

The Lanonandek Dilemma

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Introduction

The Lanonandeks of Nebadon are part of Michael's innovative solution to a common local universe problem: how best to manage those first crucial steps his ascendant mortal children must take as they launch towards their finaliter destiny?

Michael's elder Melchizedek and Vorondadek sons form an ideal team for maintaining the integrity of Nebadon, but not so much for interacting with his ascending mortals. For this role he created his Lanonandek sons, whose nature allows them to **"better understand, and draw near to"** his ascending children. The result was a brilliance at managing mortal and morontia affairs, but there was a cost. As a "lower" order of sonship, their choices and plans are *not constrained* by that higher perspective which makes clear the true purposes of Nebadon. Michael can explain to them their context and responsibilities, their seniors can confirm these truths, but a young Lanonandek, like the mortals for whom he cares, find himself in a position that requires the exercise of faith.

"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."

[p. 215, a Divine Counselor]

The Universal Father has a plan for the evolutionary finite realms, and the Michaels are making it work. So any study of our Michael's Lanonandek Sons should consider the reason Michael made them:

*"Though the Eternal Son cannot personally participate in the bestowal of the Thought Adjusters, he did sit in council with the Universal Father in the eternal past, approving the plan and pledging endless co-operation, when the Father, in projecting the bestowal of the Thought Adjusters, proposed to the Son, **"Let us make mortal man in our own image."** And as the spirit fragment of the Father dwells within you, so does the spirit presence of the Son envelop you, while these two forever work as one for your spiritual advancement."* [p.78:3]

Regarding the endowment of man with the divine Adjusters, the Father said: "Let us make mortal man in our own image." [p.110:7]

From the Father's absolute frame, He may simply see the 1st circuit of reality—personality—blossom into a family of sons. However, on sub-absolute levels, this request of the Father eventuated a master universe, created the finite realms, and triggered the processes of

evolution. Making a family of *"associable absolutes"* [p.1226:13] out of mortals is a job of work!

Against this backdrop of the Father's purpose, his Michael Sons appear as "templates of Sonship", personal ideals, perfect to help catalyse and realize the ascendant sons envisaged by the Father. On page 359, we read of Michael setting up Nebadon: the universe plan, Gabriel and the necessary administration. Then in paragraph 5, the main game is revealed:

"And then, when such a universe has been so completely organized and so repletely manned, does the Creator Son enter into the Father's proposal to create mortal man in their divine image." [p.359:5]

At last the creation of the Lanonandeks makes sense: they are the final down-grasp of the **Son/Spirit**, the last link in the chain of divinity reaching down to those ascending, a necessary interface for fostering the ascent of the Father's finite children.

1: Lanonandek freedom

Much of humanity's problem on this once ideal blue-green world can be traced to a series of poor choices by a few local universe Lanonandek Sons. In this brief study, we explore how it is possible for these divine Lanonandeks, "descending sons of god", to make such fundamentally wrong choices; and what benefits may arise from allowing them the freedom to do so.

"The chief executive of a local system of inhabited worlds is a primary Lanonandek Son, the System Sovereign. In our local universe these sovereigns are intrusted with large executive responsibilities, unusual personal prerogatives. Not all universes, even in Orvonton, are so organized as to permit the System Sovereigns to exercise such unusually wide powers of personal discretion in the direction of system affairs."

[p.511:1, a Melchizedek]

As a "sevenfold Master Son" (hence a local expression of the Trinity Ultimate, p.1318), Michael knew his reserves of mercy and ministry would eventually become sufficient to help any member of his family recover from whatever excursions their free will may select. So when he chose to remove certain constraints usually imposed upon local universe children, it was not so much a risk, as a statement that he would meet all challenges arising from the free-will choosing of his sons. Some interesting repercussions of this freedom are to be found at the interface between the work of his Lanonandeks and the achievements of his mortals. These repercussions make Nebadon's contribution to the Supreme unusual, and thus of special interest to those observing from Paradise.

*“On Uversa it is the consensus that we have had so much administrative trouble in Nebadon because our Sons of the Lanonandek order have been created with such a large degree of **personal liberty in choosing and planning**. I do not make this observation by way of criticism. The Creator of our universe has full authority and power to do this. **It is the contention of our high rulers** that, while such free-choosing Sons make excessive trouble in the earlier ages of the universe, when things are fully sifted and finally settled, the gains of higher loyalty and fuller volitional service on the part of these thoroughly tested Sons will far more than compensate for the confusion and tribulations of earlier times.”*

[p.393:8, Chief of Archangels]

Nebadon’s Lanonandeks find themselves in a testing situation. They are entrusted with the new-born finite children of the Paradise Father, yet they are divorced from the perspective necessary to truly understand why the Father requested such children in the first place.

