

Urantia21:

**A Restatement of *The Urantia Book*
for the 21st Century**

Contents of the Book

	<u>Page</u>
Foreword	1
I. Deity And Divinity	1
II. The First Source And Center	3
III. Universe Reality	5
IV. Personality Realities	6
V. Energy And Pattern	7
VI. The Supreme Being	8
VII. The Sevenfold	9
VIII. The Ultimate	10
IX. The Absolute	11
X. The Three Absolutes	11
XI. The Trinities	13
Acknowledgment	14
Part I – The Central and Superuniverses	
Paper 1 – The Universal Creator	15
1. The Creator’s Name	15
2. The Reality of the Divine Source	16
3. The Source is a Universal Spirit	18
4. The Mystery of the Divine Parent	19
5. Personality of the Universal Creator	20
6. Personality in the Universe	22
7. Spiritual Value of the Personality Concept	23
Paper 2 - The Nature of the Creator	25
1. The Infinity of the First Source	25
2. The Creator’s Eternal Perfection	27
3. Justice and Righteousness	28
4. The Divine Mercy	29
5. The Love of Our Divine Parent	29
6. The Goodness of Our Creator	31
7. Divine Truth and Beauty	32
Paper 3 - The Attributes of the First Source and Center	34
1. The First Source and Center’s Everywhereness	34
2. The First Source and Center’s Infinite Power	35
3. The First Source and Center’s Universal Knowledge	37
4. The First Source and Center’s Limitlessness	38
5. The First Source and Center’s Supreme Rule	39
6. The First Source and Center’s Primacy	41

Paper 4 - The Universal Creator's Relation to the Universe	43
1. The Universe Attitude of the First Source And Center	43
2. The Universal Creator and Nature	44
3. The Universal Source's Unchanging Character	46
4. The Realization of the Universal Source	47
5. Erroneous Ideas of Deity	48
Paper 5 - The Creator's Relation to the Individual	50
1. The Approach to the Creator	50
2. The Presence of the Infinite	52
3. True Worship	53
4. Deity in Religion	54
5. The Consciousness of Our Creator	55
6. The Source of Personality	57
Paper 6 - The Eternal Spirit	60
1. Identity of the Eternal Spirit	60
2. Nature of the Eternal Spirit	61
3. Ministry of the Creator's Love	62
4. Attributes of the Eternal Spirit	62
5. Limitations of the Eternal Spirit	63
6. The Spirit Mind	64
7. Personality of the Eternal Spirit	65
8. Realization of the Eternal Spirit	65
Paper 7 - Relation of the Eternal Spirit to the Universe	67
1. The Spirit-Gravity Circuit	67
2. The Administration of the Eternal Spirit	69
3. Relation of the Eternal Spirit to the Individual	69
4. The Divine Perfection Plans	70
5. The Spirit of Bestowal	71
6. The Paradise Children of the Creator	72
7. The Supreme Revelation of the Universal Source	73
Paper 8 - The Infinite Mind	75
1. The Deity of Action	75
2. Nature of the Infinite Mind	77
3. Relation of the Infinite Mind to the Universal Source and the Eternal Spirit	77
4. The Spirit of Divine Ministry	78
5. The Presence of the Universal Source	80
6. Personality of the Infinite Mind	80

Paper 9 - Relation of the Infinite Mind to the Universe	82
1. Attributes of the Third Source and Center	82
2. The Omnipresent Spirit	84
3. The Universal Manipulator	84
4. The Absolute Mind	85
5. The Ministry of Mind	86
6. The Mind-Gravity Circuit	87
7. Universe Reflectivity	88
8. Personalities of the Infinite Mind	89
Paper 10 - The Paradise Trinity	91
1. Self-Distribution of the First Source and Center	91
2. Deity Personalization	92
3. The Three Persons of Deity	93
4. The Trinity Union of Deity	95
5. Functions of the Trinity	95
6. The Stationary Spirits of the Trinity	96
7. The Overcontrol of Supremacy	98
8. The Trinity Beyond the Finite	98
Paper 11 - The Eternal Isle of Paradise	100
1. The Divine Residence	100
2. Nature of the Eternal Isle	101
3. Upper Paradise	102
4. Peripheral Paradise	102
5. Nether Paradise	103
6. Space Respiration	104
7. Space Functions of Paradise	105
8. Paradise Gravity	106
9. The Uniqueness of Paradise	107
Paper 12 - The Universe of Universes	109
1. Space Levels of the Master Universe	109
2. The Domains of the Unqualified Absolute	111
3. Universal Gravity	112
4. Space and Motion	113
5. Space and Time	115
6. Universal Overcontrol	116
7. The Part and the Whole	117
8. Matter, Mind, and Spirit	119
9. Personal Realities	121
Paper 13 - The Sacred Spheres of Paradise	123
1. The Seven Sacred Worlds of the Creator	123
2. Creator-World Relationships	127

3. The Sacred Worlds of the Eternal Spirit	128
4. The Worlds of the Infinite Mind	128
Paper 14 - The Central and Divine Universe	131
1. The Paradise-Havona System	131
2. Constitution of Havona	133
3. The Havona Worlds	134
4. Creatures of the Central Universe	135
5. Life in Havona	137
6. The Purpose of the Central Universe	138
Paper 15 - The Seven Superuniverses	142
1. The Superuniverse Space Level	142
2. Organization of the Superuniverses	143
3. The Superuniverse of Orvonton	145
4. Nebulae -- The Ancestors of Universes	146
5. The Origin of Space Bodies	148
6. The Spheres of Space	149
7. The Architectural Spheres	151
8. Energy Control and Regulation	152
9. Circuits of the Superuniverses	154
10. Rulers of the Superuniverses	155
11. The Deliberative Assembly	157
12. The Supreme Tribunals	157
13. The Sector Governments	158
14. Purposes of the Seven Superuniverses	159
Paper 16 - The Seven Master Spirits	161
1. Relation to Triune Deity	162
2. Relation to The Infinite Mind	162
3. Identity and Diversity of the Master Spirits	163
4. Attributes and Functions of the Master Spirits	165
5. Relation to Creatures	167
6. The Cosmic Mind	168
7. Morals, Virtue, and Personality	169
8. Urantia Personality	170
9. Reality of Human Consciousness	171
Paper 17 - The Seven Supreme Spirit Groups	174
1. The Seven Supreme Executives	175
2. Majeston -- Chief of Reflectivity	176
3. The Reflective Spirits	177
4. The Reflective Image Aids	178
5. The Seven Spirits of the Circuits	179
6. The Local Universe Creative Spirits	179

7. The Adjutant Mind-Spirits	181
8. Functions of the Supreme Spirits	181
Paper 18 - The Supreme Trinity Personalities	183
1. The Trinitized Secrets of Supremacy	183
2. The Eternals of Days	184
3. The Ancients of Days	185
4. The Perfections of Days	186
5. The Recents of Days	187
6. The Unions of Days	187
7. The Faithfuls of Days	188
Paper 19 - The Co-ordinate Trinity-Origin Beings	190
1. The Trinity Teachers	190
2. The Perfectors of Wisdom	191
3. The Divine Counselors	192
4. The Universal Censors	193
5. Inspired Trinity Spirits	194
6. Havona Natives	196
7. Paradise Citizens	197
Paper 20 - The Paradise Children of the Creator	199
1. The Descending Children of the Creator	199
2. The Magisterials	200
3. Judicial Actions	201
4. Magisterial Missions	202
5. Bestowal of the Paradise Children of the Creator	203
6. The Mortal-Bestowal Careers	204
7. The Trinity Teachers	205
8. Local Universe Ministry of the Daynals	206
9. Planetary Service of the Daynals	206
10. United Ministry of the Paradise Beings	207
Paper 21 - The Local Universe Creators	209
1. Origin and Nature of Local Universe Creators	209
2. The Creators of Local Universes	210
3. Local Universe Sovereignty	211
4. The Michael Bestowals	214
5. Relation of Master Creators to the Universe	215
6. Destiny of the Master Michaels	216

Paper 22 - The Trinitized Children of the Universal Source	217
1. The Trinity-Embraced Beings	217
2. The Mighty Messengers	218
3. Those High in Authority	220
4. Those Without Name and Number	220
5. The Trinitized Custodians	221
6. The Trinitized Ambassadors	222
7. Technique of Trinitization	222
8. The Creature-Trinitized Beings	224
9. The Celestial Guardians	225
10. High Assistants	226
Paper 23 - The Solitary Messengers	228
1. Nature and Origin of Solitary Messengers	228
2. Assignments of Solitary Messengers	229
3. Time and Space Services of Solitary Messengers	232
4. Special Ministry of Solitary Messengers	233
Paper 24 - Higher Personalities of the Infinite Mind	235
1. The Universe Circuit Supervisors	235
2. The Census Directors	237
3. Personal Aids of the Infinite Mind	238
4. The Associate Inspectors	239
5. The Assigned Sentinels	239
6. The Graduate Guides	240
7. Origin of the Graduate Guides	241
Paper 25 - The Messenger Hosts of Space	243
1. The Havona Servitals	243
2. The Universal Conciliators	244
3. The Far-Reaching Service of Conciliators	246
4. Technical Advisers	248
5. The Custodians of Records on Paradise	250
6. The Celestial Recorders	250
7. The Morontia Companions	251
8. The Paradise Companions	252

Paper 26 - Ministering Spirits of the Central Universe	254
1. The Ministering Spirits	254
2. The Mighty Supernaphim	255
3. The Tertiary Supernaphim	256
4. The Secondary Supernaphim	258
5. The Pilgrim Helpers	259
6. The Supremacy Guides	260
7. The Trinity Guides	261
8. The Spirit Finders	261
9. The Creator Guides	262
10. The Counselors and Advisers	263
11. The Complements of Rest	264
Paper 27 - Ministry of the Primary Supernaphim	266
1. Instigators of Rest	266
2. Chiefs of Assignment	267
3. Interpreters of Ethics	268
4. Directors of Conduct	268
5. The Custodians of Knowledge	269
6. Masters of Philosophy	270
7. Conductors of Worship	270
Paper 28 - Ministering Spirits of the Superuniverses	273
1. The Tertiaphim	273
2. The Omniaphim	273
3. The Seconaphim	274
4. The Primary Seconaphim	274
5. The Secondary Seconaphim	276
6. The Tertiary Seconaphim	279
7. Ministry of the Seconaphim	282
Paper 29 - The Universe Power Directors	284
1. The Seven Supreme Power Directors	284
2. The Supreme Power Centers	285
3. The Domain of Power Centers	287
4. The Master Physical Controllers	288
5. The Master Force Organizers	293
Paper 30 - Personalities of the Grand Universe	294
1. The Paradise Classification of Living Beings	294
2. The Uversa Personality Register	300
3. The Courtesy Colonies	307
4. The Ascending Mortals	308

Paper 31 - The Corps of the Finality	313
1. The Havona Natives	314
2. Gravity Messengers	314
3. Glorified Mortals	315
4. Adopted Seraphim	316
5. Glorified Material Uplifters	316
6. Glorified Midway Creatures	317
7. The Evangels of Light	317
8. The Transcendentals	318
9. Architects of the Master Universe	318
10. The Ultimate Adventure	320

Foreword

In the minds of the mortals of Urantia — that being the name of your world — great confusion exists respecting the meaning of such terms as divinity and deity. Human beings are still more confused and uncertain about the relationships of the divine personalities designated by these numerous appellations. Because of this conceptual poverty associated with so much ideational confusion, I have been directed to formulate this introductory statement in explanation of the meanings which should be attached to certain word symbols as they may subsequently be used in those papers which the Orvonton corps of truth revealers have been authorized to translate into the English language of Urantia.

It is exceedingly difficult to present enlarged concepts and advanced truth, in our endeavor to expand cosmic consciousness and enhance spiritual perception, when we are restricted to the use of a circumscribed language of the realm. But our mandate admonishes us to make every effort to convey our meanings by using the word symbols of the English language. We have been instructed to introduce new terms only when the concept to be portrayed finds no terminology in English which can be employed to convey such a new concept partially or even with more or less distortion of meaning.

In the hope of facilitating comprehension and of preventing confusion on the part of everyone who may peruse these papers, we deem it wise to present in this initial statement an outline of the meanings to be attached to numerous English words which are to be employed in designation of Deity and certain associated concepts of the things, meanings, and values of universal reality.

But in order to formulate this Foreword of definitions and limitations of terminology, it is necessary to anticipate the usage of these terms in the subsequent presentations. This Foreword is not, therefore, a finished statement within itself; it is only a definitive guide designed to assist those who will read the accompanying papers dealing with Deity and the universe of universes which have been formulated by an Orvonton commission sent to Urantia for this purpose.

Your world, Urantia, is one of many similar inhabited planets which comprise the local universe of *Nebadon*. This universe, together with similar creations, makes up the superuniverse of *Orvonton*, from whose capital, Uversa, our commission was sent. Orvonton is one of the seven evolutionary superuniverses of time and space which circle the never-beginning, never-ending creation of divine perfection — the central universe of *Havona*. At the heart of this eternal and central universe is the stationary Isle of Paradise, the geographic center of infinity and the dwelling place of the eternal Creator.

The seven evolving superuniverses in association with the central and divine universe, we commonly refer to as the *grand universe*; these are the currently organized and inhabited creations. They are all a part of the *master universe*, which also embraces the uninhabited but mobilizing universes of outer space.

I. Deity and Divinity

The universe of universes presents phenomena of deity activities on diverse levels of cosmic realities, mind meanings, and spirit values, but all of these ministrations — personal or otherwise — are divinely co-ordinated.

Cosmic consciousness implies the recognition of a First Cause, the one and only uncaused reality, which functions on three Deity-personality levels of subinfinite value and relative divinity expression:

1. *Prepersonal* — as in the ministry of the fragments of our Creator, such as the Thought Adjusters.
2. *Personal* — as in the evolutionary experience of created and procreated beings.
3. *Superpersonal* — as in the eventuated existences of certain absonite and associated beings.

DEITY is a word symbol designating all three levels. At the personal level, the word DEITY is used with the following meanings:

1. *Universal Source* — Creator, Controller, and Upholder. The First Person of Deity.
2. *Eternal Spirit* — Co-ordinate Creator, Spirit Controller, and Spiritual Administrator. The Second Person of Deity.
3. *Infinite Mind* — Conjoint Actor, Universal Integrator, and Mind Bestower. The Third Person of Deity.
4. *The Supreme* — the actualizing or evolving Deity of time and space. Personal Deity associatively realizing the time-space experiential achievement of creature-Creator identity. The Supreme Being is personally experiencing the achievement of Deity unity as the evolving and experiential Deity of the evolutionary creatures of time and space.
5. *The Sevenfold* — Deity personality actually functioning anywhere in time and space. The personal Paradise Deities and their creative associates functioning in and beyond the borders of the central universe and power-personalizing as the Supreme Being on the first creature level of unifying Deity revelation in time and space. This level, the grand universe, is the sphere of the time-space descension of Paradise personalities in reciprocal association with the time-space ascension of evolutionary creatures.
6. *The Ultimate* — the eventuating Deity of supertime and transcended space. The second experiential level of unifying Deity manifestation. The Ultimate implies the attained realization of the synthesized absonite-superpersonal, time-space-transcended, and eventuated-experiential values, co-ordinated on final creative levels of Deity reality.
7. *The Absolute* — the experientializing Deity of transcended superpersonal values and divinity meanings, now existential as the *Deity Absolute*. This is the third level of unifying Deity expression and expansion. On this supercreative level, Deity experiences exhaustion of personalizable potential, encounters completion of divinity, and undergoes depletion of capacity for self-revelation to successive and progressive levels of other-personalization. Deity now encounters, impinges on, and experiences identity with, the *Unqualified Absolute*.

Total Deity is functional on the following seven levels:

1. *Static* — self-contained and self-existent Deity.
2. *Potential* — self-willed and self-purposive Deity.
3. *Associative* — self-personalized and divinely familial Deity.
4. *Creative* — self-distributive and divinely revealed Deity.
5. *Evolutional* — self-expansive and creature-identified Deity.
6. *Supreme* — self-experiential and creature-Creator-unifying Deity. Deity functioning on the first creature-identificational level as time-space overcontrollers of the grand universe, sometimes designated the Supremacy of Deity.
7. *Ultimate* — self-projected and time-space-transcending Deity. Deity omnipotent, omniscient, and omnipresent. Deity functioning on the second level of unifying divinity expression as effective overcontrollers and absonite upholders of the master universe. As compared with the ministry of the Deities to the grand universe, this absonite

function in the master universe is tantamount to universal overcontrol and supersustenance, sometimes called the Ultimacy of Deity.

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

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

DIVINITY is the characteristic, unifying, and co-ordinating quality of Deity.

Divinity is creature comprehensible as truth, beauty, and goodness; correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty.

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

When we attempt to conceive of perfection in all phases and forms of relativity, we encounter seven conceivable types:

1. Absolute perfection in all aspects.
2. Absolute perfection in some phases and relative perfection in all other aspects.
3. Absolute, relative, and imperfect aspects in varied association.
4. Absolute perfection in some respects, imperfection in all others.
5. Absolute perfection in no direction, relative perfection in all manifestations.
6. Absolute perfection in no phase, relative in some, imperfect in others.
7. Absolute perfection in no attribute, imperfection in all.

II. The First Source and Center

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

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

7. The Unqualified Absolute.

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

The Creator is the personality of the First Source and Center and as such maintains personal relations of infinite control over all co-ordinate and subordinate sources and centers. Such control is personal and infinite in *potential*, even though it may never actually function owing to the perfection of the function of such co-ordinate and subordinate sources and centers and personalities.

