

Isolation as an Evolutionary Technique

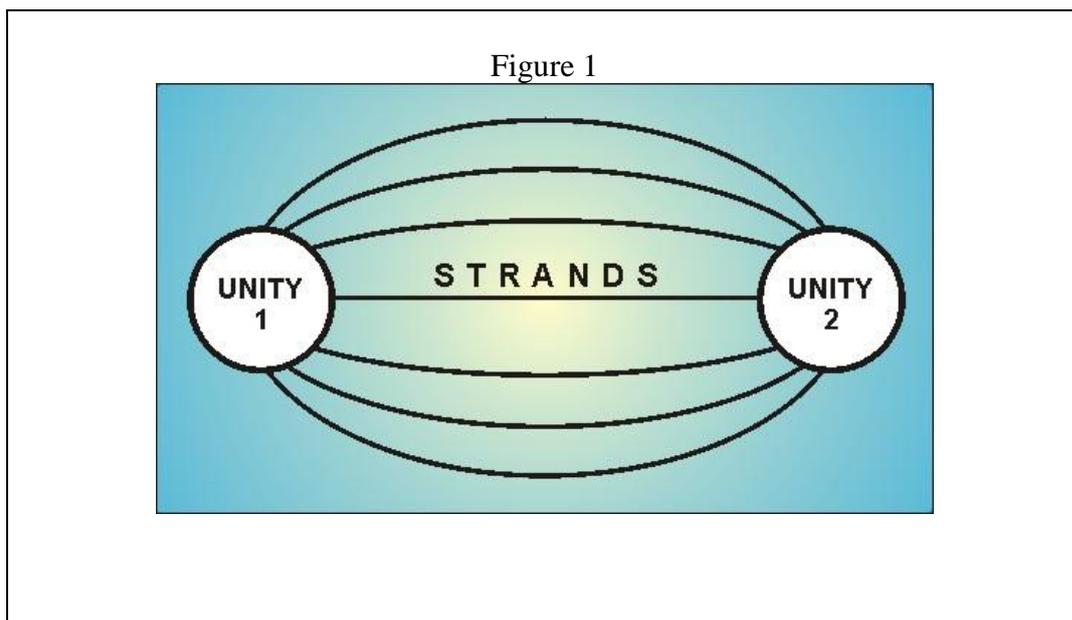
By William Wentworth, NSW Australia

Urantia book readers in Australia well understand that isolation is not highly regarded by the revelators. They are at pains to point out the danger of personal isolation and the failure to socialize one's spiritual impulses. Their emphasis is on service, community and social interaction rather than isolation and self contemplation.

Nevertheless, the creators make use of isolation as part of the cycle of growth which moves from interaction to isolation and back again, in a demonstration of progress, in which isolation has an essential part to play.

When we were developing the theme for this conference, we saw a parallel between the situation of UB readers and the Australia/New Zealand experience. Just as Urantia is isolated in Nebadon, and Nebadon itself is remote in Orvonton, so are students of the Urantia Book thinly scattered throughout the populations in which they live. And just so are Australia and New Zealand isolated from the major centers of civilization of our planet. When Australia and New Zealand were settled by Europeans, it was a 6 month journey by ship. So over the years we developed the experience of isolation as a cultural habit, a habit that persists even now when air transport and modern communications bring the rest of the world much closer to us. This habit has many disadvantages, but it also allows us a certain freedom of cultural development which derives from not having neighbouring cultures peering over our shoulder all the time. Because nobody else takes too much notice of us, we can get away with things which others can't, and allows us to cultivate a certain perspective on life which we think may have some peripheral value to civilization at large.

Isolation has a place in the scheme of things, and a good illustration is the notion called Divergence/Convergence by Bill Sadler.



