the intriguing drive of an all-encompassing motivation which imposes heightened self-discipline, lessens emotional conflict, and makes mortal life truly worth living. (1100.6)

**However the power is bestowed in service to others.**

But true religion is a living love, a life of service. The religionist's detachment from much that is purely temporal and trivial never leads to social isolation, and it should not destroy the sense of humor. Genuine religion takes nothing away from human existence, but it does add new meanings to all of life; it generates new types of enthusiasm, zeal, and courage. (1100.7)

One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. (1101.1)

There is a sense of security, associated with the realization of triumphing glory, resident in the consciousness of the religionist who has grasped the reality of the Supreme, and who pursues the goal of the Ultimate. (1101.2)

## **MOTA-VATION**

### **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

#### **COURSE 6. REALITY AND IDENTIFICATION WITH SPIRIT**

*The cosmic-mind-endowed, Adjuster-indwelt, personal creature possesses innate recognition-realization of energy reality, mind reality, and spirit reality. The will creature is thus equipped to discern the fact, the law, and the love of God. (195.7)*

Each day we are creating our journey. As we go about our routines it may not seem that everything we do and say is important. But it all has a value that either contributes or detracts from who we really are.

We can have an idea about God and keep the highest values in mind with each step, with each decision, with each interaction. The best part is that we are helped at all times as we have an inner power that keeps the directions of God uppermost in our minds.

All things become clearer when we understand and apply the spiritual component to life. Its inclusion fills an emptiness, energizes enlarged capacities, and identifies our approach to destiny.

**LESSON 6 A      Your truth is your conviction from your insights.**

**LESSON 6 B      Ways to make the leap of faith a jump for joy.**

**LESSON 6 C      Unique travellers, similar journeys, same destination.**

**LESSON 6 D      Being all that was, is, will be, God simply says: I AM.**

**LESSON 6 E      More reality, more spirit identification. More i am.**

**LESSON 6 F      Our truest friend knows us better than anyone.**

## LESSON 6 A

### YOUR TRUTH IS YOUR CONVICTION FROM YOUR INSIGHTS

***Even human mind, personal mind, has no survival qualities apart from spirit identification. Mind is a divinity bestowal, but it is not immortal when it functions without spirit insight, and when it is devoid of the ability to worship and crave survival. (403.5)***

The greater the insight to the components of human nature, and the greater the understanding of the progressive stages of existence, then the greater is the truth and faith that can be applied to the living experience.

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#### **Emotions can mislead. Apply our higher thoughts and our faith.**

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. ... Such religious experiences result from the impress made upon the mind of man by the combined operations of the Adjuster and the Spirit of Truth as they function amid and upon the ideas, ideals, insights, and spirit strivings of the evolving sons of God. (1104.6)

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. (1105.1)

Reason is the method of science; faith is the method of religion; logic is the attempted technique of philosophy. Revelation compensates for the absence of the morontia viewpoint by providing a technique for achieving unity in the comprehension of the reality and relationships of matter and spirit by the mediation of mind. (1106.1)

### **Spiritual insight functions above the terrestrial abode.**

Religion consists not in theologic propositions but in spiritual insight and the sublimity of the soul's trust. (1107.3)

The realization of religion never has been, and never will be, dependent on great learning or clever logic. It is spiritual insight, and that is just the reason why some of the world's greatest religious teachers, even the prophets, have sometimes possessed so little of the wisdom of the world. Religious faith is available alike to the learned and the unlearned. (1107.5)

Religion must ever be its own critic and judge; it can never be observed, much less understood, from the outside. Your only assurance of a personal God consists in your own insight as to your belief in, and experience with, things spiritual. To all of your fellows who have had a similar experience, no argument about the personality or reality of God is necessary, while to all other men who are not thus sure of God no possible argument could ever be truly convincing. (1107.6)

### **This is an example of revelatory information.**

Faith-insight, or spiritual intuition, is the endowment of the cosmic mind in association with the Thought Adjuster, which is the Father's gift to man. Spiritual reason, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to man. Spiritual philosophy, the wisdom of spirit realities, is the endowment of the Spirit of Truth, the combined gift of the bestowal Sons to the children of men. And the co-ordination and interassociation of these spirit endowments constitute man a spirit personality in potential destiny. (1108.1)

Through the appropriation of the faith of Jesus, mortal man can foretaste in time the realities of eternity. Jesus made the discovery, in human experience, of the Final Father, and his brothers in the flesh of mortal life can follow him along this same experience of Father discovery. They can even attain, as they are, the same satisfaction in this experience with the Father as did Jesus as he was. New potentials were actualized in the universe of Nebadon consequent upon the terminal bestowal of Michael, and one of these was the new illumination of the path of eternity that leads to the Father of all, and which can be traversed even by the mortals of material flesh and blood in the initial life on the planets of space. Jesus was and is the new and living way whereby man can come into the divine inheritance which the Father has decreed shall be his for but the asking. In Jesus

there is abundantly demonstrated both the beginnings and endings of the faith experience of humanity, even of divine humanity. (1113.6)

**From such revelation, we find a personal philosophy of religion.**

An idea is only a theoretical plan for action, while a positive decision is a validated plan of action. A stereotype is a plan of action accepted without validation. The materials out of which to build a personal philosophy of religion are derived from both the inner and the environmental experience of the individual. The social status, economic conditions, educational opportunities, moral trends, institutional influences, political developments, racial tendencies, and the religious teachings of one's time and place all become factors in the formulation of a personal philosophy of religion. Even the inherent temperament and intellectual bent markedly determine the pattern of religious philosophy. Vocation, marriage, and kindred all influence the evolution of one's personal standards of life. (1113.7)

A philosophy of religion evolves out of a basic growth of ideas plus experimental living as both are modified by the tendency to imitate associates. The soundness of philosophic conclusions depends on keen, honest, and discriminating thinking in connection with sensitivity to meanings and accuracy of evaluation. Moral cowards never achieve high planes of philosophic thinking; it requires courage to invade new levels of experience and to attempt the exploration of unknown realms of intellectual living. (1113.8)

Presently new systems of values come into existence; new formulations of principles and standards are achieved; habits and ideals are reshaped; some idea of a personal God is attained, followed by enlarging concepts of relationship thereto. (1114.1)

**That personal philosophy then motivates life.**

Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. Faith is a living attribute of genuine personal religious experience. One believes truth, admires beauty, and reverences goodness, but does not worship them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more. (1114.5)

Theologic beliefs can be suggested to a group, but faith can rise up only in the heart of the individual religionist. (1114.6)

**When all put together, we arrive at faith and true liberty.**

Mankind can never discover divinity except through the avenue of religious experience and by the exercise of true faith. (1116:5)

The purpose of religion is not to satisfy curiosity about God but rather to afford intellectual constancy and philosophic security, to stabilize and enrich human living by blending the mortal with the divine, the partial with the perfect, man and God. It is through religious experience that man's concepts of ideality are endowed with reality. (1116.6)

Never can there be either scientific or logical proofs of divinity. Reason alone can never validate the values and goodnesses of religious experience. But it will always remain true: Whosoever wills to do the will of God shall comprehend the validity of spiritual values. This is the nearest approach that can be made on the mortal level to offering proofs of the reality of religious experience. Such faith affords the only escape from the mechanical clutch of the material world and from the error distortion of the incompleteness of the intellectual world; it is the only discovered solution to the impasse in mortal thinking regarding the continuing survival of the individual personality. It is the only passport to completion of reality and to eternity of life in a universal creation of love, law, unity, and progressive Deity attainment. (1116.7)

## LESSON 6 B

### WAYS TO MAKE THE LEAP OF FAITH A JUMP FOR JOY

*The divine presence which any child of the universe enjoys at any given moment is limited only by the capacity of such a creature to receive and to discern the spirit actualities of the supermaterial world. (27.1)*

IT'S ALL AROUND US, wherever there is love with its magical cohesiveness and endurance. Such revelations make faith less of an unreasoned act. God wants us to be sure and does everything possible to show us the way.

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#### **Do you not see people's transformed lives?**

It is difficult to identify and analyze the factors of a religious experience, but it is not difficult to observe that such religious practitioners live and carry on as if already in the presence of the Eternal. Believers react to this temporal life as if immortality already were within their grasp. In the lives of such mortals there is a valid originality and a spontaneity of expression that forever segregate them from those of their fellows who have imbibed only the wisdom of the world. Religionists seem to live in effective emancipation from harrying haste and the painful stress of the vicissitudes inherent in the temporal currents of time; they exhibit a stabilization of personality and a tranquillity of character not explained by the laws of physiology, psychology, and sociology. (1119.8)

Knowledge is an eternal quest; always are you learning, but never are you able to arrive at the full knowledge of absolute truth. In knowledge alone there can never be absolute certainty, only increasing probability of approximation; but the religious soul of spiritual illumination *knows*, and *knows now*. (1120:1)

#### **Activity, energy, streams through an integrated personality.**

Evolutionary man does not naturally relish hard work. To keep pace in his life experience with the impelling demands and the compelling urges of a growing religious experience means incessant activity in spiritual growth, intellectual expansion, factual enlargement, and social service. There is no real religion apart from a highly active personality. Therefore do the more indolent of men often seek to escape the rigors of truly religious activities by a species of ingenious self-deception through resorting to a retreat to the false shelter of stereotyped religious

doctrines and dogmas. But true religion is alive. Intellectual crystallization of religious concepts is the equivalent of spiritual death. You cannot conceive of religion without ideas, but when religion once becomes reduced only to an *idea*, it is no longer religion; it has become merely a species of human philosophy. (1120.4)

But it is the mission of religion to prepare man for bravely, even heroically, facing the vicissitudes of life. ... Mysticism, however, is often something of a retreat from life which is embraced by those humans who do not relish the more robust activities of living a religious life in the open arenas of human society and commerce. True religion must *act*. Conduct will be the result of religion when man actually has it, or rather when religion is permitted truly to possess the man. Never will religion be content with mere thinking or unacting feeling. (1121.1)

Religious desire is the hunger quest for divine reality. Religious experience is the realization of the consciousness of having found God. And when a human being does find God, there is experienced within the soul of that being such an indescribable restlessness of triumph in discovery that he is impelled to seek loving service-contact with his less illuminated fellows, not to disclose that he has found God, but rather to allow the overflow of the welling-up of eternal goodness within his own soul to refresh and ennoble his fellows. Real religion leads to increased social service. (1121.6)

**Reminder: The indwelling spirit means we can know the mind of God.**

The pursuit of knowledge constitutes science; the search for wisdom is philosophy; the love for God is religion; the hunger for truth *is* a revelation. But it is the indwelling Thought Adjuster that attaches the feeling of reality to man's spiritual insight into the cosmos. (1122.8)

In science, the idea precedes the expression of its realization; in religion, the experience of realization precedes the expression of the idea. There is a vast difference between the evolutionary will-to-believe and the product of enlightened reason, religious insight, and revelation - the *will that believes*. (1122.9)

Because of the presence in your minds of the Thought Adjuster, it is no more of a mystery for you to know the mind of God than for you to be sure of the consciousness of knowing any other mind, human or superhuman. Religion and social consciousness have this in common: They are predicated on the consciousness of other-mindness. (1123.1)

**When reason makes sense it can lead to religious experience.**

The philosophic elimination of religious fear and the steady progress of science add greatly to the mortality of false gods; and even though these casualties of man-made deities may momentarily befog the spiritual vision, they eventually destroy that ignorance and superstition which so long obscured the living God of eternal love. The relation between the creature and the Creator is a living experience, a dynamic religious faith, which is not subject to precise definition. To isolate part of life and call it religion is to disintegrate life and to distort religion. And this is just why the God of worship claims all allegiance or none. (1124.3)

The God-knowing soul dares to say, "I know," even when this knowledge of God is questioned by the unbeliever who denies such certitude because it is not wholly supported by intellectual logic. To every such doubter the believer only replies, "How do you know that I do not know?" (1124.7)

Though reason can always question faith, faith can always supplement both reason and logic. Reason creates the probability which faith can transform into a moral certainty, even a spiritual experience. God is the first truth and the last fact; therefore does all truth take origin in him, while all facts exist relative to him. God is absolute truth. As truth one may know God, but to understand - to explain - God, one must explore the fact of the universe of universes. The vast gulf between the experience of the truth of God and ignorance as to the fact of God can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact. (1125.1)

**The challenges to our certainty are chances to inwardly confirm.**

The God-knowing individual is not one who is blind to the difficulties or unmindful of the obstacles which stand in the way of finding God in the maze of superstition, tradition, and materialistic tendencies of modern times. He has encountered all these deterrents and triumphed over them, surmounted them by living faith, and attained the highlands of spiritual experience in spite of them. But it is true that many who are inwardly sure about God fear to assert such feelings of certainty because of the multiplicity and cleverness of those who assemble objections and magnify difficulties about believing in God. It requires no great depth of intellect to pick flaws, ask questions, or raise objections. But it does require brilliance of mind to answer these questions and solve these difficulties; faith certainty is the

greatest technique for dealing with all such superficial contentions. (1126.6)

If the nonreligious approaches to cosmic reality presume to challenge the certainty of faith on the grounds of its unproved status, then the spirit experiencer can likewise resort to the dogmatic challenge of the facts of science and the beliefs of philosophy on the grounds that they are likewise unproved; they are likewise experiences in the consciousness of the scientist or the philosopher. (1127.3)

Of God, the most inescapable of all presences, the most real of all facts, the most living of all truths, the most loving of all friends, and the most divine of all values, we have the right to be the most certain of all universe experiences. (1127.4)

## LESSON 6 C

### UNIQUE TRAVELLERS, SIMILAR JOURNEYS, SAME DESTINATION

***Human happiness is achieved only when the ego desire of the self and the altruistic urge of the higher self (divine spirit) are co-ordinated and reconciled by the unified will of the integrating and supervising personality.***  
(1134.3)

WE DEFINE OUR OWN WORLD, we consider our own thoughts, we exert our own will. We apply the leading of the inner voice in the way we see as the better way. At each step along the way, we are creating experiences in our outer and inner lives. The final realization will have much in common with fellow travellers.

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#### **We benefit by sharing our unique experiences.**

The unity of religious experience among a social or racial group derives from the identical nature of the God fragment indwelling the individual. It is this divine in man that gives origin to his unselfish interest in the welfare of other men. But since personality is unique - no two mortals being alike - it inevitably follows that no two human beings can similarly interpret the leadings and urges of the spirit of divinity which lives within their minds. A group of mortals can experience spiritual unity, but they can never attain philosophic uniformity. And this diversity of the interpretation of religious thought and experience is shown by the fact that twentieth-century theologians and philosophers have formulated upward of five hundred different definitions of religion. In reality, every human being defines religion in the terms of his own experiential interpretation of the divine impulses emanating from the God spirit that indwells him, and therefore must such an interpretation be unique and wholly different from the religious philosophy of all other human beings. (1129.8)

When one mortal is in full agreement with the religious philosophy of a fellow mortal, that phenomenon indicates that these two beings have had a similar *religious experience* touching the matters concerned in their similarity of philosophic religious interpretation. (1130.1)

While your religion is a matter of personal experience, it is most important that you should be exposed to the knowledge of a vast number of other religious experiences (the diverse interpretations of other and diverse mortals) to the end

that you may prevent your religious life from becoming egocentric - circumscribed, selfish, and unsocial. (1130.2)

**Our freewill liaison with our indwelling spirit makes each of us unique.**

Man, in his spiritual domain, does have a free will. Mortal man is neither a helpless slave of the inflexible sovereignty of an all-powerful God nor the victim of the hopeless fatality of a mechanistic cosmic determinism. Man is most truly the architect of his own eternal destiny. (1134.8)

But man is not saved or ennobled by pressure. ...Man develops best when the pressures of home, community, church, and state are least. But this must not be construed as meaning that there is no place in a progressive society for home, social institutions, church, and state. (1135.1)

Always must man's inner spirit depend for its expression and self-realization upon the mechanism and technique of the mind. Likewise must man's outer experience of material reality be predicated on the mind consciousness of the experiencing personality. Therefore are the spiritual and the material, the inner and the outer, human experiences always correlated with the mind function and conditioned, as to their conscious realization, by the mind activity. Man experiences matter in his mind; he experiences spiritual reality in the soul but becomes conscious of this experience in his mind. The intellect is the harmonizer and the ever-present conditioner and qualifier of the sum total of mortal experience. Both energy-things and spirit values are colored by their interpretation through the mind media of consciousness. (1136.1)

**Science in harmony with religion can establish finite proofs.**

The science of the material world enables man to control, and to some extent dominate, his physical environment. The religion of the spiritual experience is the source of the fraternity impulse which enables men to live together in the complexities of the civilization of a scientific age. Metaphysics, but more certainly revelation, affords a common meeting ground for the discoveries of both science and religion and makes possible the human attempt logically to correlate these separate but interdependent domains of thought into a well-balanced philosophy of scientific stability and religious certainty. (1139.1)

In the mortal state, nothing can be absolutely proved; both science and religion are predicated on assumptions. On the morontia level, the postulates of both

science and religion are capable of partial proof by mota logic. On the spiritual level of maximum status, the need for finite proof gradually vanishes before the actual experience of and with reality; but even then there is much beyond the finite that remains unproved. (1139.2)

**Experience of God cannot be conveyed in discussion about God.**

The confusion about the experience of the certainty of God arises out of the dissimilar interpretations and relations of that experience by separate individuals and by different races of men. The experiencing of God may be wholly valid, but the discourse *about* God, being intellectual and philosophical, is divergent and oftentimes confusingly fallacious. (1140.2)

If you truly believe in God - by faith know him and love him - do not permit the reality of such an experience to be in any way lessened or detracted from by the doubting insinuations of science, the caviling of logic, the postulates of philosophy, or the clever suggestions of well-meaning souls who would create a religion without God. (1140.4)

The certainty of the God-knowing religionist should not be disturbed by the uncertainty of the doubting materialist; rather should the uncertainty of the unbeliever be mightily challenged by the profound faith and unshakable certainty of the experiential believer. (1140.5)

**Do not allow thinking to inhibit the flow of spirit.**

Religion has to do with feeling, acting, and living, not merely with thinking. Thinking is more closely related to the material life and should be in the main, but not altogether, dominated by reason and the facts of science and, in its nonmaterial reaches toward the spirit realms, by truth. No matter how illusory and erroneous one's theology, one's religion may be wholly genuine and everlastingly true. (1140.8)

When theology masters religion, religion dies; it becomes a doctrine instead of a life. The mission of theology is merely to facilitate the self-consciousness of personal spiritual experience. Theology constitutes the religious effort to define, clarify, expound, and justify the experiential claims of religion, which, in the last analysis, can be validated only by living faith. In the higher philosophy of the universe, wisdom, like reason, becomes allied to faith. Reason, wisdom, and faith are man's highest human attainments. Reason introduces man to the world of

facts, to things; wisdom introduces him to a world of truth, to relationships; faith initiates him into a world of divinity, spiritual experience. (1141.4)

Faith most willingly carries reason along as far as reason can go and then goes on with wisdom to the full philosophic limit; and then it dares to launch out upon the limitless and never-ending universe journey in the sole company of TRUTH. (1141.5)

Science (knowledge) is founded on the inherent (adjutant spirit) assumption that reason is valid, that the universe can be comprehended. Philosophy (co-ordinate comprehension) is founded on the inherent (spirit of wisdom) assumption that wisdom is valid, that the material universe can be co-ordinated with the spiritual. Religion (the truth of personal spiritual experience) is founded on the inherent (Thought Adjuster) assumption that faith is valid, that God can be known and attained. (1141.6)

**Each of us can have this reality level of religious experience.**

There is a reality in religious experience that is proportional to the spiritual content, and such a reality is transcendent to reason, science, philosophy, wisdom, and all other human achievements. The convictions of such an experience are unassailable; the logic of religious living is incontrovertible; the certainty of such knowledge is superhuman; the satisfactions are superbly divine, the courage indomitable, the devotions unquestioning, the loyalties supreme, and the destinies final - eternal, ultimate, and universal. (1142.3)

The pursuit of the ideal - the striving to be Godlike - is a continuous effort before death and after. The life after death is no different in the essentials than the mortal existence. Everything we do in this life which is good contributes directly to the enhancement of the future life. Real religion does not foster moral indolence and spiritual laziness by encouraging the vain hope of having all the virtues of a noble character bestowed upon one as a result of passing through the portals of natural death. True religion does not belittle man's efforts to progress during the mortal lease on life. Every mortal gain is a direct contribution to the enrichment of the first stages of the immortal survival experience. (1134.5)

## LESSON 6 D

### BEING ALL THAT WAS, IS, WILL BE, GOD SIMPLY SAYS: I AM

*There are many elements of danger attendant upon the presentation to the mortal intellect of this idea of an infinite I AM since this concept is so remote from human experiential understanding as to involve serious distortion of meanings and misconception of values. Nevertheless, the philosophic concept of the I AM does afford finite beings some basis for an attempted approach to the partial comprehension of absolute origins and infinite destinies. (1152.5)*

WHILE WE CAN GET BUT A GLIMPSE of total reality, it is a worthwhile endeavor to imagine it. It expands our horizons and gives spirit a chance to impart new visualizations of destiny to us. Infinity is only partially understandable by high orders of intelligences, but we can develop a personal relationship with God even now.

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**At least we know the concept represents the First Person of Deity.**

*The I AM is the Infinite; the I AM is also infinity. From the sequential, time viewpoint, all reality has its origin in the infinite I AM, whose solitary existence in past infinite eternity must be a finite creature's premier philosophic postulate. The concept of the I AM connotes *unqualified infinity*, the undifferentiated reality of all that could ever be in all of an infinite eternity. (1152.6)*

To the finite mind there simply must be a beginning, and though there never was a real beginning to reality, still there are certain source relationships which reality manifests to infinity. The pre-reality, primordial, eternity situation may be thought of something like this: At some infinitely distant, hypothetical, past-eternity moment, the I AM may be conceived as both thing and no thing, as both cause and effect, as both volition and response. At this hypothetical eternity moment there is no differentiation throughout all infinity. Infinity is filled by the Infinite; the Infinite encompasses infinity. This is the hypothetical static moment of eternity; actuals are still contained within their potentials, and potentials have not yet appeared within the infinity of the I AM. But even in this conjectured situation we must assume the existence of the possibility of self-will. (1153.2)

**This is why the concept of God the Father is so valuable.**

Ever remember that man's comprehension of the Universal Father is a personal experience. God, as your spiritual Father, is comprehensible to you and to all other mortals; but *your experiential worshipful concept of the Universal Father must always be less than your philosophic postulate of the infinity of the First Source and Center, the I AM*. When we speak of the Father, we mean God as he is understandable by his creatures both high and low, but there is much more of Deity which is not comprehensible to universe creatures. God, your Father and my Father, is that phase of the Infinite which we perceive in our personalities as an actual experiential reality, but the I AM ever remains as our hypothesis of all that we feel is unknowable of the First Source and Center. And even that hypothesis probably falls far short of the unfathomed infinity of original reality. (1153.3)

The universe of universes, with its innumerable host of inhabiting personalities, is a vast and complex organism, but the First Source and Center is infinitely more complex than the universes and personalities which have become real in response to his willful mandates. When you stand in awe of the magnitude of the master universe, pause to consider that even this inconceivable creation can be no more than a partial revelation of the Infinite. (1153.4)

**The finite is inherent in the infinite.**

Finite possibility is inherent in the Infinite, but the transmutation of possibility to probability and inevitability must be attributed to the self-existent free will of the First Source and Center, activating all triunity associations. Only the infinity of the Father's will could ever have so qualified the absolute level of existence as to eventuate an ultimate or to create a finite. (1158.4)

With the appearance of relative and qualified reality there comes into being a new cycle of reality - the growth cycle - a majestic downsweep from the heights of infinity to the domain of the finite, forever swinging inward to Paradise and Deity, always seeking those high destinies commensurate with an infinity source. (1158.5)

These inconceivable transactions mark the beginning of universe history, mark the coming into existence of time itself. To a creature, the beginning of the finite *is* the genesis of reality; as viewed by creature mind, there is no actuality conceivable prior to the finite. (1158.6)

The entire promulgation of finite existences represents a transference from potentials to actuals within the absolute associations of functional infinity. (1159.1)

**Here is a summary of the workings of creation.**

But as ascending man reaches inward and Paradiseward for the God experience, he will likewise be reaching outward and spaceward for an energy understanding of the material cosmos. The progression of science is not limited to the terrestrial life of man; his universe and superuniverse ascension experience will to no small degree be the study of energy transmutation and material metamorphosis. God is spirit, but Deity is unity, and the unity of Deity not only embraces the spiritual values of the Universal Father and the Eternal Son but is also cognizant of the energy facts of the Universal Controller and the Isle of Paradise, while these two phases of universal reality are perfectly correlated in the mind relationships of the Conjoint Actor and unified on the finite level in the emerging Deity of the Supreme Being. (1138.1)

In the eternity of the past the forces of the Absolutes, the spirits of the Deities, and the personalities of the Gods stirred in response to the primordial self-will of self-existent self-will. In this universe age we are all witnessing the stupendous repercussions of the far-flung cosmic panorama of the subabsolute manifestations of the limitless potentials of all these realities. And it is altogether possible that the continued diversification of the original reality of the First Source and Center may proceed onward and outward throughout age upon age, on and on, into the faraway and inconceivable stretches of absolute infinity. (1160.16)

## LESSON 6 E

### MORE REALITY, MORE SPIRIT IDENTIFICATION. MORE i am

*The will of God does not uniformly prevail in the heart of the God-seeking material mortal, but if the time frame is enlarged beyond the moment to embrace the whole of the first life, then does God's will become increasingly discernible in the spirit fruits which are borne in the lives of the spirit-led children of God. (138.2)*

IF WE CONTEMPLATE the potential for future living, we can envisage grandeur, peace, love, and identification with perfection.

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#### **The quest for God is ever renewing.**

No matter how much you may grow in Father comprehension, your mind will always be staggered by the unrevealed infinity of the Father-I AM, the unexplored vastness of which will always remain unfathomable and incomprehensible throughout all the cycles of eternity. No matter how much of God you may attain, there will always remain much more of him, the existence of which you will not even suspect. And we believe that this is just as true on transcendental levels as it is in the domains of finite existence. The quest for God is endless! (1169.4)

Such inability to attain God in a final sense should in no manner discourage universe creatures; indeed, you can and do attain Deity levels of the Sevenfold, the Supreme, and the Ultimate, which mean to you what the infinite realization of God the Father means to the Eternal Son and to the Conjoint Actor in their absolute status of eternity existence. Far from harassing the creature, the infinity of God should be the supreme assurance that throughout all endless futurity an ascending personality will have before him the possibilities of personality development and Deity association which even eternity will neither exhaust nor terminate. (1169.5)

At the inconceivably distant future eternity moment of the final completion of the entire master universe, no doubt we will all look back upon its entire history as only the beginning, simply the creation of certain finite and transcendental foundations for even greater and more enthralling metamorphoses in uncharted infinity. At such a future eternity moment the master universe will still seem youthful; indeed, it will be always young in the face of the limitless possibilities of

never-ending eternity. (1170.1)

### **The I AM from a time and space perspective.**

...we often ask this question: If the second level of the Trinity of Trinities could ever achieve trinity unity, what then would transpire as a consequence of such deity unity? We do not know, but we are confident that it would lead directly to the realization of the I AM as an experiential attainable. From the standpoint of personal beings it could mean that the unknowable I AM had become experiential as the Father-Infinite. What these absolute destinies might mean from a nonpersonal standpoint is another matter and one which only eternity could possibly clarify. But as we view these remote eventualities as personal creatures, we deduce that the final destiny of all personalities is the final knowing of the Universal Father of these selfsame personalities. (1172.7)

As we philosophically conceive of the I AM in past eternity, he is alone, there is none beside him. Looking forward into future eternity, we do not see that the I AM could possibly change as an existential, but we are inclined to forecast a vast experiential difference. Such a concept of the I AM implies full self-realization - it embraces that limitless galaxy of personalities who have become volitional participants in the self-revelation of the I AM, and who will remain eternally as absolute volitional parts of the totality of infinity, final sons of the absolute Father. (1173.1)

Time, space, and experience are man's greatest aids to relative reality perception and yet his most formidable obstacles to complete reality perception. Mortals and many other universe creatures find it necessary to think of potentials as being actualized in space and evolving to fruition in time, but this entire process is a time-space phenomenon which does not actually take place on Paradise and in eternity. On the absolute level there is neither time nor space; all potentials may be there perceived as actuals. (1173.4)

The I AM, in the final analysis, must exist *before* all existentials and *after* all experientials. While these ideas may not clarify the paradoxes of eternity and infinity in the human mind, they should at least stimulate such finite intellects to grapple anew with these never-ending problems, problems which will continue to intrigue you on Salvington and later as finaliters and on throughout the unending future of your eternal careers in the wide-spreading universes. (1174.6)

### **A voyage of endless discovery by doing only one thing.**

Sooner or later all universe personalities begin to realize that the final quest of eternity is the endless exploration of infinity, the never-ending voyage of discovery into the absoluteness of the First Source and Center. Sooner or later we all become aware that all creature growth is proportional to Father identification. We arrive at the understanding that living the will of God is the eternal passport to the endless possibility of infinity itself. Mortals will sometime realize that success in the quest of the Infinite is directly proportional to the achievement of Fatherlikeness, and that in this universe age the realities of the Father are revealed within the qualities of divinity. And these qualities of divinity are personally appropriated by universe creatures in the experience of living divinely, and to live divinely means actually to live the will of God. (1174.7)

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. (1175.1)

## LESSON 6 F

### OUR TRUEST FRIEND KNOWS US BETTER THAN ANYONE

***Together with their many unrevealed associates, the Adjusters are undiluted and unmixed divinity, unqualified and unattenuated parts of Deity; they are of God, and as far as we are able to discern, they are God.*** (1177.3)

OUR ETERNAL FUTURE IS guaranteed if we so will it. It is safeguarded by an infallible friend who has never been disloyal. This same mind indweller can demonstrate direct and unlimited communication with all material creatures throughout the virtually unlimited realms. We are an integral part of it all.