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

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

1. The gravity forces of the material universes are convergent in the gravity center of nether Paradise. That is just why the geographic location of The First Source and Center is eternally fixed in absolute relation to the force-energy center of the nether or material plane of Paradise. But the absolute personality of Deity exists on the upper or spiritual plane of Paradise.
2. The mind forces are convergent in the Infinite Mind; the differential and divergent cosmic mind in the Seven Master Spirits; the factualizing mind of the Supreme as a time-space experience in Majeston.
3. The universe spirit forces are convergent in the Eternal Spirit.
4. The unlimited capacity for deity action resides in the Deity Absolute.
5. The unlimited capacity for infinity response exists in the Unqualified Absolute.
6. The two Absolutes — Qualified and Unqualified — are co-ordinated and unified in and by the Universal Absolute.
7. The potential personality of an evolutionary moral being or of any other moral being is centered in the personality of the Universal Creator.

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

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

In this original transaction the theoretical I AM achieved the realization of personality by becoming the Universal Parent of the Eternal Spirit simultaneously with becoming the Universal Source of the Isle of Paradise. Coexistent

with the differentiation of the Spirit from the Creator, and in the presence of Paradise, there appeared the person of the Infinite Mind and the central universe of Havona. With the appearance of coexistent personal Deity, the Eternal Spirit and the Infinite Mind, the Universal Creator escaped, as a personality, from otherwise inevitable diffusion throughout the potential of Total Deity. At that point, it is only in Trinity association with those two Deity equals that the Creator fills all Deity potential, while increasingly experiential Deity is being actualized on the divinity levels of Supremacy, Ultimacy, and Absoluteness.

The concept of the I AM is a philosophic concession which we make to the time-bound, space-fettered, finite minds of mortals, to the impossibility of creature comprehension of eternity existences — nonbeginning, nonending realities and relationships. To the time-space creature, all things must have a beginning except for the ONE UNCAUSED — the primeval cause of causes. Therefore we conceptualize this philosophic value-level as the I AM, at the same time instructing all creatures that the Eternal Spirit and the Infinite Mind are coeternal with the I AM; in other words, that there never was a time when the I AM was not the *Creator* of the Eternal Spirit and the Infinite Mind.

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

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

III. Universe Reality

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

1. *Undeified reality* ranges from the energy domains of the nonpersonal to the reality realms of the nonpersonalizable values of universal existence, even to the presence of the Unqualified Absolute.
2. *Deified reality* embraces all infinite Deity potentials ranging upward through all realms of personality from the lowest finite to the highest infinite, encompassing the domain of all that which is personalizable and more — even to the presence of the Deity Absolute.
3. *Interassociated reality*. Universe reality is supposedly either deified or undeified, but to subdeified beings there exists a vast domain of interassociated reality, potential and actualizing, which is difficult of identification. Much of this co-ordinate reality is embraced within the realms of the Universal Absolute.

This is the primal concept of original reality: The Creator initiates and maintains Reality. The primal *differentials* of reality are the deified and the undeified — the Deity Absolute and the Unqualified Absolute. The primal *relationship* is the tension between them. This Creator-initiated divinity-tension is perfectly resolved by, and eternalizes as, the Universal Absolute.

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

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

2. *Absolute and Subabsolute.* Absolute realities are eternity existences. Subabsolute realities are projected on two levels: Absonites — realities which are relative with respect to both time and eternity. Finites — realities which are projected in space and are actualized in time.

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

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

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

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

Paradise is not a creator; it is a unique controller of many universe activities, far more of a controller than a reactor. Throughout the material universes Paradise influences the reactions and conduct of all beings having to do with force, energy, and power, but Paradise itself is unique, exclusive, and isolated in the universes. Paradise represents nothing and nothing represents Paradise. It is neither a force nor a presence; it is just *Paradise*.

IV. Personality Realities

Personality is a level of deified reality and ranges from the mortal and midwayer level of the higher mind activation of worship and wisdom up through the morontial and spiritual to the attainment of finality of personality status. That is the evolutionary ascent of mortal- and kindred-creature personality, but there are numerous other orders of universe personalities.

Reality is subject to universal expansion, personality to infinite diversification, and both are capable of almost unlimited Deity co-ordination and eternal stabilization. While the metamorphic range of nonpersonal reality is definitely limited, we know of no limitations to the progressive evolution of personality realities.

On attained experiential levels all personality orders or values are associable and even cocreational. Even the Creator and mortals can coexist in a unified personality, as is so exquisitely demonstrated in the present status of the creator of your local universe.

All subinfinite orders and phases of personality are associative attainables and are potentially cocreational. The prepersonal, the personal, and the superpersonal are all linked together by mutual potential of co-ordinate attainment, progressive achievement, and cocreational capacity. But the impersonal never directly transmutes to the personal. Personality is never spontaneous; it is the gift of the Paradise Creator. Personality is superimposed on energy, and it is associated only with living energy systems; identity can be associated with nonliving energy patterns.

The Universal Creator is the secret of the reality of personality, the bestowal of personality, and the destiny of personality. The Eternal Spirit is the absolute personality, the secret of spiritual energy, morontia spirits, and

perfected spirits. The Conjoint Actor is the spirit-mind personality, the source of intelligence, reason, and the universal mind. But the Isle of Paradise is nonpersonal and extraspiritual, being the essence of the universal body, the source and center of physical matter, and the absolute master pattern of universal material reality.

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

1. *Body*. The material or physical organism of mortals. The living electrochemical mechanism of animal nature and origin.
2. *Mind*. The thinking, perceiving, and feeling mechanism of the human organism. The total conscious and unconscious experience. The intelligence associated with the emotional life reaching upward through worship and wisdom to the spirit level.
3. *Spirit*. The divine spirit that indwells the minds of mortals — the Thought Adjuster. This immortal spirit is prepersonal — not a personality, though destined to become a part of the personality of the surviving mortal creature.
4. *Soul*. The human soul is an experiential acquirement. As a mortal creature chooses to do the will of the Creator, the indwelling spirit becomes the parent of a *new reality* in human experience. The mortal and material mind is the vehicle of this same emerging reality. The substance of this new reality is neither material nor spiritual — it is *morontial*. This is the emerging and immortal soul which is destined to survive mortal death and begin the Paradise ascension.

Personality. The personality of a mortal is neither body, mind, nor spirit; neither is it the soul. Personality is the one changeless reality in an otherwise ever-changing creature experience; and it unifies all other associated factors of individuality. The personality is the unique bestowal which the Universal Creator gives to the living and associated energies of matter, mind, and spirit, and which survives with the survival of the morontial soul.

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

V. Energy And Pattern

Any and all things responding to the personality circuit of the Universal Creator, we call personal. Any and all things responding to the circuit of the Eternal Spirit, we call spirit. Any and all that responds to the mind circuit of the Conjoint Actor, we call mind, mind as an attribute of the Infinite Mind — mind in all its phases. Any and all that responds to the material-gravity circuit centering in nether Paradise, we call matter — energy-matter in all its metamorphic states.

ENERGY we use as an all-inclusive term applied to spiritual, mindal, and material realms. *Force* is also broadly used. *Power* is ordinarily limited to the designation of the electronic level of material or linear-gravity-responsive matter in the grand universe. Power is also employed to designate sovereignty. We cannot follow your generally accepted definitions of force, energy, and power. There is such paucity of language that we must assign multiple meanings to these terms.

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

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

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

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

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

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

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

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

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

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

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

VI. The Supreme Being

The Deity mechanism of the master universe is twofold as concerns eternity relationships. The Universal Creator, the Eternal Spirit, and the Infinite Mind are eternal — are existential beings — while the Supreme, the Ultimate, and the Absolute are *actualizing* Deity personalities of the post-Havona epochs in the time-space and the time-space-transcended spheres of master universe evolutionary expansion. These actualizing Deity personalities are future eternals from the time when, and as, they power-personalize in the growing universes by the technique of the experiential actualization of the associative-creative potentials of the eternal Paradise Deities.

Deity is, therefore, dual in presence:

1. *Existential* — beings of eternal existence, past, present, and future.
2. *Experiential* — beings actualizing in the post-Havona present but of unending existence throughout all future eternity.

The Universal Creator, Eternal Spirit, and Infinite Mind are existential — existential in actuality (though all potentials are supposedly experiential). The Supreme and the Ultimate are wholly experiential. The Deity Absolute is experiential in actualization but existential in potentiality. The essence of Deity is eternal, but only the three

original persons of Deity are unqualifiedly eternal. All other Deity personalities have an origin, but they are eternal in destiny.

Having achieved existential Deity expression in the Eternal Spirit and the Infinite Mind, the Universal Creator is now achieving experiential expression on previously impersonal and unrevealed deity levels as the Supreme, the Ultimate, and the Absolute; but these experiential Deities are not now fully existent; they are in process of actualization.

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

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

The Supreme Being is not a direct creator, except as the parent of Majeston, but is a synthetic co-ordinator of all creature-Creator universe activities. The Supreme Being, now actualizing in the evolutionary universes, is the Deity correlator and synthesizer of time-space divinity, of triune Paradise Deity in experiential association with the Supreme Creators of time and space. When finally actualized, this evolutionary Deity will constitute the eternal fusion of the finite and the infinite — the everlasting and indissoluble union of experiential power and spirit personality.

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

VII. The Sevenfold

To atone for finity of status and to compensate for creature limitations of concept, the Universal Creator has established the evolutionary creature's sevenfold approach to Deity:

1. The Local Universe (Paradise) Creators.
2. The Ancients of Days.
3. The Seven Master Spirits.
4. The Supreme Being.
5. The Infinite Mind.
6. The Eternal Spirit.
7. The Universal Creator.

This sevenfold Deity personalization in time and space and to the seven superuniverses enables mortals to attain the presence of the Creator, who is spirit. This sevenfold Deity, to finite time-space creatures eventually power-

personalizing in the Supreme Being, is the functional Deity of the mortal evolutionary creatures of the Paradise-ascension career. Such an experiential discovery-career of the realization of the Universal Creator begins with the recognition of the divinity of the Local Universe Creator and ascends through the superuniverse Ancients of Days and by way of the person of one of the Seven Master Spirits to the attainment of the discovery and recognition of the divine personality of the Universal Creator on Paradise.

The grand universe is the threefold Deity domain of the Trinity of Supremacy, the Sevenfold, and the Supreme Being. The Supreme is potential in, and derives personality and spirit attributes from, the Paradise Trinity. But the Supreme is now actualizing in the Local Universe Creators, Ancients of Days, and the Master Spirits, who provide the Supreme with power as Almighty to the superuniverses of time and space. This power manifestation of the immediate Deity of evolutionary creatures actually time-space evolves concomitantly with them. The Almighty Supreme, evolving on the value-level of nonpersonal activities, and the spirit person of the Supreme are *one reality* — the Supreme Being.

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

The function of the Sevenfold dates from the organization of the seven superuniverses, and it will probably expand in connection with the future evolution of the creations of outer space. The organization of these future universes of the primary, secondary, tertiary, and quartan space levels of progressive evolution will undoubtedly witness the inauguration of the transcendent and absonite approach to Deity.

VIII. The Ultimate

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

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

The Universal Creator, through the mechanism of evolutionary Deity, is actually engaged in the stupendous and amazing *act* of personality focalization and power mobilization, on their respective universe meaning-levels, of the divine reality values of the finite, the absonite, and even of the absolute.

The first three and past-eternal Deities of Paradise — the Universal Creator, the Eternal Spirit, and the Infinite Mind — are, in the eternal future, to be personality-complemented by the experiential actualization of associate evolutionary Deities — the Supreme, the Ultimate, and possibly the Absolute.

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

IX. The Absolute

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

The Absolute is the realization-attainment goal of all superabsonite beings, but the power and personality potential of the Deity Absolute transcends our concept, and we hesitate to discuss those realities which are so far removed from experiential actualization.

X. The Three Absolutes

When the combined thought of the Universal Creator and the Eternal Spirit, functioning in the Conjoint Actor, constituted the creation of the divine and central universe, the Creator's thought, through the word of the Spirit and the act of their Conjoint Executive, differentiated the Universal Creator's Havona presence from the potentials of infinity. And these undisclosed infinity potentials remain space concealed in the Unqualified Absolute and divinely enshrouded in the Deity Absolute, while these two become one in the functioning of the Universal Absolute, the unrevealed infinity-unity of the Paradise Creator.

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

When it is not possible to fully distinguish the Deity Absolute from the Unqualified Absolute, their supposedly combined function or co-ordinated presence is designated the action of the Universal Absolute.

1. *The Deity Absolute* seems to be the all-powerful activator, while the Unqualified Absolute appears to be the all-efficient mechanizer of the supremely unified and ultimately co-ordinated universe of universes, even universes upon universes, made, making, and yet to be made.

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

The Deity Absolute is that potential which was segregated from total, infinite reality by the freewill choice of the Universal Creator, and within which all divinity activities — existential and experiential — take place. This is the *Qualified Absolute* in contradistinction to the *Unqualified Absolute*; but the Universal Absolute is superadditive to both in the encompassment of all absolute potential.

2. *The Unqualified Absolute* is nonpersonal, extradivine, and undeified. The Unqualified Absolute is therefore devoid of personality, divinity, and all creator prerogatives. Neither fact nor truth, experience nor revelation, philosophy nor absonity are able to penetrate the nature and character of this Absolute without universe qualification.

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

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

3. *The Universal Absolute*, we logically deduce, was inevitable in the Universal Creator's absolute freewill act of differentiating universe realities into deified and undeified — personalizable and nonpersonalizable — values. The Universal Absolute is the Deity phenomenon indicative of the resolution of the tension created by the freewill act of differentiating universe reality, and functions as the associative co-ordinator of these sum totals of existential potentialities.

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

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

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

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

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

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

XI. The Trinities

The original and eternal Paradise Trinity is existential and was inevitable. This never-beginning Trinity was inherent in the fact of the differentiation of the personal and the nonpersonal by the Creator's unfettered will and factualized when that personal will co-ordinated these dual realities by mind. The post-Havona Trinities are experiential — are inherent in the creation of two subabsolute and evolutionary levels of power-personality manifestation in the master universe.

The Paradise Trinity — the eternal Deity union of the Universal Creator, the Eternal Spirit, and the Infinite Mind — is existential in actuality, but all potentials are experiential. Therefore this Trinity constitutes the only Deity reality embracing infinity, and therefore the universe phenomena of the actualization of the Supreme, the Ultimate, and the Absolute occurs.

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

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

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

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

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

The Ultimate Trinity is experientially unifying in completion, but we truly doubt the possibility of such full unification of the Absolute Trinity. Our concept, however, of the eternal Paradise Trinity is an ever-present reminder that Deity trinitization may accomplish what is otherwise nonattainable; therefore we postulate the eventual appearance of the *Supreme-Ultimate* and the possible trinitization-factualization of the Absolute.

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

Acknowledgment

In formulating the succeeding presentations having to do with the portrayal of the character of the Universal Creator and the nature of the Creator's Paradise associates, together with an attempted description of the perfect central universe and the encircling seven superuniverses, we are to be guided by the mandate of the superuniverse rulers which directs that, in all our efforts to reveal truth and co-ordinate essential knowledge, we give preference to the highest existing human concepts pertaining to the subjects to be presented. We may resort to pure revelation only when the concept of presentation has had no adequate previous expression by the human mind.

Successive planetary revelations of divine truth invariably embrace the highest existing concepts of spiritual values as a part of the new and enhanced co-ordination of planetary knowledge. Accordingly, in making these presentations about the Creator and the Creator's universe associates, we have selected as the basis of these papers more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings. Where these human concepts, assembled from the Deity-knowing mortals of the past and the present, are inadequate to portray the truth as we are directed to reveal it, we will unhesitatingly supplement them, for this purpose drawing on our own superior knowledge of the reality and divinity of the Paradise Deities and their transcendent residential universe.

We are fully cognizant of the difficulties of our assignment; we recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the mortal mind. But we know that within the human mind there dwells a fragment of the Creator, and that there sojourns with the human soul the Spirit of Truth; and we further know that these spirit forces conspire to enable material mortals 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 humankind in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience — Deity-consciousness.

[This Foreword, and all of the papers to follow, is a restatement based on the principles stated in the Introduction to this edition. The Foreword was originally indited by an Orvonton Divine Counselor, Chief of the Corps of Superuniverse Personalities assigned to portray on Urantia the truth concerning the Paradise Deities and the universe of universes. To view the source text, see the original publication of *The Urantia Book*.]

Paper 1

The Universal Creator

The Universal Creator is the source of all reality, the First Source and Center of all things and beings. First think of the Source as a creator, then as a controller, and lastly as an infinite upholder. Only the concept of the Universal Source — one Deity in the place of many deities — enabled mortals to comprehend the First Source and Center as divine creator and infinite controller.

The myriads of planetary systems were all made to be eventually inhabited by many different types of intelligent creatures, beings who could know the Creator, receive the divine affection and love the Creator in return. The universe of universes is the work of the First Source and Center and the home of this Divine Parent's diverse creatures.

The enlightened worlds all recognize and worship the Universal Creator, the eternal maker and infinite upholder of all creation. The will creatures of universe upon universe have embarked on the long, long Paradise journey, the fascinating struggle of the eternal adventure of attaining the Universal Source. The transcendent goal of the children of time is to find the eternal Source, to comprehend the divine nature, to recognize the Universal Creator. Creator-knowing creatures have only one supreme ambition, just one consuming desire, and that is to become, as they are in their spheres, like the Divine Parent in Paradise perfection of personality and in the universal sphere of righteous supremacy. From the Universal Creator who inhabits eternity has gone forth the supreme mandate, "Be you perfect, even as I am perfect." In love and mercy the messengers of Paradise have carried this divine exhortation down through the ages and out through the universes, even to such animal-origin creatures as the human races of Urantia.

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 Source of perfection. This possibility of the attainment of divine perfection is the final and certain destiny of all humanity's eternal spiritual progress.