In Figure 1 above we have a simple illustration of this principle. A unified phenomenon is separated into its component strands—those various elements that compose the unity. Each of these strands is kept isolated from the others and allowed to develop independently, allowing the special characteristics in which it differs from the others to achieve full growth. Subsequently, these matured individual strands are re-unified, to bring into being a new unity that has all of its original qualities, and in addition all those extra characteristics imparted to it by the separately developed growth of each individual strand.

This principle, divergence/convergence, is one way of looking at the process of evolution, and central to it is isolation. Of course, equally central to it is unity, but we know all about that. We are focusing on only part of the phenomenon, but an essential one all the same.

We may say that as long as it is *in* its place, isolation *has* a place.

The most obvious example of divergence/convergence portrayed in the Urantia Book is that of the human races. The Andonites and the following races of colour repel one another, develop their civilizations in isolation from one another, reach their full potential of cultural growth and are then blended and improved by the more advanced violet peoples under the guidance of a Material Son and Daughter. On a normal planet this results in a blend of the best qualities of the highly diverse races brought into being by the evolutionary process.

But on Urantia, the rebellion and Adamic default undermined the plan so thoroughly that the revelators tell us that we now have to work out our own racial progress. The original plan has been too debased for it to be rehabilitated, and eugenically speaking we are in uncharted waters.

As no-one seems to know what to do next, even though the revelators emphasise time and again the importance of race improvement, I am not going to use the human races to illustrate my point.

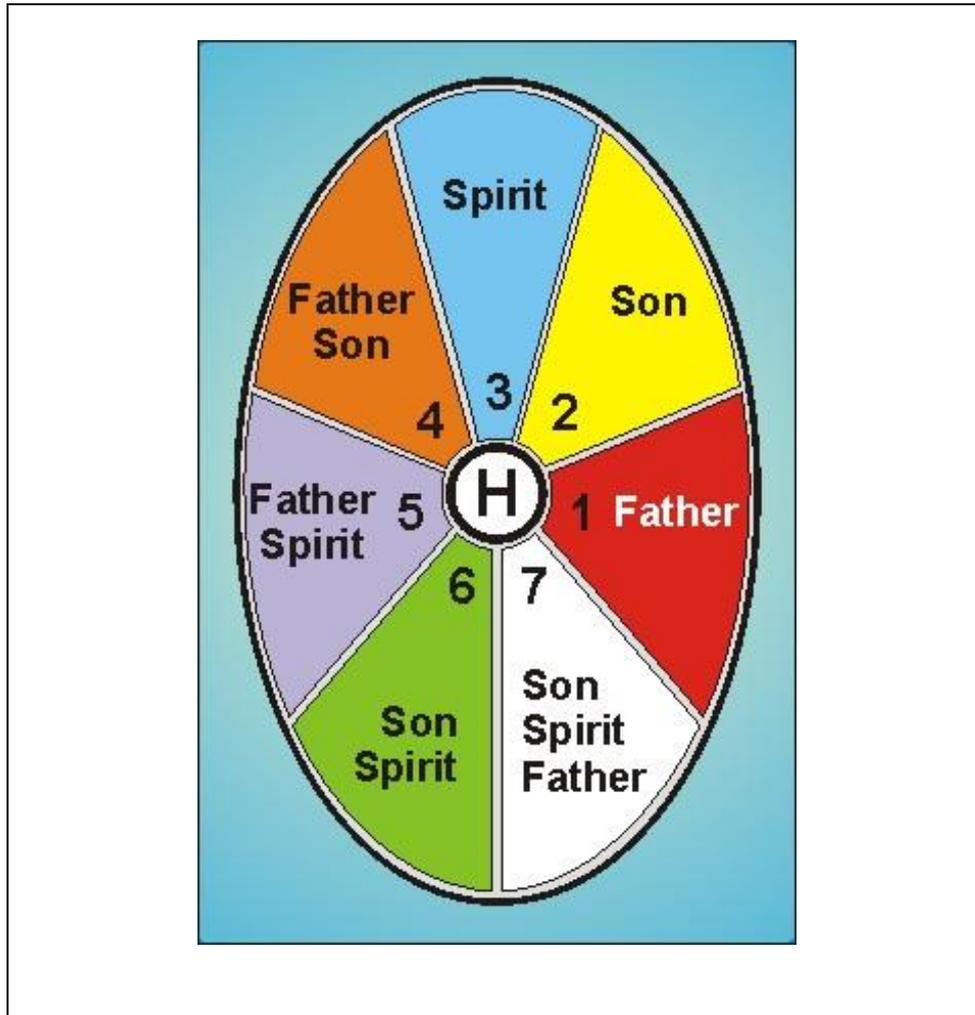
Instead, I am going to use a purer form of divergence/convergence—the seven superuniverses.