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#### **God is taking the journey with us.**

ALTHOUGH the Universal Father is personally resident on Paradise, at the very center of the universes, he is also actually present on the worlds of space in the minds of his countless children of time, for he indwells them as the Mystery Monitors. The eternal Father is at one and the same time farthest removed from, and most intimately associated with, his planetary mortal sons. (1176.1)

Every mortal who is consciously or unconsciously following the leading of his indwelling Adjuster is living in accordance with the will of God. Consciousness of Adjuster presence is consciousness of God's presence. Eternal fusion of the Adjuster with the evolutionary soul of man is the factual experience of eternal union with God as a universe associate of Deity. (1176.4)

The Adjuster is man's infallible cosmic compass, always and unerringly pointing the soul Godward. (1177.0)

The technique of the origin of the Thought Adjusters is one of the unrevealed functions of the Universal Father. (1177.6)

No Adjuster has ever been disloyal to the Paradise Father; the lower orders of personal creatures may sometimes have to contend with disloyal fellows, but never the Adjusters; they are supreme and infallible in their supernal sphere of creature ministry and universe function. (1180.6)

### **Take the time to marvel, give thanks, and worship.**

Can you really realize the true significance of the Adjuster's indwelling? Do you really fathom what it means to have an absolute fragment of the absolute and infinite Deity, the Universal Father, indwelling and fusing with your finite mortal natures? When mortal man fuses with an actual fragment of the existential Cause of the total cosmos, no limit can ever be placed upon the destiny of such an unprecedented and unimaginable partnership. In eternity, man will be discovering not only the infinity of the objective Deity but also the unending potentiality of the subjective fragment of this same God. Always will the Adjuster be revealing to the mortal personality the wonder of God, and never can this supernal revelation come to an end, for the Adjuster is of God and as God to mortal man. (1181.3)

The Adjuster is man's eternity possibility; man is the Adjuster's personality possibility. Your individual Adjusters work to spiritize you in the hope of eternalizing your temporal identity. The Adjusters are saturated with the beautiful and self-bestowing love of the Father of spirits. They truly and divinely love you; they are the prisoners of spirit hope confined within the minds of men. They long for the divinity attainment of your mortal minds that their loneliness may end, that they may be delivered with you from the limitations of material investiture and the habiliments of time. (1182.4)

### **The why and the how. A very brief outline.**

God cannot experientially know what he has never personally experienced; God's preknowledge is existential. Therefore does the spirit of the Father descend from Paradise to participate with finite mortals in every bona fide experience of the ascending career; it is only by such a method that the existential God could become in truth and in fact man's experiential Father. The infinity of the eternal God encompasses the potential for finite experience, which indeed becomes actual in the ministry of the Adjuster fragments that actually share the life vicissitude experiences of human beings. (1185.2)

The short time intervening between the volunteering and the actual dispatch of the Adjuster is presumably spent in the Divinington schools of the Personalized Monitors where a working pattern of the waiting mortal mind is utilized in instructing the assigned Adjuster as to the most effective plans for personality approach and mind spiritization. This mind model is formulated through a combination of data supplied by the superuniverse reflectivity service. At least this is our understanding, a belief which we hold as the result of putting together

information secured by contact with many Personalized Adjusters throughout the long universe careers of the Solitary Messengers. (1186.6)

**Nothing of value is ever lost as all is of record.**

What the Thought Adjuster cannot utilize in your present life, those truths which he cannot successfully transmit to the man of his betrothal, he will faithfully preserve for use in the next stage of existence, just as he now carries over from circle to circle those items which he fails to register in the experience of the human subject, owing to the creature's inability, or failure, to give a sufficient degree of co-operation. (1191.3)

The Mystery Monitors are not thought helpers; they are thought adjusters. They labor with the material mind for the purpose of constructing, by adjustment and spiritualization, a new mind for the new worlds and the new name of your future career. Their mission chiefly concerns the future life, not this life. They are called heavenly helpers, not earthly helpers. They are not interested in making the mortal career easy; rather are they concerned in making your life reasonably difficult and rugged, so that decisions will be stimulated and multiplied. The presence of a great Thought Adjuster does not bestow ease of living and freedom from strenuous thinking, but such a divine gift should confer a sublime peace of mind and a superb tranquillity of spirit. (1191.6)

The Adjuster is the wellspring of spiritual attainment and the hope of divine character within you. He is the power, privilege, and the possibility of survival, which so fully and forever distinguishes you from mere animal creatures. He is the higher and truly internal spiritual stimulus of thought in contrast with the external and physical stimulus, which reaches the mind over the nerve-energy mechanism of the material body. (1193.3)

These faithful custodians of the future career unfailingly duplicate every mental creation with a spiritual counterpart; they are thus slowly and surely re-creating you as you really are (only spiritually) for resurrection on the survival worlds. And all of these exquisite spirit re-creations are being preserved in the emerging reality of your evolving and immortal soul, your morontia self. These realities are actually there, notwithstanding that the Adjuster is seldom able to exalt these duplicate creations sufficiently to exhibit them to the light of consciousness. (1193.4)

You have perfect guides; therefore is the goal of perfection certainly attainable. (1192:5)

**The infinite panorama cannot be ascended alone.**

The Adjusters are the eternal ancestors, the divine originals, of your evolving immortal souls; they are the unceasing urge that leads man to attempt the mastery of the material and present existence in the light of the spiritual and future career. The Monitors are the prisoners of undying hope, the founts of everlasting progression. And how they do enjoy communicating with their subjects in more or less direct channels! How they rejoice when they can dispense with symbols and other methods of indirection and flash their messages straight to the intellects of their human partners! (1193.6)

You humans have begun an endless unfolding of an almost infinite panorama, a limitless expanding of never-ending, ever-widening spheres of opportunity for exhilarating service, matchless adventure, sublime uncertainty, and boundless attainment. When the clouds gather overhead, your faith should accept the fact of the presence of the indwelling Adjuster, and thus you should be able to look beyond the mists of mortal uncertainty into the clear shining of the sun of eternal righteousness on the beckoning heights of the mansion worlds of Satania. (1194.1)

## **MOTA-VATION**

### **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

#### **COURSE 7. THERE IS ONLY ONE CONCLUSION: FUSION**

*Fusion is the secret of the sacred sphere of Ascendington, and no creature, save those who have experienced fusion with the spirit of Deity, can comprehend the true meaning of the actual values which are conjoined when the identity of a creature of time becomes eternally one with the spirit of Paradise Deity. (1237.4)*

All of our earthly efforts are being directed to the first great outcome. And that goal is our spirit assisted and coordinated ambition to effect better communication with our indwelling spirit. That progress is one clear sign of our development.

We can strive to become fused with our divine fragment of God, and become an ascension candidate who will one day arrive on the shores of Paradise. That God fragment has become as one with us, and what's more, has taken our personality for themselves in the process. God in the likeness of man.

We are on our way to perfection attainment. We have made a commitment to ourselves and to God the Father.

**LESSON 7 A      Techniques for human divine liaison.**

**LESSON 7 B      Indicators of the individual pattern of growth.**

**LESSON 7 C      It's all about soul, yes it is.**

**LESSON 7 D      The ultimate status: personality.**

**LESSON 7 E      Graduation ceremony on leaving the mortal realm.**

**LESSON 7 F      One of the great moments in all existence.**

## LESSON 7 A

### TECHNIQUES FOR HUMAN DIVINE LIAISON

***The higher forms of intelligent intercommunication between human beings are greatly helped by the indwelling Adjusters.*** (1198.4)

IF WE CAN ATTEND to the important matters of living, and relegate the trifling issues, we can make great progress in a single lifetime. Not only do spirit agencies function more proficiently, but we come to know and enjoy the satisfactions of a life well lived. There are intended consequences.

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**Actual living experience has no cosmic substitute.** (1195.4)

The first stage of Adjuster evolution is attained in fusion with the surviving soul of a mortal being. Thus, while you are in nature evolving inward and upward from man to God, the Adjusters are in nature evolving outward and downward from God to man; and so will the final product of this union of divinity and humanity eternally be the son of man and the son of God. (1196.2)

*Nothing of survival value is ever lost in all the wide universe.* (1197:4)

**Strive to lessen the material handicaps with spiritual insight.**

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. (1199.2)

It is sometimes possible to have the mind illuminated, to hear the divine voice that continually speaks within you, so that you may become partially conscious of the wisdom, truth, goodness, and beauty of the potential personality constantly indwelling you. (1199.3)

But your unsteady and rapidly shifting mental attitudes often result in thwarting the

plans and interrupting the work of the Adjusters. Their work is not only interfered with by the innate natures of the mortal races, but this ministry is also greatly retarded by your own preconceived opinions, settled ideas, and long-standing prejudices. Because of these handicaps, many times only their unfinished creations emerge into consciousness, and confusion of concept is inevitable. Therefore, in scrutinizing mental situations, safety lies only in the prompt recognition of each and every thought and experience for just what it actually and fundamentally is, disregarding entirely what it might have been. (1199.4)

While the hereditary legacy of cerebral endowment and that of electrochemical overcontrol both operate to delimit the sphere of efficient Adjuster activity, no hereditary handicap (in normal minds) ever prevents eventual spiritual achievement. (1199.6)

### **Relation of Adjusters to individual mortals.**

The endowment of imperfect beings with freedom entails inevitable tragedy, and it is the nature of the perfect ancestral Deity to universally and affectionately share these sufferings in loving companionship. (1203.1)

As far as I am conversant with the affairs of a universe, I regard the love and devotion of a Thought Adjuster as the most truly divine affection in all creation. (1203.2)

And indirectly and unrecognized the Adjuster is constantly communicating with the human subject, especially during those sublime experiences of the worshipful contact of mind with spirit in the superconsciousness. (1203.3)

### **Adjusters and Human Will.**

When Thought Adjusters indwell human minds, they bring with them the model careers, the ideal lives, as determined and foreordained by themselves and the Personalized Adjusters of Divinington, which have been certified by the Personalized Adjuster of Urantia. Thus they begin work with a definite and predetermined plan for the intellectual and spiritual development of their human subjects, but it is not incumbent upon any human being to accept this plan. You are all subjects of predestination, but it is not foreordained that you must accept this divine predestination; you are at full liberty to reject any part or all of the Thought Adjusters' program. It is their mission to effect such mind changes and to

make such spiritual adjustments as you may willingly and intelligently authorize, to the end that they may gain more influence over the personality directionization; but under no circumstances do these divine Monitors ever take advantage of you or in any way arbitrarily influence you in your choices and decisions. The Adjusters respect your sovereignty of personality; *they are always subservient to your will.* (1204.5)

You as a personal creature have mind and will. The Adjuster as a prepersonal creature has premind and prewill. If you so fully conform to the Adjuster's mind that you see eye to eye, then your minds become one, and you receive the reinforcement of the Adjuster's mind. Subsequently, if your will orders and enforces the execution of the decisions of this new or combined mind, the Adjuster's prepersonal will attains to personality expression through your decision, and as far as that particular project is concerned, you and the Adjuster are one. Your mind has attained to divinity attunement, and the Adjuster's will has achieved personality expression. (1205.3)

To the extent that this identity is realized, you are mentally approaching the morontia order of existence. Morontia mind is a term signifying the substance and sum total of the co-operating minds of diversely material and spiritual natures. (1205.4)

... usually, when your Adjuster attempts to communicate with you, the message is lost in the material currents of the energy streams of human mind; only occasionally do you catch an echo, a faint and distant echo, of the divine voice. (1205.5)

### **Trust all to spirit to find the great goals of human existence.**

The success of your Adjuster in the enterprise of piloting you through the mortal life and bringing about your survival depends not so much on the theories of your beliefs as upon your decisions, determinations, and steadfast *faith.* (1205.6)

I cannot but observe that so many of you spend so much time and thought on mere trifles of living, while you almost wholly overlook the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between you and your Adjusters. The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits

and works within your mind. But a devoted and determined effort to realize eternal destiny is wholly compatible with a lighthearted and joyous life and with a successful and honorable career on earth. Co-operation with the Thought Adjuster does not entail self-torture, mock piety, or hypocritical and ostentatious self-abasement; the ideal life is one of loving service rather than an existence of fearful apprehension. (1206.2)

Trust all matters of mind beyond the dead level of consciousness to the custody of the Adjusters. In due time, if not in this world then on the mansion worlds, they will give good account of their stewardship, and eventually will they bring forth those meanings and values intrusted to their care and keeping. They will resurrect every worthy treasure of the mortal mind if you survive. (1207.4)

## LESSON 7 B

### INDICATORS OF THE INDIVIDUAL PATTERN OF GROWTH

***These circle attainments are only relatively related to God-consciousness. A seventh or sixth circler can be almost as truly God-knowing - sonship conscious - as a second or first circler, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship. (1211.1)***

THE ENHANCED REALIZATION of values and meanings raises the consciousness of the cosmically expanding individual. It augments the human potential for success as it contributes to religious experience. This contrasts with a purely spiritual experience that does not necessarily impact on planetary material prosperity.

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#### **The Seven Psychic Circles are in fact balanced cosmic levels.**

The psychic circles are not exclusively intellectual, neither are they wholly morontial; they have to do with personality status, mind attainment, soul growth, and Adjuster attunement. The successful traversal of these levels demands the harmonious functioning of the *entire personality*, not merely of some one phase thereof. The growth of the parts does not equal the true maturation of the whole; the parts really grow in proportion to the expansion of the entire self - the whole self - material, intellectual, and spiritual. (1209.3)

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. (1209.4)

The Adjusters are always near you and of you, but rarely can they speak directly, as another being, to you. Circle by circle your intellectual decisions, moral choosings, and spiritual development add to the ability of the Adjuster to function in your mind; circle by circle you thereby ascend from the lower stages of Adjuster association and mind attunement, so that the Adjuster is increasingly enabled to register his picturizations of destiny with augmenting vividness and conviction

upon the evolving consciousness of this God-seeking mind-soul. (1209.5)

### **Decisions, decisions, and more decisions.**

Every decision you make either impedes or facilitates the function of the Adjuster; likewise do these very decisions determine your advancement in the circles of human achievement. It is true that the supremacy of a decision, its crisis relationship, has a great deal to do with its circle-making influence; nevertheless, numbers of decisions, frequent repetitions, persistent repetitions, are also essential to the habit-forming certainty of such reactions. (1210.1)

**The seventh circle.** This level is entered when human beings develop the powers of personal choice, individual decision, moral responsibility, and the capacity for the attainment of spiritual individuality. (1210.8)

**The third circle.** The Adjuster's work is much more effective after the human ascender attains the third circle and receives a personal seraphic guardian of destiny. When the third circle is attained, the Adjuster endeavors to morontiaize the mind of man during the remainder of the mortal life span, to make the remaining circles, and achieve the final stage of the divine-human association before natural death dissolves the unique partnership. (1210.9)

**The first circle.** The Adjuster cannot, ordinarily, speak directly and immediately with you until you attain the first and final circle of progressive mortal achievement. This level represents the highest possible realization of mind-Adjuster relationship in the human experience prior to the liberation of the evolving morontia soul from the habiliments of the material body. Concerning mind, emotions, and cosmic insight, this achievement of the first psychic circle is the nearest possible approach of material mind and spirit Adjuster in human experience. (1210.10)

### **There ensues a direct linkage to the Supreme Being.**

Perhaps these psychic circles of mortal progression would be better denominated *cosmic levels* - actual meaning grasps and value realizations of progressive approach to the morontia consciousness of initial relationship of the evolutionary soul with the emerging Supreme Being. (1211.1)

The motivation of faith makes experiential the full realization of man's sonship with

God, but *action*, completion of decisions, is essential to the evolutionary attainment of consciousness of progressive kinship with the *cosmic actuality* of the Supreme Being. Faith transmutes potentials to actuals in the spiritual world, but potentials become actuals in the finite realms of the Supreme only by and through the realization of choice-experience. (1211.2)

**Listen. Think jointly. Become one. Attain immortality.**

The achievement of the seven cosmic circles does not equal Adjuster fusion. There are many mortals living on Urantia who have attained their circles; but fusion depends on yet other greater and more sublime spiritual achievements, upon the attainment of a final and complete attunement of the mortal will with the will of God as it is resident in the Thought Adjuster. (1212.2)

Subsequent to mortal fusion the Adjusters share your destiny and experience; *they are you*. After the fusion of the immortal morontia soul and the associated Adjuster, all of the experience and all of the values of the one eventually become the possession of the other, so that the two are actually one entity. (1212.5)

So few mortals are real thinkers; you do not spiritually develop and discipline your minds to the point of favorable liaison with the divine Adjusters. The ear of the human mind is almost deaf to the spiritual pleas which the Adjuster translates from the manifold messages of the universal broadcasts of love proceeding from the Father of mercies. The Adjuster finds it almost impossible to register these inspiring spirit leadings in an animal mind so completely dominated by the chemical and electrical forces inherent in your physical natures. (1213.1)

While the voice of the Adjuster is ever within you, most of you will hear it seldom during a lifetime. Human beings below the third and second circles of attainment rarely hear the Adjuster's direct voice except in moments of supreme desire, in a supreme situation, and consequent upon a supreme decision. (1213.4)

**A message from above gives an honest and fearless assessment.**

During the making and breaking of a contact between the mortal mind of a destiny reservist and the planetary supervisors, sometimes the indwelling Adjuster is so situated that it becomes possible to transmit a message to the mortal partner. Not long since, on Urantia, such a message was transmitted by a self-acting Adjuster to the human associate, a member of the reserve corps of destiny. This message

was introduced by these words: "And now, without injury or jeopardy to the subject of my solicitous devotion and without intent to overchastise or discourage, for me, make record of this my plea to him." Then followed a beautifully touching and appealing admonition. Among other things, the Adjuster pleaded "that he more faithfully give me his sincere co-operation, more cheerfully endure the tasks of my emplacement, more faithfully carry out the program of my arrangement, more patiently go through the trials of my selection, more persistently and cheerfully tread the path of my choosing, more humbly receive credit that may accrue as a result of my ceaseless endeavors - thus transmit my admonition to the man of my indwelling. Upon him I bestow the supreme devotion and affection of a divine spirit. And say further to my beloved subject that I will function with wisdom and power until the very end, until the last earth struggle is over; I will be true to my personality trust. And I exhort him to survival, not to disappoint me, not to deprive me of the reward of my patient and intense struggle. On the human will our achievement of personality depends. Circle by circle I have patiently ascended this human mind, and I have testimony that I am meeting the approval of the chief of my kind. Circle by circle I am passing on to judgment. I await with pleasure and without apprehension the roll call of destiny; I am prepared to submit all to the tribunals of the Ancients of Days." (1213.5)

## LESSON 7 C

### IT'S ALL ABOUT SOUL, YES IT IS

***“Such a life on such a planet! And yet, because of the ever-present help and urge of the Thought Adjuster, this soul did achieve a fair degree of happiness and success and has even now ascended to the judgment halls of mansonia.”*** (1224.0)

THE HUMAN PARADOX IS that we are finite beings indwelt by an infinite spark making our way through time and space to a spirit destiny. The conflict between these two natures makes the interrelated striving between human subjects and divine assistants somewhat difficult.

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#### **We actually co-create a new spirit entity in association with God.**

The human personality is identified with mind and spirit held together in functional relationship by life in a material body. This functioning relationship of such mind and spirit does not result in some combination of the qualities or attributes of mind and spirit but rather in an entirely new, original, and unique universe value of potentially eternal endurance, the *soul*. (1218.1)

There are three and not two factors in the evolutionary creation of such an immortal soul. These three antecedents of the morontia human soul are: (1218.2 – 5)

1. *The human mind* and all cosmic influences antecedent thereto and impinging thereon.
2. *The divine spirit* indwelling this human mind and all potentials inherent in such a fragment of absolute spirituality together with all associated spiritual influences and factors in human life.
3. *The relationship between material mind and divine spirit*, which connotes a value and carries a meaning not found in either of the contributing factors to such an association. The reality of this unique relationship is neither material nor spiritual but morontial. It is the soul.

... at any time before fusion with the Adjuster the evolving and ascending creature can choose to forsake the will of the Paradise Father. Fusion with the Adjuster signalizes the fact that the ascending mortal has eternally and unreservedly

chosen to do the Father's will. (1218.9)

**We must be willing to delegate our choices to the divine will.**

The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God - with the very God who has made such a creature life of inner meaning-value possible. Sharing is Godlike - divine. God shares all with the Eternal Son and the Infinite Spirit, while they, in turn, share all things with the divine Sons and spirit Daughters of the universes. (1221.2)

The imitation of God is the key to perfection; the doing of his will is the secret of survival and of perfection in survival. (1221.3)

Peace in this life, survival in death, perfection in the next life, service in eternity - all these are achieved (in spirit) *now* when the creature personality consents - chooses - to subject the creature will to the Father's will. And already has the Father chosen to make a fragment of himself subject to the will of the creature personality. (1221.5)

Such a creature choice is not a surrender of will. It is a consecration of will, an expansion of will, a glorification of will, a perfecting of will; and such choosing raises the creature will from the level of temporal significance to that higher estate wherein the personality of the creature son communes with the personality of the spirit Father. (1221.6)

This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise. This choosing does not so much consist in the negation of creature will - "Not my will but yours be done" - as it consists in the creature's positive affirmation: "It is *my* will that *your* will be done." And if this choice is made, sooner or later will the God-choosing son find inner union (fusion) with the indwelling God fragment, while this same perfecting son will find supreme personality satisfaction in the worship communion of the personality of man and the personality of his Maker, two personalities whose creative attributes have eternally joined in self-willed mutuality of expression - the birth of another eternal partnership of the will of man and the will of God. (1221.7)

**A Solitary Messenger makes this fervent petition:**

May I admonish you to heed the distant echo of the Adjuster's faithful call to your soul? The indwelling Adjuster cannot stop or even materially alter your career struggle of time; the Adjuster cannot lessen the hardships of life as you journey on through this world of toil. The divine indweller can only patiently forbear while you fight the battle of life as it is lived on your planet; but you could, if you only would - as you work and worry, as you fight and toil - permit the valiant Adjuster to fight with you and for you. You could be so comforted and inspired, so enthralled and intrigued, if you would only allow the Adjuster constantly to bring forth the pictures of the real motive, the final aim, and the eternal purpose of all this difficult, uphill struggle with the commonplace problems of your present material world. (1223.4)

Why do you not aid the Adjuster in the task of showing you the spiritual counterpart of all these strenuous material efforts? Why do you not allow the Adjuster to strengthen you with the spiritual truths of cosmic power while you wrestle with the temporal difficulties of creature existence? Why do you not encourage the heavenly helper to cheer you with the clear vision of the eternal outlook of universal life as you gaze in perplexity at the problems of the passing hour? Why do you refuse to be enlightened and inspired by the universe viewpoint while you toil amidst the handicaps of time and flounder in the maze of uncertainties which beset your mortal life journey? Why not allow the Adjuster to spiritualize your thinking, even though your feet must tread the material paths of earthly endeavor? (1223.5)

**Hopefully this is a simple explanation for the difficulty.**

There exists a great cosmic gulf between matter and thought, and this gulf is immeasurably greater between material mind and spiritual love. (1228.5)

As mind pursues reality to its ultimate analysis, matter vanishes to the material senses but may still remain real to mind. When spiritual insight pursues that reality which remains after the disappearance of matter and pursues it to an ultimate analysis, it vanishes to mind, but the insight of spirit can still perceive cosmic realities and supreme values of a spiritual nature. (1228.6)

## LESSON 7 D

### THE ULTIMATE STATUS: PERSONALITY

***The personality of mortal man is neither body, mind, nor spirit; neither is it the soul. Personality is the one changeless reality in an otherwise ever-changing creature experience; and it unifies all other associated factors of individuality. (9.1)***

PERSONALITY IS A GIFT from the Universal Father and our expression of total personal self reveals a unique aspect of the First Source and Center and is our gift back to God. The emergence of personality comes from the unification of all the components of self, the control of the self, and the full expression of self as God intends. Dominance of self and environment comes about through our subservience to God's will after all the eons of God being subservient to our will.

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#### **With fusion we get a guarantee - personality survival.**

The evolutionary planets are the spheres of human origin, the initial worlds of the ascending mortal career. Urantia is your starting point; here you and your divine Thought Adjuster are joined in temporary union. You have been endowed with a perfect guide; therefore, if you will sincerely run the race of time and gain the final goal of faith, the reward of the ages shall be yours; you will be eternally united with your indwelling Adjuster. Then will begin your real life, the ascending life, to which your present mortal state is but the vestibule. Then will begin your exalted and progressive mission as finaliters in the eternity which stretches out before you. And throughout all of these successive ages and stages of evolutionary growth, there is one part of you that remains absolutely unaltered, and that is personality - permanence in the presence of change. (1225.1)

#### **The unification of personality comes from the influences of all reality.**

Physical life is a process taking place not so much within the organism as *between* the organism and the environment. And every such process tends to create and establish organismal patterns of reaction to such an environment. And all such *directive patterns* are highly influential in goal choosing. (1227.4)

It is through the mediation of mind that the self and the environment establish

meaningful contact. The ability and willingness of the organism to make such significant contacts with environment (response to a drive) represents the *attitude* of the whole personality. (1227.5)

Personality cannot very well perform in isolation. Man is innately a social creature; he is dominated by the craving of belongingness. It is literally true, "No man lives unto himself." (1227.6)

But the concept of the personality as the meaning of the whole of the living and functioning creature means much more than the integration of relationships; it signifies the *unification* of all factors of reality as well as co-ordination of relationships. Relationships exist between two objects, but three or more objects eventuate a *system*, and such a system is much more than just an enlarged or complex relationship. This distinction is vital, for in a cosmic system the individual members are not connected with each other except in relation to the whole and through the individuality of the whole. (1227.7)

The universe fact of God's becoming man has forever changed all meanings and altered all values of human personality. In the true meaning of the word, love connotes mutual regard of whole personalities, whether human or divine or human *and* divine. Parts of the self may function in numerous ways - thinking, feeling, wishing - but only the co-ordinated attributes of the whole personality are focused in intelligent action; and all of these powers are associated with the spiritual endowment of the mortal mind when a human being sincerely and unselfishly loves another being, human or divine. (1228.2)

Everything nonspiritual in human experience, excepting personality, is a means to an end. Every true relationship of mortal man with other persons - human or divine - is an end in itself. And such fellowship with the personality of Deity is the eternal goal of universe ascension. (1228.3)

### **How the identity of the human self is actually reassembled.**

The possibility of the unification of the evolving self is inherent in the qualities of its constitutive factors: the basic energies, the master tissues, the fundamental chemical overcontrol, the supreme ideas, the supreme motives, the supreme goals, and the divine spirit of Paradise bestowal - the secret of the self-consciousness of man's spiritual nature. (1229.1)

The purpose of cosmic evolution is to achieve unity of personality through increasing spirit dominance, volitional response to the teaching and leading of the Thought Adjuster. Personality, both human and superhuman, is characterized by an inherent cosmic quality which may be called "the evolution of dominance", the expansion of the control of both itself and its environment. (1229.2)

The material self, the ego-entity of human identity, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of the unbalanced equilibrium of energies and intellect which, on Urantia, has been given the name *life*. But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of the identity of the evolving personality from the transient life vehicle - the material body - to the more enduring and immortal nature of the morontia soul and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, spirit reality. This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature. (1229.7)

After death the material body returns to the elemental world from which it was derived, but two nonmaterial factors of surviving personality persist: The pre-existent Thought Adjuster, with the memory transcription of the mortal career, proceeds to Divinington; and there also remains, in the custody of the destiny guardian, the immortal morontia soul of the deceased human. These phases and forms of soul, these once kinetic but now static formulas of identity, are essential to repersonalization on the morontia worlds; and it is the reunion of the Adjuster and the soul that reassembles the surviving personality, that reconsciousizes you at the time of the morontia awakening. (1230.3)

## LESSON 7 E

### GRADUATION CEREMONY ON LEAVING THE MORTAL REALM

*The stoppage of life destroys the physical brain patterns for mind endowment, and the disruption of mind terminates mortal consciousness. The consciousness of that creature cannot subsequently reappear until a cosmic situation has been arranged which will permit the same human personality again to function in relationship with living energy.* (1234.3)

THE IDENTITY OF EACH person's true self is preserved, and the outward form conferred at each progressing stage is more befitting of the inner quality. And we are reconnected in every sense to an increasing array of universal energies and life forms. It seems God's entire creation honors the ascending mortal.