Urantia mortals can hardly hope to be perfect in the infinite sense, but it is entirely possible for human beings, starting out as they do on this planet, to attain the supernal and divine goal which the infinite Creator has set for mortals; and when they do achieve this destiny, they will, in all that pertains to self-realization and mind attainment, be just as replete in their sphere of divine perfection as the Creator is in the sphere of infinity and eternity. Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience, but it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and Creator-consciousness.

This is the true meaning of that divine command, "Be you perfect, even as I am perfect," which urges mortals onward and beckons them inward in that long and fascinating struggle for the attainment of higher and higher levels of spiritual values and true universe meanings. This sublime search for the Source of universes is the supreme adventure of the inhabitants of all the worlds of time and space.

1. The Creator's Name

Of all the names by which the Universal Creator is known throughout the universes, the First Source and Universe Center is most often encountered. The First Source is known by various names in different universes and in different sectors of the same universe. The names which the creature assigns to the Creator are mostly dependent on the creature's concept of the Creator. The First Source and Universe Center has never been revealed by name, only by

nature. If we believe that we are the children of this Creator, it is only natural that we should eventually call the Source our Divine Parent. But this is a name that grows out of the recognition of our personal relationship with the First Source and Center.

The Universal Creator never imposes any form of arbitrary recognition, formal worship, or slavish service on the intelligent will creatures of the universes. The evolutionary inhabitants of the worlds of time and space must of themselves — in their own hearts — recognize, love, and voluntarily worship our Divine Parent. The Creator refuses to coerce or compel the submission of the spiritual free will of material creatures. The affectionate dedication of the human will to the doing of the Creator's will is our choicest gift to our Divine Parent; in fact, such a consecration of creature will constitutes our only possible gift of true value to the Paradise Creator. In the Universal Creator, mortals live, move, and have their being; there is nothing which mortals can give to the Universal Creator except this choosing to abide by the Creator's will, and such decisions, effected by the intelligent will creatures of the universes, constitute the reality of that true worship which is so satisfying to the love-dominated nature of the First Source and Center.

When you have once become truly Deity-conscious, after you really discover the majestic Creator and begin to experience the realization of the indwelling presence of the divine controller, then, in accordance with your enlightenment and in keeping with the manner and method by which the Local Universe Creators reveal our Divine Parent, you will find a name for the Universal Creator which will be adequately expressive of your concept of the First Great Source and Center. And so, on different worlds and in various universes, the Creator becomes known by numerous appellations, in spirit of relationship all meaning the same but, in words and symbols, each name standing for the degree, the depth, of the Creator's enthronement in the hearts of the creatures of any given realm.

Near the center of the universe of universes, the Universal Creator is generally known by names which may be regarded as meaning the First Source. Farther out in the universes of space, the terms employed to designate the Universal Creator more often mean the Universal Center. Still farther out in the starry creation, the Source is known, as on the headquarters world of your local universe, as the First Creative Source and Divine Center. In one near-by constellation the Creator is called the Parent of Universes. In another, the Infinite Upholder, and to the east, the Divine Controller. The Creator has also been designated the Parent of Lights, the Gift of Life, and the All-powerful One.

On those worlds where a Local Universe Creator has lived a bestowal life, the Source is generally known by some name indicative of personal relationship, tender affection, and parental devotion.

On a planet of sex creatures, in a world where the impulses of parental emotion are inherent in the hearts of its intelligent beings, the term Parent becomes a very expressive and appropriate name for the eternal Creator, who is known on your planet, Urantia, by many names. The name given is of little importance; the significant thing is that you should know the Creator and aspire to be like this Divine Parent.

2. The Reality of the Divine Source

The Divine Source is primal reality in the spirit world, is the source of truth in the mind spheres, and overshadows all throughout the material realms. To all created intelligences the Source is a personality, and to the universe of universes is the First Source and Center of eternal reality.

The Creator is neither humanlike nor machinelike. The First Source is universal spirit, eternal truth, infinite reality, and original personality.

The eternal Source is infinitely more than reality idealized or the universe personalized. The Creator is not simply the supreme desire of humanity, the mortal quest objectified. Neither is the Creator merely a concept, the power-potential of righteousness. The Universal Source is not a synonym for nature, nor a natural law personified. The Divine Source is a transcendent reality, not merely humanity's traditional concept of supreme values. The Creator is not a psychological focalization of spiritual meanings, nor the noblest work of humanity. The Divine Parent may be any or all of these concepts in the minds of mortals, but is much more. The Creator is a saving person and a loving Parent to all who enjoy spiritual peace on earth, and who crave to experience personality survival in death.

The actuality of the existence of the Universal Source is demonstrated in human experience by the indwelling of the divine presence, the spirit Monitor sent from Paradise to live in the minds of mortals and 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:

1. The intellectual capacity for knowing the Divine Parent — Creator-consciousness.
2. The spiritual urge to find the Universal Source — Creator-seeking.
3. The personality craving to be like the Universal Creator — the wholehearted desire to do the Creator's will.

The existence of the Divine Source can never be proved by scientific experiment or by the pure reason of logical deduction. The Creator can be realized only in the realms of human experience; nevertheless, the true concept of the reality of the Creator is reasonable to logic, plausible to philosophy, essential to religion, and indispensable to any hope of personality survival.

Those who know the Divine Parent have experienced the fact of our Creator's presence; such Creator-knowing mortals hold in their personal experience the only positive proof of the existence of the living Source which one human being can offer to another. The existence of the Divine Parent is utterly beyond all possibility of demonstration except for the contact between the Creator-consciousness of the human mind and the Creator-presence of the Thought Adjuster that indwells the mortal intellect and is bestowed on mortals as the free gift of the Universal Source.

In theory you may think of the Universal Source as the Creator, and the Source is the personal creator of Paradise and the central universe of perfection, but the universes of time and space are all created and organized by the Local Universe Creators. The First Source is not the personal creator of the local universe of Nebadon; the universe in which you live is the creation of your Local Universe Creator, Michael. The Divine Parent does not personally create the evolutionary universes, but does control them in many of their universal relationships and in certain of their manifestations of physical, mindal, and spiritual energies. The Divine Parent is the personal creator of the Paradise universe and, in association with the Eternal Spirit, the source of all Local Universe Creators.

As a physical controller in the material universe of universes, the First Source and Center functions in the patterns of the eternal Isle of Paradise, and through this absolute gravity center the eternal Source exercises cosmic overcontrol of the physical level equally in the central universe and throughout the universe of universes. As mind, the Source functions in the Deity of the Infinite Mind; as spirit, is manifest in the person of the Eternal Spirit and

in the persons of the divine children of the Eternal Spirit. This interrelation of the First Source and Center with the co-ordinate Persons and Absolutes of Paradise does not in the least preclude the *direct* personal action of the Universal Source throughout all creation and on all levels of creation. Through the presence of each fragmented spirit the Creator Parent maintains immediate contact with the creature children and the created universes.

3. The Source is a Universal Spirit

The Source is a universal spiritual presence. The Source is an infinite spiritual reality. You ought not to think that the Creator is like yourselves in form and physique because you are said to be made in the Creator's image — indwelt by Mystery Monitors dispatched from the central abode of the Source's eternal presence. Spirit beings are real, notwithstanding they are invisible to human eyes; even though they do not have material bodies.

We may constantly observe the works of the Creator, we may be highly conscious of the material evidences of the Creator's majestic conduct, but we may rarely gaze on the visible manifestation of the Creator's divinity, not even to behold the presence of the Creator's delegated spirit of human indwelling.

The Universal Source is not hiding away from the evolving creatures of materialistic handicaps and limited spiritual endowments. No mortal could behold the Creator and preserve mortal existence. The glory and the spiritual brilliance of the divine personality presence is impossible of approach by the lower groups of spirit beings or by any order of material personalities. The spiritual luminosity of the Creator's personal presence is a light which no mortal can approach, which no material creature has seen or can see. But it is not necessary to see our Divine Parent with material eyes in order to discern the Creator by the faith-vision of the spiritualized mind.

The spirit nature of the Universal Source is shared fully with the Eternal Spirit of Paradise. Both the Source and the Spirit share the universal and eternal spirit fully and unreservedly with their conjoint personality co-ordinate, the Infinite Mind. The Source's spirit is absolute; in the Eternal Spirit it is unqualified, in the Infinite Mind, universal, and in and by all of them, infinite.

The Source is a universal spirit and the universal person. The supreme personal reality of the finite creation is spirit; the ultimate reality of the personal cosmos is absolute spirit. Only the levels of infinity are absolute, and only on such levels is there finality of oneness between matter, mind, and spirit.

In the universes the First Source and Center is, in potential, the overcontroller of matter, mind, and spirit. Only by means of the personality circuit does the Creator deal directly with the personalities of the vast creation of will creatures, but the Creator is contactable (outside of Paradise) only in the presences of the fragmented entities, the will of the Creator abroad in the universes. This Paradise spirit that indwells the minds of the mortals of time and fosters the evolution of the immortal soul of the surviving creature is of the nature and divinity of the Universal Source. 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 Creator.

In the inner experience of mortals, mind is joined to matter. Such material-linked minds cannot survive mortal death. The technique of survival is embraced in those adjustments of the human will and those transformations in the mortal mind by which such a Creator-conscious intellect gradually becomes spirit taught and eventually spirit led. This evolution of the human mind from matter association to spirit union results in the transmutation of the potentially spirit phases of the mortal mind into the morontia realities of the immortal soul. Mortal mind subservient

to matter is destined to become increasingly material and consequently to suffer eventual personality extinction; mind yielded to spirit is destined to become increasingly spiritual and ultimately to achieve oneness with the surviving and guiding divine spirit and in this way to attain survival and eternity of personality existence.

I come forth from the Eternal, and I have repeatedly returned to the presence of the Universal Source. I know of the actuality and personality of the First Source and Center, the Eternal and Universal Parent. I know that, while the great Creator is absolute, eternal, and infinite, the Creator is also good, divine, and gracious. I know the truth that the Creator is spirit and is love, and these two attributes are most completely revealed to the universe in the Eternal Spirit.

4. The Mystery of the Divine Parent

The infinity of the perfection of the Divine Source is such that it eternally constitutes a mystery. And the greatest of all the unfathomable mysteries of the Universal Source is the phenomenon of the divine indwelling of mortal minds. The manner in which the Universal Creator sojourns with the creatures of time is the most profound of all universe mysteries; the divine presence in the minds of mortals is the mystery of mysteries.

The physical bodies of mortals are the temples of the Creator. Notwithstanding that the Sovereign Local Universe Creators come near the creatures of their inhabited worlds and draw all mortals to themselves; though they stand at the door of consciousness and knock, and delight to come in to all who will open the doors of their hearts; although this intimate personal communion exists between the Local Universe Creators and their mortal creatures, nevertheless, mortals have something from the Universal Source which actually dwells within them; of which their bodies are the temples.

When you are through down here, when your course has been run in temporary form on earth, when your trial trip is finished, when the dust that composes the mortal tabernacle returns to the earth from which it came; then the indwelling spirit will return to the Source who gave it. There sojourns within each moral being of this planet a fragment of the Divine Parent, a part and parcel of divinity. It is not yet yours by right of possession, but it is designedly intended to be one with you if you survive the mortal existence.

We are constantly confronted with this mystery of the Creator; we are amazed by the increasing unfolding of the endless panorama of the truth of infinite goodness, endless mercy, matchless wisdom, and superb character.

The divine mystery consists in the inherent difference which exists between the finite and the infinite, the temporal and the eternal, the time-space creature and the Universal Creator, the material and the spiritual, the imperfection of humanity and the perfection of Paradise Deity. The Source of universal love unfailingly becomes manifested to every creature up to the fullness of that creature's capacity to spiritually grasp the qualities of divine truth, beauty, and goodness.

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

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

5. Personality of the Universal Creator

Do not permit the magnitude of the Creator's infinity either to obscure or eclipse the Creator's personality. The Divine Parent is the acme of divine personality; the origin and destiny of personality throughout all creation. The Divine Parent is both infinite and personal; an infinite personality. The Divine Parent is truly a personality, notwithstanding that the infinity of the Universal Creator's person places the Creator forever beyond the full comprehension of material and finite beings.

The Divine Parent is much more than a personality as personality is understood by the human mind; even far more than any possible concept of a superpersonality. But it is utterly futile to discuss such incomprehensible concepts of divine personality with the minds of material creatures whose maximum concept of the reality of being consists in the idea and ideal of personality. The material creature's highest possible concept of the Universal Creator is embraced within the spiritual ideals of the exalted idea of divine personality. Therefore, although you may know that the Divine Parent must be much more than the human conception of personality, you equally know that this Divine Parent cannot possibly be anything less than an eternal, infinite, true, good, and beautiful personality.

The Divine Source is not hiding from universe creatures, but is unapproachable to so many orders of beings only because the Creator dwells in a light which no material creature can approach. The immensity and grandeur of the divine personality is beyond the grasp of the unperfected mind of evolutionary mortals. Today, and as you are, you must discern the invisible Maker through the manifold and diverse creation, as well as through the revelation and ministration of the Local Universe Creators and their numerous subordinates.

Even though material mortals cannot see the person of the Universal Source, they should rejoice in the assurance that the Creator is a person; by faith accept the truth which portrays that the Divine Parent so loved the world as to provide for the eternal spiritual progression of its inhabitants. The Creator is lacking in none of those superhuman and divine attributes which constitute a perfect, eternal, loving, and infinite personality.

In the local creations (excepting the personnel of the superuniverses) the Universal Source has no personal or residential manifestation aside from the Local Universe Creators, who are the parents of the inhabited worlds and the sovereigns of the local universes. If the faith of the creatures were perfect, they would assuredly know that when they had seen a Local Universe Creator they had seen the Universal Source; in seeking for the Source, they would not ask nor expect to see other than the Local Universe Creator. Mortals simply cannot see the Universal Source until they achieve completed spirit transformation and actually attain Paradise.

The natures of the Local Universe Creators do not encompass all the unqualified potentials of the universal absoluteness of the infinite nature of the First Great Source and Center, but the Universal Source is in every way *divinely* present in the Local Universe Creators. The Universal Source and the Local Universe Creators are one. These Local Universe Creators of the order of Michael are perfect personalities, the pattern for all local universe personality from that of the Bright and Morning Star down to the lowest human creature of progressing animal

evolution.

Without the Divine Parent there would be no personality throughout all the vast universe of universes. *The Creator is personality.*

The Universal Source is an eternal power, a majestic presence, a transcendent ideal, and a glorious spirit; all these and infinitely more; but also one who is truly and everlastingly a perfect Creator personality, a person who can know and be known, who can love and be loved, and one who can befriend us; while you can be known, as other humans have been known, as the friend of the Divine Parent, a real spirit and a spiritual reality.

As we see the Universal Source revealed throughout the universe; as we discern the indwelling of myriads of creatures; as we behold the Source in the persons of the Local Universe Creators; as we continue to sense the divine presence here and there, near and far, let us not doubt nor question the Source's personality primacy. Notwithstanding all these wide distributions, the Source remains a true person and everlastingly maintains personal connection with the countless hosts of creatures scattered throughout the universe of universes.

The idea of the personality of the Universal Source is an enlarged and truer concept of the Creator which has come to humankind chiefly through revelation. Reason, wisdom, and religious experience all infer and imply the personality of the Creator, but they do not altogether validate it. Even the indwelling Thought Adjuster is prepersonal. The truth and maturity of any religion is directly proportional to its concept of the infinite personality of the Divine Parent and to its grasp of the absolute unity of Deity. The idea of a personal Deity becomes, then, the measure of religious maturity after religion has first formulated the concept of the unity of the Creator.

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

In the contemplation of Deity, the concept of personality must be divested of the idea of corporeality. A material body is not a requirement for personality in either mortal or Deity. The corporeality error is shown in both extremes of human philosophy. In materialism, since humans lose their bodies at death, they cease to exist as personalities; in pantheism, the Creator has no body and is not, therefore, a person. The superhuman type of progressing personality functions in a union of mind and spirit.

Personality is not simply an attribute of the Universal Source; it rather stands for the totality of the co-ordinated infinite nature and the unified divine will which is exhibited in eternity and universality of perfect expression. Personality, in the supreme sense, is the revelation of the Divine Parent to the universe of universes.

The Universal Creator, being eternal, universal, absolute, and infinite, does not grow in knowledge nor increase in wisdom. The Creator does not acquire experience, as finite mortals might conjecture or comprehend, but does, within the realms of the Creator's own eternal personality, enjoy those continuous expansions of self-realization which are in certain ways comparable to, and analogous with, the acquirement of new experience by the finite creatures of the evolutionary worlds.

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

It is literally true: In all your afflictions the Creator is afflicted. In all your triumphs the Creator triumphs in and with you. The prepersonal divine spirit is a real part of you. The Isle of Paradise responds to all the physical metamorphoses of the universe of universes; the Eternal Spirit includes all the spirit impulses of all creation; the Conjoint Actor encompasses all the mind expression of the expanding cosmos. The Universal Source realizes in the fullness of the divine consciousness all the individual experience of the progressive struggles of the expanding minds and ascending spirits of every entity, being, and personality of the whole evolutionary creation of time and space. And all this is literally true, for in the Creator we all live and move and have our being.

6. Personality in the Universe

Human personality is the time-space image-shadow cast by the divine Creator personality, and no actuality can ever be adequately comprehended by an examination of its shadow. Shadows should be interpreted in terms of the true substance.

The Universal Source is to science a cause, to philosophy an idea, to religion a person, even the loving Divine Parent. The Creator is to the scientist a primal force, to the philosopher a hypothesis of unity, to the religionist a living spiritual experience. Humankind's inadequate concept of the personality of the Universal Source can be improved only by humanity's spiritual progress in the universe and will become truly adequate only when the pilgrims of time and space finally attain the divine embrace of the living Source on Paradise.