The revelators tell us that when the superuniverses appeared in their space level, they were almost completely isolated from one another.

This is represented in Figure 2 below, where the superuniverse space level is shown divided up into the zones occupied by those 7 superuniverses, positioned approximately as described in the papers.

They are kept so isolated from each other that they can only communicate with one another through the central universe. Nothing goes directly from one superuniverse to another except for two types of being—Solitary Messengers and Inspired Trinity Spirits. And we are informed that though both of these beings are personal, they lack discoverable form, so we assume that the barrier between the superuniverses is pretty interesting, being penetrable only by formless personalities.

Figure 2



This being the case, I wonder if the barriers between the superuniverses might be psychological. The papers refer to an energy differential which exists between each of them, and we know that each of the superuniverses focuses on a different purpose. Could it be the case that the energy differential mentally confuses any being functioning in a strange superuniverse? That persons and messages are rendered incoherent by the energy differential which must be traversed between any two superuniverses? That the Reality Response in each superuniverse is slightly different?

But whatever the nature of the barriers between them, the seven superuniverses are kept very nearly completely isolated from one another.

The papers tell us that each superuniverse is dominated by one of the Seven Master Spirits, and they are indicated in Figure 2 above. The Master Spirits were created by the Infinite Spirit, and as such they are spiritually identical. But because each is a portrayal of one aspect of the permutations of triune deity, they are personally diverse.

And because each one *personally* dominates the character of his superuniverse, each superuniverse exhibits the specific characteristics of the dominating Master Spirit.

We are not told much about what these differences are, but we are given enough hints to allow some speculation as to what they may be like.

Superuniverse #1 is dominated by the Master Spirit representing the Father. I see the ascendant mortals of this superuniverse as being highly focused on the ascendant career. They know what they are meant to do, and they do it with purpose and dedication. They tend not to be diverted by overmuch preoccupation with the peripheral aspects of existence. Pioneers, they stick to the main game. Maybe most of the Michaels are Father identified rather than Son identified; perhaps they are more influenced by those no-nonsense Melchizedeks than by the more tender hearted seraphim. And we suspect they move more quickly through their careers than the inhabitants of other superuniverses, taking the kingdom by storm, as it were. Grandfanda, the first mortal to break through to Havona, came from superuniverse #1.

Superuniverse #2 is dominated by the Master Spirit representing the Eternal Son. We speculate that the inhabitants of this superuniverse are quite a contrast to those in superuniverse #1. The Son—sometimes referred to as the Mother Son—being the absolute person--is noted for his empathy. The mortals in this superuniverse reflect that quality. Kind, patient and gentle with one another, they are in no hurry to complete their careers. They want to make sure everyone is included, feelings are respected and everyone joins in. Possibly most of the Michaels are Son identified and the Melchizedeks are less influential than the seraphim and the Evening Stars.

Superuniverse #3 is dominated by the Master Spirit representing the Infinite Spirit. Here we have the intellectuals, responding strongly to the mind, bridging the gap between spirit and matter. They are fascinated by all the peripheral byways of the ascendant road, all those conundrums of the intellect which life throws up. And they want to examine all of them thoroughly before leaving their superuniverse. So they also tend to move more slowly through their careers.