*“They could have been made divinely perfect, but they were so created that they might **better understand, and draw near to**, the evolutionary creatures dwelling on the worlds of time and space.”*

[p.393:7, Chief of Archangels]

What attributes allow a Lanonandek to “**better understand, and draw near to**” we evolutionary creatures? What characteristics might differentiate a primary Lanonandek from one of those utterly dependable Vorondadek Most Highs? How is it that no Vorondadek Son has ever wavered in loyalty to Michael, while some of his brightest Lanonandeks find themselves teetering on the brink of rebellious self assertion?

“Being a later and lower—as concerns divinity levels—order of sonship creation, [Lanonandeks] were required to pass through certain courses of training on the Melchizedek worlds in preparation for subsequent service. They were the first students in the Melchizedek University and were classified and certified by their Melchizedek teachers and examiners according to ability, personality, and attainment.”

[p.392:2, Chief of Archangels]

Whatever “tuning” was required in the creation of Lanonandeks, it resulted in a range of outcomes. That some Lanonandeks were found to possess the capacity to manage a system of a thousand worlds, while some were deemed fit only for record-keeping, implies a deeply different mode of creation than that enjoyed by their Melchizedek and Vorondadek brothers. But recall that these Lanonandeks are the **final** link in the descent of the [Son/Spirit] as they outwork the plan of the Universal Father, to “**make man in our image**”. They form a *fractal interface* against the set of needs for perfecting the ascendant population of a local

universe. A degree of organizational *artistry* rather than mechanical administrative *perfection* may have been essential.

“It is not possible, as it is with evolutionary beings, for these Sons to progress from one group to another. When subjected to the Melchizedek training, when once tested and classified, they serve continuously in the rank assigned. Neither do these Sons engage in reproduction; their number in the universe is stationary.”

[p.392:7, Chief of Archangels]

Given that these Sons are bound to their local universe, at least for the duration of the Grand Universe age, their continued contentment and reliability would require a belief in, and support of, their father Michael’s mission.

*“Since Lanonandeks are a somewhat lower order of sonship than the Melchizedeks and the Vorondadeks, they are of even greater service in the subordinate units of the universe, for they are **capable of drawing nearer** the lower creatures of the intelligent races. They also stand in greater danger of going astray, of departing from the acceptable technique of universe government. But these Lanonandeks, especially the primary order, are the most able and versatile of all local universe administrators. In executive ability they are excelled only by Gabriel and his unrevealed associates.”*

[p.392/3, Chief of Archangels]

The local systems are neither blessed with nor constrained by the Paradise perspective: all higher and larger universe administrative groupings enjoy the presence of at least one Trinity observer, one of the “Stationary Sons of the Trinity” (p.114). But at the cutting edge of the experiential realm, the Lanonandeks meet the Father’s ascending family constrained only by their inherent capacities and their loyalty to their creator parent (of Paradise origin) Michael.

“The System Sovereigns are true to their names; they are well-nigh sovereign in the local affairs of the inhabited worlds. They are almost paternal in their direction of the Planetary Princes, the Material Sons, and the ministering spirits. The personal grasp of the sovereign is all but complete. These rulers are not supervised by Trinity observers from the central universe. They are the executive division of the local universe, and as custodians of the enforcement of legislative mandates and as executives for the application of judicial verdicts, they present the one place in all universe administration where personal disloyalty to the will of the Michael Son could most easily and readily intrench itself and seek to assert itself.”

[p.393:5, Chief of Archangels]

Since all the Lanonandeks are thoroughly trained and assessed by the Melchizedeks, we can be sure that before any responsibility is handed out, the **capacity** of each of these sons is sufficient for the task assigned. So it must be in the matter of **loyalty** that chinks and cracks appear. The UB gives three examples of Lanonandeks choosing awry. Firstly Caligastia: while he was perfectly able to fulfil his duties, it was a matter of choice to undo 300,000 years of wise and patient work with our ancestors, causing the complete collapse of a tried and proven scheme for planetary mortal evolution. How could he come to **choose** such a path?

“It was one of the most profoundly shocking episodes of this rebellion for me to learn of the callous perfidy of one of my own order of sonship, Caligastia, who, in deliberation and with malice aforethought, systematically perverted the instruction and poisoned the teaching provided in all the Urantia planetary schools in operation at that time. The wreck of these schools was speedy and complete.”