Never lose sight of the antipodal viewpoints of personality as it is conceived by the Creator and mortals. Humanity views and comprehends personality, looking from the finite to the infinite; the Creator looks from the infinite to the finite. Mortals possess the lowest type of personality; The Creator, the highest, even supreme, ultimate, and absolute. Therefore the better concepts of the divine personality have to patiently await the appearance of improved ideas of human personality, especially the enhanced revelation of both human and divine personality in the Urantian bestowal life of Michael, your Local Universe Creator.

The prepersonal divine spirit which indwells the mortal mind carries, in its very presence, the valid proof of its actual existence, but the concept of the divine personality can be grasped only by the spiritual insight of genuine personal religious experience. Any person, human or divine, may be known and comprehended quite apart from the external reactions or the material presence of that person.

Some degree of moral affinity and spiritual harmony is essential to friendship between two persons; loving personalities can hardly reveal themselves to a loveless person. Even to approach the knowing of a divine personality, all of a mortal's personality endowments must be wholly consecrated to the effort; halfhearted, partial devotion will be unavailing.

The more completely mortals understand themselves and appreciate the personality values of others, the more they will crave to know the Original Personality, and the more earnestly such Creator-knowing humans will strive to

become like the Original Source. You can argue over opinions about the Creator, but experience with and in the Creator exists above and beyond all human controversy and mere intellectual logic. Creator-knowing mortals describe their spiritual experiences, not to convince unbelievers, but for the edification and mutual satisfaction of believers.

To assume that the universe can be known, that it is intelligible, is to assume that the universe is mind made and personality managed. The minds of mortals can only perceive the mind phenomena of other minds, human or superhuman. If a mortal personality can experience the universe, there is a divine mind and an actual personality concealed somewhere in that universe.

The Divine Parent is spirit — spirit personality; humans are also spirit — potential spirit personality. Jesus of Nazareth attained the full realization of this potential of spirit personality in human experience; therefore Jesus' life of achieving the Creator's will becomes humankind's most real and ideal revelation of the personality of the Divine Parent. Even though that personality can be grasped only in actual religious experience, in Jesus' earth life we are inspired by the perfect demonstration of such a realization and revelation of the personality of the Creator in a truly human experience.

7. Spiritual Value of the Personality Concept

Jesus, when talking about “the living Creator,” referred to a personal Deity. The concept of the personality of Deity facilitates friendship; it favors intelligent worship; it promotes refreshing trustfulness. Interactions can be had between nonpersonal things, but not friendship. The relationship of parent and child, as between Creator and mortal, cannot be enjoyed unless both are persons. Only personalities can commune with each other, although this personal communion may be greatly facilitated by the presence of just such an impersonal entity as the Thought Adjuster.

Mortals do not achieve union with the Source as a drop of water might find unity with the ocean. Mortals attain divine union by progressive reciprocal spiritual communion, by personality interaction with the personal Deity, by increasingly attaining the divine nature through wholehearted and intelligent conformity to the divine will. Such a sublime relationship can exist only between personalities.

The concept of truth might possibly be entertained apart from personality, the concept of beauty may exist without personality, but the concept of divine goodness is understandable only in relation to personality. Only a *person* can love and be loved. Even beauty and truth would be divorced from survival hope if they were not attributes of a personal Deity, a loving Divine Parent.

We cannot fully understand how the Creator can be primal, changeless, all-powerful, and perfect, and at the same time be surrounded by an ever-changing and apparently law-limited universe, an evolving universe of relative imperfections. 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.

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 Creator. Neither science, philosophy, nor theology can validate the personality of the Creator. Only the personal experience of the faith children of the Divine Parent can effect the actual spiritual realization of the personality of the Creator.

The higher concepts of universe personality imply: identity, self-awareness, self-will, and possibility for self-revelation. And these characteristics further imply association with other and equal personalities, such as exists in the personality associations of the Paradise Deities. And the absolute unity of these associations is so perfect that divinity becomes known by indivisibility, by oneness. Indivisibility of personality does not interfere with the Creator's bestowing a spirit to live in the hearts of mortals, just as indivisibility of a human parent's personality does not prevent the reproduction of mortal children.

This concept of indivisibility in association with the concept of unity implies transcendence of both time and space by the Ultimacy of Deity; therefore neither space nor time can be absolute or infinite. The First Source and Center is that infinity who unqualifiedly transcends all mind, all matter, and all spirit.

The fact of the Paradise Trinity in no manner violates the truth of the divine unity. The three personalities of Paradise Deity are, in all universe reality reactions and in all creature relations, as one. Neither does the existence of these three eternal persons violate the truth of the indivisibility of Deity. I am fully aware that I have at my command no language adequate to make clear to the mortal mind how these universe phenomena appear to us. But you should not become discouraged; not all of these things are wholly clear to even the high personalities belonging to my group of Paradise beings. Always bear in mind that these profound truths pertaining to Deity will increasingly clarify as your minds become progressively spiritualized during the successive epochs of the long mortal ascent to Paradise.

[The original text of this paper was presented by a Divine Counselor, a member of a group of celestial personalities assigned by the Ancients of Days on Uversa, the headquarters of the seventh superuniverse, to supervise those portions of this forthcoming revelation which have to do with affairs beyond the borders of the local universe of Nebadon. The Divine Counselor speaks of having been commissioned to sponsor those papers portraying the nature and attributes of the First Source and Center by virtue of being representative of the highest source of information available for such a purpose on any inhabited world. The author of the original text of this paper has served as a Divine Counselor in all seven of the superuniverses and has long resided at the Paradise center of all things, many times having enjoyed the supreme pleasure of a sojourn in the immediate personal presence of the Universal Source. This Divine Counselor portrayed the reality and truth of the Creator's nature and attributes with unchallengeable authority, saying, "I know whereof I speak."]

Paper 2

The Nature of the Creator

Inasmuch as humanity's highest possible concept of the Creator is embraced within the human idea and ideal of a primal and infinite personality, it is permissible, and may prove helpful, to study certain characteristics of the divine nature which constitute the character of Deity. The nature of the Universal Source can best be understood by the revelation which Michael of Nebadon unfolded in manifold teachings and in a superb mortal life. The divine nature can also be better understood by mortals if they regard themselves as children of a Divine Parent and look up to the Paradise Creator as a true spiritual parent.

The nature of the Creator 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 the attainment of full consciousness of divinity. If the incarnated life of Michael is taken as the background of the revelation of our Creator to humanity, we may attempt to put in human word symbols certain ideas and ideals concerning the divine nature which may possibly contribute to a further illumination and unification of the human concept of the nature and the character of the personality of the Universal Source.

In all our efforts to enlarge and spiritualize the human concept of the First Source and Center, we are tremendously handicapped by the limited capacity of the mortal mind. We are also seriously handicapped in the execution of our assignment by the limitations of language and by the poverty of material which can be utilized for purposes of illustration or comparison in our efforts to portray divine values and to present spiritual meanings to the finite, mortal minds of humans. All our efforts to enlarge the human concept of the First Source would be almost futile except for the fact that the mortal mind is indwelt by the bestowed Adjuster of the Universal Source and is pervaded by the Truth Spirit of the Local Universe Creator. Depending, therefore, on the presence of these divine spirits within the hearts of mortals for assistance in the enlargement of the concept of the First Source, I cheerfully undertake the execution of my mandate to attempt the further portrayal of the nature of the Universal Creator to the minds of mortal beings.

1. The Infinity of the First Source

There is only one Creator, the infinite Source, who is also a faithful Divine Parent. The divine Creator is also the source and destiny of souls, the Supreme Soul, the Primal Mind, and the Unlimited Spirit of all creation. The great Controller makes no mistakes and is resplendent in majesty and glory. The Creator is wholly devoid of fear and enmity and is immortal, eternal, self-existent, divine, and bountiful. How pure and beautiful, how deep and unfathomable is the supernal Ancestor of all things! With our Divine Parent all things are possible; the eternal Creator is the cause of causes.

Notwithstanding the infinity of the stupendous manifestations of the Creator's eternal and universal personality, the Divine Source is unqualifiedly self-conscious of both infinity and eternity; and likewise fully knows all perfection and power. The Creator experiences a perfect, proper, and complete personal appraisal.

The Creator constantly and unflinchingly meets the need of the differential of demand as it changes from time to time in various sections of the master universe. The great Source is self-knowing and understanding and is infinitely self-conscious of all personal primal attributes of perfection. The Source is not a cosmic accident; nor a universe experimenter. The Universe Sovereigns may engage in adventure; the Constellation Rulers may experiment; the

system heads may practice; but the Universal Source sees the end from the beginning, and the divine plan and eternal purpose actually embrace and comprehend all the experiments and all the adventures of all subordinates in every world, system, and constellation in every universe of the vast domains.

Nothing is new to the Creator, and no cosmic event ever comes as a surprise; the Creator inhabits the circle of eternity and is without beginning or end of days. To the Creator there is no past, present, or future; all time is present at any given moment. The Source is the great and only I AM.

The Universal Source is absolutely and without qualification infinite in all attributes; and this fact, in and of itself, automatically shuts the Source off from all direct personal communication with finite material beings and other created intelligences.

And all this necessitates such arrangements for contact and communication with manifold creatures as have been ordained, first, in the personalities of the Local Universe Children of the Creator, who, although perfect in divinity, also often partake of the nature of the very material bodies of the planetary races, becoming one of you and one with you; thus, as it were, the Divine becomes human, as occurred in the bestowal of Michael of Nebadon. And second, there are the personalities of the Infinite Mind, the various orders of the seraphic hosts and other celestial intelligences who draw near to the material beings and in so many ways minister to them and serve them. And third, there are the impersonal Mystery Monitors, Thought Adjusters, the actual gift of the great Divine Parent sent to indwell such as the humans of Urantia, sent without announcement and without explanation. In endless profusion they descend from the heights of glory to grace and indwell the humble minds of those mortals who possess the capacity or the potential for Creator-consciousness.

In these and many other ways, in ways unknown to you and utterly beyond finite comprehension, the Paradise Creator lovingly and willingly downsteps and otherwise modifies, dilutes, and attenuates infinity in order to be able to draw nearer to the finite minds of creature children. And so, through a series of personality distributions which are diminishingly absolute, the infinite Parent is enabled to enjoy close contact with the diverse intelligences of the many realms of the universe.

All this the Creator has done and now does, and will continue to do, without in the least detracting from the fact and reality of the Creator's infinity, eternity, and primacy. And these things are absolutely true, notwithstanding the difficulty of their comprehension, the mystery in which they are enshrouded, or the impossibility of their being fully understood by creatures such as dwell on Urantia.

Because the First Source's plans and purposes are infinite and eternal, it is inherently impossible for any finite being to ever grasp or comprehend these divine plans and purposes in their fullness. Mortals can glimpse the Source's purposes only now and then, here and there, as they are revealed in relation to the outworking of the plan of creature ascension on its successive levels of universe progression. Though humans cannot encompass the significance of infinity, the infinite Source most certainly fully comprehends and lovingly embraces all the finity of all of the Divine Parent's children in all universes.

The Universal Source shares divinity and eternity with large numbers of the higher Paradise beings, but we question whether infinity and consequent universal primacy is fully shared with any except the co-ordinate associates of the Paradise Trinity. Infinity of personality must, perforce, embrace all finitude of personality; hence the truth — literal truth — of the teaching which declares that in our Creator we live and move and have our being. That fragment of

the pure Deity of the Universal Source which indwells mortals *is* a part of the infinity of the First Great Source and Center.

2. The Creator's Eternal Perfection

Even your olden prophets understood the eternal, never-beginning, never-ending, circular nature of the Universal Source. The Creator is literally and eternally present in the universe of universes. The Creator inhabits the present moment with all absolute majesty and eternal greatness. Throughout the eternal ages it has been the Creator who gives life to all. There is infinite perfection in the divine integrity. Our knowledge of the universe of universes discloses not only that the Creator is the First Source and Center, but also that in the Creator's conduct of interplanetary affairs there is no variableness or shadow of changing. Thus the plans and purposes of the First Source and Center are eternal, perfect, and forever changeless.

There is finality of completeness and perfection of repleteness in the mandates of the Universal Creator. The Creator does not repent of the original purposes of wisdom and perfection. Those plans are steadfast, the counsel immutable, while the acts are divine and infallible. The perfection of divinity and the magnitude of eternity are forever beyond the full grasp of the circumscribed minds of mortals.

The reactions of a changeless Universal Source, in the execution of the eternal purpose, may seem to vary in accordance with the changing attitude and the shifting minds of created intelligences; that is, they may apparently and superficially vary; but underneath the surface and beneath all outward manifestations, the changeless purpose, the everlasting plan, of the eternal Creator is still present.

Out in the universes, perfection must necessarily be a relative term, but in the central universe and especially on Paradise, perfection is undiluted; in certain phases it is even absolute. Trinity manifestations vary the exhibition of the divine perfection but do not attenuate it.

The Creator's primal perfection consists not in an assumed righteousness but rather in the inherent perfection of the goodness of the divine nature. The Creator is final, complete, and perfect. There is nothing lacking in the beauty and perfection of our Divine Parent's righteous character. And the whole scheme of living existences on the worlds of space is centered in the divine purpose of elevating all will creatures to the high destiny of the experience of sharing the Creator's Paradise perfection. The Divine Parent is neither self-centered nor self-contained and never ceases to bestow goodness on all self-conscious creatures of the vast universe of universes.

The Universal Source is eternally and infinitely perfect and cannot know imperfection as a personal experience, but does share the consciousness of all the experience of imperfectness of all the struggling creatures of the evolutionary universes of all the Local Universe Creators. The personal and liberating touch of the Source of perfection overshadows the hearts and encircuits the natures of all those mortal creatures who have ascended to the universe level of moral discernment. In this manner, as well as through the contacts of the divine presence, the Universal Source actually participates in the experience *with* immaturity and imperfection in the evolving career of every moral being of the entire universe.

Human limitations, potential evil, are not a part of the divine nature, but mortal experience *with* evil and all of humanity's relations to it are most certainly a part of the Creator's ever-expanding self-realization in the children of time — creatures of moral responsibility who have been created or evolved by every Local Universe Creator going out from Paradise.

3. Justice and Righteousness

The Creator is righteous; and is therefore just. The justice of the Universal Source cannot be influenced by the acts and performances of creatures.

How futile it is to make immature appeals to modify the changeless decrees of such a Creator so that we can avoid the just consequences of the operation of wise natural laws and righteous spiritual mandates! True, even in the justice of reaping the harvest of wrongdoing, this divine justice is always tempered with mercy. Infinite wisdom is the eternal arbiter which determines the proportions of justice and mercy which will be meted out in any given circumstance. The greatest punishment (in reality an inevitable consequence) for wrongdoing and deliberate rebellion against the government of the Creator is loss of existence as an individual subject of that government. The final result of wholehearted sin is annihilation. In the last analysis, such sin-identified individuals have destroyed themselves by becoming wholly unreal through their embrace of iniquity. The factual disappearance of such a creature is, however, always delayed until the ordained order of justice current in that universe has been fully complied with.

Cessation of existence is usually decreed at the dispensational or epochal adjudication of the realm or realms. On a world such as Urantia it comes at the end of a planetary dispensation. Cessation of existence can be decreed at such times by co-ordinate action of all tribunals of jurisdiction, extending from the planetary council up through the courts of the Local Universe Creator to the judgment tribunals of the Ancients of Days. The mandate of dissolution originates in the higher courts of the superuniverse following an unbroken confirmation of the indictment originating on the sphere of the wrongdoer's residence; and then, when sentence of extinction has been confirmed on high, the execution is by the direct act of those judges residential on, and operating from, the headquarters of the superuniverse.

When this sentence is finally confirmed, sin-identified beings instantly become as though they had not been. There is no resurrection from such a fate; it is everlasting and eternal. The living energy factors of identity are resolved by the transformations of time and the metamorphoses of space into the cosmic potentials from which they once emerged. As for the personality of the iniquitous one, it is deprived of a continuing life vehicle by the creature's failure to make those choices and final decisions which would have assured eternal life. When the continued embrace of sin by the associated mind culminates in complete self-identification with iniquity, then on the cessation of life, on cosmic dissolution, such an isolated personality is absorbed into the oversoul of creation, becoming a part of the evolving experience of the Supreme Being. Never again does it appear as a personality; its identity becomes as though it had never been. In the case of an Adjuster-indwelt personality, the experiential spirit values survive in the reality of the continuing Adjuster.

In any universe contest between actual levels of reality, the personality of the higher level will ultimately triumph over the personality of the lower level. This inevitable outcome of universe controversy is inherent in the fact that divinity of quality equals the degree of reality or actuality of any will creature. Undiluted evil, complete error, willful sin, and unmitigated iniquity are inherently and automatically suicidal. Such attitudes of cosmic unreality can survive in the universe only because of transient mercy-tolerance pending the action of the justice-determining and fairness-finding mechanisms of the universe tribunals of righteous adjudication.

The rule of the Local Universe Creators is one of creation and spiritualization. These Creators devote themselves to the effective carrying out of the Paradise plan of progressive mortal ascension, to the rehabilitation of rebels and

wrong thinkers, but when all such loving efforts are finally and forever rejected, the final decree of dissolution is executed by forces acting under the jurisdiction of the Ancients of Days.

4. The Divine Mercy

Mercy is simply justice tempered by that wisdom which grows out of perfection of knowledge and the full recognition of the natural weaknesses and environmental handicaps of finite creatures.

Our Creator is inherently kind, naturally compassionate, and everlastingly merciful. And it is never necessary that any influence be imposed on the Divine Parent to call forth loving-kindness. The creature's need is wholly sufficient to insure the full flow of tender mercy and saving grace. Knowing all about mortal children, it is easy for our Parent to forgive. The better humans understand their neighbors, the easier it will be to forgive, even to love them.