Superuniverse #4 is dominated by the Master Spirit representing the Father/son. Being a mixture of these polarities, we would expect these mortals to be particularly well balanced. It is this Master Spirit who sponsors the Michael sons, and we have been informed of the beautiful symmetry of the characters of the Michaels, and can experience something of our own Michael as Jesus. There will be more to say about this later.

Superuniverse # 5 is dominated by the Master Spirit representing the Father/Spirit. Here we have the Power Centres controlling physical matter, so we would expect these mortals to be great scientists and engineers. Once again, it seems likely that they move fairly slowly through their ascendant careers, being much preoccupied with learning to understand and manipulate physical energy in all its manifestations.

Superuniverse #6 is dominated by the Master Spirit representing the Son/Spirit. We are not told a great deal about this combination, but it possibly excels in communication. If so, we could expect these inhabitants to be great artists and lovers of art, considered as the portrayal of higher forms in lower modes. As a result, these

mortals would be intrigued by the variety of opportunities for expression, and would be inclined to move only slowly through their careers.

Superuniverse #7 is our own superuniverse of Orvonton, and is dominated by the Master Spirit representing all three of the deities. We are given somewhat more information about Orvonton than the other superuniverses, and it is the meaning of the whole which is the preoccupation of its inhabitants. This naturally points to the particularly close interest in the Supreme Being, and the papers tell us that it is likely that the Supreme Being, as the first experiential deity, will take up residence in Uversa after his full emergence upon the settlement of the entire Grand Universe in light and life. At the moment, it is Master Spirit #7 who portrays the attitude of supremacy. Because of our close connection with the supreme, and because the development of the Supreme Being depends on all superuniverses, we would expect Orvonton to be the last superuniverse to be settled in light and life.

The way each Superuniverse is organised depends on its dominating Master Spirit, and the seven Master Spirits produced an interesting method for keeping in touch with one another's activities, while maintaining the isolation of each superuniverse. The reflectivity mechanism which they set up is limited to operation within each superuniverse, but each Master Spirit designed a creative spirit located in each superuniverse capital.

Each Master Spirit designs seven creative spirits to be created by the Paradise Trinity. One of each is then placed in each superuniverse capital to advise the Ancients of Days in that capital, and to be in touch with the Master Spirit who dominates that superuniverse. So we have the situation where each trio of Ancients of Days, and each Master Spirit, is in touch with a group of seven diverse creative spirits comprising one of each of the Master Spirits' designs.

But each Master Spirit is actually tuned in to only one group, the group in the capital of the superuniverse of his own dominance.

This means that each Master Spirit is tuned in to a creative spirit of his own design, and six foreign ones.

Figure 3 below gives a pictorial representation of this.

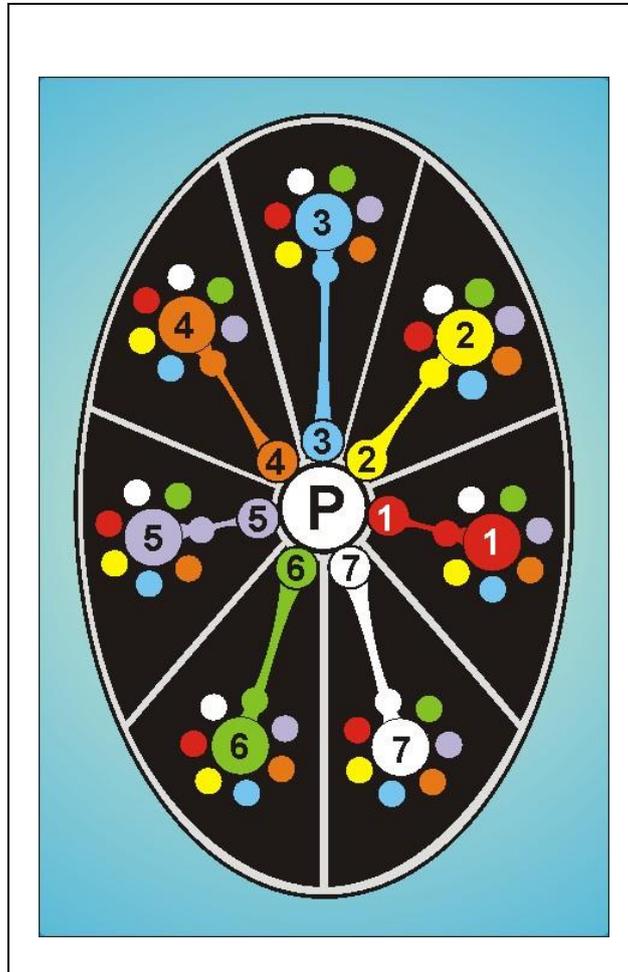
This reflectivity mechanism provides the most complete communication system imaginable, allowing the Ancients of Days on the superuniverse capitals to maintain unbroken contact with their Master Spirit on the one hand, and their assistants and subordinates on the other, without ever really needing to leave their capitals.