[p.576:2, a Secondary Lanonandek]

A second example involved Michael’s 2nd bestowal, as the Lanonandek System Sovereign of System 11 in Constellation 37. Lutentia, the previous sovereign, **chose** to rebel against Michael, and then to “*continue in rejection of the Paradise rule*” [p.1312]. What schemes or delusions arose in Lutentia’s mind?

And thirdly, Lucifer. How could the wonderful and brilliant Lucifer **choose** to claim that “*the Universal Father did not really exist*” [p.603]? Furthermore, once he removed the author of reality from his narrow finite view, Lucifer quite logically had to “[*protest*] against the agelong program for preparing the mortals of space for some unknown destiny”, this “*preparation for some destiny of pure fiction*”. [p.603] If there is no Universal Father, then (quite logically) this mythical “father” could never have issued a proposal to “**make mortal man in our image**”:

“1. The Plan of Progressive Attainment. This is the Universal Father’s plan of evolutionary ascension, a program unreservedly accepted by the Eternal Son when he concurred in the Father’s proposal, “Let us make mortal creatures in our own image.” This provision for upstepping the creatures of time involves the Father’s bestowal of the Thought Adjusters and the endowing of material creatures with the prerogatives of personality.” [p.85:5]

Lucifer lost sight of the purpose of this brief age of transition, this embryonic age that sets the stage for *ultimate* unfoldings. With no grand vision to drive him forward in collaboration with Michael, what alternatives might have arisen in this precocious but confused local universe mind? Once he no longer believed in the Universal Father, what strange ideas might have arisen in the mind of Lucifer about the fabled “Adjusters”, that perfect priceless core said to light so many of the ascending mortals launched from

Satania? If these “mystery monitors” were just another part of some universe-wide scam, what then to make of the **finaliters**?

“With derision he pointed out that the finaliters had encountered a destiny no more glorious than to be returned to humble spheres similar to those of their origin. He intimated that they had been debauched by overmuch discipline and prolonged training, and that they were in reality traitors to their mortal fellows since they were now co-operating with the scheme of enslaving all creation to the fictions of a mythical eternal destiny for ascending mortals.”

[p.604 #3, Manovandet Melchizedek]

Lucifer strode more and more deeply into his increasingly polished delusion. And with no **personal experience** of the vast reality beyond his local stamping ground, the ideas and ideals that once must have motivated his work became, to his mind, increasingly cruel fictions.

*“Beyond the Supreme, concepts are increasingly names; less and less are they true designations of reality; more and more do they become **the creature’s projection** of finite understanding toward the superfinite.”*

[p1262:1, a Mighty Messenger]

When the Mighty Messenger who wrote the above paragraph used the term “creature”, he may have had in mind not only ascendant mortals. It would appear that Lanonandeks too are prone to project their partial glimpse of finite reality onto the inscrutable canvas of eternity.

2: Synchronising local with transcendent frames

“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.”

[p.215:1, a Divine Counselor]

Not only ascendant mortals are prone to succumb to a “circumscribed viewpoint”. To varying degree, all personalities originating in space and time, including the Lanonandeks of Nebadon, face a similar problem. The Mighty Messenger who wrote paper 115, “The Supreme Being”, alerts us to the necessity for, and the difficulties arising from, the “**partial, incomplete, and evolving**” frames of reference employed by all sub-absolute personalities at work in the grand and local universes:

“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.”

[p.1260:2, a Mighty Messenger]

If the Lanonandek “frame for thought” focuses their efforts on the perfection of their system, rather than the requirements of Michael’s mission, or the desires of the Paradise Trinity, then the opportunity to choose a less-than-perfect path must arise.

“Volition on any level short of the absolute encounters limitations which are constitutive in the very personality exercising the power of choice.”

[p.1300:1, a Mighty Messenger]

What urges and motivations are “**constitutive in the very personality of**” Lanonandeks?

“Volition, the act of choosing, must function within the universe frame which has actualized in response to higher and prior choosing.”

[p.1300:3, a Mighty Messenger]

For a Lanonandek, what might be the accumulating result of a career of such “higher prior choice”? To what degree can these specialist local administrators lift themselves beyond their local specializations into the higher and larger universe frame of their creator/father Michael? While the Michaels guarantee the success of the evolutionary adventure, it is the union of all local universe Lanonandeks that forms the cutting edge of God the Sevenfold at work in the finite creation.