Only the discernment of infinite wisdom enables a righteous Divine Parent to minister justice and mercy at the same time and in any given universe situation. The Creator is never torn by conflicting attitudes towards universe children; is never a victim of attitudinal antagonisms. All-knowingness unfailingly directs the Creator's free will in the choosing of that universe conduct which perfectly, simultaneously, and equally satisfies the demands of all the divine attributes and the infinite qualities of an eternal nature.

Mercy is the natural and inevitable offspring of goodness and love. The good nature of a loving Parent could not possibly withhold the wise ministry of mercy to each member of every group of universe children. Eternal justice and divine mercy together constitute what in human experience would be called *fairness*.

Divine mercy represents a fairness technique of adjustment between the universe levels of perfection and imperfection. Mercy is the justice of Supremacy adapted to the situations of the evolving finite, the righteousness of eternity modified to meet the highest interests and universe welfare of the children of time. Mercy is not a contravention of justice but rather an understanding interpretation of the demands of supreme justice as it is fairly applied to the subordinate spiritual beings and to the material creatures of the evolving universes. Mercy is the justice of the Paradise Trinity wisely and lovingly applied to the manifold intelligences of the creations of time and space as it is formulated by divine wisdom and determined by the all-knowing mind and the sovereign free will of the Universal Source and all associated Creators.

5. The Love of Our Divine Parent

Our Divine Parent's only personal attitude towards the affairs of the universe is always a reaction of divine affection. The Creator loves us sufficiently to bestow life upon us.

It is wrong to think of our Parent as being coaxed into loving us because of the sacrifices of the Local Universe Creators or the intercession of subordinate creatures. It is in response to parental affection that our Creator sends the marvelous Adjusters to indwell the minds of mortals. Our Parent's love is universal.

The Creators are the very first to attempt to save mortals from the disastrous results of foolish transgression of the divine laws. Our Divine Parent's love is by nature a parental affection. Even during your fiery trials remember that in all our afflictions our Parent is afflicted with us.

The Universal Creator is divinely kind to sinners. When rebels return to righteousness, they are mercifully received.

After all, the greatest evidence of the Creator's goodness and the supreme reason for loving the Creator is the indwelling gift bestowed on us — the Adjuster who so patiently awaits the hour when you both will be eternally made one. Though you cannot find the Source 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 Source.

How unreasonable it is that you should not worship the Creator because the limitations of human nature and the handicaps of your material creation make it impossible for you to see your Divine Parent. Between you and your Creator there is a tremendous distance (physical space) to be traversed. There also exists a great gulf of spiritual differential which must be bridged; but notwithstanding all that physically and spiritually separates you from the Paradise personal presence of the Creator, stop and ponder the solemn fact that the Divine Parent lives within you, has already bridged the gulf and sent the Thought Adjuster to live in you and to work with you as you pursue your eternal universe career.

I find it easy and pleasant to worship one who is so great and at the same time so affectionately devoted to the uplifting ministry of evolving creatures. I naturally love one who is so powerful and in control of creation, and yet who is so perfect in goodness and so faithful in the loving-kindness which constantly overshadows us. I think I would love our Divine Parent just as much, not for being so great and powerful, but for being so good and merciful. We all love the nature, more than the amazing attributes, of our Creator.

When I observe the Local Universe Creators and their subordinate administrators struggling so valiantly with the manifold difficulties of time inherent in the evolution of the universes of space, I discover that I bear these lesser rulers of the universes a great and profound affection. After all, I think we all, including the mortals of the realms, love the Universal Source and all other beings, divine or human, because we discern that these personalities truly love us. The experience of loving is very much a direct response to the experience of being loved. Knowing that my Creator loves me, I would continue to love my Divine Parent supremely, even if our Parent were divested of all attributes of supremacy, ultimacy, and absoluteness.

The Divine Parent's love follows us now and throughout the endless circle of the eternal ages. As you ponder the loving nature of our Creator, there is only one reasonable and natural personality reaction: You will increasingly love your Maker; you will yield to our Creator an affection analogous to that given by a child to an earthly parent. The Creator loves and forever seeks the welfare of all created children.

But the love of the Creator is an intelligent and farseeing parental affection. The divine love functions in unified association with divine wisdom and all other infinite characteristics of the perfect nature of the Universal Source. Our Creator is love, but love is not our Creator. The greatest manifestation of the divine love for mortal beings is observed in the bestowal of the Thought Adjusters, but your greatest revelation of the Divine Parent's love is seen in the bestowal life of your Local Universe Creator, Michael, who lived on earth the ideal spiritual life. It is the indwelling Adjuster who individualizes the love of our Universal Creator to each human soul.

At times I am almost pained to be compelled to portray the divine affection of the divine Parent for universe children by the employment of the human word symbol *love*. This term, even though it does connote humanity's highest concept of the mortal relations of respect and devotion, is so frequently designative of so much of human relationship that is wholly ignoble and utterly unfit to be known by any word which is also used to indicate the matchless affection of the living Creator for universe creatures! How unfortunate that I cannot make use of some

supernal and exclusive term which would convey to the minds of mortals the true nature and exquisitely beautiful significance of the divine affection of the Paradise Creator.

When mortals lose sight of the love of a personal Creator, the reality of the Source becomes merely the reality of good. Notwithstanding the infinite unity of the divine nature, love is the dominant characteristic of all the Creator's personal dealings with mortal creatures.

6. The Goodness of Our Creator

In the physical universe we may see the divine beauty, in the intellectual world we may discern eternal truth, but the goodness of our Creator is found only in the spiritual world of personal religious experience. In its true essence, religion is a faith-trust in the goodness of the Creator. The Universal Source could be great and absolute, somehow even intelligent and personal in philosophy, but in religion our Creator must also be moral and good. Humans might fear a great Divinity, but trust and love only a good Parent. This goodness is a part of the personality of the Creator, and its full revelation appears only in the personal religious experience of the believing children of our Divine Parent.

Religion implies that the superworld of spirit nature is cognizant of, and responsive to, the fundamental needs of the human world. Evolutionary religion may become ethical, but only revealed religion becomes truly and spiritually moral. The early concept that the Creator is a Deity dominated by kingly morality was upstepped by Jesus to that affectionately touching level of intimate family morality of the parent-child relationship, of which there is none more tender and beautiful in mortal experience.

The concept of a Deity as a king-judge, although it fostered a high moral standard and created a law-respecting people as a group, left believers in a sad position of insecurity respecting their status in time and in eternity. Jesus revealed our Creator as the Parent of each human being. The entire mortal concept of the Creator is transcendently illuminated by the life of Jesus. Selflessness is inherent in parental love. Our Creator loves not *like* a parent, but *as* a parent, and is the Paradise Parent of every universe personality.

Righteousness implies that the Universal Creator is the source of the moral law of the universe. Truth exhibits the Creator as a revealer, as a teacher. But love gives and craves affection, seeks understanding kinship such as exists between parent and child. Righteousness may be the divine thought, but love is a parent's attitude. The erroneous supposition that the righteousness of the Creator was irreconcilable with the selfless love of the Creator, presupposed absence of unity in the nature of Deity and led directly to the elaboration of the atonement doctrine, which is a philosophic assault on both the unity and the free-willness of the Divine Parent.

The affectionate Divine Parent, whose spirit indwells mortal children on earth, is not a divided personality — one of justice and one of mercy — neither is a mediator required in order to secure the Creator's favor or forgiveness. Divine righteousness is not dominated by strict retributive justice; Deity as a parent transcends Deity as a judge.

Our Divine Parent is never wrathful, vengeful, or angry. It is true that the Creator's wisdom often restrains love, while justice conditions rejected mercy. The Creator's love of righteousness cannot help being portrayed as equal condemnation of sin. The Creator is not an inconsistent personality; the divine unity is perfect. In the Paradise Trinity there is absolute unity despite the eternal identities of the co-ordinates of the Universal Source.

The statement that our Divine Parent loves the sinner and *hates* the sin is true philosophically, but the Creator is a transcendent personality, and persons can only love and hate other persons. Sin is not a person. Our Divine Parent loves sinners because they are personality realities (potentially eternal), while striking no personal attitude towards sin, for sin is not a spiritual reality; it is not personal; therefore only the justice of the Creator takes cognizance of its existence. The Creator's love saves the sinner; the Creator's law destroys the sin. This attitude of the divine nature would apparently change if the sinner finally identified wholly with sin just as the same mortal mind may also fully identify itself with the indwelling spirit Adjuster. Such a sin-identified mortal would then become wholly unspiritual in nature (and therefore personally unreal) and would experience eventual extinction of being. Unreality, even incompleteness of creature nature, cannot exist forever in a progressively real and increasingly spiritual universe.

Facing the world of personality, our Divine Parent is discovered to be a loving person; facing the spiritual world, a personal love; and in religious experience is both. Love identifies the volitional will of our Creator. The goodness of our Creator rests at the bottom of the divine free-willness — the universal tendency to love, show mercy, manifest patience, and minister forgiveness.

7. Divine Truth and Beauty

All finite knowledge and creature understanding are *relative*. Information and intelligence, gleaned from even high sources, is only relatively complete, locally accurate, and personally true.

Physical facts are fairly uniform, but truth is a living and flexible factor in the philosophy of the universe. Evolving personalities are only partially wise and relatively true in their communications. They can be certain only as far as their personal experience extends. That which apparently may be wholly true in one place may be only relatively true in another segment of creation.

Divine truth, final truth, is uniform and universal, but the story of things spiritual, as it is told by numerous individuals hailing from various spheres, may sometimes vary in details owing to this relativity in the completeness of knowledge and in the repleteness of personal experience as well as in the length and extent of that experience. While the laws and decrees, the thoughts and attitudes, of the First Great Source and Center are eternally, infinitely, and universally true; at the same time, their application to, and adjustment for, every universe, system, world, and created intelligence, are in accordance with the plans and technique of the Local Universe Creators as they function in their respective universes, as well as in harmony with the local plans and procedures of the Infinite Mind and of all other associated celestial personalities.

The false science of materialism would sentence mortals to become outcasts in the universe. Such partial knowledge is potentially evil; it is knowledge composed of both good and evil. Truth is beautiful because it is both replete and symmetrical. When mortals search for truth, they pursue the divinely real.

Philosophers commit their gravest error when they are misled into the fallacy of the practice of focusing the attention on one aspect of reality and then pronouncing such an isolated aspect to be the whole truth. The wise philosopher will always look for the creative design which is behind, and pre-existent to, all universe phenomena. The creator thought invariably precedes creative action.

Intellectual self-consciousness can discover the beauty of truth, its spiritual quality, not only by the philosophic consistency of its concepts, but more certainly and surely by the unerring response of the ever-present Spirit of

Truth. Happiness ensues from the recognition of truth because it can be *acted out*; it can be lived. Disappointment and sorrow follow error because, not being a reality, it cannot be realized in experience. Divine truth is best known by its *spiritual flavor*.

The eternal quest is for unification, for divine coherence. The entire physical universe coheres in the Isle of Paradise; the intellectual universe coheres in the Infinite Mind, the Conjoint Actor; the spiritual universe is coherent in the personality of the Eternal Spirit. But the isolated mortal of time and space coheres in the Universal Creator through the direct relationship between the indwelling Thought Adjuster and the Creator. A mortal's Adjuster is a fragment of the Creator and everlastingly seeks for divine unification; it coheres with, and in, the Paradise Deity of the First Source and Center.

The discernment of supreme beauty is the discovery and integration of reality: The discernment of the divine goodness in the eternal truth, that is ultimate beauty. Even the charm of human art consists in the harmony of its unity.

The great mistake of evolutionary religion was its failure to associate the goodness of the Creator with the factual truths of science and the appealing beauty of art. As civilization progressed, and since religion continued to pursue the same unwise course of overemphasizing the goodness of Deity to the relative exclusion of truth and neglect of beauty, an increasing tendency developed for certain types of people to turn away from the abstract and dissociated concept of isolated goodness. The overstressed and isolated morality of modern religion, which fails to hold the devotion and loyalty of many present-day people, would rehabilitate itself if, in addition to its moral mandates, it would give equal consideration to the truths of science, philosophy, and spiritual experience, and to the beauties of the physical creation, the charm of intellectual art, and the grandeur of genuine character achievement.

The religious challenge of this age is to those farseeing and forward-looking people 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 minds of mortals and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as mortals ascend the scale of spiritual living, these supreme qualities of the Eternal become increasingly co-ordinated and unified in our Creator, who is love.

All truth — material, philosophic, or spiritual — is both beautiful and good. All real beauty — material art or spiritual symmetry — is both true and good. All genuine goodness — whether personal morality, social equity, or divine ministry — is equally true and beautiful. Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience. Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems.

Truth is coherent, beauty attractive, goodness stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. The real purpose of all universe education is to effect better co-ordination of the isolated child of the worlds with the larger realities of expanding experience. Reality is finite on the human level, infinite and eternal on the higher and divine levels.

[This paper had been originally presented by a Divine Counselor acting by authority of the Ancients of Days on Uversa.]

Paper 3

The Attributes of the First Source and Center

The First Source and Center is present everywhere; the Universal Source rules the circle of eternity, but also rules in the local universes in the persons of the Local Universe Creators, even bestowing life through these Creators. The Local Creators are the personal expression of the Universal Source in the sectors of time and to the children of the whirling planets of the evolving universes of space.

The highly personalized Children of the Universal Creator are clearly discernible by the lower orders of created intelligences, and they compensate for the invisibility of the infinite and therefore less discernible Paradise Source. The Local Universe Creators are a revelation of an otherwise invisible being, invisible because of the absoluteness and infinity inherent in the circle of eternity and in the personalities of the Paradise Deities.

Creatorship is hardly an attribute of the First Source and Center; it is rather the aggregate of the Source's acting nature. And this universal function of creatorship is eternally manifested as it is conditioned and controlled by all the co-ordinated attributes of the infinite and divine reality of the First Source. We sincerely doubt whether any one characteristic of the divine nature can be regarded as being antecedent to the others, but if such were the case, then the creatorship nature of Deity would take precedence over all other natures, activities, and attributes. And the creatorship of Deity culminates in the universal truth of the Parenthood of our Creator.

1. The First Source and Center's Everywhereness

The ability of the Universal Source to be present everywhere, and at the same time, constitutes omnipresence. The Source alone can be in two places, in countless places, at the same time. The Source is simultaneously present everywhere.

The Universal Source is always present in all parts and in all hearts of the immense creation. It is literally true that our Creator is all and in all. But even that is not *all* of the First Source and Center. The Infinite can be finally revealed only in infinity; the cause can never be fully comprehended by an analysis of effects; the living Creator is immeasurably greater than the sum total of creation that has come into being as a result of the acts of the Creator's unfettered free will. The Source is revealed throughout the cosmos, but the cosmos can never contain or encompass the entirety of the infinity of The First Source and Center.

The omnipresence of the First Source and Center is in reality a part of the Creator's infinite nature; space constitutes no barrier to Deity. The Source is, in perfection and without limitation, discernibly present only on Paradise and in the central universe. The Source is not observably present in the creations encircling Havona, for the Creator has personally limited having direct and actual presence in recognition of the sovereignty and the divine prerogatives of the co-ordinate creators and rulers of the universes of time and space. Therefore the concept of the divine presence must allow for a wide range of both mode and channel of manifestation embracing the presence circuits of the Eternal Spirit, the Infinite Mind, and the Isle of Paradise. Nor is it always possible to distinguish between the presence of the Universal Creator and the actions of the Creator's eternal co-ordinates and agencies, so perfectly do they fulfill all the infinite requirements of the Creator's unchanging purpose. But that is not so with the personality circuit and the Adjusters; here our Creator acts uniquely, directly, and exclusively.

The Universal Controller is potentially present in the gravity circuits of the Isle of Paradise in all parts of the universe at all times and in the same degree, in accordance with the mass, in response to the physical demands for this

presence, and because of the inherent nature of all creation which causes all things to adhere and consist in the Universal Source. Likewise the First Source and Center is potentially present in the Unqualified Absolute, the repository of the uncreated universes of the eternal future. The Universal Source potentially pervades the physical universes of the past, present, and future. The Source is the primordial foundation of the coherence of the so-called material creation. This nonspiritual Deity potential becomes actual throughout the level of physical existences by the inexplicable intrusion of some one of the Creator's exclusive agencies on the stage of universe action.

The mind presence of the Universal Source is correlated with the absolute mind of the Conjoint Actor, the Infinite Mind, but in the finite creations it is better discerned in the everywhere functioning of the cosmic mind of the Paradise Master Spirits. Just as the First Source and Center is potentially present in the mind circuits of the Conjoint Actor, the Source is also potentially present in the tensions of the Universal Absolute. But mind of the human order is a bestowal of the Children of the Conjoint Actor, the Divine Ministers of the evolving universes.

The everywhere-present spirit of the Universal Creator is co-ordinated with the function of the universal presence of the Eternal Spirit and the everlasting divine potential of the Deity Absolute. But neither the spiritual activity of the Eternal Spirit and the Local Universe Creators nor the mind bestowals of the Infinite Mind seem to exclude the direct action of the Thought Adjusters, the indwelling fragments of the Creator, in the hearts of the creature children.

Concerning the Creator's presence in a planet, system, constellation, or universe, the degree of such presence in any creational unit is a measure of the degree of the evolving presence of the Supreme Being: It is determined by the en masse recognition of, and loyalty to, our Creator on the part of the vast universe organization, running down to the systems and planets themselves. Therefore it is sometimes with the hope of conserving and safeguarding these phases of the Creator's precious presence that, when some planets (or even systems) have plunged far into spiritual darkness, they are in a certain sense quarantined, or partially isolated from interaction with the larger units of creation. And all this, as it operates on Urantia, is a spiritually defensive reaction of the majority of the worlds to save themselves, as far as possible, from suffering the isolating consequences of the alienating acts of a headstrong, wicked, and rebellious minority.