And it allows the Master Spirits to be informed of what their colleagues are doing while preserving the isolation of the superuniverses from one another.

It's worth noticing at this point that Reflectivity is the only aspect of supremacy which is complete. All the potential of reflectivity has been actualized. In this one

function the growth of the Supreme has finished. In all other respects the Supreme is still growing. But reflectivity is perfected.

Figure 3



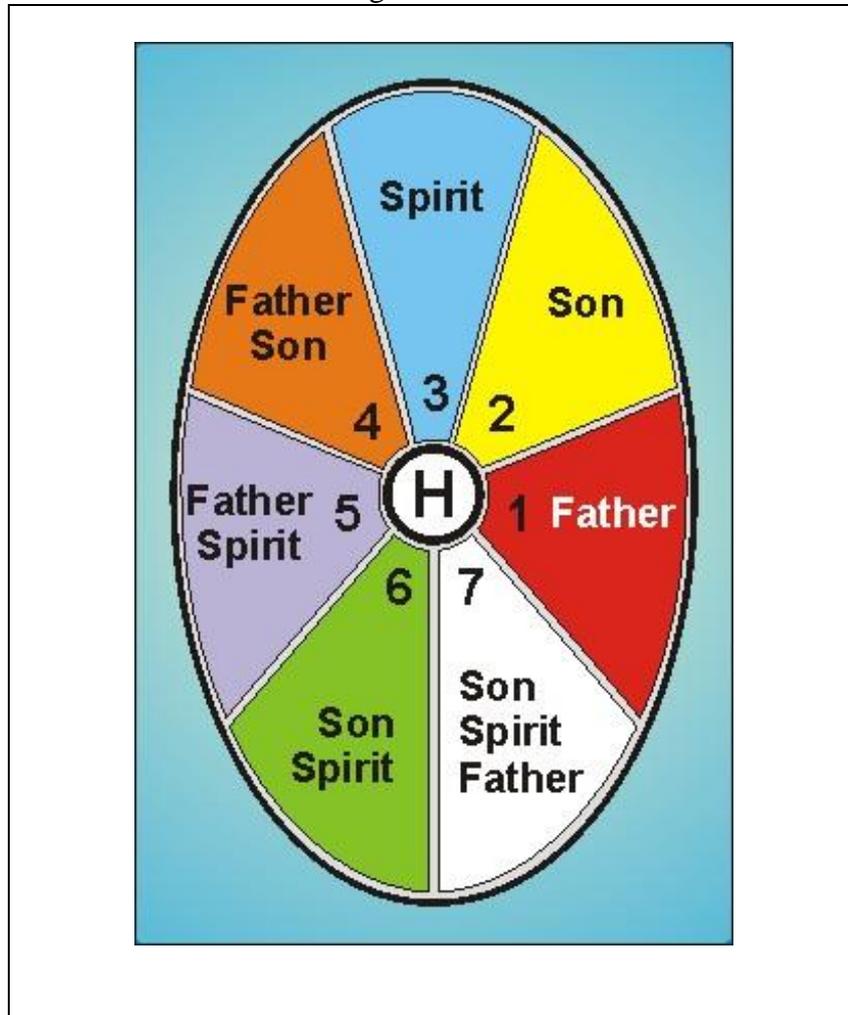
The papers tell us that the differences between the various superuniverses lead to differences in the capacity of their inhabitants to recognize deity. When the time comes for the Havona pilgrims to attempt deity recognition, apparently their superuniverse experience results in diverse abilities to achieve that recognition.