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#### **Commencing the transfer of identity.**

In some way not fully understood, the Universal Censors are able to gain possession of an epitome of the human life as it is embodied in the Adjuster's duplicate transcription of the spiritual values and morontia meanings of the indwelt mind. (1231.2)

If, when death overtakes you, you have attained the third circle or a higher realm and therefore have had assigned to you a personal guardian of destiny, and if the final transcript of the summary of survival character submitted by the Adjuster is unconditionally certified by the destiny guardian - if both seraphim and Adjuster essentially agree in every item of their life records and recommendations - if the Universal Censors and their reflective associates on Uversa confirm this data and do so without equivocation or reservation, in that event the Ancients of Days flash forth the mandate of advanced standing over the communication circuits to Salvington, and, thus released, the tribunals of the Sovereign of Nebadon will decree the immediate passage of the surviving soul to the resurrection halls of the mansion worlds. (1231.12)

Human beings possess identity only in the material sense. Such qualities of the self are expressed by the material mind as it functions in the energy system of the intellect. When it is said that man has identity, it is recognized that he is in possession of a mind circuit which has been placed in subordination to the acts and choosing of the will of the human personality. But this is a material and purely

temporary manifestation, just as the human embryo is a transient parasitic stage of human life. Human beings, from a cosmic perspective, are born, live, and die in a relative instant of time; they are not enduring. But mortal personality, through its own choosing, possesses the power of transferring its seat of identity from the passing material-intellect system to the higher morontia-soul system which, in association with the Thought Adjuster, is created as a new vehicle for personality manifestation. (1232.5)

### **We don't just 'go to heaven'.**

The situation which makes repersonalization possible is brought about in the resurrection halls of the morontia receiving planets of a local universe. Here in these life-assembly chambers the supervising authorities provide that relationship of universe energy - morontial, mindal, and spiritual - which makes possible the reconsciousing of the sleeping survivor. The reassembly of the constituent parts of a onetime material personality involves: (1234.5 – 8)

1. The fabrication of a suitable form, a morontia energy pattern, in which the new survivor can make contact with nonspiritual reality, and within which the morontia variant of the cosmic mind can be encircuited.
2. The return of the Adjuster to the waiting morontia creature. The Adjuster is the eternal custodian of your ascending identity; your Monitor is the absolute assurance that you yourself and not another will occupy the morontia form created for your personality awakening. And the Adjuster will be present at your personality reassembly to take up once more the role of Paradise guide to your surviving self.
3. When these prerequisites of repersonalization have been assembled, the seraphic custodian of the potentialities of the slumbering immortal soul, with the assistance of numerous cosmic personalities, bestows this morontia entity upon and in the awaiting morontia mind-body form while committing this evolutionary child of the Supreme to eternal association with the waiting Adjuster. And this completes the repersonalization, reassembly of memory, insight, and consciousness - identity.

The fact of repersonalization consists in the seizure of the encircuited morontia phase of the newly segregated cosmic mind by the awakening human self. (1235.2)

### **We are then introduced to a whole new level of existence.**

And when you thus awaken on the mansion worlds of Jerusem, you will be so changed, the spiritual transformation will be so great that, were it not for your Thought Adjuster and the destiny guardian, who so fully connect up your new life in the new worlds with your old life in the first world, you would at first have difficulty in connecting the new morontia consciousness with the reviving memory of your previous identity. Notwithstanding the continuity of personal selfhood, much of the mortal life would at first seem to be a vague and hazy dream. But time will clarify many mortal associations. (1235.3)

The Thought Adjuster will recall and rehearse for you only those memories and experiences which are a part of, and essential to, your universe career. ...On the mansion worlds you will know and be known, and more, you will remember, and be remembered by, your onetime associates in the short but intriguing life on Urantia. (1235.4)

To a certain extent, the appearance of the material body-form is responsive to the character of the personality identity; the physical body does, to a limited degree, reflect something of the inherent nature of the personality. Still more so does the morontia form. In the physical life, mortals may be outwardly beautiful though inwardly unlovely; in the morontia life, and increasingly on its higher levels, the personality form will vary directly in accordance with the nature of the inner person. On the spiritual level, outward form and inner nature begin to approximate complete identification, which grows more and more perfect on higher and higher spirit levels. (1236.1)

## LESSON 7 F

### ONE OF THE GREAT MOMENTS IN ALL EXISTANCE

*We believe that the mortals of Adjuster fusion, together with their finaliter associates, are destined to function in some manner in the administration of the universes of the first outer space level. We have not the slightest doubt that in due time these enormous galaxies will become inhabited universes.*  
(1239.6)

THINK OF WHAT IT MEANS to have been granted a trip to Paradise. No more will the call of faith have the possibility of default. No more is survival in question. For all time we are now in the embrace of the divine.

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#### **Adjuster Fusion, the irrevocable choice, the eternal partnership.**

Thought Adjuster fusion imparts eternal actualities to personality which were previously only potential. Among these new endowments may be mentioned: fixation of divinity quality, past-eternity experience and memory, immortality, and a phase of qualified potential absoluteness. (1237.3)

Fusion with the Adjuster is usually effected while the ascender is resident within his local system. It may occur on the planet of nativity as a transcendence of natural death; it may take place on any one of the mansion worlds or on the headquarters of the system; it may even be delayed until the time of the constellation sojourn; or, in special instances, it may not be consummated until the ascender is on the local universe capital. (1237.5)

When fusion with the Adjuster has been effected, there can be no future danger to the eternal career of such a personality. (1237.6)

#### **Three stages in the making of survival decisions.**

Fusion with the Adjuster never occurs until the mandates of the superuniverse have pronounced that the human nature has made a final and irrevocable choice for the eternal career. (1237.7)

On the evolutionary worlds, selfhood is material; it is a thing in the universe and

as such is subject to the laws of material existence. It is a fact in time and is responsive to the vicissitudes thereof. *Survival decisions must here be formulated.* In the morontia state the self has become a new and more enduring universe reality, and its continuing growth is predicated on its increasing attunement to the mind and spirit circuits of the universes. *Survival decisions are now being confirmed.* When the self attains the spiritual level, it has become a secure value in the universe, and this new value is predicated upon the fact that *survival decisions have been made*, which fact has been witnessed by eternal fusion with the Thought Adjuster. And having achieved the status of a true universe value, the creature becomes liberated in potential for the seeking of the highest universe value - God. (1238.1)

### **Yet again, the evidence shows man in partnership with God.**

Throughout all this magnificent ascent the Thought Adjuster is the divine pledge of the future and full spiritual stabilization of the ascending mortal. Meanwhile the presence of the mortal free will affords the Adjuster an eternal channel for the liberation of the divine and infinite nature. Now have these two identities become one; no event of time or of eternity can ever separate man and Adjuster; they are inseparable, eternally fused. (1238.5)

On the Adjuster-fusion worlds the destiny of the Mystery Monitor is identical with that of the ascending mortal - the Paradise Corps of the Finality. And neither Adjuster nor mortal can attain that unique goal without the full co-operation and faithful help of the other. This extraordinary partnership is one of the most engrossing and amazing of all the cosmic phenomena of this universe age. (1238.6)

### **We are assured that God fulfills all promises.**

With Adjuster fusion the Universal Father has completed his promise of the gift of himself to his material creatures; he has fulfilled the promise, and consummated the plan, of the eternal bestowal of divinity upon humanity. Now begins the human attempt to realize and to actualize the limitless possibilities that are inherent in the supernal partnership with God which has thus factualized. (1239.3)

What an adventure! What a romance! A gigantic creation to be administered by the children of the Supreme, these personalized and humanized Adjusters, these Adjusterized and eternalized mortals, these mysterious combinations and eternal

associations of the highest known manifestation of the essence of the First Source and Center and the lowest form of intelligent life capable of comprehending and attaining the Universal Father. We conceive that such amalgamated beings, such partnerships of Creator and creature, will become superb rulers, matchless administrators, and understanding and sympathetic directors of any and all forms of intelligent life which may come into existence throughout these future universes of the first outer space level. (1239.7)

True it is, you mortals are of earthly, animal origin; your frame is indeed dust. But if you actually will, if you really desire, surely the heritage of the ages is yours, and you shall someday serve throughout the universes in your true characters - children of the Supreme God of experience and divine sons of the Paradise Father of all personalities. (1240.1)

## **MOTA-VATION**

### **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

#### **COURSE 8. BUREAUCRACY FOR THE COSMICALLY CHALLENGED**

*Throughout the grand universe these Supreme Trinity Personalities represent the administrative policies of the Paradise Trinity; they represent the justice and are the executive judgment of the Paradise Trinity. They form an interrelated line of administrative perfection extending from the Paradise spheres of the Father to the headquarters worlds of the local universes and to the capitals of their component constellations. (207.10)*

What does it take to run a family, a company, a country? We certainly can't run a planet very well. So what would be required to run a small sector of a local universe? Or a great big galaxy?

Intelligence, wisdom, co-operation and teamwork would be a start. But even that would collapse without a purpose, a plan, and a commander in chief.

Little wonder then that we need to recognize the pureness of spirit, and accept the existence of all knowing and all powerful beings. The cosmos, and all those in it can be developing along the lines of nothing less than a perfect pattern.

**LESSON 8 A      An explanation for how life can be fortuitous.**

**LESSON 8 B      As below, so above. We all have to go the extra mile.**

**LESSON 8 C      More details to overcome concerns about isolation.**

**LESSON 8 D      We are not passive observers but key players.**

**LESSON 8 E      Enjoy the personal and non personal power of spirit.**

**LESSON 8 F      In partnership with God all is possible. Jesus is proof.**

## LESSON 8 A

### AN EXPLANATION FOR HOW LIFE CAN BE FORTUITOUS

***One of the most important things a destiny guardian does for her mortal subject is to effect a personal co-ordination of the numerous impersonal spirit influences which indwell, surround, and impinge upon the mind and soul of the evolving material creature. (1244.2)***

We need never feel we are alone in the universe, or feel we face a solitary journey. Quite the opposite is true.

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#### **Some activities occur at spirit levels.**

Seraphim are not known as guardians of destiny until such time as they are assigned to the association of a human soul who has realized one or more of three achievements: has made a supreme decision to become Godlike, has entered the third circle, or has been mustered into one of the reserve corps of destiny. (1242.4)

The angels develop an abiding affection for their human associates; and you would, if you could only visualize the seraphim, develop a warm affection for them. Divested of material bodies, given spirit forms, you would be very near the angels in many attributes of personality. They share most of your emotions and experience some additional ones. (1243.2)

More especially can and does this seraphic guardian correlate the manifold agencies and influences of the Infinite Spirit... (1244.3)

The Adjuster is the presence of the Father; the Spirit of Truth, the presence of the Sons. These divine endowments are unified and co-ordinated on the lower levels of human spiritual experience by the ministry of the guardian seraphim. (1244.4)

And herein is revealed the reason why the seraphic guardian eventually becomes the personal custodian of the mind patterns, memory formulas, and soul realities of the mortal survivor during that interval between physical death and morontia resurrection. (1244.5)

### **Other activities directly influence our lives.**

And on the physical level they manipulate terrestrial environment through their liaison with the Master Physical Controllers and through the co-operative ministry of the midway creatures. (1244.6)

Seraphim are mind stimulators; they continually seek to promote circle-making decisions in human mind. They do this, not as does the Adjuster, operating from within and through the soul, but rather from the outside inward, working through the social, ethical, and moral environment of human beings. (1245.1)

Seraphim function as teachers of men by guiding the footsteps of the human personality into paths of new and progressive experiences. To accept the guidance of a seraphim rarely means attaining a life of ease. In following this leading you are sure to encounter, and if you have the courage, to traverse, the rugged hills of moral choosing and spiritual progress. (1245.3)

The guarding seraphim is constantly manipulating the mortal environment for the purpose of augmenting the cosmic insight of the human ascender to the end that such a survival candidate may acquire enhanced realization of the presence of the indwelling Adjuster and thus be enabled to yield increased co-operation with the spiritual mission of the divine presence. (1245.4)

The ministering personality of the guardian seraphim, the God presence of the indwelling Adjuster, the encircuited action of the Holy Spirit, and the Son-consciousness of the Spirit of Truth are all divinely correlated into a meaningful unity of spiritual ministry in and to a mortal personality. Though hailing from different sources and different levels, these celestial influences are all integrated in the enveloping and evolving presence of the Supreme Being. (1245.6)

### **Seraphic Ministry to mortals on this world ...**

The guardian of destiny influences you in every possible manner consistent with the dignity of your personality; under no circumstances do these angels interfere with the free action of the human will. (1245.7)

In the life of the flesh the intelligence of angels is not directly available to mortal men. They are not overlords or directors; they are simply guardians. The seraphim *guard* you; they do not seek directly to influence you; you must chart your own course, but these angels then act to make the best possible use of the

course you have chosen. They do not (ordinarily) arbitrarily intervene in the routine affairs of human life. But when they receive instructions from their superiors to perform some unusual exploit, you may rest assured that these guardians will find some means of carrying out these mandates. They do not, therefore, intrude into the picture of human drama except in emergencies and then usually on the direct orders of their superiors. (1246.3)

They are able, with the assistance of the midway creatures and the physical controllers, to function in a wide range of activities in behalf of human beings, even to make actual contact with mankind, but such occurrences are very unusual. (1246.4)

**... and the next ...**

Before leaving the mansion worlds, all mortals will have permanent seraphic associates or guardians. And as you ascend the morontia spheres, eventually it is the seraphic guardians who witness and certify the decrees of your eternal union with the Thought Adjusters. Together they have established your personality identities as children of the flesh from the worlds of time. Then, with your attainment of the mature morontia estate, they accompany you through Jerusem and the associated worlds of system progress and culture. After that they go with you to Edentia and its seventy spheres of advanced socialization, and subsequently will they pilot you to the Melchizedeks and follow you through the superb career of the universe headquarters worlds. And when you have learned the wisdom and culture of the Melchizedeks, they will take you on to Salvington, where you will stand face to face with the Sovereign of all Nebadon. And still will these seraphic guides follow you through the minor and major sectors of the superuniverse and on to the receiving worlds of Uversa, remaining with you until you finally enseconaphim for the long Havona flight. (1248.4)

**... and the next ...**

Some of the destiny guardians of attachment during the mortal career follow the course of the ascending pilgrims through Havona. The others bid their long-time mortal associates a temporary farewell, and then, while these mortals traverse the circles of the central universe, these guardians of destiny achieve the circles of Seraphington. And they will be in waiting on the shores of Paradise when their mortal associates awaken from the last transit sleep of time into the new

experiences of eternity. Such ascending seraphim subsequently enter upon divergent services in the finaliter corps and in the Seraphic Corps of Completion. (1248.5)

**'Friends for life' takes on a whole new meaning.**

Man and angel may or may not be reunited in eternal service, but wherever seraphic assignment may take them, the seraphim are always in communication with their former wards of the evolutionary worlds, the ascendant mortals of time. The intimate associations and the affectionate attachments of the realms of human origin are never forgotten nor ever completely severed. In the eternal ages men and angels will co-operate in the divine service as they did in the career of time. (1248.6)

## LESSON 8 B

### AS BELOW, SO ABOVE. WE ALL HAVE TO GO THE EXTRA MILE

*Urantia is not without proper and effective supervision from the system, constellation, and universe rulers. But the planetary government is unlike that of any other world in the Satania system, even in all Nebadon.* (1250.4)

We are in safe hands, even though we may feel there is no one out there sometimes, and that our petitions fall on deaf ears. In fact there is effective supervision and abiding care being taken continuously and diligently. And there are daily visitations to our small but significant planet.

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#### **Seraphic Planetary Government.**

The Most Highs rule in the kingdoms of men through many celestial forces and agencies but chiefly through the ministry of seraphim. (1250.1)

Seraphim and their associated cherubim have much to do with the details of the superhuman government of a planet, especially of worlds which have been isolated by rebellion. The angels, ably assisted by the midwayers, function on Urantia as the actual supermaterial ministers who execute the mandates of the resident governor general and all his associates and subordinates. Seraphim as a class are occupied with many assignments other than those of personal and group guardianship. (1250.3)

#### **The Board of Planetary Supervisors.**

Since the times of Michael's bestowal on your world the general management of Urantia has been intrusted to a special group on Jerusem of twenty-four onetime Urantians. (1251.4)

This board of planetary directors is especially concerned with the supervision of those activities on this world which result from the fact that Michael here experienced his terminal bestowal. They are kept in close and immediate touch with Michael by the liaison activities of a certain Brilliant Evening Star, the identical being who attended upon Jesus throughout the mortal bestowal. (1251.5)

### **The Resident Governor General.**

Every one hundred years of Urantia time, the Jerusem corps of twenty-four planetary supervisors designate one of their number to sojourn on your world to act as their executive representative, as resident governor general. (1252.5)

The resident governor general has no actual personal authority in the management of world affairs except as the representative of the twenty-four Jerusem counselors. He acts as the co-ordinator of superhuman administration and is the respected head and universally recognized leader of the celestial beings functioning on Urantia. (1252.6)

### **The Most High Observer.**

There are certain groups of planetary problems which are still under the control of the Most Highs of Edentia, jurisdiction over them having been seized at the time of the Lucifer rebellion. Authority in these matters is exercised by a Vorondadek Son, the Norlatiadek observer, who maintains very close advisory relations with the planetary supervisors. The race commissioners are very active on Urantia, and their various group chiefs are informally attached to the resident Vorondadek observer, who acts as their advisory director. (1253.5)

A Most High observer is empowered, at his discretion, to seize the planetary government in times of grave planetary crises, and it is of record that this has happened thirty-three times in the history of Urantia. At such times the Most High observer functions as the Most High regent, exercising unquestioned authority over all ministers and administrators resident on the planet excepting only the divisional organization of the archangels. (1253.7)

Vorondadek regencies are not peculiar to rebellion-isolated planets, for the Most Highs may intervene at any time in the affairs of the inhabited worlds, interposing the superior wisdom of the constellation rulers in the affairs of the kingdoms of men. (1253.8)

### **However, all is well.**

Your planet is a member of an enormous cosmos; you belong to a well-nigh infinite family of worlds, but your sphere is just as precisely administered and just as lovingly fostered as if it were the only inhabited world in all existence. (183.1)

## LESSON 8 C

### MORE DETAILS TO OVERCOME CONCERNS ABOUT ISOLATION

*The actual administration of Urantia is indeed difficult to describe. There exists no formal government along the lines of universe organization, such as separate legislative, executive, and judicial departments. (1254.1)*

There is direct action provided from on high to safeguard progress. The history of this planet differs from that of all other planets. As a consequence, we are administered according to our needs.

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#### **The Planetary Government.**

Technically, the planet is still spiritually isolated in the Norlatiadek circuits, but in an emergency this handicap can now be circumvented through utilization of the archangels' circuit. Planetary isolation is, of course, of little concern to individual mortals since the pouring out of the Spirit of Truth upon all flesh nineteen hundred years ago. (1254.4)

Each administrative day on Urantia begins with a consultative conference, which is attended by the governor general, the planetary chief of archangels, the Most High observer, the supervising supernaphim, the chief of resident Life Carriers, and invited guests from among the high Sons of the universe or from among certain of the student visitors who may chance to be sojourning on the planet. (1254.5)

#### **The Master Seraphim of Planetary Supervision.**

When the first governor general arrived on Urantia, concurrent with the outpouring of the Spirit of Truth, he was accompanied by twelve corps of special seraphim, Seraphington graduates, who were immediately assigned to certain special planetary services. These exalted angels are known as the master seraphim of planetary supervision and are, aside from the overcontrol of the planetary Most High observer, under the immediate direction of the resident governor general. (1254.7)

The master seraphim of planetary supervision utilize many agencies for the prosecution of their missions. They function as ideational clearinghouses, mind

focalizers, and project promoters. While unable to inject new and higher conceptions into human minds, they often act to intensify some higher ideal which has already appeared within a human intellect. (1256.9)

But aside from these many means of positive action, the master seraphim insure planetary progress against vital jeopardy through the mobilization, training, and maintenance of the reserve corps of destiny. The chief function of these reservists is to insure against breakdown of evolutionary progress; they are the provisions which the celestial forces have made against surprise; they are the guarantees against disaster. (1256.10)

### **All qualifiers are gratefully welcomed into the Reserve Corps of Destiny.**

The reserve corps of destiny consists of living men and women who have been admitted to the special service of the superhuman administration of world affairs. ...Accordingly, as soon as men and women appear on the stage of temporal action with sufficient mental capacity, adequate moral status, and requisite spirituality, they are quickly assigned to the appropriate celestial group of planetary personalities as human liaisons, mortal assistants. (1257.1)

The twelve groups of Urantia destiny reservists are composed of mortal inhabitants of the sphere who have been rehearsed for numerous crucial positions on earth and are held in readiness to act in possible planetary emergencies. This combined corps now consists of 962 persons. The smallest corps numbers 41 and the largest 172. With the exception of less than a score of contact personalities, the members of this unique group are wholly unconscious of their preparation for possible function in certain planetary crises. These mortal reservists are chosen by the corps to which they are respectively attached and are likewise trained and rehearsed in the deep mind by the combined technique of Thought Adjuster and seraphic guardian ministry. Many times numerous other celestial personalities participate in this unconscious training, and in all this special preparation the midwayers perform valuable and indispensable services. (1257.8)

(The cosmic reserve corps of universe-conscious citizens on Urantia now numbers over one thousand mortals whose insight of cosmic citizenship far transcends the sphere of their terrestrial abode, but I am forbidden to reveal the real nature of the function of this unique group of living human beings.) (1258.5)

Urantia mortals should not allow the comparative spiritual isolation of their world

from certain of the local universe circuits to produce a feeling of cosmic desertion or planetary orphanage. (1258.6)

Among the many things difficult to understand concerning the future government of Urantia, a prominent one is the location on the planet of a circuit and divisional headquarters of the archangels. (1259.1)

## LESSON 8 D

### WE ARE NOT PASSIVE OBSERVERS BUT KEY PLAYERS

***With God the Father, sonship is the great relationship. With God the Supreme, achievement is the prerequisite to status - one must do something as well as be something.*** (1260.1)

We are witnessing the greatest example, beyond the never ending never beginning creation, of the transfer of potentials into actuals. That goes not only for the emerging Supreme Being, but for each of us who is contributing to that Being and who will share in the results of the eventuality.

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#### **The Supreme Being is even now actual and further actualizing.**

The final dynamics of the cosmos have to do with the continual transfer of reality from potentiality to actuality. In theory, there may be an end to this metamorphosis, but in fact, such is impossible since the Potential and the Actual are both encircuited in the Original (the I AM), and this identification makes it forever impossible to place a limit on the developmental progression of the universe. Whatsoever is identified with the I AM can never find an end to progression since the actuality of the potentials of the I AM is absolute, and the potentiality of the actuals of the I AM is also absolute. Always will actuals be opening up new avenues of the realization of hitherto impossible potentials - every human decision not only actualizes a new reality in human experience but also opens up a new capacity for human growth. The man lives in every child, and the morontia progressor is resident in the mature God-knowing man. (1263.3)

From a circumscribed view there are, indeed, many ends, many terminations of activities, but from a larger viewpoint on a higher universe level, there are no endings, merely transitions from one phase of development to another. (1263.5)

The final penetration of the truth, beauty, and goodness of the Supreme Being could only open up to the progressing creature those absonite qualities of ultimate divinity which lie beyond the concept levels of truth, beauty, and goodness. (1263.6)

Always is the finite Deity seeking for dual correlation, inward toward Paradise and the Deities thereof and outward toward infinity and the Absolutes therein. The

mighty eruption of the Paradise-creative divinity personalizing in the Creator Sons and powerizing in the power controllers, signifies the vast outsurge of Supremacy into the domains of potentiality, while the endless procession of the ascending creatures of the grand universe witnesses the mighty insurge of Supremacy toward unity with Paradise Deity. (1265.7)

### **The Nature of the Supreme liberates the Father-I AM.**

In the Deity of the Supreme the Father-I AM has achieved relatively complete liberation from the limitations inherent in infinity of status, eternity of being, and absoluteness of nature. But God the Supreme has been freed from all existential limitations only by having become subject to experiential qualifications of universal function. In attaining capacity for experience, the finite God also becomes subject to the necessity therefor; in achieving liberation from eternity, the Almighty encounters the barriers of time; and the Supreme could only know growth and development as a consequence of partiality of existence and incompleteness of nature, nonabsoluteness of being. (1266.2)

All this must be according to the Father's plan, which has predicated finite progress upon effort, creature achievement upon perseverance, and personality development upon faith. By thus ordaining the experience-evolution of the Supreme, the Father has made it possible for finite creatures to exist in the universes and, by experiential progression, sometime to attain the divinity of Supremacy. (1266.3)

### **We can relate all this to our little corner of just one superuniverse.**

The Supreme ever intervenes as the experiential spirit personalization of the Paradise Trinity and as the experiential focus of the evolutionary almighty power of the creator children of the Paradise Deities. The Supreme Being is the maximum revelation of Deity to the seven superuniverses and for the present universe age. (1270.9)

But the local universes are the real laboratories in which are worked out the mind experiments, galactic adventures, divinity unfoldings, and personality progressions which, when cosmically totaled, constitute the actual foundation upon which the Supreme is achieving deity evolution in and by experience. (1272.6)

The local universes are the starting points of true evolution, the spawning grounds

of bona fide imperfect personalities endowed with the freewill choice of becoming cocreators of themselves as they are to be. (1272.7)

The local universe is the starting place for those personalities who are farthest from God, and who can therefore experience the greatest degree of spiritual ascent in the universe, can achieve the maximum of experiential participation in the cocreation of themselves. These same local universes likewise provide the greatest possible depth of experience for the descending personalities, who thereby achieve something which is to them just as meaningful as the Paradise ascent is to an evolving creature. (1273.3)

**The plan is unfolding to this defining stage.**

The Almighty Supreme is evolving as the overcontroller of the physical power of the grand universe. (1274.1)

The time universes are not perfect; that is their destiny. The struggle for perfection pertains not only to the intellectual and the spiritual levels but also to the physical level of energy and mass. The settlement of the seven superuniverses in light and life presupposes their attainment of physical stability. And it is conjectured that the final attainment of material equilibrium will signify the completed evolution of the physical control of the Almighty. (1274.2)

## LESSON 8 E

### ENJOY THE PERSONAL AND NON PERSONAL POWER OF SPIRIT

*The progressing personality leaves a trail of actualized reality as it passes through the ascending levels of the universes. Be they mind, spirit, or energy, the growing creations of time and space are modified by the progression of personality through their domains. When man acts, the Supreme reacts, and this transaction constitutes the fact of progression.*  
(1286.4)

We can draw close to secondary midwayers, our destiny guardians, our indwelling spirit, and the Eternal Son in the form of the Creator son. We can also identify with the finite aspects of God in the Supreme Being. God most certainly is not some unapproachable and far distant Deity.