While the Universal Source parentally encircuits all universe children — all personalities — the Source's influence in them is limited by the remoteness of their origin from the Second and the Third Persons of Deity and augmented as their destiny attainment nears such levels. The *fact* of the Source's presence in creature minds is determined by whether or not they are indwelt by Creator fragments, such as the Mystery Monitors, but this *effective* presence is determined by the degree of co-operation accorded these indwelling Adjusters by the minds of their sojourn.

The fluctuations of the Source's presence are not due to changeableness. The Creator does not retire in seclusion due to having been slighted; the Creator's affections are not alienated because of the creature's wrongdoing. Rather, having been endowed with the power of choice, the Creator's children, in the exercise of that choice, directly determine the degree and limitations of the divine influence in their own hearts and souls. The Creator is freely bestowed on us without limit and without favor, and is no respecter of persons, planets, systems, or universes. In the sectors of time the Creator confers differential honor only on the Paradise personalities of the Sevenfold, the co-ordinate creators of the finite universes.

2. The First Source and Center's Infinite Power

Within the bounds of that which is consistent with the divine nature, it is literally true that with the Universal Source 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 Source, proceeding in harmony and order and in keeping with the all-wise plan of a loving Creator. There is only one lawgiver who upholds the worlds in space and swings the universes around the endless circle of the eternal circuit.

Of all the divine attributes, the Source's omnipotence, especially as it prevails in the material universe, is the best understood. Viewed as an unspiritual phenomenon, the First Source and Center is energy. This declaration of physical fact is predicated on the incomprehensible truth that the Source is the primal cause of the universal physical phenomena of all space. From this divine activity all physical energy and other material manifestations are derived. Light, that is, light without heat, is another of the nonspiritual manifestations of the Deities. And there is still another form of nonspiritual energy which is virtually unknown on Urantia; it is as yet unrecognized.

The Creator controls all power and has ordained the circuits of all energy. The Creator has decreed the time and manner of the manifestation of all forms of energy-matter. And all these things are held forever in the Creator's everlasting grasp — in the gravitational control centering on nether Paradise. The light and energy of the eternal Source swing on forever around a majestic circuit, the endless but orderly procession of the starry hosts composing the universe of universes. All creation circles eternally around the Paradise-Personality center of all things and beings.

The omnipotence of the First Source and Center pertains to the everywhere dominance of the absolute level, where the three energies, material, mindal, and spiritual, are indistinguishable in close proximity to the Source of all things. Creature mind, being neither Paradise monota nor Paradise spirit, is not directly responsive to the Universal Creator, who *adjusts* with the mind of imperfection — with Urantia mortals through the Thought Adjusters.

The Universal Creator is not a transient force, a shifting power, or a fluctuating energy. The power and wisdom of the Creator are wholly adequate to cope with any and all universe exigencies. As the emergencies of human experience arise, the Creator has foreseen them all, and therefore does not react to the affairs of the universe in a detached way but rather in accordance with the dictates of eternal wisdom and in consonance with the mandates of infinite judgment. Regardless of appearances, the power of the Creator is not functioning in the universe as a blind force.

Situations do arise in which it appears that emergency rulings have been made, that natural laws have been suspended, that misadaptations have been recognized, and that an effort is being made to rectify the situation; but such is not the case. Such concepts of the First Source and Center have their origin in the limited range of your viewpoint, in the finiteness of your comprehension, and in the circumscribed scope of your survey; such misunderstanding of the First Source and Center is due to your profound ignorance regarding the existence of the higher laws of the realm, the magnitude of the Source's character, the infinity of the Source's attributes, and the fact of the Source's free-willness.

The planetary creatures of the Creator's spirit indwelling, scattered throughout the universes of space, are so nearly infinite in number and order, their intellects are so diverse, their minds are so limited, their vision is so curtailed and localized, that it is almost impossible to formulate generalizations of law adequately expressive of the Creator's infinite attributes and at the same time to any degree comprehensible to these created intelligences. Therefore, to you the creature, many of the acts of the all-powerful Creator seem to be arbitrary, detached, and not infrequently heartless and cruel. But again I assure you that this is not true. The Creator's doings are all purposeful, intelligent, wise, kind, and eternally considerate of the best good, not always of an individual being, an individual race, an

individual planet, or even an individual universe; but they are for the welfare and best good of all concerned, from the lowest to the highest. In the epochs of time the welfare of the part may sometimes appear to differ from the welfare of the whole; in the circle of eternity such apparent differences are nonexistent.

We are all a part of the family of our Divine Parent, and we must therefore sometimes share in the family discipline. Many of the acts of Deity which so disturb and confuse us are the result of the decisions and final rulings of all-wisdom, empowering the Conjoint Actor to execute the choosing of the infallible will and to enforce the decisions of the personality of perfection, whose survey, vision, and solicitude embrace the highest and eternal welfare of all the vast creation.

Thus it is that your detached, sectional, finite, and highly materialistic viewpoint and the limitations inherent in the nature of your being constitute such a handicap that you are unable to see, comprehend, or know the wisdom and kindness of many of the divine acts which to you seem fraught with such crushing cruelty, and which seem to be characterized by such utter indifference to the comfort and welfare, to the planetary happiness and personal prosperity, of your fellow creatures. It is because of the limits of human vision, it is because of your circumscribed understanding and finite comprehension, that you misunderstand the motives, and pervert the purposes, of the Creator. But many things occur on the evolutionary worlds which are not the personal doings of the Universal Source.

The divine omnipotence is perfectly co-ordinated with the other attributes of the personality of the Creator. The power of the Creator is, ordinarily, only limited in its universe spiritual manifestation by three conditions or situations:

1. By the nature of the Creator, especially by the Creator's infinite love, by truth, beauty, and goodness.
2. By the will of the Creator, by the Creator's mercy ministry and parental relationship with the personalities of the universe.
3. By the law of the Creator, by the righteousness and justice of the eternal Paradise Trinity.

The First Source and Center is unlimited in power, divine in nature, final in will, infinite in attributes, eternal in wisdom, and absolute in reality. But all these characteristics of the Universal Creator are unified in Deity and universally expressed in the Paradise Trinity and in the divine Children of the Trinity. Otherwise, outside of Paradise and the central universe of Havona, everything pertaining to the Universal Source is limited by the evolutionary presence of the Supreme, conditioned by the eventuating presence of the Ultimate, and co-ordinated by the three existential Absolutes — Deity, Universal, and Unqualified. And the Source's presence is limited because such is the will of the First Source and Center.

3. The First Source and Center's Universal Knowledge

The Universal Creator knows all things. The divine mind is conscious of, and conversant with, the thought of all creation. The Creator's knowledge of events is universal and perfect. The divine entities going out from the Creator are a part of the Creator.

The Universal Creator is the only personality in all the universe who actually knows the number of the stars

and planets of space. All the worlds of every universe are constantly within the Creator's consciousness.

The Universal Source is possessed of unlimited power to know all things and this consciousness is universal. The Source's personal circuit encompasses all personalities, and the Source's knowledge of even the lowest creatures is supplemented indirectly through the descending series of divine beings and directly through the indwelling Thought Adjusters. And furthermore, the Infinite Mind is always and everywhere present.

We are not wholly certain as to whether or not the Creator chooses to foreknow events of sin. But even if the Creator should foreknow the freewill acts of created beings, such foreknowledge does not in the least abrogate their freedom. One thing is certain: the Creator is never subjected to surprise.

Omnipotence does not imply the power to do the nondoable, the undiety-like act. Neither does omniscience imply the knowing of the unknowable. But such statements can hardly be made comprehensible to the finite mind. The creature can hardly understand the range and limitations of the will of the Creator.

4. The First Source and Center's Limitlessness

The successive self-bestowal by the First Source and Center on the universes as they are brought into being in no way lessens the Source's potential of power or store of wisdom as they continue to reside and repose in the central personality of Deity. In potential of force, wisdom, and love, the Creator has never lessened anything of possession nor become divested of any attribute of personality as the result of the unstinted bestowal on the Paradise Children, on subordinate creations, and on the manifold creatures.

The creation of every new universe calls for a new adjustment of gravity; but even if creation should continue indefinitely, eternally, even to infinity, so that eventually the material creation would exist without limitations, still the power of control and co-ordination reposing in the Isle of Paradise would be found equal to, and adequate for, the mastery, control, and co-ordination of such an infinite universe. And subsequent to this bestowal of limitless force and power on a boundless universe, the Infinite would still be surcharged with the same degree of force and energy; the Unqualified Absolute would still be undiminished; the Source would still possess the same infinite potential, just as if force, energy, and power had never been utilized for the endowment of universe upon universe.

And so with wisdom: The fact that mind is so freely distributed to the thinking of the realms in no way impoverishes the central source of divine wisdom. As the universes multiply and beings of the realms increase in number to the limits of comprehension, if mind continues to be bestowed without end on these beings of high and low estate, still the Source's central personality will continue to embrace the same eternal, infinite, and all-wise mind.

The fact that the Universal Creator sends spirit messengers to indwell the mortals of your world and other worlds in no way lessens the Creator's ability to function as a divine and all-powerful spirit personality; and there is absolutely no limit to the extent or number of such spirit Monitors which can and may be sent out. This giving of spirit messengers to creatures creates a boundless, almost inconceivable future possibility of progressive and successive existences for these divinely endowed mortals. And this prodigal distribution of the Creator's 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 Creator.

To the mortals of time there is a future, but the Creator inhabits eternity. Even though I come from near the very abiding place of Deity, I cannot presume to speak with perfection of understanding concerning the infinity of many of the divine attributes. Infinity of mind alone can fully comprehend infinity of existence and eternity of action.

Mortals cannot possibly know the infinitude of the Universal Creator. Finite mind cannot think through such an absolute truth or fact. But this same finite human being can actually *feel* — literally experience — the full and undiminished impact of such an infinite Creator's LOVE. Such a love can be truly experienced, although while quality of experience is unlimited, quantity of such an experience is strictly limited by the human capacity for spiritual receptivity and by the associated capacity to love the Divine Parent in return.

Finite appreciation of infinite qualities far transcends the logically limited capacities of the creature because of the fact that mortals are made in the image of the Creator — there lives within each mortal a fragment of infinity. Therefore humankind's nearest and dearest approach to the Creator is by and through love, for the Creator is love. And all of such a unique relationship is an actual experience in cosmic sociology, the Creator-creature relationship — the Parent-child affection.

5. The First Source and Center's Supreme Rule

In contact with the post-Havona creations, the First Source and Center does not exercise infinite power and final authority by direct transmittal but rather through the Source's Children and their subordinate personalities. And the Universal Creator does all this through free will. Any and all powers delegated, if occasion should arise, if it should become the choice of the divine mind, could be exercised directly; but, as a rule, such action only takes place as a result of the failure of the delegated personality to fulfill the divine trust. At such times and in the face of such default and within the limits of the reservation of divine power and potential, the Creator does act independently and in accordance with the mandates of the Creator's own choice; and that choice is always one of unflinching perfection and infinite wisdom.

The Universal Creator rules through the Creator's Children; on down through the universe organization there is an unbroken chain of rulers ending with the Planetary Administrators, who direct the destinies of the evolutionary spheres of the vast domains.

In the affairs of mortals' hearts the Universal Creator may not always prevail; but in the conduct and destiny of a planet the divine plan prevails; the eternal purpose of wisdom and love triumphs.

As you glimpse the manifold workings and view the staggering immensity of the Universal Source's well-nigh limitless creation, you may falter in your concept of the Creator's primacy, but you should not fail to accept the Creator as securely and everlastingly enthroned at the Paradise center of all things and as the beneficent Parent of all intelligent beings.

The uncertainties of life and the vicissitudes of existence do not in any manner contradict the concept of the universal sovereignty of the First Source and Center. All evolutionary creature life is beset by certain *inevitable*s. Consider the following:

1. Is *courage* — strength of character — desirable? Then mortals must be reared in an environment which necessitates grappling with hardships and reacting to disappointments.

2. Is *altruism* — service of others — desirable? Then life experience must provide for encountering situations of social inequality.
3. Is *hope* — the grandeur of trust — desirable? Then human existence must constantly be confronted with insecurities and recurrent uncertainties.
4. Is *faith* — the supreme assertion of human thought — desirable? Then the mortal mind must find itself in that troublesome predicament where it always knows less than it can believe.
5. Is the *love of truth* and the willingness to go wherever it leads, desirable? Then mortals must grow up in a world where error is present and falsehood always possible.
6. Is *idealism* — the approaching concept of the divine — desirable? Then mortals must struggle in an environment of relative goodness and beauty, surroundings stimulative of the irrepressible reach for better things.
7. Is *loyalty* — devotion to highest duty — desirable? Then mortals must carry on amid the possibilities of betrayal and desertion. The valor of devotion to duty consists in the implied danger of default.
8. Is *unselfishness* — the spirit of self-forgetfulness — desirable? Then mortals must live with the incessant clamoring of an inescapable self for recognition and honor. Humans could not dynamically choose the divine life if there were no self-life to forsake. Mortal beings could never lay saving hold on righteousness if there were no potential evil to exalt and differentiate the good by contrast.
9. Is *pleasure* — the satisfaction of happiness — desirable? Then mortals must live in a world where the alternative of pain and the likelihood of suffering are ever-present experiential possibilities.

Throughout the universe, every unit is regarded as a part of the whole. Survival of the part is dependent on co-operation with the plan and purpose of the whole, the wholehearted desire and perfect willingness to do the Creator's divine will. The only evolutionary world without error (the possibility of unwise judgment) would be a world without *free* intelligence. In the Havona universe there are a billion perfect worlds with their perfect inhabitants, but evolving mortals must be fallible if they are to be free. Free and inexperienced intelligence cannot possibly at first be uniformly wise. The possibility of mistaken judgment (evil) becomes sin only when the human will consciously endorses and knowingly embraces a deliberate immoral judgment.

The full appreciation of truth, beauty, and goodness is inherent in the perfection of the divine universe. The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus; such perfect beings are able to identify and choose the good in the absence of all contrastive and thought-compelling moral situations. But all such perfect beings are, in moral nature and spiritual status, what they are by virtue of the fact of existence. They have experientially earned advancement only within their inherent status. Mortals earn even their status as ascension candidates by their own faith and hope. Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a *reality* of personal experience and is therefore a unique possession in contrast to the inherent goodness and righteousness of the inerrant personalities of Havona.

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 by which mortals climb from the status of animals 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.

6. The First Source and Center's Primacy

With divine selflessness and consummate generosity, the Universal Creator relinquishes authority and delegates power but is still primal, has reserved all final decisions, and unerringly wields the all-powerful veto of the eternal purpose with unchallengeable authority over the welfare and destiny of the outstretched, whirling, and ever-circling creation.

The sovereignty of the Universal Source is unlimited; it is the fundamental fact of all creation. The universe was not inevitable. The universe is not an accident, neither is it self-existent. The universe is a work of creation and is therefore wholly subject to the will of the Creator. The will of the Creator is divine truth, living love; therefore the perfecting creations of the evolutionary universes are characterized by goodness — nearness to divinity; and by potential evil — remoteness from divinity.

All religious philosophy, sooner or later, arrives at the concept of unified universe rule, of one Source. Universe causes cannot be lower than universe effects. The source of the streams of universe life and of the cosmic mind must be above the levels of their manifestation. The human mind cannot be consistently explained in terms of the lower orders of existence. Mortal mind can be truly comprehended only by recognizing the reality of higher orders of thought and purposive will. Humans as moral beings are inexplicable unless the reality of the Universal Creator is acknowledged.

Mechanistic philosophers profess to reject the idea of a universal and sovereign will, the very sovereign will whose activity in the elaboration of universe laws they so deeply reverence. What unintended homage the mechanists pay to the law-Creator when they conceive such laws to be self-acting and self-explanatory!

It is a great blunder to humanize the Creator, except in the concept of the indwelling Thought Adjuster, but even that is not so mistaken as to completely *mechanize* the idea of the First Great Source and Center.

Does the Paradise Creator suffer? I do not know. The Local Universe Creators most certainly can and sometimes do, even as mortals do. The Eternal Spirit and the Infinite Mind suffer in a modified sense. I think the Universal Creator does, but I cannot understand *how*; perhaps through the personality circuit or through the individuality of the Thought Adjusters and other bestowals of the eternal nature. The Creator unquestionably experiences a parental and sympathetic understanding and may truly suffer, but I do not comprehend its nature.

The infinite and eternal Ruler of the universe of universes is power, form, energy, process, pattern, principle, presence, and idealized reality. But this Creator is more; is personal; exercises a sovereign will, experiences self-consciousness of divinity, executes the mandates of a creative mind, pursues the satisfaction of the realization of an eternal purpose, and manifests a Parent's love and affection for all universe children. And all these more personal

traits of the Divine Parent can be better understood by observing them as they were revealed in the bestowal life of Michael, your Local Universe Creator, while incarnated on Urantia.

The Divine Parent loves all creatures; the Eternal Spirit serves all creatures; the Infinite Mind inspires the children of the universe to the ever-ascending adventure of finding their Creator by the ways ordained by the Eternal Spirit through the ministry of the grace of the Infinite Mind.

[The Divine Counselor assigned to the presentation of the revelation of the Universal Creator had continued with the original text of this statement of the attributes of Deity.]

Paper 4

The Universal Creator's Relation to the Universe

The Universal Creator has an eternal purpose pertaining to the material, intellectual, and spiritual phenomena of the universe of universes, which the Creator is executing throughout all time. The Universal Source created the universes through free and sovereign will, and created them in accordance with an all-wise and eternal purpose. It is doubtful whether anyone except the Paradise Deities and their highest associates really knows very much about the eternal purpose of the First Source. Even the exalted citizens of Paradise hold very diverse opinions about the nature of the eternal purpose of the Deities.