Mortals from superuniverse #1 sometimes have difficulty in recognizing the Infinite Spirit, and this invites speculation as to why this is so.

Could it be that mortals from this superuniverse have been so focused on spiritual development, so single minded in their determination to reach Havona, that they tend to neglect their intellectual development? Being so Father dominated, could it be that they see little value in understanding their physical environment because they know

that finite reality is such a small matter in relation to the infinite they have in sight? And thus they fail to cultivate that understanding of mind necessary to recognition of the Spirit.

Figure 4



Similarly, superuniverses # 3 and 5 sometimes have difficulty in recognising the Eternal Son. As we can see from Figure 4, the Son is not directly represented in the Master Spirits dominating these superuniverses. Possibly these mortals have not developed the quality of empathy sufficiently to make certain their ability to recognize the Son. Their preoccupation with philosophy and science has cooled the warmth of brotherhood enough to make Son recognition uncertain.

Superuniverses # 2, 3 and 6 tend to the opposite extreme. These sometimes have difficulty with Father recognition. As we can see, these superuniverses have no direct representation of the Father, and possibly their tendency to empathy and intellection dilutes their sense of spiritual purpose. Their fascination with one another, and with their environment, leads them to partially overlook the necessity of spiritual growth for the Paradise ascent, so that having successfully achieved the Spirit and the Son, they suffer the ultimate disappointment.

Superuniverses #4 and 7 don't have any deity recognition problems, and with #7, Orvonton, we can see that all three of the Paradise deities are directly represented, and thus well equipped for the deity adventure. But #4 is a little unusual. Master Spirit #4 does not directly represent the Spirit, but nevertheless mortals from this superuniverse have no trouble in finding him. I can only conclude that there is something so special about the Father/Son relationship that it overrides all those difficulties experienced in other combinations. When the pre-Father separated personal/spiritual reality as the Son (thus becoming a father) from material reality as Paradise, the primal personal relationship was established as the father/son relationship—something so basic to existence as we know it that it overrides and supersedes all others. We are told that personal relationships are never scaffolding—being true values which persist in eternity, and the father/son relationship is the most basic form.