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#### **Spirit dominance and co-ordination over energy-matter and mind.**

The spirit struggles of time and space have to do with the evolution of spirit dominance over matter by the mediation of (personal) mind; the physical (nonpersonal) evolution of the universes has to do with bringing cosmic energy into harmony with the equilibrium concepts of mind subject to the overcontrol of spirit. The total evolution of the entire grand universe is a matter of the personality unification of the energy-controlling mind with the spirit-co-ordinated intellect and will be revealed in the full appearance of the almighty power of the Supreme.  
(1274.5)

In the evolutionary superuniverses energy-matter is dominant except in personality, where spirit through the mediation of mind is struggling for the mastery. The goal of the evolutionary universes is the subjugation of energy-matter by mind, the co-ordination of mind with spirit, and all of this by virtue of the creative and unifying presence of personality. Thus, in relation to personality, do physical systems become subordinate; mind systems, co-ordinate; and spirit systems, directive. (1275.1)

There will come an end sometime to the growth of the Supreme; his status will achieve completion (in the energy-spirit sense). This termination of the evolution of the Supreme will also witness the ending of creature evolution as a part of Supremacy. What kind of growth may characterize the universes of outer space, we do not know. But we are very sure that it will be something very different from

anything that has been seen in the present age of the evolution of the seven superuniverses. It will undoubtedly be the function of the evolutionary citizens of the grand universe to compensate the outer-spacers for this deprivation of the growth of Supremacy. (1280.6)

**If we are not approaching God we are alienating ourselves from reality.**

God's gifts - his bestowal of reality - are not divorcements from himself; he does not alienate creation from himself, but he has set up tensions in the creations circling Paradise. God first loves man and confers upon him the potential of immortality - eternal reality. And as man loves God, so does man become eternal in actuality. And here is mystery: The more closely man approaches God through love, the greater the reality - actuality - of that man. The more man withdraws from God, the more nearly he approaches nonreality - cessation of existence. When man consecrates his will to the doing of the Father's will, when man gives God all that he *has*, then does God make that man more than he is. (1285.3)

Men all too often forget that God is the greatest experience in human existence. Other experiences are limited in their nature and content, but the experience of God has no limits save those of the creature's comprehension capacity, and this very experience is in itself capacity enlarging. When men search for God, they are searching for everything. When they find God, they have found everything. The search for God is the unstinted bestowal of love attended by amazing discoveries of new and greater love to be bestowed. (1289.2)

**Limitations will have to be addressed.**

It is not only man's own limitations which prevent him from finding the finite God; it is also the incompleteness of the universe; even the incompleteness of all creatures - past, present, and future - makes the Supreme inaccessible. God the Father can be found by any individual who has attained the divine level of Godlikeness, but God the Supreme will never be personally discovered by any *one* creature until that far-distant time when, through the universal attainment of perfection, *all* creatures will simultaneously find him. (1290.2)

Man's sometime attainment of the Supreme is consequent upon his fusion with the spirit of Paradise Deity. With Urantians this spirit is the Adjuster presence of the Universal Father; and though the Mystery Monitor is from the Father and like the Father, we doubt that even such a divine gift can achieve the impossible task

of revealing the nature of the infinite God to a finite creature. We suspect that what the Adjusters will reveal to future seventh-stage finalizers will be the divinity and nature of God the Supreme. And this revelation will be to a finite creature what the revelation of the Infinite would be to an absolute being. (1290.4)

Man can discover the Father in his heart, but he will have to search for the Supreme in the hearts of all other men; and when all creatures perfectly reveal the love of the Supreme, then will he become a universe actuality to all creatures. And that is just another way of saying that the universes will be settled in light and life. (1290.9)

### **For those who wish to know the future.**

The perfected grand universe of those future days will be vastly different from what it is at present. Gone will be the thrilling adventures of the organization of the galaxies of space, the planting of life on the uncertain worlds of time, and the evolving of harmony out of chaos, beauty out of potentials, truth out of meanings, and goodness out of values. The time universes will have achieved the fulfillment of finite destiny! And perhaps for a space there will be rest, relaxation from the age-long struggle for evolutionary perfection. But not for long! Certainly, surely, and inexorably the enigma of the emerging Deity of God the Ultimate will challenge these perfected citizens of the settled universes just as their struggling evolutionary forebears were once challenged by the quest for God the Supreme. The curtain of cosmic destiny will draw back to reveal the transcendent grandeur of the alluring absonite quest for the attainment of the Universal Father on those new and higher levels revealed in the ultimate of creature experience. (1293.1)

In the evolutionary universes eternity is temporal everlastingness - the everlasting *now*. (1295.1)

## LESSON 8 F

### IN PARTNERSHIP WITH GOD ALL IS POSSIBLE. JESUS IS PROOF

*On a planet of this advanced order, providence has become an actuality, the circumstances of life are correlated, but this is not only because man has come to dominate the material problems of his world; it is also because he has begun to live according to the trend of the universes; he is following the pathway of Supremacy to the attainment of the Universal Father. (1306.5)*

Beyond the explanation of truths in a written revelation, we have the example and fact of a Master who actually lived these truths on earth as a mortal being.

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#### **Nothing works without loving associations.**

In the beginning the Father does all, but as the panorama of eternity unfolds in response to the will and mandates of the Infinite, it becomes increasingly apparent that creatures, even men, are to become God's partners in the realization of finality of destiny. And this is true even in the life in the flesh; when man and God enter into partnership, no limitation can be placed upon the future possibilities of such a partnership. When man realizes that the Universal Father is his partner in eternal progression, when he fuses with the indwelling Father presence, he has, in spirit, broken the fetters of time and has already entered upon the progressions of eternity in the quest for the Universal Father. (1299.2)

An automatic universe reaction is stable and, in some form, continuing in the cosmos. A personality who knows God and desires to do his will, who has spirit insight, is divinely stable and eternally existent. Man's great universe adventure consists in the transit of his mortal mind from the stability of mechanical statics to the divinity of spiritual dynamics, and he achieves this transformation by the force and constancy of his own personality decisions, in each of life's situations declaring, "It is my will that your will be done." (1303.1)

#### **Spirit factors determine self-control even at material levels.**

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

thereof. (1303.4)

There is a providence in the evolving universes, and it can be discovered by creatures to just the extent that they have attained capacity to perceive the purpose of the evolving universes. Complete capacity to discern universe purposes equals the evolutionary completion of the creature and may otherwise be expressed as the attainment of the Supreme within the limits of the present state of the incomplete universes. (1305.5)

### **We see divine workings with the eye of the spirit.**

Providence becomes increasingly discernible as men reach upward from the material to the spiritual. The attainment of completed spiritual insight enables the ascending personality to detect harmony in what was theretofore chaos. Even morontia mota represents a real advance in this direction. (1306.8)

When men pray for providential intervention in the circumstances of life, many times the answer to their prayer is their own changed attitudes toward life. But providence is not whimsical, neither is it fantastic nor magical. It is the slow and sure emergence of the mighty sovereign of the finite universes, whose majestic presence the evolving creatures occasionally detect in their universe progressions. Providence is the sure and certain march of the galaxies of space and the personalities of time toward the goals of eternity, first in the Supreme, then in the Ultimate, and perhaps in the Absolute. And in infinity we believe there is the same providence, and this is the will, the actions, the purpose of the Paradise Trinity thus motivating the cosmic panorama of universes upon universes. (1307.4)

### **The Bestowals of Christ Michael. From God the Supreme to God the Father.**

The attribute of bestowal is inherent in the Paradise Sons of the Universal Father. In their desire to come close to the life experiences of their subordinate living creatures, the various orders of the Paradise Sons are reflecting the divine nature of their Paradise parents. (1308.2)

When the Eternal Son bestows a Creator Son upon a projected local universe, that Creator Son assumes full responsibility for the completion, control, and composure of that new universe, including the solemn oath to the eternal Trinity not to assume full sovereignty of the new creation until his seven creature

bestowals shall have been successfully completed and certified by the Ancients of Days of the superuniverse of jurisdiction. This obligation is assumed by every Michael Son who volunteers to go out from Paradise to engage in universe organization and creation. (1308.3)

The local universe of Nebadon is now ruled by a Creator Son who has completed his service of bestowal; he reigns in just and merciful supremacy over all the vast realms of his evolving and perfecting universe. Michael of Nebadon is the 611,121st bestowal of the Eternal Son upon the universes of time and space, and he began the organization of your local universe about four hundred billion years ago. Michael made ready for his first bestowal adventure about the time Urantia was taking on its present form, one billion years ago. His bestowals have occurred about one hundred and fifty million years apart, the last taking place on Urantia nineteen hundred years ago. (1309.1)

Urantia is the sentimental shrine of all Nebadon, the chief of ten million inhabited worlds, the mortal home of Christ Michael, sovereign of all Nebadon, a Melchizedek minister to the realms, a system savior, an Adamic redeemer, a seraphic fellow, an associate of ascending spirits, a morontia progressor, a Son of Man in the likeness of mortal flesh, and the Planetary Prince of Urantia. And your record tells the truth when it says that this same Jesus has promised sometime to return to the world of his terminal bestowal, the World of the Cross. (1319.1)

# **MOTA-VATION**

## **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

### **COURSE 9. MEASURES OF A LIFE WELL LIVED**

*We gain knowledge from the experience of man, but we derive wisdom from the contemplation of the Most High. (1443.0)*

It all starts with understanding the reasons for the final bestowal of a Creator Son. It demonstrates the importance of experience and the fact that all spiritual progress and authority is earned.

We have this opportunity each day. We can seek out and identify with higher teachings and live the best life we can. The degree to which this is achieved is shown by our truths and our faith. Living our truth to others and faith in God.

We find difficulties increase our spiritual capacity when the higher perspective is understood. We see that we have grown as a person and as a potential Finaliter when we overcome the challenges of living each day according to God's laws, while functioning within the parameters of secular law.

**LESSON 9 A      The seventh bestowal. The Father revealed.**

**LESSON 9 B      Relating all experiences to eternal values.**

**LESSON 9 C      Everyday living and advancing spiritually.**

**LESSON 9 D      We learn from experience. Ours and other people's.**

**LESSON 9 E      Truth is defined by living and won by faith.**

**LESSON 9 F      Trials and tribulations of attaining total sovereignty.**

## LESSON 9 A

### THE SEVENTH BESTOWAL. THE FATHER REVEALED

*Michael, therefore, combines in his personal sovereignty the divine will of the sevenfold phases of the universal Creators with the understanding experience of his local universe creatures. (1324.2)*

IT HAD BEEN AGREED that Jesus would reveal, as himself, the nature and attributes of God. And he would highlight the parent child relationship as the perfect representation of all relationships with God who is the Father of all existence. This beautiful association is lovingly and most powerfully brought to our realization. It is lived by everyone without it being specifically acknowledged as a spiritual wonder and experience.

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**It was so stupendous, it was a long time in the planning.**

To live such identical lives as he imposes upon the intelligent beings of his own creation, thus to bestow himself in the likeness of his various orders of created beings, is a part of the price which every Creator Son must pay for the full and supreme sovereignty of his self-made universe of things and beings. (1323.1)

...Michael of Nebadon had bestowed himself six times after the similitude of six differing orders of his diverse creation of intelligent beings. Then he prepared to descend upon Urantia in the likeness of mortal flesh, the lowest order of his intelligent will creatures, and, as such a human of the material realm, to execute the final act in the drama of the acquirement of universe sovereignty in accordance with the mandates of the divine Paradise Rulers of the universe of universes. (1323.2)

**Living the mortal life has no equivalent.**

Michael did not wish to rule Nebadon merely in his own isolated right, as a Creator Son. He desired to ascend through actual experience in co-operative subordination to the Paradise Trinity to that high place in universe status where he would become qualified to rule his universe and administer its affairs with that perfection of insight and wisdom of execution which will sometime be characteristic of the exalted rule of the Supreme Being. He aspired not to

perfection of rule as a Creator Son but to supremacy of administration as the embodiment of the universe wisdom and the divine experience of the Supreme Being. (1323.3)

Michael, therefore, combines in his personal sovereignty the divine will of the sevenfold phases of the universal Creators with the understanding experience of his local universe creatures. (1324.2)

Having determined the time of his final bestowal and having selected the planet whereon this extraordinary event would take place, Michael held the usual prebestowal conference with Gabriel and then presented himself before his elder brother and Paradise counselor, Immanuel. (1324.3)

### **The key relationship was revealed.**

In this connection it should be borne in mind that Michael had elected to execute this bestowal in the likeness of mortal flesh, subject to the will of the Paradise Father. The Creator Son required instructions from no one in order to effect this incarnation for the sole purpose of achieving universe sovereignty, but he had embarked upon a program of the revelation of the Supreme which involved co-operative functioning with the diverse wills of the Paradise Deities. (1324.4)

There were immediate advantages and tremendous compensations resultant from the willingness of this mighty Creator Son once more voluntarily to subordinate himself to the will of the Paradise Deities, this time to that of the Universal Father. By this decision to effect such associative subordination, Michael would experience in this incarnation, not only the nature of mortal man, but also the will of the Paradise Father of all. And further, he could enter upon this unique bestowal with the complete assurance, not only that Immanuel would exercise the full authority of the Paradise Father in the administration of his universe during his absence on the Urantia bestowal, but also with the comforting knowledge that the Ancients of Days of the superuniverse had decreed the safety of his realm throughout the entire bestowal period. (1325.1)

## LESSON 9 B

### RELATING ALL EXPERIENCES TO ETERNAL VALUES

***No human youth, in passing through the early confusions and adjustment problems of adolescence, ever experienced a more crucial testing than that which Jesus passed through during his transition from childhood to young manhood.*** (1386.1)

IT IS AN INSPIRATION AND A COMFORT to know that nothing is asked of us that has not been experienced by the creator and ruler of our local domain. The mortal experience is so important that God required even a divine son to partake of its demands. And at all time he was living an example of a perfect life.

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**During his entire life, he lived by the teachings he presented.**

As the years passed, this young carpenter of Nazareth increasingly measured every institution of society and every usage of religion by the unvarying test: What does it do for the human soul? Does it bring God to man? Does it bring man to God? While this youth did not wholly neglect the recreational and social aspects of life, more and more he devoted his time and energies to just two purposes: the care of his family and the preparation to do his Father's heavenly will on earth. (1388.5)

Apparently all Jesus' plans for a career were thwarted. The future did not look bright as matters now developed. But he did not falter; he was not discouraged. He lived on, day by day, doing well the present duty and faithfully discharging the *immediate* responsibilities of his station in life. Jesus' life is the everlasting comfort of all disappointed idealists. (1393.1)

**Already he is giving us guidelines for living, as one of us.**

Jesus is rapidly becoming a man, not just a young man but an adult. He has learned well to bear responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He has learned how to be fair and just even in the face of injustice. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the

achievement of a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of necessity. He is steadily acquiring the art of adjusting his aspirations to the commonplace demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life while he continues on with the earthly existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earth family. He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity. (1405.4)

And so, as the years pass, this young man of Nazareth continues to experience life as it is lived in mortal flesh on the worlds of time and space. He lives a full, representative, and replete life on Urantia. He left this world ripe in the experience which his creatures pass through during the short and strenuous years of their first life, the life in the flesh. And all this human experience is an eternal possession of the Universe Sovereign. He is our understanding brother, sympathetic friend, experienced sovereign, and merciful father. (1405.5)

**Each of life's stages was lived for a wider audience.**

As a child he accumulated a vast body of knowledge; as a youth he sorted, classified, and correlated this information; and now as a man of the realm he begins to organize these mental possessions preparatory to utilization in his subsequent teaching, ministry, and service in behalf of his fellow mortals on this world and on all other spheres of habitation throughout the entire universe of Nebadon. (1405.6)

Born into the world a babe of the realm, he has lived his childhood life and passed through the successive stages of youth and young manhood; he now stands on the threshold of full manhood, rich in the experience of human living, replete in the understanding of human nature, and full of sympathy for the frailties of human nature. He is becoming expert in the divine art of revealing his Paradise Father to all ages and stages of mortal creatures. (1405.7)

And now as a full-grown man - an adult of the realm - he prepares to continue his supreme mission of revealing God to men and leading men to God. (1406.1)

**He learnt and experienced as we all have to. Later he revealed his mission.**

As the years passed, it became more difficult to realize that this man was a Son of God on earth. He seemed to become quite like an individual of the realm, just another man among men. And it was ordained by the Father in heaven that the bestowal should unfold in this very way. (1413.5)

This year Jesus made great advances in the ascendant mastery of his human mind and attained new and high levels of conscious contact with his indwelling Thought Adjuster. (1421.4)

This was the last year of his settled life. Never again did Jesus spend a whole year in one place or at one undertaking. The days of his earth pilgrimages were rapidly approaching. Periods of intense activity were not far in the future, but there were now about to intervene between his simple but intensely active life of the past and his still more intense and strenuous public ministry, a few years of extensive travel and highly diversified personal activity. His training as a man of the realm had to be completed before he could enter upon his career of teaching and preaching as the perfected God-man of the divine and posthuman phases of his Urantia bestowal. (1421.5)

## LESSON 9 C

### EVERYDAY LIVING AND ADVANCING SPIRITUALLY

*Before the end of this Passover week, by apparent chance, Jesus met a wealthy traveler and his son, a young man about seventeen years of age. These travelers hailed from India, and being on their way to visit Rome and various other points on the Mediterranean, they had arranged to arrive in Jerusalem during the Passover, hoping to find someone whom they could engage as interpreter for both and tutor for the son. The father was insistent that Jesus consent to travel with them. (1422.6)*

THE MORE WE KNOW OTHERS, the more we grow to love them. This was the basis of one of the most thrilling episodes in the life of Jesus. He took each day as it came, dealt with each episode that eventuated, and interacted with each person he met. He went about doing good.

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#### **The will of God can be lived in all circumstances.**

The Son of Man, during the time and through the experiences of this tour of the Roman world, practically completed his educational contact-training with the diversified peoples of the world of his day and generation. By the time of his return to Nazareth, through the medium of this travel-training he had just about learned how man lived and wrought out his existence on Urantia. (1424.2)

The real purpose of his trip around the Mediterranean basin was to *know men*. He came very close to hundreds of humankind on this journey. He met and loved all manner of men, rich and poor, high and low, black and white, educated and uneducated, cultured and uncultured, animalistic and spiritual, religious and irreligious, moral and immoral. (1424.3)

#### **A reminder of the divine side of his nature and mission.**

On this Mediterranean journey Jesus made great advances in his human task of mastering the material and mortal mind, and his indwelling Adjuster made great progress in the ascension and spiritual conquest of this same human intellect. By the end of this tour Jesus virtually knew - with all human certainty - that he was a Son of God, a Creator Son of the Universal Father. The Adjuster more and more

was able to bring up in the mind of the Son of Man shadowy memories of his Paradise experience in association with his divine Father ere he ever came to organize and administer this local universe of Nebadon. (1424.4)

To the onlooking celestial intelligences of the local universe, this Mediterranean trip was the most enthralling of all Jesus' earth experiences, at least of all his career right up to the event of his crucifixion and mortal death. This was the fascinating period of his *personal ministry* in contrast with the soon-following epoch of public ministry. This unique episode was all the more engrossing because he was at this time still the carpenter of Nazareth, the boatbuilder of Capernaum, the scribe of Damascus; he was still the Son of Man. He had not yet achieved the complete mastery of his human mind; the Adjuster had not fully mastered and counterparted the mortal identity. He was still a man among men. (1424.5)

**Look for new ways to personally interact with the indwelling spirit.**

Throughout these years, while he did not appear to engage in so many seasons of formal communion with his Father in heaven, he perfected increasingly effective methods of personal communication with the indwelling spirit presence of the Paradise Father. (1425.2)

Jesus knows about the thoughts and feelings, the urges and impulses, of the evolutionary and ascendant mortals of the realms, from birth to death. He has lived the human life from the beginnings of physical, intellectual, and spiritual selfhood up through infancy, childhood, youth, and adulthood - even to the human experience of death. He not only passed through these usual and familiar human periods of intellectual and spiritual advancement, but he *also* fully experienced those higher and more advanced phases of human and Adjuster reconciliation which so few Urantia mortals ever attain. And thus he experienced the full life of mortal man, not only as it is lived on your world, but also as it is lived on all other evolutionary worlds of time and space, even on the highest and most advanced of all the worlds settled in light and life. (1425.4)

**Consider: What is the best way for each of us to life a truly worthy life?**

And this was his true and supreme purpose. He did not come down to live on Urantia as the perfect and detailed example for any child or adult, any man or

woman, in that age or any other. True it is, indeed, that in his full, rich, beautiful, and noble life we may all find much that is exquisitely exemplary, divinely inspiring, but this is because he lived a true and genuinely human life. Jesus did not live his life on earth in order to set an example for all other human beings to copy. He lived this life in the flesh by the same mercy ministry that you all may live your lives on earth; and as he lived his mortal life in his day and *as he was*, so did he thereby set the example for all of us thus to live our lives in our day and *as we are*. You may not aspire to live his life, but you can resolve to *live your lives* even as, and by the same means that, he lived his. Jesus may not be the technical and detailed example for all the mortals of all ages on all the realms of this local universe, but he is everlastingly the inspiration and guide of all Paradise pilgrims from the worlds of initial ascension up through a universe of universes and on through Havona to Paradise. Jesus is the *new and living way* from man to God, from the partial to the perfect, from the earthly to the heavenly, from time to eternity. (1425.6)

By the end of the twenty-ninth year Jesus of Nazareth had virtually finished the living of the life required of mortals as sojourners in the flesh. He came on earth the fullness of God to be manifest to man; he had now become well-nigh the perfection of man awaiting the occasion to become manifest to God. And he did all of this before he was thirty years of age. (1426.1)

## LESSON 9 D

### WE LEARN FROM EXPERIENCE. OURS AND OTHER PEOPLE'S

*On this Mediterranean tour Jesus spent about half of each day teaching Ganid and acting as interpreter during Gonod's business conferences and social contacts. The remainder of each day, which was at his disposal, he devoted to making those close personal contacts with his fellow men, those intimate associations with the mortals of the realm, which so characterized his activities during these years that just preceded his public ministry. (1427.5)*

FOR ALMOST TWO YEARS Jesus toured the Roman Empire. During this time he influenced the lives of many people and planted the seeds of future ministry by his followers. The tour provides an excellent forum, not only for Jesus' experiences, but also for the teachings he presented for posterity.

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#### **Jesus evaluated the mind of man, patiently gaining the human perspective.**

From firsthand observation and actual contact Jesus acquainted himself with the higher material and intellectual civilization of the Occident and the Levant; from Gonod and his brilliant son he learned a great deal about the civilization and culture of India and China, for Gonod, himself a citizen of India, had made three extensive trips to the empire of the yellow race. (1427.6)

Ganid was, by this time, beginning to learn how his tutor spent his leisure in this unusual personal ministry to his fellow men, and the young Indian set about to find out the motive for these incessant activities. He asked, "Why do you occupy yourself so continuously with these visits with strangers?" And Jesus answered: "Ganid, no man is a stranger to one who knows God. In the experience of finding the Father in heaven you discover that all men are your brothers, and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother? To become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living." (1431.1)

One day when Ganid asked Jesus why he had not devoted himself to the work of a public teacher, he said: "My son, everything must await the coming of its time. You are born into the world, but no amount of anxiety and no manifestation of

impatience will help you to grow up. You must, in all such matters, wait upon time. Time alone will ripen the green fruit upon the tree. Season follows season and sundown follows sunrise only with the passing of time. I am now on the way to Rome with you and your father, and that is sufficient for today. My tomorrow is wholly in the hands of my Father in heaven." (1436.4)

### **The best of all religions influenced the teachings of Jesus.**

During the Alexandrian sojourn of Jesus, Gonod, and Ganid, the young man spent much of his time and no small sum of his father's money making a collection of the teachings of the world's religions about God and his relations with mortal man. Ganid employed more than threescore learned translators in the making of this abstract of the religious doctrines of the world concerning the Deities. And it should be made plain in this record that all these teachings portraying monotheism were largely derived, directly or indirectly, from the preachments of the missionaries of Machiventa Melchizedek, who went forth from their Salem headquarters to spread the doctrine of one God - the Most High - to the ends of the earth. (1442.1)

After the arduous labor of effecting this compilation of the teachings of the world religions concerning the Paradise Father, Ganid set himself to the task of formulating what he deemed to be a summary of the belief he had arrived at regarding God as a result of Jesus' teaching. (1453.3)

And again we remark that the early teachers of the Christian religion made a great mistake when they so exclusively turned their attention to the western civilization of the Roman world. The teachings of Jesus, as they were held by the Mesopotamian believers of the first century, would have been readily received by the various groups of Asiatic religionists. (1432.3)

### **The importance of the Rome trip is confirmed.**

At this time the Roman Empire included all of southern Europe, Asia Minor, Syria, Egypt, and northwest Africa; and its inhabitants embraced the citizens of every country of the Eastern Hemisphere. His desire to study and mingle with this cosmopolitan aggregation of Urantia mortals was the chief reason why Jesus consented to make this journey. (1455.3)

Jesus learned much about men while in Rome, but the most valuable of all the manifold experiences of his six months' sojourn in that city was his contact with, and influence upon, the religious leaders of the empire's capital. Before the end of the first week in Rome Jesus had sought out, and had made the acquaintance of, the worth-while leaders of the Cynics, the Stoics, and the mystery cults, in particular the Mithraic group. (1455.4)

The significance of this remarkable doing can the better be understood when we record the fact that, out of this group of thirty-two Jesus-taught religious leaders in Rome, only two were unfruitful; the thirty became pivotal individuals in the establishment of Christianity in Rome, and certain of them also aided in turning the chief Mithraic temple into the first Christian church of that city. (1456.1)

## LESSON 9 E

### TRUTH IS DEFINED BY LIVING AND WON BY FAITH

*If the so-called science or religion of any age is false, then must it either purify its activities or pass away before the emergence of a material science or spiritual religion of a truer and more worthy order. (1457.3)*

FOLLOWING THESE EXTENSIVE TRAVELS, Jesus was able to formulate the next stage of his earthly career. He embarked on the transition to living a life that would bring the knowledge of the Fatherhood of God to all people, while being true to himself, and living according to the more accurate scriptures.

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#### **Further teachings referred to the higher levels of spirit attainment.**

As you ascend the universe scale of creature development, you will find increasing goodness and diminishing evil in perfect accordance with your capacity for goodness-experience and truth-discernment. The ability to entertain error or experience evil will not be fully lost until the ascending human soul achieves final spirit levels. (1458.3)

Until you attain Paradise levels, goodness will always be more of a quest than a possession, more of a goal than an experience of attainment. But even as you hunger and thirst for righteousness, you experience increasing satisfaction in the partial attainment of goodness. The presence of goodness and evil in the world is in itself positive proof of the existence and reality of man's moral will, the personality, which thus identifies these values and is also able to choose between them. (1458.5)

By the time of the attainment of Paradise the ascending mortal's capacity for identifying the self with true spirit values has become so enlarged as to result in the attainment of the perfection of the possession of the light of life. Such a perfected spirit personality becomes so wholly, divinely, and spiritually unified with the positive and supreme qualities of goodness, beauty, and truth that there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise. In all such spirit personalities, goodness is no longer partial, contrastive, and comparative; it has become divinely complete and spiritually replete; it approaches the purity and perfection of the Supreme.

(1458.6)

Truth cannot be defined with words, only by living. Truth is always more than knowledge. Knowledge pertains to things observed, but truth transcends such purely material levels in that it consorts with wisdom and embraces such imponderables as human experience, even spiritual and living realities. Knowledge originates in science; wisdom, in true philosophy; truth, in the religious experience of spiritual living. Knowledge deals with facts; wisdom, with relationships; truth, with reality values. (1459.2)

### **Jesus enjoyed the benefits of sharing the brotherhood of man.**

In this manner, during the sojourn in Rome, Jesus personally came into affectionate and uplifting contact with upward of five hundred mortals of the realm. He thus gained a knowledge of the different races of mankind which he could never have acquired in Jerusalem and hardly even in Alexandria. He always regarded this six months as one of the richest and most informative of any like period of his earth life. (1461.1)

That which the lad wanted most to do he was unconsciously actually doing. And it was, and is, ever thus. That which the enlightened and reflective human imagination of spiritual teaching and leading wholeheartedly and unselfishly wants to do and be, becomes measurably creative in accordance with the degree of mortal dedication to the divine doing of the Father's will. When man goes in partnership with God, great things may, and do, happen. (1467.5)

### **The transition years from private to public ministry.**

During the Mediterranean journey Jesus had carefully studied the people he met and the countries through which he passed, and at about this time he reached his final decision as to the remainder of his life on earth. He had fully considered and now finally approved the plan which provided that he be born of Jewish parents in Palestine, and he therefore deliberately returned to Galilee to await the beginning of his lifework as a public teacher of truth; he began to lay plans for a public career in the land of his father Joseph's people, and he did this of his own free will. (1483.1)

Jesus had found out through personal and human experience that Palestine was the best place in all the Roman world wherein to set forth the closing chapters,

and to enact the final scenes, of his life on earth. For the first time he became fully satisfied with the program of openly manifesting his true nature and of revealing his divine identity among the Jews and gentiles of his native Palestine. He definitely decided to finish his life on earth and to complete his career of mortal existence in the same land in which he entered the human experience as a helpless babe. His Urantia career began among the Jews in Palestine, and he chose to terminate his life in Palestine and among the Jews. (1483.2)

**After the Mediterranean, there was a significant trip to the Caspian.**

Of all his world travels this Caspian Sea trip carried Jesus nearest to the Orient and enabled him to gain a better understanding of the Far-Eastern peoples. He made intimate and personal contact with every one of the surviving races of Urantia excepting the red. He equally enjoyed his personal ministry to each of these varied races and blended peoples, and all of them were receptive to the living truth which he brought them. The Europeans from the Far West and the Asiatics from the Far East alike gave attention to his words of hope and eternal life and were equally influenced by the life of loving service and spiritual ministry which he so graciously lived among them. (1484.7)

## LESSON 9 F

### TRIALS AND TRIBULATIONS OF ATTAINING TOTAL SOVEREIGNTY

*This period of isolation on Mount Hermon marked the termination of his purely human career, that is, the technical termination of the mortal bestowal, while the later isolation marked the beginning of the more divine phase of the bestowal. And Jesus lived alone with God for six weeks on the slopes of Mount Hermon. (1492.7)*

DISRUPTION TO EVENTS is always likely given free will is applied in time and space. To achieve the hallmarks of selfhood, these dilemmas need to be addressed head on and resolved between parties. This requires the highest motive, the greatest maturity, and the interplay of love.