It is easy to deduce that the purpose in creating the perfect central universe of Havona was purely the satisfaction of the divine nature. Havona may serve as the pattern creation for all other universes and as the finishing school for the pilgrims of time on their way to Paradise; however, such a supernal creation must exist primarily for the pleasure and satisfaction of the perfect and infinite Deities.

The amazing plan for perfecting evolutionary mortals and, after their attainment of Paradise and the Corps of the Finality, providing further training for some undisclosed future work, does seem to be, at present, one of the chief concerns of the seven superuniverses and their many subdivisions; but this ascension scheme for spiritualizing and training the mortals of time and space is by no means the exclusive occupation of the universe intelligences. There are many other fascinating pursuits which occupy the time and enlist the energies of the celestial hosts.

1. The Universe Attitude of the First Source and Center

For ages the inhabitants of Urantia have misunderstood the providence of the First Source and Center. There is a providence of divine outworking on your world, but it is not the childish, arbitrary, and material ministry many mortals have conceived it to be. The providence of the Creator consists in the interlocking activities of the celestial beings and the divine spirits who, in accordance with cosmic law, unceasingly labor for the honor of the Creator and for the spiritual advancement of the universe children.

Can you not advance in your concept of the Creator's dealing with mortals to that level where you recognize that the watchword of the universe is *progress*? Through long ages the human race has struggled to reach its present position. Throughout all these millenniums Providence has been working out the plan of progressive evolution. The two thoughts are not opposed in practice, only in humanity's mistaken concepts. Divine providence is never arrayed in opposition to true human progress, either temporal or spiritual. Providence is always consistent with the unchanging and perfect nature of the supreme Lawmaker.

There is no limitation of the forces and personalities which may be used to uphold the Creator's purpose and to sustain the universe creatures.

The Creator constantly upholds all things material and all beings spiritual. The universes are eternally stable. There is stability in the midst of apparent instability. There is an underlying order and security in the midst of the energy upheavals and the physical cataclysms of the starry realms.

The Universal Source has not withdrawn from the management of the universes and is not an inactive Deity. If the Source should retire as the present upholder of all creation, a universal collapse would immediately occur. Except for the Source, there would be no such thing as *reality*. At this very moment, as during the remote ages of the past

and in the eternal future, the Source continues to uphold. The divine reach extends around the circle of eternity. The universe is not wound up like a clock to run just so long and then cease to function; all things are constantly being renewed. The Creator continuously pours forth energy, light, and life. The work of the Creator is literal as well as spiritual.

A being of my order is able to discover ultimate harmony and to detect far-reaching and profound co-ordination in the routine affairs of universe administration. Much that seems disjointed and haphazard to the mortal mind appears orderly and constructive to my understanding. But there is very much going on in the universes that I do not fully comprehend. I have long been a student of, and am more or less conversant with, the recognized forces, energies, minds, morontias, spirits, and personalities of the local universes and the superuniverses. I have a general understanding of how these agencies and personalities operate, and I am intimately familiar with the workings of the accredited spirit intelligences of the grand universe. 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.

I am entirely competent to trace out and to analyze the working of all phenomena directly resulting from the functioning of the Universal Creator, the Eternal Spirit, the Infinite Mind, and, to a large extent, the Isle of Paradise. My puzzlement is occasioned by encountering what appears to be the performance of their mysterious co-ordinates, the three Absolutes of potentiality. These Absolutes seem to supersede matter, to transcend mind, and to supervene spirit. I am constantly bothered by my inability to comprehend these complex transactions which I attribute to the presences and performances of the Unqualified Absolute, the Deity Absolute, and the Universal Absolute.

These Absolutes must be the not-fully-revealed presences abroad in the universe which, in the phenomena of space potency and in the function of other superultimates, render it impossible for physicists, philosophers, or even religionists to predict with certainty as to just how the primordials of force, concept, or spirit will respond to demands made in a complex reality situation involving supreme adjustments and ultimate values.

There is also an organic unity in the universes of time and space which seems to underlie the whole fabric of cosmic events. This living presence of the evolving Supreme Being, this Immanence of the Projected Incomplete, is inexplicably manifested by what appears to be an amazingly fortuitous co-ordination of apparently unrelated universe happenings. This must be the function of Providence — the realm of the Supreme Being and the Conjoint Actor.

I am inclined to believe that it is this generally unrecognizable control of the co-ordination and interassociation of all phases and forms of universe activity that causes such a variegated and apparently hopelessly confused medley of physical, mental, moral, and spiritual phenomena to so unerringly work out to the glory of the Creator and for the good of mortals and angels.

But in the larger sense the apparent “accidents” of the cosmos are undoubtedly a part of the finite drama of the time-space adventure of the Creator’s eternal manipulation of the Absolutes.

2. The Universal Creator and Nature

Nature is in a limited sense the physical habit of the Creator. The conduct, or action, of the Creator is qualified and provisionally modified by the experimental plans and the evolutionary patterns of a local universe, a constellation,

a system, or a planet. The Creator acts in accordance with a well-defined, unchanging, immutable law throughout the master universe; but modifies the patterns of actions so as to contribute to the co-ordinate and balanced conduct of each universe, constellation, system, planet, and personality in accordance with the local objects, aims, and plans of the finite projects of evolutionary unfolding.

Therefore, nature, as mortals understand it, presents the underlying foundation and fundamental background of a changeless Deity, whose immutable laws are modified by, fluctuating because of, and experiencing upheavals through, the working of the local plans, purposes, patterns, and conditions which have been inaugurated and are being carried out by the local universe, constellation, system, and planetary forces and personalities. For example: As the Universal Creator's laws have been ordained in Nebadon, they are modified by the plans established by the Local Universe Creator and Creative Spirit; and in addition to all this the operation of these laws has been further influenced by the errors, defaults, and insurrections of certain beings resident on your planet and belonging to your immediate planetary system of Satania.

Nature is a time-space result of two cosmic factors: first, the immutability, perfection, and rectitude of Paradise Deity, and second, the experimental plans, executive blunders, insurrectionary errors, incompleteness of development, and imperfection of wisdom of the extra-Paradise creatures, from the highest to the lowest. Nature therefore carries a uniform, unchanging, majestic, and marvelous thread of perfection from the circle of eternity; but in each universe, on each planet, and in each individual life, this nature is modified, qualified, and possibly marred by the acts, the mistakes, and the disloyalties of the creatures of the evolutionary systems and universes; and therefore nature must always be of a changing mood, though stable underneath, and varied in accordance with the operating procedures of a local universe.

Nature is the perfection of Paradise divided by the incompleteness, evil, and sin of the unfinished universes. This quotient is therefore expressive of both the perfect and the partial, of both the eternal and the temporal. Continuing evolution modifies nature by augmenting the content of Paradise perfection and by diminishing the content of the evil, error, and disharmony of relative reality.

The Creator is not personally present in nature or in any of the forces of nature, for the phenomenon of nature is the superimposition of the imperfections of progressive evolution and, sometimes, the consequences of insurrectionary rebellion, on the Paradise foundations of the Creator's universal law. As it appears on a world such as Urantia, nature can never be the adequate expression, the true representation, the faithful portrayal, of an all-wise and infinite Creator.

Nature, on your world, is a qualification of the laws of perfection by the evolutionary plans of the local universe. What a travesty to worship nature because it is in a limited, qualified sense pervaded by the Creator; because it is a phase of the universal and, therefore, divine power! Nature also is a manifestation of the unfinished, the incomplete, and the imperfect outworkings of the development, growth, and progress of a universe experiment in cosmic evolution.

The apparent defects of the natural world are not indicative of any such corresponding defects in the character of the Creator. Rather such observed imperfections are merely the inevitable pauses in the exhibition of the ever-moving reel of infinity picturization. It is these very defect-interruptions of perfection-continuity which make it possible for the finite minds of material mortals to catch a fleeting glimpse of divine reality in time and space. The material manifestations of divinity only appear defective to the evolutionary minds of mortals who persist in

viewing the phenomena of nature through natural eyes, human vision unaided by morontia mota or by revelation, its compensatory substitute on the worlds of time.

And nature is marred, its beautiful face is scarred, its features are seared, by the rebellion, the misconduct, and the misthinking of the myriads of creatures who are a part of nature, but who have contributed to nature's disfigurement in time. No, nature is not the Creator. Nature is not an object of worship.

3. The Universal Source's Unchanging Character

All too long humans have thought of the Universal Source as one like themselves. The Source is not, never was, and never will be jealous of humans or any other beings in the universe of universes. Knowing that the Local Universe Creator intended humans to be the masterpieces of the planetary creation, to be the rulers of all the earth, the sight of mortals being dominated by their own baser passions, the spectacle of their bowing down before idols of wood, stone, gold, and selfish ambition — these sordid scenes stir the Universal Source and the Local Universe Creators to be jealous *for* humans, but never *of* them.

The eternal Source is incapable of wrath and anger in the sense of these human emotions and as mortals understand such reactions. These sentiments are mean and despicable; they are hardly worthy of being called human, much less divine; and such attitudes are utterly foreign to the perfect nature and gracious character of the Universal Source.

Much, very much, of the difficulty which Urantia mortals have in understanding the Universal Source is due to the far-reaching consequences of the Lucifer rebellion and the Caligastia betrayal. On worlds not segregated by sin, the evolutionary races are able to formulate far better ideas of the Universal Source; they suffer less from confusion, distortion, and perversion of concept.

Nothing ever done, now being done, or ever will be done is regretted by the Creator, who is all-wise as well as all-powerful. Human wisdom grows out of the trials and errors of human experience; Divine wisdom consists in the unqualified perfection of infinite universe insight, and this divine foreknowledge effectively directs the creative free will.

The Universal Source never does anything that causes subsequent sorrow or regret, but the will creatures of the planning and making of Creator personalities in the outlying universes, by their unfortunate choosing, sometimes occasion emotions of divine sorrow in the personalities of their Divine parents. But though the Universal Source neither makes mistakes, harbors regrets, nor experiences sorrows, the Source is a being with a parent's affection, and whose heart is undoubtedly grieved when children fail to attain the spiritual levels they are capable of reaching with the assistance which has been so freely provided by the spiritual-attainment plans and the mortal-ascension policies of the universes.

The infinite goodness of the Universal Source is beyond the comprehension of the finite mind of time; therefore a contrast with comparative evil (not sin) for the effective exhibition of all phases of relative goodness must always be afforded. Perfection of divine goodness can be discerned by mortal imperfection of insight only because it stands in contrastive association with relative imperfection in the relationships of time and matter in the motions of space.

The character of the Universal Source is infinitely superhuman; therefore such a nature of divinity must be personalized, as in the divine bestowals, before it can even be faith-grasped by the finite minds of mortals.

4. The Realization of the Universal Source

The Universal Source is the only stationary, self-contained, and changeless being in the whole universe of universes, having no outside, no beyond, no past, and no future. The Source is purposive energy (creative spirit) and absolute will, and these are self-existent and universal.

The Universal Source is self-existent and absolutely independent. The very identity of the Source is inimical to change and is immutable; but not until you achieve Paradise status can you even begin to understand how the Source can pass from simplicity to complexity, from identity to variation, from quiescence to motion, from infinity to finitude, from the divine to the human, and from unity to duality and triunity. And the Source can modify the manifestations of absoluteness because divine immutability does not imply immobility; the Source has will — *is* will.

The Universal Source is the being of absolute self-determination; there are no limits to the Source's universe reactions except those which are self-imposed, and freewill acts are conditioned only by those divine qualities and perfect attributes which inherently characterize the eternal nature. Therefore the Source is related to the universe as the being of final goodness plus a free will of creative infinity.

The Universal Source is the creator of the central and perfect universe and the Source of all other Creators. The Universal Source shares personality, goodness, and numerous other characteristics with mortals and other beings, but maintains sole possession of infinity of will. The Source is limited to creative acts only by the sentiments of the eternal nature and by the dictates of infinite wisdom. The Source personally chooses only that which is infinitely perfect, hence the supernal perfection of the central universe; and while the Local Universe Creators fully share the divinity and even phases of the Universal Source's absoluteness, they are not altogether limited by that finality of wisdom which directs the Source's infinity of will. Hence, in the Michael order of beings, creative free will becomes even more active, wholly divine and well-nigh ultimate, if not absolute. The Universal Source is infinite and eternal, but to deny the possibility of the Source's volitional self-limitation amounts to a denial of this very concept of volitional absoluteness.

The Universal Source's absoluteness pervades all seven levels of universe reality, and the whole of this absolute nature is subject to the relationship of the Source to the universe creature family. Precision may characterize trinitarian justice in the universe of universes, but in all the Universal Source's vast family relationship with the creatures of time the Source of universes is governed by *divine sentiment*. First and last — eternally — the infinite Source is a *Parent*.

In the Universal Creator, freewill performances are not ruled by power, nor are they guided by intellect alone; the divine personality is defined as consisting in spirit and manifesting to the universes as love. Therefore, in all personal relations with the creature personalities of the universes, the First Source and Center is always and consistently a loving Parent. The Source is a Parent in the highest sense of the term, is eternally motivated by the perfect idealism of divine love, and that tender nature finds its strongest expression and greatest satisfaction in loving and being loved.

In science, the Universal Source is the First Cause; in religion, the universal and loving Parent; in philosophy, the one being who exists alone, not dependent on any other being for existence but beneficently conferring reality of existence on all things and on all other beings. But it requires revelation to show that the First Cause of science and

the self-existent Unity of philosophy are the Deity of religion, full of mercy and goodness and pledged to effect the eternal survival of the mortal children on earth.

We crave the concept of the Infinite, but we worship the experience-idea of the Creator, our anywhere and any-time capacity to grasp the personality and divinity factors of our highest concept of Deity.

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 Absolute Source of the universe of universes.

5. Erroneous Ideas of Deity

Religious tradition is the imperfectly preserved record of the experiences of the Deity-knowing people of past ages, but such records are untrustworthy as guides for religious living or as the source of true information about the Universal Creator. Such ancient beliefs have been invariably altered by the fact that primitive humans were mythmakers.

One of the greatest sources of confusion on Urantia concerning the nature of Deity grows out of the failure of your sacred books to clearly distinguish between the personalities of the Paradise Trinity and between Paradise Deity and the local universe creators and administrators. During the past dispensations of partial understanding, your priests and prophets failed to clearly differentiate between Planetary Administrators, System Sovereigns, Constellation Rulers, Local Universe Creators, Superuniverse Governors, the Supreme Being, and the Universal Source. Many of the messages of subordinate personalities, such as Life Carriers and various orders of angels, have been, in your records, presented as coming directly from the Universal Source. Urantian religious thought still confuses the associate personalities of Deity with the Original Source, so that all are included under one name.

The people of Urantia continue to suffer from the influence of primitive concepts of Deity. The deities who go on a rampage in the storm; who shake the earth in their wrath and strike down mortals in their anger; who inflict their judgments of displeasure in times of famine and flood — these are the deities of primitive religion; they are not the Deities who live and rule the universes. Such concepts are a relic of the times when humans supposed that the universe was under the guidance and domination of the whims of such imaginary deities. But mortals are beginning to realize that they live in a realm of comparative law and order as far as concerns the administrative policies and conduct of the Supreme Creators and Controllers.

The barbarous idea of appeasing an angry Deity, of propitiating an offended Ruler, of winning the favor of Deity through sacrifices and penance and even by the shedding of blood, represents a religion wholly immature 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 the Creator to believe, hold, or teach that innocent blood must be shed in order to win favor or to divert the fictitious divine wrath.

The Hebrews believed that “without the shedding of blood there could be no remission of sin.” They had not found deliverance from the old and pagan idea that the Deities could not be appeased except by the sight of blood, though Moses did make a distinct advance when forbidding human sacrifices and substituting, in the primitive minds of the childlike Bedouin followers, the ceremonial sacrifice of animals.

The bestowal of a Local Universe Creator on your world was inherent in the situation of closing a planetary age; it was inescapable, and it was not made necessary for the purpose of winning the favor of the Universal Source. This bestowal also happened to be the final personal act of a Local Universe Creator in the long adventure of earning the experiential sovereignty of the local universe. What a travesty on the infinite character of the Source! this teaching that the Parental heart in all its austere coldness and hardness was so untouched by the misfortunes and sorrows of creatures that the Creator's tender mercies were not forthcoming until the blameless Jesus bled and died on the cross of Calvary!

But the inhabitants of Urantia are to find deliverance from these ancient errors and pagan superstitions respecting the nature of the Universal Creator. The revelation of the truth about the Creator is appearing, and the human race is destined to know the Universal Source in all that beauty of character and loveliness of attributes so magnificently portrayed by the Local Universe Creator who sojourned on Urantia as Jesus of Nazareth.

[This paper had been originally presented by a Divine Counselor of Uversa.]

Paper 5

The Creator's Relation to the Individual

If the finite minds of mortals are unable to comprehend how so great and so majestic a Deity as the Universal Creator can descend from the eternal abode in infinite perfection to fraternize with the individual human creature, then such finite intellects must rest assurance of divine relationship on the truth of the fact that an actual fragment of the living Deity resides within the intellect of every normal-minded and morally conscious Urantia mortal. The indwelling Thought Adjusters are a part of the eternal Deity of the Paradise Creator. Mortals do not have to go farther than their own inner experience of the soul's contemplation of this spiritual-reality presence to find the Creator and attempt communion.

The Creator has distributed the infinity of the eternal nature throughout the existential realities of six absolute coordinates, but may, at any time, make direct personal contact with any part or phase or kind of creation through the agency of the prepersonal fragments. And the eternal Creator has also reserved the prerogative of bestowing personality on the divine Creators and the living creatures of the universe of universes, while further reserving the prerogative of maintaining direct and parental contact with all these personal beings through the personality circuit.