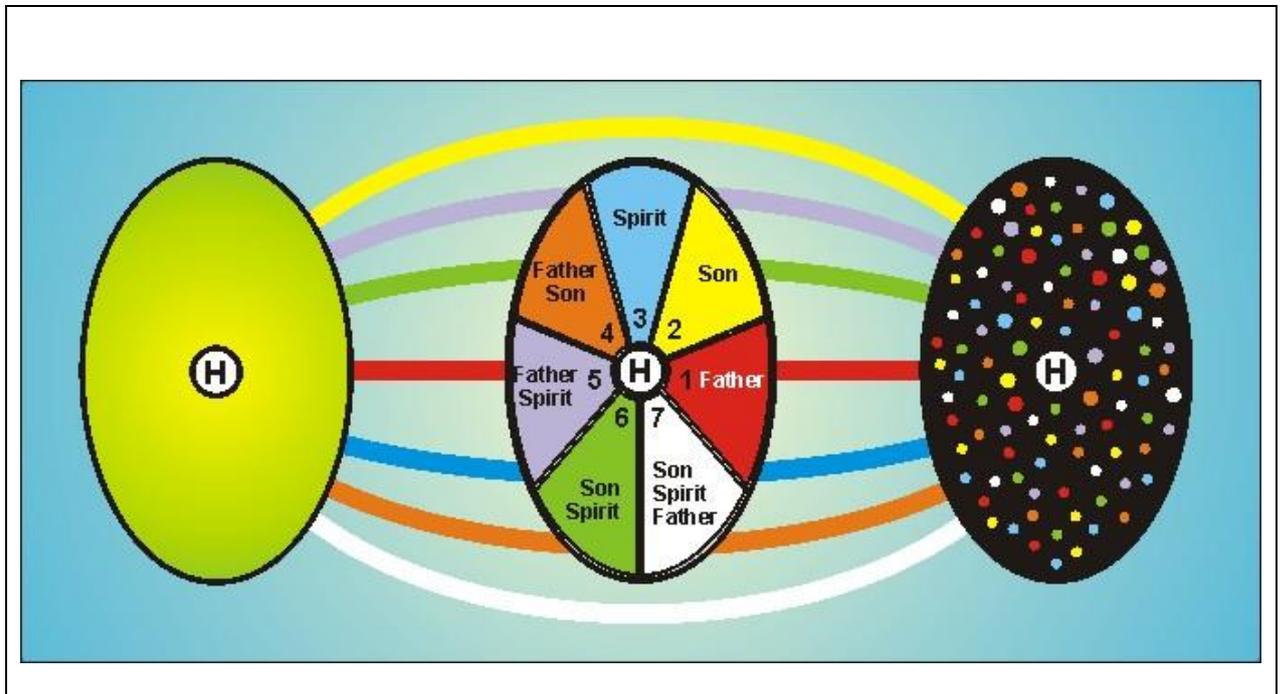
We have seen how the divergence of the superuniverses from one another results in differences between them. These differences are new characteristics. They were not present in the original unity of the superuniverse space level, or at least not in any actualized form. They may have existed as potentials, but their actualization required the divergence and individual growth of the separate entities. It is interesting to note that the sevenfold difference in personality characteristics found in mortals are never eradicated. Even in the corps of the finality, the mark of the native superuniverse is discernible. And to compile a complete picture of deity attitude to any problem, a finaliter from each superuniverse is required.

The point of developing these different characteristics is to incorporate them into a new unity—the perfected Grand Universe—so that the Supreme Being, the first experiential deity, can complete his growth and appear as a personal deity, contactable by his creatures. This constitutes the convergence phase, and the papers pass over it without much comment, leaving us with the impression that it all happens without much fuss, prior to the beginning of the next phase of universe development, the populating of the first outer space level.

A closer reading of the relevant parts of the papers, coupled with a little thought can lead to a different impression, however. If we consider what is going on here we can see that the integration of the perfected seven superuniverses into the single unified Grand Universe is going to require some pretty dramatic adjustments. The isolation of the superuniverses from one another has resulted in seven very diverse types of light and life. Each superuniverse is made up of 100,000 local universes, each having developed a different form of light and life, each one of these comprising a hundred billion decimal planets whose light and life is markedly different from the norm. The diversity of the whole thing is staggering. And in addition there are seven different administrative systems to be amalgamated into one. Convergence will be a huge task. Quite some time will elapse before the invasion of the first outer space level can begin.

When convergence is complete there is yet another astonishing possibility to consider. We mentioned earlier that the reflectivity mechanism of each superuniverse was brought into being complete and perfect. With regard to this one aspect of

Figure 5



supremacy, no further growth was possible. In a sense, reflectivity underwent convergence way back then (even though each superuniverse's reflectivity mechanism remained isolated from the others). When this occurred, there was a response from the Deity Absolute resulting in the appearance of Majeston, and this response was far in excess of the forecasts of the supreme creator personalities, who were staggered by the magnitude of the release of potential which had taken place.