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#### **The final preparation takes place.**

Jesus spent the last three weeks of August and the first three weeks of September on Mount Hermon. During these weeks he finished the mortal task of achieving the circles of mind-understanding and personality-control. Throughout this period of communion with his heavenly Father the indwelling Adjuster also completed the assigned services. The mortal goal of this earth creature was there attained. Only the final phase of mind and Adjuster attunement remained to be consummated. (1493.3)

After more than five weeks of unbroken communion with his Paradise Father, Jesus became absolutely assured of his nature and of the certainty of his triumph over the material levels of time-space personality manifestation. He fully believed in, and did not hesitate to assert, the ascendancy of his divine nature over his human nature. (1493.4)

#### **The trial. The ultimate decree. The awaiting adjudication.**

Near the end of the mountain sojourn Jesus asked his Father if he might be permitted to hold conference with his Satania enemies as the Son of Man, as Joshua ben Joseph. This request was granted. During the last week on Mount Hermon the great temptation, the universe trial, occurred. Satan (representing

Lucifer) and the rebellious Planetary Prince, Caligastia, were present with Jesus and were made fully visible to him. And this "temptation," this final trial of human loyalty in the face of the misrepresentations of rebel personalities, had not to do with food, temple pinnacles, or presumptuous acts. It had not to do with the kingdoms of this world but with the sovereignty of a mighty and glorious universe. The symbolism of your records was intended for the backward ages of the world's childlike thought. And subsequent generations should understand what a great struggle the Son of Man passed through that eventful day on Mount Hermon. (1493.5)

To the many proposals and counterproposals of the emissaries of Lucifer, Jesus only made reply: "May the will of my Paradise Father prevail, and you, my rebellious son, may the Ancients of Days judge you divinely. I am your Creator-father; I can hardly judge you justly, and my mercy you have already spurned. I commit you to the adjudication of the Judges of a greater universe." (1493.6)

To all the Lucifer-suggested compromises and makeshifts, to all such specious proposals about the incarnation bestowal, Jesus only made reply, "The will of my Father in Paradise be done." And when the trying ordeal was finished, the detached guardian seraphim returned to Jesus' side and ministered to him. (1494.1)

### **The victory of loyalism was immediate.**

On an afternoon in late summer, amid the trees and in the silence of nature, Michael of Nebadon won the unquestioned sovereignty of his universe. On that day he completed the task set for Creator Sons to live to the full the incarnated life in the likeness of mortal flesh on the evolutionary worlds of time and space. The universe announcement of this momentous achievement was not made until the day of his baptism, months afterward, but it all really took place that day on the mountain. And when Jesus came down from his sojourn on Mount Hermon, the Lucifer rebellion in Satania and the Caligastia secession on Urantia were virtually settled. Jesus had paid the last price required of him to attain the sovereignty of his universe, which in itself regulates the status of all rebels and determines that all such future upheavals (if they ever occur) may be dealt with summarily and effectively. Accordingly, it may be seen that the so-called "great temptation" of Jesus took place some time before his baptism and not just after that event. (1494.2)

## **MOTA-VATION**

### **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

#### **COURSE 10. GREATER THE SELF, GREATER THE SELFLESSNESS**

*God is not only the determiner of destiny; he is man's eternal destination. All nonreligious human activities seek to bend the universe to the distorting service of self; the truly religious individual seeks to identify the self with the universe and then to dedicate the activities of this unified self to the service of the universe family of fellow beings, human and superhuman. (67.1)*

The Father of all is selfless in his outpouring of love. He bestows his self as our indwelling spirit and personality. He offers his entire creation for our homeward journey. He delegates all powers that can be so awarded.

In keeping with this service to us, he asks us likewise to be of loving service to our fellow travellers as we submit our entire self to faith in his promise.

The self becomes conscious of the spiritual nature by embracing supreme ideals and goals. And the highest example of selflessness, parental love, is to be found in Jesus' life with his family, and in his teachings about God the Father.

**LESSON 10 A      The series of unprecedented events continues.**

**LESSON 10 B      The series of unprecedented teachings continues.**

**LESSON 10 C      Events and the teachings have to be applied to self.**

**LESSON 10 D      Eight practical tests regarding our spirit nature.**

**LESSON 10 E      Greater capacity, greater demands, greater rewards.**

**LESSON 10 F      True religion glorifies the emerging spiritual self.**

## LESSON 10 A

### THE SERIES OF UNPRECEDENTED EVENTS CONTINUES

*This day of baptism ended the purely human life of Jesus. The divine Son has found his Father, the Universal Father has found his incarnated Son, and they speak the one to the other. (1512.3)*

ONE EXTRAORDINARY EVENT after another. That's what occurred during this lifetime of Jesus as he fulfilled his mission. If we consider even one of these momentous events, we have to concede that we need a universal frame to explain it. When the entire life fits a pattern of divine overcontrol, we have to consider a Central Deity.

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#### **The seemingly normal baptism of Jesus involved Paradise itself.**

When Jesus of Nazareth went down into the Jordan to be baptized, he was a mortal of the realm who had attained the pinnacle of human evolutionary ascension in all matters related to the conquest of mind and to self-identification with the spirit. He stood in the Jordan that day a perfected mortal of the evolutionary worlds of time and space. Perfect synchrony and full communication had become established between the mortal mind of Jesus and the indwelling spirit Adjuster, the divine gift of his Father in Paradise. And just such an Adjuster indwells all normal beings living on Urantia since the ascension of Michael to the headship of his universe, except that Jesus' Adjuster had been previously prepared for this special mission by similarly indwelling another superhuman incarnated in the likeness of mortal flesh, Machiventa Melchizedek. (1511.1)

Ordinarily, when a mortal of the realm attains such high levels of personality perfection, there occur those preliminary phenomena of spiritual elevation which terminate in eventual fusion of the matured soul of the mortal with its associated divine Adjuster. And such a change was apparently due to take place in the personality experience of Jesus of Nazareth on that very day when he went down into the Jordan with his two brothers to be baptized by John. This ceremony was the final act of his purely human life on Urantia, and many superhuman observers expected to witness the fusion of the Adjuster with its indwelt mind, but they were all destined to suffer disappointment. Something new and even greater occurred. As John laid his hands upon Jesus to baptize him, the indwelling Adjuster took final leave of the perfected human soul of Joshua ben Joseph. And in a few

moments this divine entity returned from Divinington as a Personalized Adjuster and chief of his kind throughout the entire local universe of Nebadon. Thus did Jesus observe his own former divine spirit descending on its return to him in personalized form. And he heard this same spirit of Paradise origin now speak, saying, "This is my beloved Son in whom I am well pleased." And John, with Jesus' two brothers, also heard these words. John's disciples, standing by the water's edge, did not hear these words, neither did they see the apparition of the Personalized Adjuster. Only the eyes of Jesus beheld the Personalized Adjuster. (1511.2)

### **The pinnacle of the human life has been achieved.**

When the returned and now exalted Personalized Adjuster had thus spoken, all was silence. And while the four of them tarried in the water, Jesus, looking up to the near-by Adjuster, prayed: "My Father who reigns in heaven, hallowed be your name. Your kingdom come! Your will be done on earth, even as it is in heaven." When he had prayed, the "heavens were opened," and the Son of Man saw the vision, presented by the now Personalized Adjuster, of himself as a Son of God as he was before he came to earth in the likeness of mortal flesh, and as he would be when the incarnated life should be finished. This heavenly vision was seen only by Jesus. (1511.3)

It was the voice of the Personalized Adjuster that John and Jesus heard, speaking in behalf of the Universal Father, for the Adjuster is of, and as, the Paradise Father. Throughout the remainder of Jesus' earth life this Personalized Adjuster was associated with him in all his labors; Jesus was in constant communion with this exalted Adjuster. (1512.1)

When Jesus was baptized, he repented of no misdeeds; he made no confession of sin. His was the baptism of consecration to the performance of the will of the heavenly Father. At his baptism he heard the unmistakable call of his Father, the final summons to be about his Father's business, and he went away into private seclusion for forty days to think over these manifold problems. In thus retiring for a season from active personality contact with his earthly associates, Jesus, as he was and on Urantia, was following the very procedure that obtains on the morontia worlds whenever an ascending mortal fuses with the inner presence of the Universal Father. (1512.2)

### **The forty days of isolation was for a specific purpose.**

After his baptism he entered upon the forty days of adjusting himself to the changed relationships of the world and the universe occasioned by the personalization of his Adjuster. During this isolation in the Peraan hills he determined upon the policy to be pursued and the methods to be employed in the new and changed phase of earth life which he was about to inaugurate. (1512.6)

While he tarried on the mountain, talking with Gabriel, the Constellation Father of Edentia appeared to Jesus and Gabriel in person, saying: "The records are completed. The sovereignty of Michael number 611,121 over his universe of Nebadon rests in completion at the right hand of the Universal Father. I bring to you the bestowal release of Immanuel, your sponsor-brother for the Urantia incarnation. You are at liberty now or at any subsequent time, in the manner of your own choosing, to terminate your incarnation bestowal, ascend to the right hand of your Father, receive your sovereignty, and assume your well-earned unconditional rulership of all Nebadon. I also testify to the completion of the records of the superuniverse, by authorization of the Ancients of Days, having to do with the termination of all sin-rebellion in your universe and endowing you with full and unlimited authority to deal with any and all such possible upheavals in the future. Technically, your work on Urantia and in the flesh of the mortal creature is finished. Your course from now on is a matter of your own choosing." (1513.2)

## LESSON 10 B

### THE SERIES OF UNPRECEDENTED TEACHINGS CONTINUES

***"Always must you recognize the two viewpoints of all mortal conduct - the human and the divine; the ways of the flesh and the way of the spirit; the estimate of time and the viewpoint of eternity." (1577.1)***

IT IS NOT POSSIBLE to force a new form of religion into the traditional thinking of ages past. Be mindful of the preciseness and scope of a revelation. Even the apostles, after intensive training and first hand teaching, still had trouble grasping the spiritual nature of the life and teachings of the Master. It can be approached the way a child approaches the world, trusting the parent for their wise recommendations, even when the child cannot be certain of that wisdom. The parenting wisdom and skills will be reflected in the child.

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#### **Beyond the words, religion has to be lived.**

Do not make the mistake of regarding the apostles as being altogether ignorant and unlearned. All of them, except the Alpheus twins, were graduates of the synagogue schools, having been thoroughly trained in the Hebrew scriptures and in much of the current knowledge of that day. Seven were graduates of the Capernaum synagogue schools, and there were no better Jewish schools in all Galilee. (1548.3)

Jesus did not expect his followers to achieve an impossible manifestation of brotherly love, but he did expect them to so strive to be like God - to be perfect even as the Father in heaven is perfect - that they could begin to look upon man as God looks upon his creatures and therefore could begin to love men as God loves them - to show forth the beginnings of a fatherly affection. In the course of these exhortations to the twelve apostles, Jesus sought to reveal this new concept of fatherly love as it is related to certain emotional attitudes concerned in making numerous environmental social adjustments. (1573.5)

#### **Beyond the literal aspect, seek the spiritual, the eternal.**

Jesus replied: "Thomas, Thomas, how long before you will acquire the ability to

listen with the ear of the spirit? How long will it be before you discern that this kingdom is a spiritual kingdom, and that my Father is also a spiritual being? Do you not understand that I am teaching you as spiritual children in the spirit family of heaven, of which the fatherhead is an infinite and eternal spirit? Will you not allow me to use the earth family as an illustration of divine relationships without so literally applying my teaching to material affairs? In your minds cannot you separate the spiritual realities of the kingdom from the material, social, economic, and political problems of the age? When I speak the language of the spirit, why do you insist on translating my meaning into the language of the flesh just because I presume to employ commonplace and literal relationships for purposes of illustration? My children, I implore that you cease to apply the teaching of the kingdom of the spirit to the sordid affairs of slavery, poverty, houses, and lands, and to the material problems of human equity and justice. These temporal matters are the concern of the men of this world, and while in a way they affect all men, you have been called to represent me in the world, even as I represent my Father. You are spiritual ambassadors of a spiritual kingdom, special representatives of the spirit Father. (1605:2)

A father's love for his son oftentimes impels the father to restrain the unwise acts of his thoughtless offspring. The child does not always comprehend the wise and loving motives of the father's restraining discipline. But I declare to you that my Father in Paradise does rule a universe of universes by the compelling power of his love. Love is the greatest of all spirit realities. Truth is a liberating revelation, but love is the supreme relationship. And no matter what blunders your fellow men make in their world management of today, in an age to come the gospel which I declare to you will rule this very world. The ultimate goal of human progress is the reverent recognition of the fatherhood of God and the loving materialization of the brotherhood of man. (1608:1)

The gospel of the kingdom is to be preached to all men - Jew and gentile, Greek and Roman, rich and poor, free and bond - and equally to young and old, male and female. (1608:2)

### **The rugged ascent calls for courage of the highest order.**

"Because my Father is a God of love and delights in the practice of mercy, do not imbibe the idea that the service of the kingdom is to be one of monotonous ease. The Paradise ascent is the supreme adventure of all time, the rugged achievement of eternity. The service of the kingdom on earth will call for all the

courageous manhood that you and your coworkers can muster. Many of you will be put to death for your loyalty to the gospel of this kingdom. It is easy to die in the line of physical battle when your courage is strengthened by the presence of your fighting comrades, but it requires a higher and more profound form of human courage and devotion calmly and all alone to lay down your life for the love of a truth enshrined in your mortal heart. (1608.3)

“Today, the unbelievers may taunt you with preaching a gospel of nonresistance and with living lives of nonviolence, but you are the first volunteers of a long line of sincere believers in the gospel of this kingdom who will astonish all mankind by their heroic devotion to these teachings. No armies of the world have ever displayed more courage and bravery than will be portrayed by you and your loyal successors who shall go forth to all the world proclaiming the good news - the fatherhood of God and the brotherhood of men. The courage of the flesh is the lowest form of bravery. Mind bravery is a higher type of human courage, but the highest and supreme is uncompromising loyalty to the enlightened convictions of profound spiritual realities. And such courage constitutes the heroism of the God-knowing man. And you are all God-knowing men; you are in very truth the personal associates of the Son of Man.” (1608.4)

This was one of the most impassioned addresses which Jesus ever delivered to the twelve. Seldom did the Master speak to his apostles with evident strong feeling, but this was one of those few occasions when he spoke with manifest earnestness, accompanied by marked emotion. (1608.5)

## LESSON 10 C

### EVENTS AND TEACHINGS HAVE TO BE APPLIED TO SELF

*The Master was a perfected specimen of human self-control. When he was reviled, he reviled not; when he suffered, he uttered no threats against his tormentors; when he was denounced by his enemies, he simply committed himself to the righteous judgment of the Father in heaven. (1609.2)*

IT IS FOREVER a personal journey. It is one of delightful self-expression with a positive disposition. The key is to manage our reactions to the world and our inner drives and longings. We come to know who we are, and why we make decisions, and act the way we do.

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#### **We are given lessons on self-mastery.**

“John indeed taught you the way of righteousness in accordance with the light and laws of his fathers, and that was the religion of self-examination and self-denial. But I come with a new message of self-forgetfulness and self-control. I show to you the way of life as revealed to me by my Father in heaven. (1609.3)

“Verily, verily, I say to you, he who rules his own self is greater than he who captures a city. Self-mastery is the measure of man’s moral nature and the indicator of his spiritual development. In the old order you fasted and prayed; as the new creature of the rebirth of the spirit, you are taught to believe and rejoice. (1609.4)

“By the old way you seek to suppress, obey, and conform to the rules of living; by the new way you are first *transformed* by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God. Forget not - it is your personal faith in the exceedingly great and precious promises of God that ensures your becoming partakers of the divine nature. Thus by your faith and the spirit’s transformation, you become in reality the temples of God, and his spirit actually dwells within you. If, then, the spirit dwells within you, you are no longer bondslaves of the flesh but free and liberated sons of the spirit. The new law of the spirit endows you with the liberty of self-mastery in place of the old law of the fear of self-bondage and the slavery of self-denial. (1609.5)

"How easy for you to become self-deceived and thereby fall into foolish fears, divers lusts, enslaving pleasures, malice, envy, and even vengeful hatred! (1609.6)

"Salvation is by the regeneration of the spirit and not by the self-righteous deeds of the flesh. You are justified by faith and fellowshipped by grace, not by fear and the self-denial of the flesh, albeit the Father's children who have been born of the spirit are ever and always masters of the self and all that pertains to the desires of the flesh. (1610.1)

"Your sonship is grounded in faith, and you are to remain unmoved by fear. Your joy is born of trust in the divine word, and you shall not therefore be led to doubt the reality of the Father's love and mercy. It is the very goodness of God that leads men into true and genuine repentance. Your secret of the mastery of self is bound up with your faith in the indwelling spirit, which ever works by love. Even this saving faith you have not of yourselves; it also is the gift of God. And if you are the children of this living faith, you are no longer the bondslaves of self but rather the triumphant masters of yourselves, the liberated sons of God. (1610.2)

"If, then, my children, you are born of the spirit, you are forever delivered from the self-conscious bondage of a life of self-denial and watchcare over the desires of the flesh, and you are translated into the joyous kingdom of the spirit, whence you spontaneously show forth the fruits of the spirit in your daily lives; and the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal attainment - true self-mastery." (1610.3)

### **Then followed a period of rest and reversion.**

There is always danger that monotony of human contact will greatly multiply perplexities and magnify difficulties. (1611.5)

This was a marvelous occasion in the experience of each of them; they never forgot the day going up the mountain. Throughout the entire trip hardly a word was said about their troubles. Upon reaching the top of the mountain, Jesus seated them about him while he said: "My brethren, you must all learn the value of rest and the efficacy of relaxation. You must realize that the best method of solving some entangled problems is to forsake them for a time. Then when you go back fresh from your rest or worship, you are able to attack your troubles with a

clearer head and a steadier hand, not to mention a more resolute heart. Again, many times your problem is found to have shrunk in size and proportions while you have been resting your mind and body.” (1611.1)

The third day when they started down the mountain and back to their camp, a great change had come over them. They had made the important discovery that many human perplexities are in reality nonexistent, that many pressing troubles are the creations of exaggerated fear and the offspring of augmented apprehension. (1611.4)

## LESSON 10 D

### EIGHT PRACTICAL TESTS REGARDING OUR SPIRITUAL NATURE

***"Your assurance that you have entered into the kingdom family of the Father, and that you will eternally survive with the children of the kingdom, is wholly a matter of personal experience - faith in the word of truth. Spiritual assurance is the equivalent of your personal religious experience in the eternal realities of divine truth and is otherwise equal to your intelligent understanding of truth realities plus your spiritual faith and minus your honest doubts."*** (1641.6)

WE CAN HONOUR our indwelling spirit and the Spirit of Truth as they work with us to reach the following states of conscious achievement. If these words resonate with the harmonies of truth, they will lead to a faith experience when practiced. What more could we ask of true religion?

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#### **ONE**

"While you cannot observe the divine spirit at work in your minds, there is a practical method of discovering the degree to which you have yielded the control of your soul powers to the teaching and guidance of this indwelling spirit of the heavenly Father, and that is the degree of your love for your fellow men. This spirit of the Father partakes of the love of the Father, and as it dominates man, it unflinching leads in the directions of divine worship and loving regard for one's fellows. (1642.2)

#### **TWO**

That same evening Jesus made the long-to-be-remembered address to the apostles regarding the relative value of status with God and progress in the eternal ascent to Paradise. Said Jesus: "My children, if there exists a true and living connection between the child and the Father, the child is certain to progress continuously toward the Father's ideals. True, the child may at first make slow progress, but the progress is none the less sure. The important thing is not the rapidity of your progress but rather its certainty. Your actual achievement is not so important as the fact that the *direction* of your progress is Godward. What you are becoming day by day is of infinitely more importance than what you are today. (1653.1)

### **THREE**

“Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant brotherly love plus your lack of self-respect and self-control. Anger depletes the health, debases the mind, and handicaps the spirit teacher of man’s soul.” Before Jesus ceased speaking, he said further: “Let your hearts be so dominated by love that your spirit guide will have little trouble in delivering you from the tendency to give vent to those outbursts of animal anger which are inconsistent with the status of divine sonship.” (1673.2)

### **FOUR**

On this same occasion the Master talked to the group about the desirability of possessing well-balanced characters. He recognized that it was necessary for most men to devote themselves to the mastery of some vocation, but he deplored all tendency toward overspecialization, toward becoming narrow-minded and circumscribed in life’s activities. He called attention to the fact that any virtue, if carried to extremes, may become a vice. Jesus always preached temperance and taught consistency - proportionate adjustment of life problems. He pointed out that overmuch sympathy and pity may degenerate into serious emotional instability; that enthusiasm may drive on into fanaticism. He discussed one of their former associates whose imagination had led him off into visionary and impractical undertakings. At the same time he warned them against the dangers of the dullness of overconservative mediocrity. (1673.3)

### **FIVE**

And then Jesus discoursed on the dangers of courage and faith, how they sometimes lead unthinking souls on to recklessness and presumption. He also showed how prudence and discretion, when carried too far, lead to cowardice and failure. He exhorted his hearers to strive for originality while they shunned all tendency toward eccentricity. He pleaded for sympathy without sentimentality, piety without sanctimoniousness. He taught reverence free from fear and superstition. (1673.4)

### **SIX**

“The ‘fear of the Lord’ has had different meanings in the successive ages, coming up from fear, through anguish and dread, to awe and reverence. And now from reverence I would lead you up, through recognition, realization, and appreciation, to *love*. When man recognizes only the works of God, he is led to fear the

Supreme; but when man begins to understand and experience the personality and character of the living God, he is led increasingly to love such a good and perfect, universal and eternal Father. And it is just this changing of the relation of man to God that constitutes the mission of the Son of Man on earth. (1675.4)

## **SEVEN**

“Your forebears feared God because he was mighty and mysterious. You shall adore him because he is magnificent in love, plenteous in mercy, and glorious in truth. The power of God engenders fear in the heart of man, but the nobility and righteousness of his personality beget reverence, love, and willing worship. A dutiful and affectionate son does not fear or dread even a mighty and noble father. I have come into the world to put love in the place of fear, joy in the place of sorrow, confidence in the place of dread, loving service and appreciative worship in the place of slavish bondage and meaningless ceremonies. But it is still true of those who sit in darkness that ‘the fear of the Lord is the beginning of wisdom.’ But when the light has more fully come, the sons of God are led to praise the Infinite for what he is rather than to fear him for what he does. (1675.6)

## **EIGHT**

“In the kingdom of heaven, which I have come to declare, there is no high and mighty king; this kingdom is a divine family. The universally recognized and unreservedly worshiped center and head of this far-flung brotherhood of intelligent beings is my Father and your Father. I am his Son, and you are also his sons. Therefore it is eternally true that you and I are brethren in the heavenly estate, and all the more so since we have become brethren in the flesh of the earthly life. Cease, then, to fear God as a king or serve him as a master; learn to reverence him as the Creator; honor him as the Father of your spirit youth; love him as a merciful defender; and ultimately worship him as the loving and all-wise Father of your more mature spiritual realization and appreciation. (1676.2)

## LESSON 10 E

### GREATER CAPACITY, GREATER DEMANDS, GREATER REWARDS

***"I recognize that this sifting of the kingdom distresses you, but it is unavoidable. Still, after all the training you have had, was there any good reason why you should stumble at my words? Why is it that you are filled with fear and consternation when you see the kingdom being divested of these lukewarm multitudes and these halfhearted disciples? Why do you grieve when the new day is dawning for the shining forth in new glory of the spiritual teachings of the kingdom of heaven?"*** (1715.3)

IT IS A MIGHTY CHALLENGE. The concepts are imposing, the support seems negligible, the rewards tenuous. So why bother? It is therefore imperative to get an understanding of Jesus' life. Such knowledge and the endeavor to apply it, will continue to be our mission and our confirmation for eons to come.

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**This may help to us understand the divine personage of Jesus.**

Jesus' apostles, let alone the common people, could not understand the nature and attributes of this God-man. Neither has any subsequent generation been able to evaluate what took place on earth in the person of Jesus of Nazareth. And there can never occur an opportunity for either science or religion to check up on these remarkable events for the simple reason that such an extraordinary situation can never again occur, either on this world or on any other world in Nebadon. Never again, on any world in this entire universe, will a being appear in the likeness of mortal flesh, at the same time embodying all the attributes of creative energy combined with spiritual endowments which transcend time and most other material limitations. (1699.4)

Never before Jesus was on earth, nor since, has it been possible so directly and graphically to secure the results attendant upon the strong and living faith of mortal men and women. To repeat these phenomena, we would have to go into the immediate presence of Michael, the Creator, and find him as he was in those days - the Son of Man. Likewise, today, while his absence prevents such material manifestations, you should refrain from placing any sort of limitation on the possible exhibition of his *spiritual power*. Though the Master is absent as a material being, he is present as a spiritual influence in the hearts of men. By going

away from the world, Jesus made it possible for his spirit to live alongside that of his Father which indwells the minds of all mankind. (1700.1)

**The emotive brain can trigger the mind to connect with spirit.**

The second night of their sojourn at Gennesaret the Master again told the apostles the parable of the sower and added these words: "You see, my children, the appeal to human feelings is transitory and utterly disappointing; the exclusive appeal to the intellect of man is likewise empty and barren; it is only by making your appeal to the spirit which lives within the human mind that you can hope to achieve lasting success and accomplish those marvelous transformations of human character that are presently shown in the abundant yielding of the genuine fruits of the spirit in the daily lives of all who are thus delivered from the darkness of doubt by the birth of the spirit into the light of faith - the kingdom of heaven." (1705.3)

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

**It is difficult and unconventional in a way. But success is guaranteed.**

Universe difficulties must be met and planetary obstacles must be encountered as a part of the experience training provided for the growth and development, the progressive perfection, of the evolving souls of mortal creatures. The spiritualization of the human soul requires intimate experience with the educational solving of a wide range of real universe problems. The animal nature and the lower forms of will creatures do not progress favorably in environmental ease. Problematic situations, coupled with exertion stimuli, conspire to produce those activities of mind, soul, and spirit which contribute mightily to the achievement of worthy goals of mortal progression and to the attainment of higher levels of spirit destiny. (1719.1)

There was much talk about Jesus' preaching doctrines which were upsetting for the common people; his enemies maintained that his teachings were impractical, that everything would go to pieces if everybody made an honest effort to live in accordance with his ideas. And the men of many subsequent generations have

said the same things. Many intelligent and well-meaning men, even in the more enlightened age of these revelations, maintain that modern civilization could not have been built upon the teachings of Jesus - and they are partially right. But all such doubters forget that a much better civilization could have been built upon his teachings, and sometime will be. This world has never seriously tried to carry out the teachings of Jesus on a large scale, notwithstanding that halfhearted attempts have often been made to follow the doctrines of so-called Christianity. (1720.3)

**There will be evidence of the material or spiritual nature.**

“Let me emphatically state this eternal truth: If you, by truth co-ordination, learn to exemplify in your lives this beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired. The measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, your righteousness. The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the truth-co-ordinated life.” (1726.2)

Jesus warned his believers that, if their religious longings were only material, increasing knowledge of nature would, by progressive displacement of the supposed supernatural origin of things, ultimately deprive them of their faith in God. But that, if their religion were spiritual, never could the progress of physical science disturb their faith in eternal realities and divine values. (1727.6)

## LESSON 10 F

### TRUE RELIGION GLORIFIES THE EMERGING SPIRITUAL SELF

*Jesus made it clear that the great difference between the religion of the mind and the religion of the spirit is that, while the former is upheld by ecclesiastical authority, the latter is wholly based on human experience.*  
(1729.1)

THE RELIGIONS OF THE WORLD are a combination of natural development and revelation. The primitive religion of fear has been mostly eliminated, leaving the better religious concepts of civilization admixed with remnants of revelation. When evolutionary progress reaches their limit, when they can no longer build upon prevailing truths, when truth and civilizations are at risk, the accumulated religions of tradition are once more to be assailed. Revelation then takes command of the successive stage to the extent it is disseminated and assimilated.