Trinity Teacher Sons—the Daynals

The business of creature ascent, of lifting the Father’s mortal children from their finite birthplace to an absolute paradise frame, is so complex and ambitious a task that three orders of Paradise Sons have been entrusted with the responsibility to make it work: the Michaels, the Avonals, and the Daynals.

“The Daynal order of sonship is not an organic part of the local or superuniverse administrations. Its members are neither creators nor retrievers, neither judges nor rulers. They are not so much concerned with universe administration as with moral enlightenment and spiritual development. They are the universal educators, being dedicated to the spiritual awakening and moral guidance of all realms. Their ministry is intimately interrelated with that of the personalities of the Infinite Spirit and is closely associated with the Paradise ascension of creature beings.” [p.230:5]

Our Michael and his fellow Paradise Creator Sons are part of the paradise technique to synchronize mortal ascension with the inevitabilities and patterns of eternity. These Michaels come from an absolute Paradise context, and form a living bridge from that absolute realm into the membranes of finite creation. But their families of local universe children are all born on the shallow side of this [absonite?] gulf. The need to bridge this deep divide, to synchronize the finite with the transcendent, is a cost of the evolutionary exercise. The Daynals are another part of the Paradise technique to bridge this deep divide.

In a local universe of freewill finite persons, with mind systems ranging from the biochemical-adjutant rent-a-mind of material mortals to the near paradisaical mind of Gabriel, the Daynals find much opportunity to help align finite motivations with eternal realities:

“The Paradise Spiritual Sons [Daynals] are unique Trinity-origin beings and the only Trinity creatures to be so completely associated with the conduct of the dual-origin universes.” [p.231:1]

“[] but they are not wholly occupied with the spiritual and intellectual advancement of mortal creatures; they are equally concerned with the instruction of seraphic beings and other natives of the local creations.” [p.231:2]

While the ascenders for whom Lanonandeks care are rapidly bumped beyond their initial finite frame, the Lanonandeks themselves apparently are bound into their local frame for the duration of the Grand Universe age. **It may thus be among the brilliant but time-bound Lanonandeks that the Daynals find their most effective, and crucial, opportunity to serve.**

“In all universes all the Sons of God are beholden to these ever-faithful and universally efficient Trinity Teacher Sons. They are the exalted teachers of all spirit personalities, even the tried and true teachers of the Sons of God themselves.” [p.231:4]

While the Melchizedeks and Vorondadeks are *born* into a high estate, Michael’s Lanonandeks may be destined to lift themselves beyond their initial limitations. By means of a career of right and free-will choosing, by aligning themselves with the purposes of Michael and amplifying his [evolutionary effect], such final freewill synchronization of all Nebadon’s Lanonandeks with Michael’s local “frame for thought” may be the final piece in the evolutionary puzzle, the necessary precursor to the settling of Nebadon in light and life.

3: Faith, choice and eternity

Lanonandeks possess a supreme brilliance of mind, but are constrained by the bounds of finite knowledge and their own narrow, personal experience. On the other hand, we mortals begin with little more than a freedom

to choose, a capacity for faith, and a private window that opens beyond the finite:

“The Thought Adjuster is the cosmic window through which the finite creature may faith-glimpse the certainties and divinities of limitless Deity, the Universal Father.”

[p.1129:1, a Melchizedek of Nebadon]

Do Lanonandeks have such a “cosmic window”? Can they access some equivalent of our faith-glimpse of divine purpose? If not, how do they assess their own purpose and destiny?

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[p.215:1, a Divine Counselor]

Faith may be “the supreme assertion” (p.51) not only of human thought. Faith appears to be part of the Supreme’s technique for orienting finite mind in the vastness of absolute eternity. (Hence the unusual value of agondoners?)

“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.” [p.1125:1]

If Lucifer declined to use the technique of faith to accommodate mysteries beyond his grasp, he must at some point have hit a wall beyond which his logic and brilliance could not reach. Pride makes it difficult to recover gracefully from such a failure. For Lucifer, the easier next step was to **believe** in his smaller polished delusion rather than accept his (self-perceived) inadequacies.

“Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates.” [p.1114:6]

Given that all non-absolute creatures (including Lanonandeks) find themselves in that “troublesome predicament” where they ever know less than they can believe, faith may be an essential ingredient in the making of all children of the Supreme.

“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.

[p.1114:5, a Melchizedek of Nebadon]

Lucifer and his fellow Lanonandeks are equipped with broad and intimate understanding of those things entrusted to their care. But when they consider the motivations and eternal purposes of the infinite

absolute I AM, it seems that they—not unlike morals—must exercise faith:

*“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**.”*

[p.1141:5, a Melchizedek of Nebadon]