Now the question is: what is likely to be the magnitude of the response of the Deity Absolute when not just reflectivity, but the entire superuniverse space level undergoes convergence?

Some Reflections on all this.

It does seem clear that isolation is a necessary part of the evolutionary process. In fact it is a necessary part of personal growth too. Although the papers carry a number of warnings about the dangers of personal isolation, they also make it clear that it is the individual personality who is the active agent in the universe. It is the individual who makes choices because it is only personality which is ever to some extent free from antecedent causation. Everything non-personal is locked into the pre-determination of cause and effect, and personality has no quantitative dimension.

Personality cannot be added to personality—it is purely qualitative. Persons can choose to act as a group, and in doing so greatly magnify their effectiveness, but a group cannot make choices independently of the persons comprising the group. It is the individual personality who decides, who is capable of creatively stepping outside of the inexorable chain of cause and effect. And the making of such decisions is the principal stimulus of personal growth.

A clear example of this is the act of worship. Worship is essentially a one on one experience, where the worshiper communes with God. This requires that the personality is completely concentrated and focused on God, and it necessarily implies isolation from other personalities. It may be happening *in* a group, but it is a group of *individuals* communing not with one another, but each with God.

So the warnings we are given about isolation really concern only the expressive side of living. Attempting to do the will of God in isolation is unrewarding, and can be dangerous, possibly leading to even a perversion of divine impulses. We do the will of God by serving our fellows; but we commune with God alone with God—in isolation from our fellows.

This intake and outflow of energy is well illustrated by the habits of Jesus, who took in energy while communing alone with the Father, and gave it out to the apostles, and indeed everyone he met, in his teaching as well as his behaviour in daily life. Rodan described this well while conversing with some of the apostles when Jesus was away communing with the Father.

We take in energy in worship, and give it out in service. Obviously, we can't give out more than we take in. Not so obviously, the papers tell us we can't take in more than we give out. Apparently, the path of divine energy is **through** us, rather than **to** us, and if we try to obtain more than we give out, we just block the flow. This is compatible with the idea often expressed both in the papers and in other places as well, that truth cannot be imprisoned in ideas, but must be lived out moment by moment.

It is also worth noting that in the final episodes of mortal existence, when the experience of finding deity on Paradise is upon us, we go alone. As individual personalities it is up to us to find the Father for ourselves. After long training at the hands of the supernaphim, we are taken into the divine presence, and we go alone to find our father in person.

God does bestow personality on perfect beings. But when he bestows it on imperfect creatures then unexpected outcomes result. And when creatures as primitive as us exercise free will, then some very surprising eventualities occur. Amadon's reaction to Caligastia is perhaps the best known, surprising and delighting the whole local universe. God was not surprised; he sees the end from the beginning. But it's reasonable to speculate that through Amadon's experience, God himself knows the experience of uncertainty and surprise, without directly being surprised or uncertain himself. The fact that one of Jesus' achievements was a new revelation of man to God suggests that God is appreciative of such experiences.

The astonishing diversity produced by the technique of divergence/convergence must be part of God's plan for future development. We cannot imagine what is likely to eventuate from the four outer space levels, but we are informed that our personalities are capable of sub-infinite penetration of the absolute. We speculate that upon perfection of the entire master universe, the seven superuniverses and the outer space levels, when God the Ultimate, the second experiential deity, emerges as a contactable personality, then creatures will begin the penetration of the absolute realm. As this occurs, God will increasingly be able to relate to his sons in a more mature way. God inhabits absolute reality without attenuation. There he doesn't have to dilute his attributes in order to interact with his creatures. Creatures have evolved to the point where they can relate to their father as he is, having transcended those limitations impeding them. Creatures never stop increasing their capacity to commune with God. And God enjoys a family which is ever becoming more interesting to him.

The diversity of his family is something he has fostered from its beginnings in the finite to its culmination in the absolute, diversity resulting from the interplay of isolation and interaction in evolution.