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#### **The limitation but ease of a religion of authority.**

Until the races become highly intelligent and more fully civilized, there will persist many of those childlike and superstitious ceremonies which are so characteristic of the evolutionary religious practices of primitive and backward peoples. Until the human race progresses to the level of a higher and more general recognition of the realities of spiritual experience, large numbers of men and women will continue to show a personal preference for those religions of authority which require only intellectual assent, in contrast to the religion of the spirit, which entails active participation of mind and soul in the faith adventure of grappling with the rigorous realities of progressive human experience. (1729.3)

The acceptance of the traditional religions of authority presents the easy way out for man's urge to seek satisfaction for the longings of his spiritual nature. The settled, crystallized, and established religions of authority afford a ready refuge to which the distracted and distraught soul of man may flee when harassed by fear and tormented by uncertainty. Such a religion requires of its devotees, as the price to be paid for its satisfactions and assurances, only a passive and purely intellectual assent. (1729.4)

And for a long time there will live on earth those timid, fearful, and hesitant individuals who will prefer thus to secure their religious consolations, even though,

in so casting their lot with the religions of authority, they compromise the sovereignty of personality, debase the dignity of self-respect, and utterly surrender the right to participate in that most thrilling and inspiring of all possible human experiences: the personal quest for truth, the exhilaration of facing the perils of intellectual discovery, the determination to explore the realities of personal religious experience, the supreme satisfaction of experiencing the personal triumph of the actual realization of the victory of spiritual faith over intellectual doubt as it is honestly won in the supreme adventure of all human existence - man seeking God, for himself and as himself, and finding him. (1729.5)

### **The liberation but effort of a religion of the spirit.**

The religion of the spirit means effort, struggle, conflict, faith, determination, love, loyalty, and progress. The religion of the mind - the theology of authority - requires little or none of these exertions from its formal believers. Tradition is a safe refuge and an easy path for those fearful and halfhearted souls who instinctively shun the spirit struggles and mental uncertainties associated with those faith voyages of daring adventure out upon the high seas of unexplored truth in search for the farther shores of spiritual realities as they may be discovered by the progressive human mind and experienced by the evolving human soul. (1729.6)

Every race of mankind has its own mental outlook upon human existence; therefore must the religion of the mind ever run true to these various racial viewpoints. Never can the religions of authority come to unification. Human unity and mortal brotherhood can be achieved only by and through the superendowment of the religion of the spirit. Racial minds may differ, but all mankind is indwelt by the same divine and eternal spirit. The hope of human brotherhood can only be realized when, and as, the divergent mind religions of authority become impregnated with, and overshadowed by, the unifying and ennobling religion of the spirit - the religion of personal spiritual experience. (1732.1)

The religions of authority can only divide men and set them in conscientious array against each other; the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one another. The religions of authority require of men uniformity in belief, but this is impossible of realization in the present state of the world. The religion of the spirit requires only unity of experience - uniformity of destiny - making full allowance for diversity of belief. (1732.2)

**These questions and directive to the apostles are still relevant for us today.**

Pointing out each of the twenty-four and calling them by name, Jesus said: "And now, which one of you would prefer to take this easy path of conformity to an established and fossilized religion, as defended by the Pharisees at Jerusalem, rather than to suffer the difficulties and persecutions attendant upon the mission of proclaiming a better way of salvation to men while you realize the satisfaction of discovering for yourselves the beauties of the realities of a living and personal experience in the eternal truths and supreme grandeurs of the kingdom of heaven? Are you fearful, soft, and ease-seeking? Are you afraid to trust your future in the hands of the God of truth, whose sons you are? Are you distrustful of the Father, whose children you are? Will you go back to the easy path of the certainty and intellectual settledness of the religion of traditional authority, or will you gird yourselves to go forward with me into that uncertain and troublous future of proclaiming the new truths of the religion of the spirit, the kingdom of heaven in the hearts of men?" (1730.1)

All twenty-four of his hearers rose to their feet, intending to signify their united and loyal response to this, one of the few emotional appeals which Jesus ever made to them, but he raised his hand and stopped them, saying: "Go now apart by yourselves, each man alone with the Father, and there find the unemotional answer to my question, and having found such a true and sincere attitude of soul, speak that answer freely and boldly to my Father and your Father, whose infinite life of love is the very spirit of the religion we proclaim." (1730.2)

## **MOTA-VATION**

### **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

#### **COURSE 11. HOW READS THE STORY OF YOUR LIFE?**

*Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that the will of God can be done in any earthly occupation. Some callings are not holy and others secular. All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness - justice. (1732.4)*

When living our truth, we need to be sure it is the truth enshrined in the realms of eternity. Our best guideline is to try to act according to what God's will may be for each of us.

Provided we are lead by the influence of spirit, we will prevail, understand, and maximize our gains from each earthly episode. And our composition is recorded in the books on high. Make sure it is a good story, that is, a story of good.

We are comforted to know that our true motives, our real intentions, and our sincere attempts, will be accorded rightful acknowledgement and justice. Our lives will be a book about reflected, actual, and absolute truth.

**LESSON 11 A      More guidelines for spiritual transformation.**

**LESSON 11 B      Escape the maze of spirit pathways.**

**LESSON 11 C      Seven higher philosophies that can be lived now.**

**LESSON 11 D      We can't rewrite but we can start a new page.**

**LESSON 11 E      All actions translate to spiritual equivalents.**

**LESSON 11 F      God: the never ending story.**

## LESSON 11 A

### MORE GUIDELINES FOR SPIRITUAL TRANSFORMATION

***Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that re-created mind, is to achieve the evolvment of the soul of immortal destiny. (1738.1)***

IT IS A PROCESS. There is nothing sudden except on those rare occasions of spiritual insight. The following ideas give direction and definite goals to think about and implement. The gods are helping us to understand how we can live.

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#### **The great challenge requires but a simple approach.**

You must cease to seek for the word of God only on the pages of the olden records of theologic authority. Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin. Divine truth must not be discounted because the channel of its bestowal is apparently human. Many of your brethren have minds which accept the theory of God while they spiritually fail to realize the presence of God. And that is just the reason why I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you but rather the *spiritual simplicity* of such an easy-believing and fully-trusting little one. It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to *feel the presence of God*. (1732.5)

#### **Exercise caution in your approach to others.**

When you once begin to find God in your soul, presently you will begin to discover him in other men's souls and eventually in all the creatures and creations of a mighty universe. But what chance does the Father have to appear as a God of supreme loyalties and divine ideals in the souls of men who give little or no time to the thoughtful contemplation of such eternal realities? While the mind is not the seat of the spiritual nature, it is indeed the gateway thereto. (1733.1)

But do not make the mistake of trying to prove to other men that you have found God; you cannot consciously produce such valid proof, albeit there are two positive and powerful demonstrations of the fact that you are God-knowing, and they are: (1733.2 – 4)

1. The fruits of the spirit of God showing forth in your daily routine life.
2. The fact that your entire life plan furnishes positive proof that you have unreservedly risked everything you are and have on the adventure of survival after death in the pursuit of the hope of finding the God of eternity, whose presence you have foretasted in time.

**There are many mighty forces to choose from. Five more tips.**

Forceful ambition, intelligent judgment, and seasoned wisdom are the essentials of material success. Leadership is dependent on natural ability, discretion, will power, and determination. Spiritual destiny is dependent on faith, love, and devotion to truth - hunger and thirst for righteousness - the wholehearted desire to find God and to be like him. (1739.2)

The mistakes which you fail to forget in time will be forgotten in eternity. Lighten your burdens of soul by speedily acquiring a long-distance view of your destiny, a universe expansion of your career. (1739.3)

Make not the mistake of estimating the soul's worth by the imperfections of the mind or by the appetites of the body. Judge not the soul nor evaluate its destiny by the standard of a single unfortunate human episode. Your spiritual destiny is conditioned only by your spiritual longings and purposes. (1739.4)

Religion is the exclusively spiritual experience of the evolving immortal soul of the God-knowing man, but moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. These moral and spiritual endowments make all levels of human living richer and more meaningful. (1739.5)

You are destined to live a narrow and mean life if you learn to love only those who love you. Human love may indeed be reciprocal, but divine love is outgoing in all its satisfaction-seeking. The less of love in any creature's nature, the greater the love need, and the more does divine love seek to satisfy such need. Love is never self-seeking, and it cannot be self-bestowed. Divine love cannot be self-contained; it must be unselfishly bestowed. (1739.6)

### **Inspiration for God-knowing people.**

Believers must increasingly learn how to step aside from the rush of life - escape the harassments of material existence - while they refresh the soul, inspire the mind, and renew the spirit by worshipful communion. (1739.7)

God-knowing individuals are not discouraged by misfortune or downcast by disappointment. Believers are immune to the depression consequent upon purely material upheavals; spirit lovers are not perturbed by the episodes of the material world. Candidates for eternal life are practitioners of an invigorating and constructive technique for meeting all of the vicissitudes and harassments of mortal living. Every day a true believer lives, he finds it *easier* to do the right thing. (1739.8)

The God-conscious mortal is certain of salvation; he is unafraid of life; he is honest and consistent. He knows how bravely to endure unavoidable suffering; he is uncomplaining when faced by inescapable hardship. (1740.7)

The true believer does not grow weary in well-doing just because he is thwarted. Difficulty whets the ardor of the truth lover, while obstacles only challenge the exertions of the undaunted kingdom builder. (1740.8)

### **And the clearest guideline of all is ...**

“If any man would come after me, let him disregard himself, take up his responsibilities daily, and follow me. For whosoever would save his life selfishly, shall lose it, but whosoever loses his life for my sake and the gospel’s, shall save it. What does it profit a man to gain the whole world and lose his own soul? What would a man give in exchange for eternal life? Be not ashamed of me and my words in this sinful and hypocritical generation, even as I will not be ashamed to acknowledge you when in glory I appear before my Father in the presence of all the celestial hosts.” (1760.2)

## LESSON 11 B

### ESCAPE THE MAZE OF SPIRITUAL PATHWAYS

*Thus did Jesus exemplify in his life what he taught in his religion: the growth of the spiritual nature by the technique of living progress. He did not place emphasis, as did his later followers, upon the incessant struggle between the soul and the body. He rather taught that the spirit was easy victor over both and effective in the profitable reconciliation of much of this intellectual and instinctual warfare. (1749.3)*

EVEN WHEN WE DESIRE to find the great truths of life, it is difficult to know where to start. What are the secrets, the clues, the ways of the great ones? How will we know it when we find it? How do we discern the right and wrong pathways? Who can we ask? Surely it's not all just trial and error. Where do we find our motivation and inspiration?

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**Always discern the spiritual component of even the smallest acts.**

“Spiritual greatness consists in an understanding love that is Godlike and not in an enjoyment of the exercise of material power for the exaltation of self. In what you attempted, in which you so completely failed, your purpose was not pure. Your motive was not divine. Your ideal was not spiritual. Your ambition was not altruistic. Your procedure was not based on love, and your goal of attainment was not the will of the Father in heaven. (1758.4)

“How long will it take you to learn that you cannot time-shorten the course of established natural phenomena except when such things are in accordance with the Father's will? nor can you do spiritual work in the absence of spiritual power. And you can do neither of these, even when their potential is present, without the existence of that third and essential human factor, the personal experience of the possession of living faith. (1758.5)

Simon Peter was the apostle in charge of the workers at Hippos, and when he heard Jesus thus speak, he asked: “Lord, how often shall my brother sin against me, and I forgive him? Until seven times?” And Jesus answered Peter: “Not only seven times but even to seventy times and seven.” (1763.1)

In the generations to come many who are not wholly worthy will do many strange

things in my name, but I will not forbid them. I tell you that, even when a cup of cold water is given to a thirsty soul, the Father's messengers shall ever make record of such a service of love." (1764:3)

### **Be strong and fearless in claiming spirit victory.**

Forewarn all believers regarding the fringe of conflict which must be traversed by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit. To those who live quite wholly within either realm, there is little conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living. (1766.3)

The world is filled with hungry souls who famish in the very presence of the bread of life; men die searching for the very God who lives within them. Men seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith. Faith is to religion what sails are to a ship; it is an addition of power, not an added burden of life. There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith. The believer has only one battle, and that is against doubt - unbelief. (1766.4)

Teach all believers that those who enter the kingdom are not thereby rendered immune to the accidents of time or to the ordinary catastrophes of nature. Believing the gospel will not prevent getting into trouble, but it will insure that you shall be *unafraid* when trouble does overtake you. If you dare to believe in me and wholeheartedly proceed to follow after me, you shall most certainly by so doing enter upon the sure pathway to trouble. I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them. (1767.1)

### **We have to evaluate all sources of proclaimed religious authority.**

"The authority of truth is the very spirit that indwells its living manifestations, and not the dead words of the less illuminated and supposedly inspired men of another generation. And even if these holy men of old lived inspired and spirit-filled lives, that does not mean that their *words* were similarly spiritually inspired. Today we make no record of the teachings of this gospel of the kingdom lest, when I have gone, you speedily become divided up into sundry groups of truth contenders as a result of the diversity of your interpretation of my teachings. For this generation it is best that we *live* these truths while we shun the making of

records. (1768.3)

“Mark you well my words, Nathaniel, nothing which human nature has touched can be regarded as infallible. Through the mind of man divine truth may indeed shine forth, but always of relative purity and partial divinity. The creature may crave infallibility, but only the Creators possess it. (1768.4)

“But the greatest error of the teaching about the Scriptures is the doctrine of their being sealed books of mystery and wisdom which only the wise minds of the nation dare to interpret. The revelations of divine truth are not sealed except by human ignorance, bigotry, and narrow-minded intolerance. The light of the Scriptures is only dimmed by prejudice and darkened by superstition. A false fear of sacredness has prevented religion from being safeguarded by common sense. The fear of the authority of the sacred writings of the past effectively prevents the honest souls of today from accepting the new light of the gospel, the light which these very God-knowing men of another generation so intensely longed to see. (1768.5)

“But the saddest feature of all is the fact that some of the teachers of the sanctity of this traditionalism know this very truth. They more or less fully understand these limitations of Scripture, but they are moral cowards, intellectually dishonest. They know the truth regarding the sacred writings, but they prefer to withhold such disturbing facts from the people. And thus do they pervert and distort the Scriptures, making them the guide to slavish details of the daily life and an authority in things nonspiritual instead of appealing to the sacred writings as the repository of the moral wisdom, religious inspiration, and the spiritual teaching of the God-knowing men of other generations.” (1769.1)

## LESSON 11 C

### SEVEN HIGHER PHILOSOPHIES THAT CAN BE LIVED NOW

*The more complex civilization becomes, the more difficult will become the art of living. The more rapid the changes in social usage, the more complicated will become the task of character development. Every ten generations mankind must learn anew the art of living if progress is to continue. And if man becomes so ingenious that he more rapidly adds to the complexities of society, the art of living will need to be remastered in less time, perhaps every single generation. If the evolution of the art of living fails to keep pace with the technique of existence, humanity will quickly revert to the simple urge of living - the attainment of the satisfaction of present desires. Thus will humanity remain immature; society will fail in growing up to full maturity. (1772.4)*

WHEN WE DO BECOME SURE of truths and our direction, we are energized with a new motivating power of certainty. This is reinforced by insights and high ideals founded on peace and harmony. Our quest for the eternal becomes more focused in us. Our practices of everyday living become more directed by ourselves and by the influence of spirit intelligence.

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#### **ONE**

One of the apostles once asked: "Master, what should I do if a stranger forced me to carry his pack for a mile?" Jesus answered: "Do not sit down and sigh for relief while you berate the stranger under your breath. Righteousness comes not from such passive attitudes. If you can think of nothing more effectively positive to do, you can at least carry the pack a second mile. That will of a certainty challenge the unrighteous and ungodly stranger." (1770.7)

#### **TWO**

Social maturity is equivalent to the degree to which man is willing to surrender the gratification of mere transient and present desires for the entertainment of those superior longings the striving for whose attainment affords the more abundant satisfactions of progressive advancement toward permanent goals. But the true badge of social maturity is the willingness of a people to surrender the right to live peaceably and contentedly under the ease-promoting standards of the lure of established beliefs and conventional ideas for the disquieting and energy-

requiring lure of the pursuit of the unexplored possibilities of the attainment of undiscovered goals of idealistic spiritual realities. (1773.1)

### **THREE**

Successful living is nothing more or less than the art of the mastery of dependable techniques for solving common problems. The first step in the solution of any problem is to locate the difficulty, to isolate the problem, and frankly to recognize its nature and gravity. The great mistake is that, when life problems excite our profound fears, we refuse to recognize them. Likewise, when the acknowledgment of our difficulties entails the reduction of our long-cherished conceit, the admission of envy, or the abandonment of deep-seated prejudices, the average person prefers to cling to the old illusions of safety and to the long-cherished false feelings of security. Only a brave person is willing honestly to admit, and fearlessly to face, what a sincere and logical mind discovers. (1773.4)

### **FOUR**

Even though you are effectively armed to meet the difficult situations of life, you can hardly expect success unless you are equipped with that wisdom of mind and charm of personality which enable you to win the hearty support and co-operation of your fellows. You cannot hope for a large measure of success in either secular or religious work unless you can learn how to persuade your fellows, to prevail with men. You simply must have tact and tolerance. (1774.1)

### **FIVE**

But the greatest of all methods of problem solving I have learned from Jesus, your Master. I refer to that which he so consistently practices, and which he has so faithfully taught you, the isolation of worshipful meditation. In this habit of Jesus' going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature. But even correct methods of solving problems will not compensate for inherent defects of personality or atone for the absence of the hunger and thirst for true righteousness. (1774.2)

### **SIX**

I am deeply impressed with the custom of Jesus in going apart by himself to engage in these seasons of solitary survey of the problems of living; to seek for new stores of wisdom and energy for meeting the manifold demands of social service; to quicken and deepen the supreme purpose of living by actually

subjecting the total personality to the consciousness of contacting with divinity; to grasp for possession of new and better methods of adjusting oneself to the ever-changing situations of living existence; to effect those vital reconstructions and readjustments of one's personal attitudes which are so essential to enhanced insight into everything worth while and real; and to do all of this with an eye single to the glory of God--to breathe in sincerity your Master's favorite prayer, "Not my will, but yours, be done." (1774.3)

## **SEVEN**

In a continually changing world, in the midst of an evolving social order, it is impossible to maintain settled and established goals of destiny. Stability of personality can be experienced only by those who have discovered and embraced the living God as the eternal goal of infinite attainment. And thus to transfer one's goal from time to eternity, from earth to Paradise, from the human to the divine, requires that man shall become regenerated, converted, be born again; that he shall become the re-created child of the divine spirit; that he shall gain entrance into the brotherhood of the kingdom of heaven. All philosophies and religions which fall short of these ideals are immature. The philosophy which I teach, linked with the gospel which you preach, represents the new religion of maturity, the ideal of all future generations. And this is true because our ideal is final, infallible, eternal, universal, absolute, and infinite. (1774.6)

## LESSON 11 D

### WE CAN'T REWRITE BUT WE CAN START A NEW PAGE

*The Memory of Mercy is a living trial balance, a current statement of your account with the supernatural forces of the realms. These are the living records of mercy ministration which are read into the testimony of the courts of Uversa when each individual's right to unending life comes up for adjudication. ... And the books which are opened on such a momentous occasion are the living records of the tertiary seconaphim of the superuniverses. The formal records are on file to corroborate the testimony of the Memories of Mercy if they are required. (314.5)*

WE CAN LIVE EVEN NOW with the values and practices of the higher realms. We are establishing our future, and by basing today on those values that will apply in the future, we are rewarded with a better life now and a more natural transition through the stages.

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#### **The lures of maturity become efficient and restful.**

The effort toward maturity necessitates work, and work requires energy. Whence the power to accomplish all this? The physical things can be taken for granted, but the Master has well said, "Man cannot live by bread alone." Granted the possession of a normal body and reasonably good health, we must next look for those lures which will act as a stimulus to call forth man's slumbering spiritual forces. Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? How shall we induce men to let go of God that he may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls? How best can I awaken these latent powers for good which lie dormant in your souls? One thing I am sure of: Emotional excitement is not the ideal spiritual stimulus. Excitement does not augment energy; it rather exhausts the powers of both mind and body. Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. The secret of all this problem is wrapped up in spiritual communion, in worship. From the human standpoint it is a question of combined meditation and relaxation. Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for

fear, the will of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it. (1777.2)

When these experiences are frequently repeated, they crystallize into habits, strength-giving and worshipful habits, and such habits eventually formulate themselves into a spiritual character, and such a character is finally recognized by one's fellows as a *mature personality*. These practices are difficult and time-consuming at first, but when they become habitual, they are at once restful and timesaving. The more complex society becomes, and the more the lures of civilization multiply, the more urgent will become the necessity for God-knowing individuals to form such protective habitual practices designed to conserve and augment their spiritual energies. (1777.3)

### **There are many ways to evaluate the 'richness of living'.**

Another requirement for the attainment of maturity is the co-operative adjustment of social groups to an ever-changing environment. The immature individual arouses the antagonisms of his fellows; the mature man wins the hearty co-operation of his associates, thereby many times multiplying the fruits of his life efforts. (1778.1)

This new gospel of the kingdom renders a great service to the art of living in that it supplies a new and richer incentive for higher living. It presents a new and exalted goal of destiny, a supreme life purpose. And these new concepts of the eternal and divine goal of existence are in themselves transcendent stimuli, calling forth the reaction of the very best that is resident in man's higher nature. On every mountaintop of intellectual thought are to be found relaxation for the mind, strength for the soul, and communion for the spirit. From such vantage points of high living, man is able to transcend the material irritations of the lower levels of thinking - worry, jealousy, envy, revenge, and the pride of immature personality. (1778.3)

It requires intelligence to secure one's share of the desirable things of life. It is wholly erroneous to suppose that faithfulness in doing one's daily work will insure the rewards of wealth. Barring the occasional and accidental acquirement of wealth, the material rewards of the temporal life are found to flow in certain well-organized channels, and only those who have access to these channels may expect to be well rewarded for their temporal efforts. Poverty must ever be the lot of all men who seek for wealth in isolated and individual channels. Wise planning,

therefore, becomes the one thing essential to worldly prosperity. Success requires not only devotion to one's work but also that one should function as a part of some one of the channels of material wealth. If you are unwise, you can bestow a devoted life upon your generation without material reward; if you are an accidental beneficiary of the flow of wealth, you may roll in luxury even though you have done nothing worth while for your fellow men. (1779.2)

### **And the richest of all the ways of living?**

Train your memory to hold in sacred trust the strength-giving and worth-while episodes of life, which you can recall at will for your pleasure and edification. Thus build up for yourself and in yourself reserve galleries of beauty, goodness, and artistic grandeur. But the noblest of all memories are the treasured recollections of the great moments of a superb friendship. And all of these memory treasures radiate their most precious and exalting influences under the releasing touch of spiritual worship. (1779.4)

## LESSON 11 E

### ALL ACTIONS TRANSLATE TO SPIRITUAL EQUIVALENTS

***But there was one economic abuse which he many times condemned, and that was the unfair exploitation of the weak, unlearned, and less fortunate of men by their strong, keen, and more intelligent fellows. Jesus declared that such inhuman treatment of men, women, and children was incompatible with the ideals of the brotherhood of the kingdom of heaven. (1803.2)***

MODERN SOCIETY HAS USED CAPITAL to complicate living through its indiscriminate use. Its benefits have created higher living standards. But now they also have to create economic rewards and social justice based on the Golden Rule and its common dictates of honesty and fairness. Then mankind can begin to address its spiritual needs. They are individual, mutual, interrelated, collective.

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**It all depends upon your definitions of 'success' and 'failure'.**

Success may generate courage and promote confidence, but wisdom comes only from the experiences of adjustment to the results of one's failures. Men who prefer optimistic illusions to reality can never become wise. Only those who face facts and adjust them to ideals can achieve wisdom. Wisdom embraces both the fact and the ideal and therefore saves its devotees from both of those barren extremes of philosophy - the man whose idealism excludes facts and the materialist who is devoid of spiritual outlook. Those timid souls who can only keep up the struggle of life by the aid of continuous false illusions of success are doomed to suffer failure and experience defeat as they ultimately awaken from the dream world of their own imaginations. (1779.6)

And it is in this business of facing failure and adjusting to defeat that the far-reaching vision of religion exerts its supreme influence. Failure is simply an educational episode - a cultural experiment in the acquirement of wisdom - in the experience of the God-seeking man who has embarked on the eternal adventure of the exploration of a universe. To such men defeat is but a new tool for the achievement of higher levels of universe reality. (1780.1)

The career of a God-seeking man may prove to be a great success in the light of eternity, even though the whole temporal-life enterprise may appear as an overwhelming failure, provided each life failure yielded the culture of wisdom and

spirit achievement. Do not make the mistake of confusing knowledge, culture, and wisdom. They are related in life, but they represent vastly differing spirit values; wisdom ever dominates knowledge and always glorifies culture. (1780.2)

**Some investments produce a higher return than others.**

Riches have nothing directly to do with entrance into the kingdom of heaven, but the *love of wealth does*. The spiritual loyalties of the kingdom are incompatible with servility to materialistic mammon. Man may not share his supreme loyalty to a spiritual ideal with a material devotion. (1803.1)

But the Father requires that the affections of his children be pure and undivided. Whatever thing or person comes between you and the love of the truths of the kingdom, must be surrendered. If one's wealth does not invade the precincts of the soul, it is of no consequence in the spiritual life of those who would enter the kingdom." (1803.5)

And then said Peter, "But, Master, we have left everything to follow you, what then shall we have?" And Jesus spoke to all of the twelve: "Verily, verily, I say to you, there is no man who has left wealth, home, wife, brethren, parents, or children for my sake and for the sake of the kingdom of heaven who shall not receive manifold more in this world, perhaps with some persecutions, and in the world to come eternal life. But many who are first shall be last, while the last shall often be first. The Father deals with his creatures in accordance with their needs and in obedience to his just laws of merciful and loving consideration for the welfare of a universe. (1804.1)

**Natural and artistic beauty has not need of wealth.**

It was also at Jericho, in connection with the discussion of the early religious training of children in habits of divine worship, that Jesus impressed upon his apostles the great value of beauty as an influence leading to the urge to worship, especially with children. The Master by precept and example taught the value of worshipping the Creator in the midst of the natural surroundings of creation. He preferred to commune with the heavenly Father amidst the trees and among the lowly creatures of the natural world. He rejoiced to contemplate the Father through the inspiring spectacle of the starry realms of the Creator Sons. (1840.4)

When it is not possible to worship God in the tabernacles of nature, men should

do their best to provide houses of beauty, sanctuaries of appealing simplicity and artistic embellishment, so that the highest of human emotions may be aroused in association with the intellectual approach to spiritual communion with God. Truth, beauty, and holiness are powerful and effective aids to true worship. But spirit communion is not promoted by mere massive ornateness and overmuch embellishment with man's elaborate and ostentatious art. Beauty is most religious when it is most simple and naturelike. How unfortunate that little children should have their first introduction to concepts of public worship in cold and barren rooms so devoid of the beauty appeal and so empty of all suggestion of good cheer and inspiring holiness! The child should be introduced to worship in nature's outdoors and later accompany his parents to public houses of religious assembly which are at least as materially attractive and artistically beautiful as the home in which he is daily domiciled. (1840.5)

## LESSON 11 F

### GOD: THE NEVER ENDING STORY

*This progressive experience of every spirit being and every mortal creature throughout the universe of universes is a part of the Father's ever-expanding Deity-consciousness of the never-ending divine circle of ceaseless self-realization. (29.5)*

GOD IS SEARCHING for us as we are searching for him. His enduring mission is to lead us to his divine presence. He is forever trying to reveal himself to us so that we may combine fact with faith. Jesus explained all this, lived accordingly, and returned to the presence of the Father after his ascension.

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#### **About God: Much to know, come to know, and never know.**

Jesus never gave his apostles a systematic lesson concerning the personality and attributes of the Father in heaven. He never asked men to believe in his Father; he took it for granted they did. Jesus never belittled himself by offering arguments in proof of the reality of the Father. His teaching regarding the Father all centered in the declaration that he and the Father are one; that he who has seen the Son has seen the Father; that the Father, like the Son, knows all things; that only the Son really knows the Father, and he to whom the Son will reveal him; that he who knows the Son knows also the Father; and that the Father sent him into the world to reveal their combined natures and to show forth their conjoint work. He never made other pronouncements about his Father except to the woman of Samaria at Jacob's well, when he declared, "God is spirit." (1855.3)

You learn about God from Jesus by observing the divinity of his life, not by depending on his teachings. From the life of the Master you may each assimilate that concept of God which represents the measure of your capacity to perceive realities spiritual and divine, truths real and eternal. The finite can never hope to comprehend the Infinite except as the Infinite was focalized in the time-space personality of the finite experience of the human life of Jesus of Nazareth. (1856.1)

#### **The book in one line: *Jesus was a revelation of God.* (1856.2)**

Jesus well knew that God can be known only by the realities of experience; never

can he be understood by the mere teaching of the mind. Jesus taught his apostles that, while they never could fully understand God, they could most certainly *know* him, even as they had known the Son of Man. You can know God, not by understanding what Jesus said, but by knowing what Jesus was. Jesus *was* a revelation of God. (1856.2)

Jesus never called the Father a king, and he very much regretted that the Jewish hope for a restored kingdom and John's proclamation of a coming kingdom made it necessary for him to denominate his proposed spiritual brotherhood the kingdom of heaven. (1856.4)

**For now, God the Father is what we need to know.**

Although Jesus revealed the true nature of the heavenly Father in his earth life, he taught little about him. In fact, he taught only two things: that God in himself is spirit, and that, in all matters of relationship with his creatures, he is a Father. On this evening Jesus made the final pronouncement of his relationship with God when he declared: "I have come out from the Father, and I have come into the world; again, I will leave the world and go to the Father." (1857.2)

But mark you! Never did Jesus say, "Whoso has heard me has heard God." But he did say, "He who has seen me has seen the Father." To hear Jesus' teaching is not equivalent to knowing God, but to see Jesus is an experience which in itself is a revelation of the Father to the soul. The God of universes rules the far-flung creation, but it is the Father in heaven who sends forth his spirit to dwell within your minds. (1857.3)

Jesus is the spiritual lens in human likeness which makes visible to the material creature Him who is invisible. He is your elder brother who, in the flesh, makes known to you a Being of infinite attributes whom not even the celestial hosts can presume fully to understand. But all of this must consist in the personal experience of the individual believer. God who is spirit can be known only as a spiritual experience. God can be revealed to the finite sons of the material worlds, by the divine Son of the spiritual realms, only as a Father. You can know the Eternal as a Father; you can worship him as the God of universes, the infinite Creator of all existences. (1857.4)

**Be assured by the words of Divine Counselors.**

As we see the Universal Father revealed throughout his universe; as we discern him indwelling his myriads of creatures; as we behold him in the persons of his Sovereign Sons; as we continue to sense his divine presence here and there, near and afar, let us not doubt nor question his personality primacy. Notwithstanding all these far-flung distributions, he remains a true person and everlastingly maintains personal connection with the countless hosts of his creatures scattered throughout the universe of universes. (28.6)

But we know that there dwells within the human mind a fragment of God, and that there sojourns with the human soul the Spirit of Truth; and we further know that these spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings. But even more certainly we know that these spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience - God-consciousness. (17.2)

## **MOTA-VATION**

### **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

#### **COURSE 12. THIS STORY CAN NOT BE UNDERSTOOD BY READING**

*Jesus' life in the flesh portrays a transcendent religious growth from the early ideas of primitive awe and human reverence up through years of personal spiritual communion until he finally arrived at that advanced and exalted status of the consciousness of his oneness with the Father. And thus, in one short life, did Jesus traverse that experience of religious spiritual progression which man begins on earth and ordinarily achieves only at the conclusion of his long sojourn in the spirit training schools of the successive levels of the pre-Paradise career. Jesus progressed from a purely human consciousness of the faith certainties of personal religious experience to the sublime spiritual heights of the positive realization of his divine nature and to the consciousness of his close association with the Universal Father in the management of a universe. (2091.11)*

By understanding the final stages of a perfect life, we see that we are given even more of a supernal picture of God, and of a man's loyalty to him. There never was, and never again will there be, such a life on earth. There is indeed no need for another such life to be lived. We have to ask the question: Who was this person who could live and die in such a manner?

Where did he come from? How did he know so much and be so wise? His entire persona is profoundly beyond that of any other person who has ever lived. He was not just a wise man, a prophet, a revealer. He was in every sense a God.

**LESSON 12 A      When man is involved nothing is guaranteed.**

**LESSON 12 B      Renewing spirit: the ultimate power of persuasion.**

**LESSON 12 C      Spirit fills and overflows into every opportunity.**

**LESSON 12 D      The true context and the untrue pretext.**

**LESSON 12 E      The true self is revealed in a time of crisis.**

**LESSON 12 F      Explanations of the culmination of a life.**

## LESSON 12 A

### WHEN MAN IS INVOLVED NOTHING IS GUARANTEED

*The church was an inevitable and useful social result of Jesus' life and teachings; the tragedy consisted in the fact that this social reaction to the teachings of the kingdom so fully displaced the spiritual concept of the real kingdom as Jesus taught and lived it. (1864.10)*

THE KINGDOM IS WITHIN. The individual became pre-eminent in the new teachings. By infusing the values into society through transformed individuals, we will see social righteousness come of age. And this in turn sees the emergence of spiritual values that transform human relations and promote advanced levels of spirit attainment.

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#### **The kingdom terminology was suited to the times.**

In the course of this Sabbath afternoon's sermon Jesus noted no less than five phases, or epochs, of the kingdom, and they were: (1862.9 -10; 1863.1 – 4)

The personal and inward experience of the spiritual life of the fellowship of the individual believer with God the Father.

1. The enlarging brotherhood of gospel believers, the social aspects of the enhanced morals and quickened ethics resulting from the reign of God's spirit in the hearts of individual believers.
2. The supermortal brotherhood of invisible spiritual beings which prevails on earth and in heaven, the superhuman kingdom of God.
3. The prospect of the more perfect fulfillment of the will of God, the advance toward the dawn of a new social order in connection with improved spiritual living - the next age of man.
4. The kingdom in its fullness, the future spiritual age of light and life on earth.

The Master on this occasion placed emphasis on the following five points as representing the cardinal features of the gospel of the kingdom: (1863.6 – 11)

The pre-eminence of the individual.

1. The will as the determining factor in man's experience.
2. Spiritual fellowship with God the Father.
3. The supreme satisfactions of the loving service of man.

4. The transcendency of the spiritual over the material in human personality.

**Progress has been slow but a new direction could come suddenly.**

The kingdom of Jesus' teaching, the spiritual ideal of individual righteousness and the concept of man's divine fellowship with God, became gradually submerged into the mystic conception of the person of Jesus as the Redeemer-Creator and spiritual head of a socialized religious community. In this way a formal and institutional church became the substitute for the individually spirit-led brotherhood of the kingdom. (1864.9)

And so, for centuries, the Christian church has labored under great embarrassment because it dared to lay claim to those mysterious powers and privileges of the kingdom, powers and privileges which can be exercised and experienced only between Jesus and his spiritual believer brothers. And thus it becomes apparent that membership in the church does not necessarily mean fellowship in the kingdom; one is spiritual, the other mainly social. (1866.1)

There must come a revival of the *actual* teachings of Jesus, such a restatement as will undo the work of his early followers who went about to create a sociophilosophical system of belief regarding the *fact* of Michael's sojourn on earth. In a short time the teaching of this story *about* Jesus nearly supplanted the preaching of Jesus' gospel of the kingdom. In this way a historical religion displaced that teaching in which Jesus had blended man's highest moral ideas and spiritual ideals with man's most sublime hope for the future - eternal life. And that was the gospel of the kingdom. (1866.2)

**The unifying power will withstand every setback over the millenniums.**

It is just because the gospel of Jesus was so many-sided that within a few centuries students of the records of his teachings became divided up into so many cults and sects. This pitiful subdivision of Christian believers results from failure to discern in the Master's manifold teachings the divine oneness of his matchless life. But someday the true believers in Jesus will not be thus spiritually divided in their attitude before unbelievers. Always we may have diversity of intellectual comprehension and interpretation, even varying degrees of socialization, but lack of spiritual brotherhood is both inexcusable and reprehensible. (1866.3)

Mistake not! There is in the teachings of Jesus an eternal nature which will not

permit them forever to remain unfruitful in the hearts of thinking men. The kingdom as Jesus conceived it has to a large extent failed on earth; for the time being, an outward church has taken its place; but you should comprehend that this church is only the larval stage of the thwarted spiritual kingdom, which will carry it through this material age and over into a more spiritual dispensation where the Master's teachings may enjoy a fuller opportunity for development. (1866.4)

The concept of Jesus is still alive in the advanced religions of the world. (1865.7)

## LESSON 12 B

### RENEWING SPIRIT: THE ULTIMATE POWER OF PERSUASION

*The consciousness of sonship with God should quicken the entire life service of every man, woman, and child who has become the possessor of such a mighty stimulus to all the inherent powers of a human personality.*  
(1931.4)

NEW ERAS, NEW SPIRIT, NEW TRUTHS. Life with God is dynamic. It is about discovery, hardship, inner excitement, learning. All is progressing even when signs appear to be to the contrary.

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**We long for the spiritual springtime. Here on earth, or on the mansions.**

“And now concerning the travail of Jerusalem, about which I have spoken to you, even this generation will not pass away until my words are fulfilled; but concerning the times of the coming again of the Son of Man, no one in heaven or on earth may presume to speak. But you should be wise regarding the ripening of an age; you should be alert to discern the signs of the times. You know when the fig tree shows its tender branches and puts forth its leaves that summer is near. Likewise, when the world has passed through the long winter of material-mindedness and you discern the coming of the spiritual springtime of a new dispensation, should you know that the summertime of a new visitation draws near. (1915.3)

“But what is the significance of this teaching having to do with the coming of the Sons of God? Do you not perceive that, when each of you is called to lay down his life struggle and pass through the portal of death, you stand in the immediate presence of judgment, and that you are face to face with the facts of a new dispensation of service in the eternal plan of the infinite Father? What the whole world must face as a literal fact at the end of an age, you, as individuals, must each most certainly face as a personal experience when you reach the end of your natural life and thereby pass on to be confronted with the conditions and demands inherent in the next revelation of the eternal progression of the Father’s kingdom.” (1915.4)

**At first, the springtime may be difficult to recognize.**

“And even you, Thomas, fail to comprehend what I have been saying. Have I not all this time taught you that your connection with the kingdom is spiritual and individual, wholly a matter of personal experience in the spirit by the faith-realization that you are a son of God? What more shall I say? The downfall of nations, the crash of empires, the destruction of the unbelieving Jews, the end of an age, even the end of the world, what have these things to do with one who believes this gospel, and who has hid his life in the surety of the eternal kingdom? You who are God-knowing and gospel-believing have already received the assurances of eternal life. Since your lives have been lived in the spirit and for the Father, nothing can be of serious concern to you. Kingdom builders, the accredited citizens of the heavenly worlds, are not to be disturbed by temporal upheavals or perturbed by terrestrial cataclysms. What does it matter to you who believe this gospel of the kingdom if nations overturn, the age ends, or all things visible crash, since you know that your life is the gift of the Son, and that it is eternally secure in the Father? Having lived the temporal life by faith and having yielded the fruits of the spirit as the righteousness of loving service for your fellows, you can confidently look forward to the next step in the eternal career with the same survival faith that has carried you through your first and earthly adventure in sonship with God. (1916.2)

**Faith and survival are not dependent on an earthly springtime.**

“Each generation of believers should carry on their work, in view of the possible return of the Son of Man, exactly as each individual believer carries forward his lifework in view of inevitable and ever-impending natural death. When you have by faith once established yourself as a son of God, nothing else matters as regards the surety of survival. But make no mistake! This survival faith is a living faith, and it increasingly manifests the fruits of that divine spirit which first inspired it in the human heart. That you have once accepted sonship in the heavenly kingdom will not save you in the face of the knowing and persistent rejection of those truths which have to do with the progressive spiritual fruit-bearing of the sons of God in the flesh. (1916.3)

**Truth is dynamic and draws the seeker relentlessly heavenward.**

“To every one who has, more shall be given, and he shall have abundance; but from him who has not, even that which he has shall be taken away. You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children

to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants. And remember that, inasmuch as you minister to one of the least of my brethren, you have done this service to me. (1917.1)

Truth is living; the Spirit of Truth is ever leading the children of light into new realms of spiritual reality and divine service. You are not given truth to crystallize into settled, safe, and honored forms. Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. Only those faithful servants who thus grow in the knowledge of the truth, and who thereby develop the capacity for divine appreciation of spiritual realities, can ever hope to “enter fully into the joy of their Lord.” What a sorry sight for successive generations of the professed followers of Jesus to say, regarding their stewardship of divine truth: “Here, Master, is the truth you committed to us a hundred or a thousand years ago. We have lost nothing; we have faithfully preserved all you gave us; we have allowed no changes to be made in that which you taught us; here is the truth you gave us.” But such a plea concerning spiritual indolence will not justify the barren steward of truth in the presence of the Master. In accordance with the truth committed to your hands will the Master of truth require a reckoning. (1917.3)

In the next world you will be asked to give an account of the endowments and stewardships of this world. Whether inherent talents are few or many, a just and merciful reckoning must be faced. If endowments are used only in selfish pursuits and no thought is bestowed upon the higher duty of obtaining increased yield of the fruits of the spirit, as they are manifested in the ever-expanding service of men and the worship of God, such selfish stewards must accept the consequences of their deliberate choosing. (1918.1)

How prone is man, when he is confronted with the failures of his own making, to put the blame upon others, oftentimes upon those who least deserve it! (1918.2)

## LESSON 12 C

### SPIRIT FILLS AND OVERFLOWS INTO EVERY OPPORTUNITY

*Throughout the vicissitudes of life, remember always to love one another. Do not strive with men, even with unbelievers. Show mercy even to those who spitefully abuse you. Show yourselves to be loyal citizens, upright artisans, praiseworthy neighbors, devoted kinsmen, understanding parents, and sincere believers in the brotherhood of the Father's kingdom. And my spirit shall be upon you, now and even to the end of the world. (1932.2)*

A NEW LAYER OF REVELATION is now superimposed. Beyond children of the universe, and brothers and sisters, we are now called friends of Jesus. Friends act out of love, not duty. Then we are taken even beyond that. We are united citizens in a friendly universe, being spirit led. And the Spirit of Truth is our spirit friend as was Jesus our brother-friend.

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#### **This new commandment is about friendship.**

Jesus stood up and said: "When I enacted for you a parable indicating how you should be willing to serve one another, I said that I desired to give you a new commandment; and I would do this now as I am about to leave you. You well know the commandment which directs that you love one another; that you love your neighbor even as yourself. But I am not wholly satisfied with even that sincere devotion on the part of my children. I would have you perform still greater acts of love in the kingdom of the believing brotherhood. And so I give you this new commandment: That you love one another even as I have loved you. And by this will all men know that you are my disciples if you thus love one another. (1944.4)

"When I invite you to love one another, even as I have loved you, I hold up before you the supreme measure of true affection, for greater love can no man have than this: that he will lay down his life for his friends. And you are my friends; you will continue to be my friends if you are but willing to do what I have taught you. You have called me Master, but I do not call you servants. If you will only love one another as I am loving you, you shall be my friends, and I will ever speak to you of that which the Father reveals to me. (1944.6)

## **We have the spirit of the Father. Now the spirit of the Creator Son arrives.**

Jesus continued to teach, saying: “When I have gone to the Father, and after he has fully accepted the work I have done for you on earth, and after I have received the final sovereignty of my own domain, I shall say to my Father: Having left my children alone on earth, it is in accordance with my promise to send them another teacher. And when the Father shall approve, I will pour out the Spirit of Truth upon all flesh. Already is my Father’s spirit in your hearts, and when this day shall come, you will also have me with you even as you now have the Father. This new gift is the spirit of living truth. (1948.2)

“I am telling you these things while I am still with you that you may be the better prepared to endure those trials which are even now right upon us. And when this new day comes, you will be indwelt by the Son as well as by the Father. And these gifts of heaven will ever work the one with the other even as the Father and I have wrought on earth and before your very eyes as one person, the Son of Man. And this spirit friend will bring to your remembrance everything I have taught you.” (1948.4)

Jesus looked down upon them all, smiled, and said: “My little children, I am going away, going back to my Father. In a little while you will not see me as you do here, as flesh and blood. In a very short time I am going to send you my spirit, just like me except for this material body. This new teacher is the Spirit of Truth who will live with each one of you, in your hearts, and so will all the children of light be made one and be drawn toward one another. And in this very manner will my Father and I be able to live in the souls of each one of you and also in the hearts of all other men who love us and make that love real in their experiences by loving one another, even as I am now loving you.” (1949.1)

## **What is Truth? The Spirit of Truth.**

The new helper which Jesus promised to send into the hearts of believers, to pour out upon all flesh, is the *Spirit of Truth*. This divine endowment is not the letter or law of truth, neither is it to function as the form or expression of truth. The new teacher is the *conviction of truth*, the consciousness and assurance of true meanings on real spirit levels. And this new teacher is the spirit of living and growing truth, expanding, unfolding, and adaptative truth. (1949.3)

Divine truth is a spirit-discerned and living reality. Truth exists only on high

spiritual levels of the realization of divinity and the consciousness of communion with God. You can know the truth, and you can live the truth; you can experience the growth of truth in the soul and enjoy the liberty of its enlightenment in the mind, but you cannot imprison truth in formulas, codes, creeds, or intellectual patterns of human conduct. When you undertake the human formulation of divine truth, it speedily dies. The post-mortem salvage of imprisoned truth, even at best, can eventuate only in the realization of a peculiar form of intellectualized glorified wisdom. Static truth is dead truth, and only dead truth can be held as a theory. Living truth is dynamic and can enjoy only an experiential existence in the human mind. (1949.4)

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

Love, unselfishness, must undergo a constant and living readaptative interpretation of relationships in accordance with the leading of the Spirit of Truth. Love must thereby grasp the ever-changing and enlarging concepts of the highest cosmic good of the individual who is loved. And then love goes on to strike this same attitude concerning all other individuals who could possibly be influenced by the growing and living relationship of one spirit-led mortal's love for other citizens of the universe. And this entire living adaptation of love must be effected in the light of both the environment of present evil and the eternal goal of the perfection of divine destiny. (1950.5)

## LESSON 12 D

### THE TRUE CONTEXT AND THE UNTRUE PRETEXT

*In language, an alphabet represents the mechanism of materialism, while the words expressive of the meaning of a thousand thoughts, grand ideas, and noble ideals - of love and hate, of cowardice and courage - represent the performances of mind within the scope defined by both material and spiritual law, directed by the assertion of the will of personality, and limited by the inherent situational endowment. (2080.6)*

HOW MUCH CAN ONE LIFE contain and endure? The contents of the cup that Jesus had to drink were indeed bordering on the excessive. But it did make the record complete. We have been given a full demonstration of perfect loyalty that virtually covers any and every contingency that mortal man may have to likewise encounter.

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#### **A prelude of prayer prior to the arrest.**

"Father, I know it is possible to avoid this cup - all things are possible with you - but I have come to do your will, and while this is a bitter cup, I would drink it if it is your will." And when he had thus prayed, a mighty angel came down by his side and, speaking to him, touched him and strengthened him. (1968.3)

During the years that Jesus lived among his followers, they did, indeed, have much proof of his divine nature, but just now are they about to witness new evidences of his humanity. Just before the greatest of all the revelations of his divinity, his resurrection, must now come the greatest proofs of his mortal nature, his humiliation and crucifixion. (1968.6)

Each time he prayed in the garden, his humanity laid a firmer faith-hold upon his divinity; his human will more completely became one with the divine will of his Father. (1969.1)

#### **Personal triumph amidst the harshest set of circumstances faced by man.**

The experience of parting with the apostles was a great strain on the human heart of Jesus; this sorrow of love bore down on him and made it more difficult to face

such a death as he well knew awaited him. He realized how weak and how ignorant his apostles were, and he dreaded to leave them. He well knew that the time of his departure had come, but his human heart longed to find out whether there might not possibly be some legitimate avenue of escape from this terrible plight of suffering and sorrow. And when it had thus sought escape, and failed, it was willing to drink the cup. The divine mind of Michael knew he had done his best for the twelve apostles; but the human heart of Jesus wished that more might have been done for them before they should be left alone in the world. Jesus' heart was being crushed; he truly loved his brethren. He was isolated from his family in the flesh; one of his chosen associates was betraying him. His father Joseph's people had rejected him and thereby sealed their doom as a people with a special mission on earth. His soul was tortured by baffled love and rejected mercy. It was just one of those awful human moments when everything seems to bear down with crushing cruelty and terrible agony. (1969.4)

Jesus' humanity was not insensible to this situation of private loneliness, public shame, and the appearance of the failure of his cause. All these sentiments bore down on him with indescribable heaviness. In this great sorrow his mind went back to the days of his childhood in Nazareth and to his early work in Galilee. At the time of this great trial there came up in his mind many of those pleasant scenes of his earthly ministry. And it was from these old memories of Nazareth, Capernaum, Mount Hermon, and of the sunrise and sunset on the shimmering Sea of Galilee, that he soothed himself as he made his human heart strong and ready to encounter the traitor who should so soon betray him. (1969.5)

Before Judas and the soldiers arrived, the Master had fully regained his customary poise; the spirit had triumphed over the flesh; faith had asserted itself over all human tendencies to fear or entertain doubt. The supreme test of the full realization of the human nature had been met and acceptably passed. Once more the Son of Man was prepared to face his enemies with equanimity and in the full assurance of his invincibility as a mortal man unreservedly dedicated to the doing of his Father's will. (1970.1)

### **The Father's will needs to be clearly comprehended.**

There is great danger of misunderstanding the meaning of numerous sayings and many events associated with the termination of the Master's career in the flesh. The cruel treatment of Jesus by the ignorant servants and the calloused soldiers,

the unfair conduct of his trials, and the unfeeling attitude of the professed religious leaders, must not be confused with the fact that Jesus, in patiently submitting to all this suffering and humiliation, was truly doing the will of the Father in Paradise. It was, indeed and in truth, the will of the Father that his Son should drink to the full the cup of mortal experience, from birth to death, but the Father in heaven had nothing whatever to do with instigating the barbarous behavior of those supposedly civilized human beings who so brutally tortured the Master and so horribly heaped successive indignities upon his nonresisting person. (1971.6)

The Father in heaven desired the bestowal Son to finish his earth career *naturally*, just as all mortals must finish up their lives on earth and in the flesh. Ordinary men and women cannot expect to have their last hours on earth and the supervening episode of death made easy by a special dispensation. Accordingly, Jesus elected to lay down his life in the flesh in the manner which was in keeping with the outworking of natural events, and he steadfastly refused to extricate himself from the cruel clutches of a wicked conspiracy of inhuman events which swept on with horrible certainty toward his unbelievable humiliation and ignominious death. And every bit of all this astounding manifestation of hatred and this unprecedented demonstration of cruelty was the work of evil men and wicked mortals. God in heaven did not will it... (1972.1)

Although this perfect life which he lived in the likeness of mortal flesh may not have received the unqualified and universal approval of his fellow mortals, those who chanced to be his contemporaries on earth, still, the life which Jesus of Nazareth lived in the flesh and on Urantia did receive full and unqualified acceptance by the Universal Father as constituting at one and the same time, and in one and the same personality-life, the fullness of the revelation of the eternal God to mortal man and the presentation of perfected human personality to the satisfaction of the Infinite Creator. (1425.5)

## LESSON 12 E

### THE TRUE SELF IS REVEALED IN A TIME OF CRISIS

*The Father in heaven loved mortal man on earth just as much before the life and death of Jesus on Urantia as he did after this transcendent exhibition of the copartnership of man and God. This mighty transaction of the incarnation of the God of Nebadon as a man on Urantia could not augment the attributes of the eternal, infinite, and universal Father, but it did enrich and enlighten all other administrators and creatures of the universe of Nebadon. (2002.7)*

GOD CONTINUED to reveal his attributes even in the tragic death of a Creator Son, where man's inhumanity was on trial before Jesus and God. The composure and dignity of Jesus in partnership with God did not falter. He continued his revelatory role to the end. And beyond. Little did the perpetrators know, but their problems were only just beginning.

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#### **The Master endured a situation he could have avoided or terminated.**

When Jesus was arrested, he knew that his work on earth, in the likeness of mortal flesh, was finished. He fully understood the sort of death he would die, and he was little concerned with the details of his so-called trials. (1999.1)

Before the Sanhedrist court Jesus declined to make replies to the testimony of perjured witnesses. There was but one question which would always elicit an answer, whether asked by friend or foe, and that was the one concerning the nature and divinity of his mission on earth. When asked if he were the Son of God, he unfailingly made reply. He steadfastly refused to speak when in the presence of the curious and wicked Herod. Before Pilate he spoke only when he thought that Pilate or some other sincere person might be helped to a better knowledge of the truth by what he said. Jesus had taught his apostles the uselessness of casting their pearls before swine, and he now dared to practice what he had taught. His conduct at this time exemplified the patient submission of the human nature coupled with the majestic silence and solemn dignity of the divine nature. He was altogether willing to discuss with Pilate any question related to the political charges brought against him - any question which he recognized as belonging to the governor's jurisdiction. (1999.2)

Jesus was convinced that it was the will of the Father that he submit himself to the natural and ordinary course of human events just as every other mortal creature must, and therefore he refused to employ even his purely human powers of persuasive eloquence to influence the outcome of the machinations of his socially nearsighted and spiritually blinded fellow mortals. Although Jesus lived and died on Urantia, his whole human career, from first to last, was a spectacle designed to influence and instruct the entire universe of his creation and unceasing upholding. (1999.3)

**A universe presided over the events in silence, reverence, and horror.**

Pilate spoke more truly than he knew when, after Jesus had been scourged, he presented him before the multitude, exclaiming, "Behold the man!" Indeed, the fear-ridden Roman governor little dreamed that at just that moment the universe stood at attention, gazing upon this unique scene of its beloved Sovereign thus subjected in humiliation to the taunts and blows of his darkened and degraded mortal subjects. And as Pilate spoke, there echoed throughout all Nebadon, "Behold God and man!" Throughout a universe, untold millions have ever since that day continued to behold that man, while the God of Havona, the supreme ruler of the universe of universes, accepts the man of Nazareth as the satisfaction of the ideal of the mortal creatures of this local universe of time and space. In his matchless life he never failed to reveal God to man. Now, in these final episodes of his mortal career and in his subsequent death, he made a new and touching revelation of man to God. (2000.3)

At about half past nine o'clock this Friday morning, Jesus was hung upon the cross. Before eleven o'clock, upward of one thousand persons had assembled to witness this spectacle of the crucifixion of the Son of Man. Throughout these dreadful hours the unseen hosts of a universe stood in silence while they gazed upon this extraordinary phenomenon of the Creator as he was dying the death of the creature, even the most ignoble death of a condemned criminal. (2008.2)

**He chose to pay the price, retains his full authority, and inspires to the end.**

What Jesus is now about to do, submit to death on the cross, he does of his own free will. In foretelling this experience, he said: "The Father loves and sustains me because I am willing to lay down my life. But I will take it up again. No one takes my life away from me - I lay it down of myself. I have authority to lay it down, and I

have authority to take it up. I have received such a commandment from my Father.” (2004.3)

It was just before three o'clock when Jesus, with a loud voice, cried out, “It is finished! Father, into your hands I commend my spirit.” And when he had thus spoken, he bowed his head and gave up the life struggle. When the Roman centurion saw how Jesus died, he smote his breast and said: “This was indeed a righteous man; truly he must have been a Son of God.” And from that hour he began to believe in Jesus. (2011.1)

## LESSON 12 F

### EXPLANATIONS OF THE CULMINATION OF A LIFE

*See in the death of the Son of Man the climax of the unfolding of the Father's divine love for his sons of the mortal spheres. The cross thus portrays the devotion of willing affection and the bestowal of voluntary salvation upon those who are willing to receive such gifts and devotion.*  
(2019.4)

WE NEED TO LOOK at the Master's death in terms of his life. It added to the universe records of living faith, and loyalty to the Father's actual will. The simplistic reasoning about his death is unworthily of a believer and unworthy of the God portrayed by Jesus. His life inspires a universe to live. His death inspires a universe to live.

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#### **During the Sabbath day, on earth and on high.**

The day and a half that Jesus' mortal body lay in the tomb of Joseph, the period between his death on the cross and his resurrection, is a chapter in the earth career of Michael which is little known to us. We can narrate the burial of the Son of Man and put in this record the events associated with his resurrection, but we cannot supply much information of an authentic nature about what really transpired during this epoch of about thirty-six hours, from three o'clock Friday afternoon to three o'clock Sunday morning. (2012.1)

Throughout this Sabbath day the disciples and the apostles remained in hiding, while all Jerusalem discussed the death of Jesus on the cross. There were almost one and one-half million Jews present in Jerusalem at this time, hailing from all parts of the Roman Empire and from Mesopotamia. This was the beginning of the Passover week, and all these pilgrims would be in the city to learn of the resurrection of Jesus and to carry the report back to their homes. (2014.4)

#### **Is there no earthly equivalent to this monument on high?**

In the vast court of the resurrection halls of the first mansion world of Satania, there may now be observed a magnificent material-morontia structure known as the "Michael Memorial", now bearing the seal of Gabriel. This memorial was created shortly after Michael departed from this world, and it bears this inscription:

“In commemoration of the mortal transit of Jesus of Nazareth on Urantia.”  
(2015.7)

When once you grasp the idea of God as a true and loving Father, the only concept which Jesus ever taught, you must forthwith, in all consistency, utterly abandon all those primitive notions about God as an offended monarch, a stern and all-powerful ruler whose chief delight is to detect his subjects in wrongdoing and to see that they are adequately punished, unless some being almost equal to himself should volunteer to suffer for them, to die as a substitute and in their stead. The whole idea of ransom and atonement is incompatible with the concept of God as it was taught and exemplified by Jesus of Nazareth. The infinite love of God is not secondary to anything in the divine nature. (2017.3)

### **Selected lessons beyond the symbolic image of the cross.**

#### **ONE**

The great thing about the death of Jesus, as it is related to the enrichment of human experience and the enlargement of the way of salvation, is not the fact of his death but rather the superb manner and the matchless spirit in which he met death. (2017.7)

#### **TWO**

On millions of inhabited worlds, tens of trillions of evolving creatures who may have been tempted to give up the moral struggle and abandon the good fight of faith, have taken one more look at Jesus on the cross and then have forged on ahead, inspired by the sight of God’s laying down his incarnate life in devotion to the unselfish service of man. (2018.4)

#### **THREE**

The triumph of the death on the cross is all summed up in the spirit of Jesus' attitude toward those who assailed him. He made the cross an eternal symbol of the triumph of love over hate and the victory of truth over evil when he prayed, "Father, forgive them, for they know not what they do." That devotion of love was contagious throughout a vast universe; the disciples caught it from their Master. (2018.5)

#### **FOUR**

The cross makes a supreme appeal to the best in man because it discloses one who was willing to lay down his life in the service of his fellow men. Greater love

no man can have than this: that he would be willing to lay down his life for his friends - and Jesus had such a love that he was willing to lay down his life for his enemies, a love greater than any which had hitherto been known on earth. (2018.6)

## **FIVE**

When thinking men and women look upon Jesus as he offers up his life on the cross, they will hardly again permit themselves to complain at even the severest hardships of life, much less at petty harassments and their many purely fictitious grievances. His life was so glorious and his death so triumphant that we are all enticed to a willingness to share both. There is true drawing power in the whole bestowal of Michael, from the days of his youth to this overwhelming spectacle of his death on the cross. (2019.3)

## **SIX**

If man cannot otherwise appreciate Jesus and understand the meaning of his bestowal on earth, he can at least comprehend the fellowship of his mortal sufferings. No man can ever fear that the Creator does not know the nature or extent of his temporal afflictions. (2019.5)

## **SEVEN**

We know that the death on the cross was not to effect man's reconciliation to God but to stimulate man's realization of the Father's eternal love and his Son's unending mercy, and to broadcast these universal truths to a whole universe. (2019.6)

## **MOTA-VATION**

### **FOR A HIGH DEGREE OF UNIVERSAL ACHIEVEMENT**

#### **COURSE 13. FORTUNATELY IT'S A NEVER ENDING STORY**

*Human life continues - survives - because it has a universe function, the task of finding God. The faith-activated soul of man cannot stop short of the attainment of this goal of destiny; and when it does once achieve this divine goal, it can never end because it has become like God - eternal. (1459.7)*

We are curious and seek adventure. We quickly tire of monotony. So the Paradise ascent must be one of continual exploration, learning, and discovery. It is a journey with an endless panorama of truth, beauty, and goodness.

And there has to be motivation as well. And that comes from wanting to attain perfection. The desire is built in to our innermost heart. When seeking to do God's will, we are our own motivators.

None of this can occur in isolation. It all functions with unity in one giant cosmos of which, by some inexplicable miracle, we are a part. Everyone can be on center stage, in awe of what might happen next. Or it's a massive playground. Or work space on a grand scale. In reality, it is a very large home.

**LESSON 13 A      An introduction to a new life as the same self.**

**LESSON 13 B      Someone has come back to tell us what it's like.**

**LESSON 13 C      The material was made spirit and is indestructible.**

**LESSON 13 D      As the past so not the future. Hopefully we learn.**

**LESSON 13 E      Fait accompli becomes faith accompli.**

**LESSON 13 F      We are the greatest adventure we can ever know.**

## LESSON 13 A

### AN INTRODUCTION TO A NEW LIFE AS THE SAME SELF

*Mankind is slow to perceive that, in all that is personal, matter is the skeleton of morontia, and that both are the reflected shadow of enduring spirit reality. How long before you will regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities? (2021.2)*

THE IDENTITY OF SELF will be recognizable throughout all eternity. We can be no one else for the recordings, reassembles, and judgments are made that way. So it is for Jesus as Michael. And just as Jesus chose we live the mortal life, so did he transit the morontia stages. He asks nothing of us that he has not done.

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#### **The morontia transit commenced in the tomb.**

After the resurrected Jesus emerged from his burial tomb, the body of flesh in which he had lived and wrought on earth for almost thirty-six years was still lying there in the sepulchre niche, undisturbed and wrapped in the linen sheet, just as it had been laid to rest by Joseph and his associates on Friday afternoon. Neither was the stone before the entrance of the tomb in any way disturbed; the seal of Pilate was still unbroken; the soldiers were still on guard. The temple guards had been on continuous duty; the Roman guard had been changed at midnight. None of these watchers suspected that the object of their vigil had risen to a new and higher form of existence, and that the body which they were guarding was now a discarded outer covering which had no further connection with the delivered and resurrected morontia personality of Jesus. (2021.1)

The true evidences of the resurrection of Michael are spiritual in nature, albeit this teaching is corroborated by the testimony of many mortals of the realm who met, recognized, and communed with the resurrected morontia Master. He became a part of the personal experience of almost one thousand human beings before he finally took leave of Urantia. (2024.2)

#### **The background to the morontia appearances of Jesus.**

The resurrected Jesus now prepares to spend a short period on Urantia for the purpose of experiencing the ascending morontia career of a mortal of the realms.

Although this time of the morontia life is to be spent on the world of his mortal incarnation, it will, however, be in all respects the counterpart of the experience of Satania mortals who pass through the progressive morontia life of the seven mansion worlds of Jerusem. (2029.1)

All this power which is inherent in Jesus - the endowment of life - and which enabled him to rise from the dead, is the very gift of eternal life which he bestows upon kingdom believers, and which even now makes certain their resurrection from the bonds of natural death. (2029.2)

### **The heralds of the resurrection go forth, the start of spreading the word.**

It was about half past nine o'clock when the last of David's twenty-six messengers arrived at the home of Nicodemus. David promptly assembled them in the spacious courtyard and addressed them: (2030.3)

"Men and brethren, all this time you have served me in accordance with your oath to me and to one another, and I call you to witness that I have never yet sent out false information at your hands. I am about to send you on your last mission as volunteer messengers of the kingdom, and in so doing I release you from your oaths and thereby disband the messenger corps. Men, I declare to you that we have finished our work. No more does the Master have need of mortal messengers; he has risen from the dead. He told us before they arrested him that he would die and rise again on the third day. I have seen the tomb - it is empty. I have talked with Mary Magdalene and four other women, who have talked with Jesus. I now disband you, bid you farewell, and send you on your respective assignments, and the message which you shall bear to the believers is: 'Jesus has risen from the dead; the tomb is empty.'" (2030.4)

... shortly before ten o'clock this Sunday morning, these twenty-six runners went forth as the first heralds of the mighty truth-fact of the resurrected Jesus. (2030.5)

From the time of the morontia resurrection until the hour of his spirit ascension on high, Jesus made nineteen separate appearances in visible form to his believers on earth. He did not appear to his enemies nor to those who could not make spiritual use of his manifestation in visible form. (2031.5)

### **A brief explanation of the morontia processes.**

The next day, Monday, was spent wholly with the morontia creatures then present on Urantia. As participants in the Master's morontia-transition experience, there had come to Urantia more than one million morontia directors and associates, together with transition mortals of various orders from the seven mansion worlds of Satania. The morontia Jesus sojourned with these splendid intelligences for forty days. He instructed them and learned from their directors the life of morontia transition as it is traversed by the mortals of the inhabited worlds of Satania as they pass through the system morontia spheres. (2040.4)

About midnight of this Monday the Master's morontia form was adjusted for transition to the second stage of morontia progression. When he next appeared to his mortal children on earth, it was as a second-stage morontia being. As the Master progressed in the morontia career, it became, technically, more and more difficult for the morontia intelligences and their transforming associates to visualize the Master to mortal and material eyes. (2041.1)

In this manner did Michael of Nebadon complete his service of universe experience since he had already, in connection with his previous bestowals, experienced to the full the life of the ascendant mortals of time and space from the sojourn on the headquarters of the constellation even on to, and through, the service of the headquarters of the superuniverse. And it was by these very morontia experiences that the Creator Son of Nebadon really finished and acceptably terminated his seventh and final universe bestowal. (2041.3)

## LESSON 13 B

### SOMEONE HAS COME BACK TO TELL US WHAT IT'S LIKE

*"Let not your hearts be troubled. You believe in God; continue to believe also in me. Even though I must leave you, I will not be far from you. I have already told you that in my Father's universe there are many tarrying-places. If this were not true, I would not have repeatedly told you about them. I am going to return to these worlds of light, stations in the Father's heaven to which you shall some time ascend. From these places I came into this world, and the hour is now at hand when I must return to my Father's work in the spheres on high."* (1947.3)

WHAT WOULD THE MASTER WISH TO SAY in his final messages and with limited time? Surely he would repeat his absolute key teachings. And that is exactly what he did. Here they are. Yes, we have heard them before, but can we ever tire of hearing sublime truths?

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#### **Visiting with the apostles two and two. Unwavering commitment and belief.**

As they walked along, Jesus said to John, "John, do you love me?" (2047.5)

Jesus then turned toward Peter and asked, "Peter, do you love me?" (2047.6)

After they had walked along a little farther, the Master turned to Peter and asked,

"Peter, do you really love me?" (2047.7)

When they had gone a few steps farther, Jesus turned to Peter and, for the third time, asked, "Peter, do you truly love me?" (2047.8)

Jesus said to Andrew, "Andrew, do you trust me?" (2048.3)

Then Jesus turned to James, asking, "James, do you trust me?" (2048.4)

Jesus next talked with Thomas and Nathaniel. Said he to Thomas, "Thomas, do you serve me?" (2048.5)

Then said the Master to Nathaniel, "Nathaniel, do you serve me?" (2049.1)

After this the Master talked with Matthew and Philip. To Philip he said, "Philip, do you obey me?" (2049.2)

And then, speaking to Matthew, the Master asked, "Matthew, do you have it in your heart to obey me?" (2049.3)

Then he walked and talked with the Alpheus twins, James and Judas, and speaking to both of them, he asked, "James and Judas, do you believe in me?" (2049.4)

**His message was always explicit, even from the morontia worlds.**

"Peace be upon you. This is the most representative group of believers - apostles and disciples, both men and women - to which I have appeared since the time of my deliverance from the flesh. (2052.2)

"And now you should give ear to my words lest you again make the mistake of hearing my teaching with the mind while in your hearts you fail to comprehend the meaning. (2052.3)

"I admonish you ever to remember that your mission among men is to proclaim the gospel of the kingdom - the reality of the fatherhood of God and the truth of the sonship of man. Proclaim the whole truth of the good news, not just a part of the saving gospel. Your message is not changed by my resurrection experience. Sonship with God, by faith, is still the saving truth of the gospel of the kingdom. You are to go forth preaching the love of God and the service of man. That which the world needs most to know is: Men are the sons of God, and through faith they can actually realize, and daily experience, this ennobling truth. My bestowal should help all men to know that they are the children of God, but such knowledge will not suffice if they fail personally to faith-grasp the saving truth that they are the living spirit sons of the eternal Father. The gospel of the kingdom is concerned with the love of the Father and the service of his children on earth. (2052.4)

**We can never say we were never told.**

The Master's eighteenth morontia appearance was at Tyre, on Tuesday, May 16, at a little before nine o'clock in the evening. Again he appeared at the close of a meeting of believers, as they were about to disperse, saying: (2054.2)

"The fact that the dead rise is not the gospel of the kingdom. ...those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace. If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless branches on the living vine, and they soon will be taken away. (2054.3)

**He has gone before us and shows us the way.**

The Master went to Edentia by way of Jerusem, where the Most Highs, under the observation of the Paradise Son, released Jesus of Nazareth from the morontia state and, through the spirit channels of ascension, returned him to the status of Paradise sonship and supreme sovereignty on Salvington. (2057.6)

## LESSON 13 C

### THE MATERIAL WAS MADE SPIRIT AND IS INDESTRUCTABLE

*The coming of the Spirit of Truth purifies the human heart and leads the recipient to formulate a life purpose single to the will of God and the welfare of men. ...The joy of this outpoured spirit, when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an unfailing energy for the soul. (2065.7)*

REGARDING GOD AND their prophet of choice, everyone claims to have good intentions. Some errors of judgment can be simply overcome. Not so with others. The apostles got it wrong and we live with that legacy even today. Now it's our turn. Will we correctly present and represent the revelatory sequel? Yes we all shout. But I'm not so sure.

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#### **Any variation to a revelation has unfortunate consequences.**

These men had been trained and instructed that the gospel which they should preach was the fatherhood of God and the sonship of man, but at just this moment of spiritual ecstasy and personal triumph, the best tidings, the greatest news, these men could think of was the *fact* of the risen Master. And so they went forth, endowed with power from on high, preaching glad tidings to the people - even salvation through Jesus - but they unintentionally stumbled into the error of substituting some of the facts associated with the gospel for the gospel message itself. Peter unwittingly led off in this mistake, and others followed after him on down to Paul, who created a new religion out of the new version of the good news. (2059.3)

The gospel of the kingdom is: the fact of the fatherhood of God, coupled with the resultant truth of the sonship-brotherhood of men. Christianity, as it developed from that day, is: the fact of God as the Father of the Lord Jesus Christ, in association with the experience of believer-fellowship with the risen and glorified Christ. (2059.4)

These believers felt themselves suddenly translated into another world, a new existence of joy, power, and glory. The Master had told them the kingdom would come with power, and some of them thought they were beginning to discern what he meant. (2059.6)

And when all of this is taken into consideration, it is not difficult to understand how these men came to preach a *new gospel about Jesus* in the place of their former message of the fatherhood of God and the brotherhood of men. (2059.7)

**But the message contains enough of truth to survive even the Middle Ages.**

Nevertheless, even though the gospel did become greatly distorted, it remains a fact that this new message about Jesus carried along with it many of the fundamental truths and teachings of his earlier gospel of the kingdom. And, sooner or later, these concealed truths of the fatherhood of God and the brotherhood of men will emerge to effectually transform the civilization of all mankind. (2061.6)

But these mistakes of the intellect in no way interfered with the believer's great progress in growth in spirit. In less than a month after the bestowal of the Spirit of Truth, the apostles made more individual spiritual progress than during their almost four years of personal and loving association with the Master. Neither did this substitution of the *fact* of the resurrection of Jesus for the saving gospel *truth* of sonship with God in any way interfere with the rapid spread of their teachings; on the contrary, this overshadowing of Jesus' message by the new teachings about his person and resurrection seemed greatly to facilitate the preaching of the good news. (2061.7)

**Truth cannot be contained. In all senses it is free and sets us free.**

Do not overlook the fact that the Spirit of Truth was bestowed upon all sincere believers. ... At last, true religion is delivered from the custody of priests and all sacred classes and finds its real manifestation in the individual souls of men. (2063.4)

The manifestations associated with the bestowal of the "new teacher," and the reception of the apostles' preaching by the men of various races and nations gathered together at Jerusalem, indicate the universality of the religion of Jesus. The gospel of the kingdom was to be identified with no particular race, culture, or language. ... No revealed religion can spread to all the world when it makes the serious mistake of becoming permeated with some national culture or associated with established racial, social, or economic practices. (2064.1)

The bestowal of the Spirit of Truth was independent of all forms, ceremonies,

sacred places, and special behavior by those who received the fullness of its manifestation. ... For all time, Pentecost disassociates the idea of spiritual experience from the notion of especially favorable environments. (2064.2)

From the beginning Jesus taught that the spirit would not speak of himself. The proof, therefore, of your fellowship with the Spirit of Truth is not to be found in your consciousness of this spirit but rather in your experience of enhanced fellowship with Michael. (2061.2)

**It is simple to understand when the revelators summarize it.**

Christ was about to become the creed of the rapidly forming church. Jesus lives; he died for men; he gave the spirit; he is coming again. Jesus filled all their thoughts and determined all their new concept of God and everything else. They were too much enthused over the new doctrine that "God is the Father of the Lord Jesus" to be concerned with the old message that "God is the loving Father of all men," even of every single individual. True, a marvelous manifestation of brotherly love and unexampled good will did spring up in these early communities of believers. But it was a fellowship of believers in Jesus, not a fellowship of brothers in the family kingdom of the Father in heaven. Their good will arose from the love born of the concept of Jesus' bestowal and not from the recognition of the brotherhood of mortal man. Nevertheless, they were filled with joy, and they lived such new and unique lives that all men were attracted to their teachings about Jesus. They made the great mistake of using the living and illustrative commentary on the gospel of the kingdom for that gospel, but even that represented the greatest religion mankind had ever known. (2067.1)

The religion of Jesus does not seek to escape this life in order to enjoy the waiting bliss of another existence. The religion of Jesus provides the joy and peace of another and spiritual existence to enhance and ennoble the life which men now live in the flesh. (2063.1)

If religion is an opiate to the people, it is not the religion of Jesus. On the cross he refused to drink the deadening drug, and his spirit, poured out upon all flesh, is a mighty world influence which leads man upward and urges him onward. The spiritual forward urge is the most powerful driving force present in this world; the truth-learning believer is the one progressive and aggressive soul on earth. (2063.2)

## LESSON 13 D

### AS THE PAST SO NOT THE FUTURE. HOPEFULLY WE LEARN

***Secularism frees man from ecclesiastical slavery only to betray him into the tyranny of political and economic slavery.*** (2081.4)

CONCERNS ABOUT RELIGION today are substantiated. Religion needs to be properly understood and then practiced accordingly. It is not really difficult if only all the fears, misconceptions, and soul destroying traditions could be swept away. The superb teachings of Jesus would singularly remain whole, vibrant, effective, and above all, true. In time, they will also triumph over all forms of godless secularism, false prophets, distortions, the crudity of atheism, alternate enticements, ignorance, and undeliverable promises.

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**Problems are not new, but now the times are more precarious.**

Christianity exhibits a history of having originated out of the unintended transformation of the religion of Jesus into a religion about Jesus. It further presents the history of having experienced Hellenization, paganization, secularization, institutionalization, intellectual deterioration, spiritual decadence, moral hibernation, threatened extinction, later rejuvenation, fragmentation, and more recent relative rehabilitation. Such a pedigree is indicative of inherent vitality and the possession of vast recuperative resources. And this same Christianity is now present in the civilized world of Occidental peoples and stands face to face with a struggle for existence which is even more ominous than those eventful crises which have characterized its past battles for dominance. (2075.2)

Religion is now confronted by the challenge of a new age of scientific minds and materialistic tendencies. In this gigantic struggle between the secular and the spiritual, the religion of Jesus will eventually triumph. (2075.3)

**Much can be done to address Christianity's problem.**

But paganized and socialized Christianity stands in need of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master's life on earth. A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a

world sway of mechanistic naturalism. Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment. (2082.7)

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world. (2082.9)

The world needs more firsthand religion. Even Christianity - the best of the religions of the twentieth century - is not only a religion *about* Jesus, but it is so largely one which men experience secondhand. They take their religion wholly as handed down by their accepted religious teachers. What an awakening the world would experience if it could only see Jesus as he really lived on earth and know, firsthand, his life-giving teachings! Descriptive words of things beautiful cannot thrill like the sight thereof, neither can creedal words inspire men's souls like the experience of knowing the presence of God. (2083.4)

**Even if we can only glimpse this future we would be inspired.**

Religion is only an exalted humanism until it is made divine by the discovery of the reality of the presence of God in personal experience. (2084.1)

The beauty and sublimity, the humanity and divinity, the simplicity and uniqueness, of Jesus' life on earth present such a striking and appealing picture of man-saving and God-revealing that the theologians and philosophers of all time should be effectively restrained from daring to form creeds or create theological systems of spiritual bondage out of such a transcendental bestowal of God in the form of man. In Jesus the universe produced a mortal man in whom the spirit of love triumphed over the material handicaps of time and overcame the fact of physical origin. (2084.2)

In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform man and his world, but rather the *second* mile of free service and liberty-loving devotion that betokens the Jesusonian reaching forth to grasp his brother in love and sweep him on under spiritual guidance

toward the higher and divine goal of mortal existence. Christianity even now willingly goes the *first* mile, but mankind languishes and stumbles along in moral darkness because there are so few genuine second-milers - so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve. (2084.5)

The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus' brotherhood of the kingdom should thrill all who believe in him as men have not been stirred since the days when they walked about on earth as his companions in the flesh. (2084.6)

**Yet again the revelators provide a beautifully simple summary.**

Christianity is seriously confronted with the doom embodied in one of its own slogans: "A house divided against itself cannot stand." The non-Christian world will hardly capitulate to a sect-divided Christendom. The living Jesus is the only hope of a possible unification of Christianity. The true church - the Jesus brotherhood - is invisible, spiritual, and is characterized by *unity*, not necessarily by *uniformity*. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And this brotherhood is destined to become a *living organism* in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them. (2085.3)

## LESSON 13 E

### FAITH ACCOMPLISHES BECOMES FAITH ACCOMPLISHES

***In religion, Jesus advocated and followed the method of experience, even as modern science pursues the technique of experiment. We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the pursuit of truth, loyalty to duty, and the worship of divine goodness. But of all these values, love is the true guide to real insight. (2076.5)***

WE NOW KNOW that faith is personal, constant, sublime, friendly, loving, and wholehearted. The wonderful thing is that it is always there to sustain, comfort, and strengthen. When all else seems to be faltering it is the one thing that will securely hold us. That feeling can be known on a moment to moment basis. It is a guiding and protecting strength. God and Jesus have faith in us.

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#### **In reality we have a first hand account of the faith of Jesus.**

Jesus enjoyed a sublime and wholehearted faith in God. He experienced the ordinary ups and downs of mortal existence, but he never religiously doubted the certainty of God's watchcare and guidance. His faith was the outgrowth of the insight born of the activity of the divine presence, his indwelling Adjuster. (2087.1)

In the very face of all the natural difficulties and the temporal contradictions of mortal existence, he experienced the tranquillity of supreme and unquestioned trust in God and felt the tremendous thrill of living, by faith, in the very presence of the heavenly Father. And this triumphant faith was a living experience of actual spirit attainment. Jesus' great contribution to the values of human experience was not that he revealed so many new ideas about the Father in heaven, but rather that he so magnificently and humanly demonstrated a new and higher type of *living faith in God*. Never on all the worlds of this universe, in the life of any one mortal, did God ever become such a *living reality* as in the human experience of Jesus of Nazareth. (2087.3)

#### **Jesus' life is proof that God's attributes can be lived.**

In the Master's life on Urantia, this and all other worlds of the local creation discover a new and higher type of religion, religion based on personal spiritual

relations with the Universal Father and wholly validated by the supreme authority of genuine personal experience. (2087.4)

Theology may fix, formulate, define, and dogmatize faith, but in the human life of Jesus faith was personal, living, original, spontaneous, and purely spiritual. This faith was not reverence for tradition nor a mere intellectual belief which he held as a sacred creed, but rather a sublime experience and a profound conviction which *securely held him*. (2087.5)

The Son of Man was a splendidly unified human personality; he was a perfectly endowed divine being; he was also magnificently co-ordinated as a combined human and divine being functioning on earth as a single personality. Always did the Master co-ordinate the faith of the soul with the wisdom-appraisals of seasoned experience. Personal faith, spiritual hope, and moral devotion were always correlated in a matchless religious unity of harmonious association with the keen realization of the reality and sacredness of all human loyalties - personal honor, family love, religious obligation, social duty, and economic necessity. (2088.2)

### **We are given more guidelines that we can actually practice.**

The faith of Jesus attained the purity of a child's trust. (2089.2)

Jesus does not require his disciples to believe in him but rather to believe *with* him, believe in the reality of the love of God and in full confidence accept the security of the assurance of sonship with the heavenly Father. The Master desires that all his followers should fully share his transcendent faith. Jesus most touchingly challenged his followers, not only to believe *what* he believed, but also to believe *as* he believed. This is the full significance of his one supreme requirement, "Follow me." (2089.3)

To "follow Jesus" means to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man. One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose. Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it. (2090.4)

### **And how did he do it?**

Jesus' life in the flesh portrays a transcendent religious growth from the early ideas of primitive awe and human reverence up through years of personal spiritual communion until he finally arrived at that advanced and exalted status of the consciousness of his oneness with the Father. And thus, in one short life, did Jesus traverse that experience of religious spiritual progression which man begins on earth and ordinarily achieves only at the conclusion of his long sojourn in the spirit training schools of the successive levels of the pre-Paradise career. Jesus progressed from a purely human consciousness of the faith certainties of personal religious experience to the sublime spiritual heights of the positive realization of his divine nature and to the consciousness of his close association with the Universal Father in the management of a universe. (2091.11)

Jesus led men to feel at home in the world; he delivered them from the slavery of taboo and taught them that the world was not fundamentally evil. He did not long to escape from his earthly life; he mastered a technique of acceptably doing the Father's will while in the flesh. (2093.3)

He taught men to place a high value upon themselves in time and in eternity. Because of this high estimate which Jesus placed upon men, he was willing to spend himself in the unremitting service of humankind. And it was this infinite worth of the finite that made the golden rule a vital factor in his religion. What mortal can fail to be uplifted by the extraordinary faith Jesus has in him? (2093.4)

## LESSON 13 F

### WE ARE THE GREATEST ADVENTURE WE CAN EVER KNOW

***“The kingdom of God is within you” was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is a living and loving spirit. (2084.4)***

WE WILL ALWAYS BE LOOKING for new ways to integrate with the universe, identify with God, blissfully worship him and want to do his will, feel the presence of God, express our full compliment of personality, know and express love for others, and joyfully work in the first outer circle. There, all that should keep us busy for a while.

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#### **Be fearful or comforted by what religion will do to you.**

Personal, spiritual religious experience is an efficient solvent for most mortal difficulties; it is an effective sorter, evaluator, and adjuster of all human problems. Religion does not remove or destroy human troubles, but it does dissolve, absorb, illuminate, and transcend them. True religion unifies the personality for effective adjustment to all mortal requirements. Religious faith - the positive leading of the indwelling divine presence - unfailingly enables the God-knowing man to bridge that gulf existing between the intellectual logic which recognizes the Universal First Cause as *It* and those positive affirmations of the soul which aver this First Cause is *He*, the heavenly Father of Jesus' gospel, the personal God of human salvation. (2093.6)

#### **These proofs can be experienced, or challenged without attempting them.**

##### **ONE**

The mind of man can attain high levels of spiritual insight and corresponding spheres of divinity of values because it is not wholly material. There is a spirit nucleus in the mind of man - the Adjuster of the divine presence. There are three separate evidences of this spirit indwelling of the human mind: (2094.5 – 8)

1. Humanitarian fellowship - love. The purely animal mind may be gregarious for self-protection, but only the spirit-indwelt intellect is unselfishly altruistic and unconditionally loving.
2. Interpretation of the universe - wisdom. Only the spirit-indwelt mind can

comprehend that the universe is friendly to the individual.

3. Spiritual evaluation of life - worship. Only the spirit-indwelt man can realize the divine presence and seek to attain a fuller experience in and with this foretaste of divinity.

## **TWO**

True religious worship is not a futile monologue of self-deception. Worship is a personal communion with that which is divinely real, with that which is the very source of reality. Man aspires by worship to be better and thereby eventually attains the *best*. (2095.6)

## **THREE**

Religious insight possesses the power of turning defeat into higher desires and new determinations. Love is the highest motivation which man may utilize in his universe ascent. But love, divested of truth, beauty, and goodness, is only a sentiment, a philosophic distortion, a psychic illusion, a spiritual deception. Love must always be redefined on successive levels of morontia and spirit progression. (2096.5)

### **Who among us then claim to be successful?**

Some men's lives are too great and noble to descend to the low level of being merely successful. The animal must adapt itself to the environment, but the religious man transcends his environment and in this way escapes the limitations of the present material world through this insight of divine love. This concept of love generates in the soul of man that superanimal effort to find truth, beauty, and goodness; and when he does find them, he is glorified in their embrace; he is consumed with the desire to live them, to do righteousness. (2096.8)

Be not discouraged; human evolution is still in progress, and the revelation of God to the world, in and through Jesus, shall not fail. (2097.1)

### **This supernal challenge can only be embraced with love.**

The great challenge to modern man is to achieve better communication with the divine Monitor that dwells within the human mind. Man's greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-

consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness - contact with the divine presence. Such an experience constitutes God-consciousness, an experience mightily confirmative of the pre-existent truth of the religious experience of knowing God. Such spirit-consciousness is the equivalent of the knowledge of the actuality of sonship with God. Otherwise, the assurance of sonship is the experience of faith. (2097.2)

And God-consciousness is equivalent to the integration of the self with the universe, and on its highest levels of spiritual reality. Only the spirit content of any value is imperishable. Even that which is true, beautiful, and good may not perish in human experience. If man does not choose to survive, then does the surviving Adjuster conserve those realities born of love and nurtured in service. And all these things are a part of the Universal Father. The Father is living love, and this life of the Father is in his Sons. And the spirit of the Father is in his Sons' sons - mortal men. When all is said and done, the Father idea is still the highest human concept of God. (2097.3)