1. The Approach to the Creator

The inability of the finite creature to approach the infinite Source is inherent, not in the Creator's aloofness, but in the finiteness and material limitations of created beings. The magnitude of the spiritual difference between the highest personality of universe existence and the lower groups of created intelligences is inconceivable. If it were possible for the lower orders of intelligence to be transported instantly into the presence of the Creator, they would not know they were there. They would be just as oblivious of the presence of the Universal Source as where they are now. There is a long, long road ahead of mortals before they can consistently and within the realms of possibility ask for safe conduct into the Paradise presence of the Universal Source. Spiritually, mortals must be translated many times before they can attain a level that will yield the spiritual vision which will enable them to see even any one of the Seven Master Spirits.

Our Creator is not in hiding and is not in arbitrary seclusion. The Creator has mobilized the resources of divine wisdom in a never-ending effort to be revealed to the children of the universal domains. There is an infinite grandeur and an inexpressible generosity connected with the majesty of love which causes the Creator to yearn for the association of every created being who is able to love the Divine Parent in return; and it is, therefore, the limitations inherent in you, inseparable from your finite personality and material existence, that determine the time and place and circumstances in which you may achieve the goal of the journey of mortal ascension and stand in the presence of the Universal Source at the center of all things.

Although the approach to the Paradise presence of the Source 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 Creator so intimately associated with your inner soul and your spiritualizing self.

The mortals of the realms of time and space may differ greatly in innate abilities and intellectual endowment, they may enjoy environments exceptionally favorable to social advancement and moral progress, or they may suffer from the lack of almost every human aid to culture and supposed advancement in the arts of civilization; but 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.

While Urantia mortals may differ in their intellectual, social, economic, and even moral opportunities and endowments, do not forget that their spiritual endowment is uniform and unique. They all enjoy the same divine presence of the gift from the Creator, 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.

If mortals are wholeheartedly spiritually motivated, unreservedly consecrated to the doing of the Divine will, then, since they are so certainly and so effectively spiritually endowed by the indwelling Adjuster, there cannot fail to materialize in an individual's experience the sublime consciousness of knowing our Creator and the supernal assurance of surviving for the purpose of finding and becoming more and more like the Creator through progressive experience.

Mortals are spiritually indwelt by surviving Thought Adjusters. If such human minds are sincerely and spiritually motivated, if such human souls desire to know and become like our Creator, honestly want to do the Creator's will, no negative influence of mortal deprivation nor positive power of possible interference exists which can prevent such divinely motivated souls from securely ascending to the portals of Paradise.

The Creator desires to be in personal communion with all creatures. On Paradise there is a place to receive all those whose survival status and spiritual nature make such attainment possible. Therefore settle in your philosophy now and forever: To each of you and to all of us, Deity is approachable, the Creator 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 Source.

The fact that vast time is involved in the attainment of the Source makes the presence and personality of the Infinite none the less real. Your ascension is a part of the circuit of the seven superuniverses, and though you swing around it countless times, you may expect, in spirit and in status, to always be moving inward. You can depend on being translated from sphere to sphere, from the outer circuits ever nearer the inner center, and some day, doubt not, you shall stand in the divine and central presence and see the Creator. 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.

Our Creator is not in spiritual hiding, but so many creatures have hidden themselves away in the mists of their own willful decisions and for the time being have separated themselves from the communion of the Creator's spirit by the choosing of their own perverse ways and by the indulgence of the self-assertiveness of their intolerant minds and unspiritual natures.

Mortals may draw near the Universal Creator and may repeatedly forsake the divine will as long as the power of choice remains. The final doom of mortals is not sealed until they have lost the power to choose the Creator's will. There is never a closure of the Divine Parent's heart to the need and the petition of the universe children. These offspring only close their hearts forever to the Creator's drawing power when they finally and forever lose the desire to do the divine will — to know and be like the Creator. Likewise a mortal's eternal destiny is assured when Adjuster

fusion proclaims to the universe that such an ascender has made the final and irrevocable choice to live the Creator's will.

A part of the Universal Parent's infinite and eternal and incomprehensible self is given to live and dwell within each person. The Creator has embarked upon the eternal adventure with mortals. If you yield to the leadings of the spiritual forces in and around you, you cannot fail to attain the high destiny established by a loving Parent as the universe goal of the ascendant creatures from the evolutionary worlds of space.

2. The Presence of the Infinite

The physical presence of the Infinite is the reality of the material universe. The mind presence of Deity must be determined by the depth of individual intellectual experience and by the evolutionary personality level. The spiritual presence of Divinity must of necessity be differential in the universe. It is determined by the spiritual capacity of receptivity and by the degree of the consecration of the creature's will to the doing of the divine will.

The Universal Source lives in every spirit-born child. The Paradise Beings always have access to the presence of the Infinite, and all creature personalities have access to Deity. This refers to the personality circuit, whenever, wherever, and however contacted, or otherwise entails personal, self-conscious contact and communion with the Universal Source, whether at the central abode or at some other designated place, as on one of the seven sacred spheres of Paradise.

The divine presence cannot, however, be discovered anywhere in nature or even in the lives of Deity-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 the Creator far off in the skies when the spirit of the Universal Parent lives within your own mind!

It is because of this fragment that indwells you that you can hope, as you progress in harmonizing with the Adjuster's spiritual leadings, to more fully discern the presence and transforming power of those other spiritual influences that surround you and impinge on you but do not function as an integral part of you. The fact that you are not intellectually conscious of close and intimate contact with the indwelling Adjuster does not in the least disprove such an exalted experience. The proof of relationship with the divine Adjuster consists wholly in the nature and extent of the fruits of the spirit which are yielded in the life experience of the individual believer.

It is exceedingly difficult for the meagerly spiritualized, material minds of mortals to experience marked consciousness of the spirit activities of such divine entities as the Paradise Adjusters. As the soul of joint mind and Adjuster creation becomes increasingly existent, there also evolves a new phase of soul consciousness which is capable of experiencing the presence, and of recognizing the spirit leadings and other supermaterial activities, of the Mystery Monitors.

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.

3. True Worship

Though the Paradise Deities are as one from the universe standpoint, they are also three distinct and separate persons in their spiritual relations with such beings as inhabit Urantia. There is a difference between the Deities in the matter of personal appeals, communion, and other intimate relations. In the highest sense, we worship only the Universal Source. True, we can and do worship the Source as manifested in the Local Universe Creators, but it is the Original Source, directly or indirectly, who is worshiped and adored.

Supplications of all kinds belong to the realm of the Eternal Spirit. Prayers, all formal communications, and everything except adoration and worship of the Universal Source, are matters that concern a local universe; they do not ordinarily proceed out of the realm of the jurisdiction of a Local Universe Creator. But worship is undoubtedly encircuited and dispatched to the person of the Source by the function of the personality circuit. We further believe that such registry of the homage of an Adjuster-indwelt creature is facilitated by the Creator's spirit presence. A tremendous amount of evidence exists to substantiate such a belief, and I know that all orders of Thought Adjusters are empowered to register the bona fide worship of their subjects acceptably in the presence of the Universal Source. The Adjusters undoubtedly also utilize direct prepersonal channels of communication with the Creator, and they are likewise able to utilize the spirit-gravity circuits of the Eternal Spirit.

Worship is for its own sake; prayer embodies a self- or creature-interest element; that is the great difference between worship and prayer. There is absolutely no self-request or other element of personal interest in true worship; we simply worship what we comprehend Deity to be. Worship asks nothing and expects nothing for the worshiper. We do not worship the Creator because of anything we may derive from such veneration; we render such devotion and engage in such worship as a natural and spontaneous reaction to the recognition of the Divine Parent's matchless personality, impressive nature and endearing attributes.

The moment the element of self-interest intrudes on worship, that devotion translates from worship to prayer and more appropriately should be directed to the person of the Eternal Spirit or the Local Universe Creator. But in practical religious experience there exists no reason why prayer should not be addressed to the Universal Creator as a part of true worship.

When you deal with the practical affairs of your daily life, you are in the hands of the spirit personalities having origin in the Third Source and Center; you are co-operating with the agencies of the Conjoint Actor. And so it is: You worship the Universal Source; pray to, and commune with, the Eternal Spirit; and work out the details of your earthly sojourn in connection with the intelligences of the Infinite Mind operating on your world and throughout your universe.

The Creators who preside over the destinies of the local universes stand in the place of both the Universal Source and the Eternal Spirit of Paradise. These Local Universe Creators receive worship in the name of the Source and are attentive to the pleas of their petitioning subjects throughout their respective creations. To the children of a local universe, a Local Universe Creator is, to all practical intents and purposes, Deity, the local universe personification of the Universal Creator and the Eternal Spirit. The Infinite Mind maintains personal contact with the children of these realms through the Universe Creative Spirits, the administrative and creative associates of the Local Universe Creators.

Sincere worship connotes the mobilization of all the powers of the human personality under the dominance of the evolving soul and subject to the divine directionization of the associated Thought Adjuster. The mind of material

limitations can never become highly conscious of the real significance of true worship. The realization of the reality of the worship experience by mortals is chiefly determined by the developmental status of the evolving immortal soul. The spiritual growth of the soul takes place wholly independently of the intellectual self-consciousness.

The worship experience consists in the sublime attempt of the betrothed Adjuster to communicate to the divine Parent the inexpressible longings and the unutterable aspirations of the human soul — the conjoint creation of the Creator-seeking mortal mind and the Creator-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 Deity as a faith child of the Universal Parent. The mortal mind consents to worship; the immortal soul craves and initiates worship; the divine Adjuster conducts such worship on behalf of the mortal mind and the evolving immortal soul. True worship, in the last analysis, becomes an experience realized on four cosmic levels: the intellectual, the morontial, the spiritual, and the personal — the consciousness of mind, soul, and spirit, and their unification in personality.

4. Deity in Religion

The morality of the religions of evolution *drives* mortals forward in the Deity quest by the motive power of fear. The religions of revelation *allure* humans to seek for a Deity of love because they crave to become divine. But religion is not merely a passive feeling of absolute dependence and surety of survival; it is a living and dynamic experience of divinity attainment predicated on service to humanity.

The great and immediate service of true religion is the establishment of an enduring unity in human experience, a lasting peace and a profound assurance. With primitive mortals, even polytheism is a relative unification of the evolving concept of Deity; polytheism is monotheism in the making. Sooner or later, Deity is destined to be comprehended as the reality of values, the substance of meanings, and the life of truth.

The Universal Source is not only the determiner of destiny but is humanity'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 beings, human and superhuman.

The domains of philosophy and art intervene between the nonreligious and the religious activities of the human self. Through art and philosophy, material-minded mortals are enticed into the contemplation of the spiritual realities and universe values of eternal meanings.

All religions teach the worship of Deity and some doctrine of human salvation. The Buddhist religion promised salvation through enlightenment; the Jewish religion promised salvation predicated on righteousness; the Greek religion promised salvation through the realization of beauty; Christianity promised salvation in the life to come; Islam provided salvation through submission to the will of Deity. The religion of Jesus *is* salvation from self, deliverance from the evils of creature isolation in time and in eternity.

The Hebrews based their religion on goodness; the Greeks on beauty; both religions sought truth. Jesus revealed a God of love, and love is all-embracing of truth, beauty, and goodness.

The Zoroastrians had a religion of morals; the Hindus a religion of metaphysics; the Confucianists a religion of ethics. Jesus lived a religion of *service*. All these religions are of value in that they are partial approaches to true

religion. Religion is destined to become the reality of the spiritual unification of all that is good, beautiful, and true in human experience.

The Greek religion had a watchword “Know yourself”; the Hebrews centered their teaching on “Know your God”; the Christians preached a gospel aimed at a “knowledge of the Lord Jesus Christ”; Jesus proclaimed “knowing your Creator, and yourself as a child of that Creator.” These differing concepts of the purpose of religion determine the individual’s attitude in various life situations and foreshadow the depth of worship and the nature of personal habits of prayer. The spiritual status of any religion may be determined by the nature of its prayers.

The concept of a semihuman and jealous Deity is an inevitable transition between polytheism and sublime monotheism. An exalted anthropomorphism is the highest attainment level of purely evolutionary religion. Christianity elevated the concept of anthropomorphism from the ideal of the human to the transcendent and divine concept of the person of the glorified Christ. And this is the highest anthropomorphism that humans can ever conceive.

The Christian concept of God was an attempt to combine three separate teachings:

1. *The Hebrew concept* — Yahweh as a vindicator of moral values, a righteous Deity.
2. *The Greek concept* — Deity as a unifier, a Deity of wisdom.
3. *Jesus’ concept* — The Creator as a living friend, a loving Parent, the divine presence.

It must therefore be evident that composite Christian theology encounters great difficulty in attaining consistency. This difficulty is further aggravated by the fact that the doctrines of early Christianity were generally based on the personal religious experience of three different persons: Philo of Alexandria, Jesus of Nazareth, and Paul of Tarsus.

View the religious life of Jesus positively. Think not of the sinlessness but of the righteousness and loving service of Jesus. Jesus upstepped the passive love disclosed in the Hebrew concept of the divine Ruler to the higher *active* and creature-loving affection of a Creator who is the Parent of every individual, even of the wrongdoer.

5. The Consciousness of Our Creator

Morality has its origin in the reason of self-consciousness; it is superanimal but wholly evolutionary. The unfolding of human evolution embraces all endowments antecedent to the bestowal of the Adjusters and to the pouring out of the Spirit of Truth. But the attainment of levels of morality does not deliver mortals from the real struggles of living. The physical environment of mortals entails the battle for existence; the social surroundings necessitate ethical adjustments; the moral situations require the making of choices in the highest realms of reason; the spiritual experience (having realized Deity) demands that humans find and sincerely strive to be like the Creator.

Religion is not grounded in the facts of science, the obligations of society, the assumptions of philosophy, or the implied duties of morality. Religion is an independent realm of human response to life situations and is unfailingly exhibited at all stages of human development which are postmoral. Religion may permeate all four levels of the realization of values and the enjoyment of universe kinship: the physical or material level of self-preservation; the

social or emotional level of kinship; the moral or duty level of reason; the spiritual level of the consciousness of universe kinship through divine worship.

The fact-seeking scientist conceives of the Source as the First Cause, a Deity of force. The emotional artist sees the Source as the ideal of beauty, a Deity of aesthetics. The reasoning philosopher is sometimes inclined to posit a Source of universal unity, even a pantheistic Deity. The religionist of faith believes in a Creator who fosters survival, the Universal Parent, the Source of love.

Moral conduct is always an antecedent of evolved religion and a part of even revealed religion, but never the whole of religious experience. Social service is the result of moral thinking and religious living. Morality does not biologically lead to the higher spiritual levels of religious experience. The adoration of the abstract beautiful is not the worship of the Creator; neither is exaltation of nature nor the reverence of unity the worship of Deity.

Evolutionary religion is the parent of the science, art, and philosophy which elevated humanity to the level of receptivity to revealed religion, including the bestowal of Adjusters and the coming of the Spirit of Truth. The evolutionary picture of human existence begins and ends with religion, although very different qualities of religion, one evolutionary and biological, the other revelational and periodical. And so, while religion is normal and natural to humankind, it is also optional. Mortals do not have to be religious against their will.

Religious experience, being essentially spiritual, can never be fully understood by the material mind; hence the function of theology, the psychology of religion. The essential doctrine of the human realization of Deity creates a paradox in finite comprehension. It is practically impossible for human logic and finite reason to harmonize the concept of divine immanence, the Creator within and a part of every individual, with the idea of the Creator's transcendence, the divine domination of the universe of universes. These two essential concepts of Deity must be unified in the faith-grasp of the concept of the transcendence of a personal Creator and in the realization of the indwelling presence of a fragment of that Creator in order to justify intelligent worship and validate the hope of personality survival. The difficulties and paradoxes of religion are inherent in the fact that the realities of religion are utterly beyond the mortal capacity for intellectual comprehension.

Mortals secure three great satisfactions from religious experience, even in the days of their temporal sojourn on earth:

1. *Intellectually* they acquire the satisfactions of a more unified human consciousness.
2. *Philosophically* they enjoy the substantiation of their ideals of moral values.
3. *Spiritually* they thrive in the experience of divine companionship, in the spiritual satisfactions of true worship.

Creator-consciousness, as it is experienced by an evolving mortal, must consist of three varying factors, three differential levels of reality realization. There is first the mind consciousness — the comprehension of the *idea* of Deity. Then follows the soul consciousness — the realization of the *ideal* of Deity. Last, dawns the spirit consciousness — the realization of the *spirit reality* of Deity. By the unification of these factors of the divine realization, no matter how incomplete, the mortal personality at all times overspreads all conscious levels with a realization of the *personality* of the Creator. In those mortals who have attained the Corps of the Finality, all this will in time lead to the realization of the *supremacy* of Deity and may subsequently eventuate in the realization of the *ultimacy* of Deity, some phase of the absonite superconsciousness of the Paradise Creator.

The experience of Creator-consciousness remains the same from generation to generation, but with each advancing epoch in human knowledge the philosophic concept and the theologic definitions of Deity *must* change. Creator-knowingness, religious consciousness, is a universe reality, but no matter how valid (real) religious experience is, it must be willing to subject itself to intelligent criticism and reasonable philosophic interpretation; it must not seek to be a thing apart in the totality of human experience.

Eternal survival of personality is wholly dependent on the choosing of the mortal mind, whose decisions determine the survival potential of the immortal soul. When the mind believes the Creator and the soul knows the Creator, and when, with the fostering Adjuster, they all *desire* the Creator, then survival is assured. Limitations of intellect, curtailment of education, deprivation of culture, impoverishment of social status, even inferiority of the human standards of morality resulting from the unfortunate lack of educational, cultural, and social advantages, cannot invalidate the presence of the divine spirit in such unfortunate and humanly handicapped but believing individuals. The indwelling of the Mystery Monitor constitutes the inception and insures the possibility of the potential of growth and survival of the immortal soul.

The ability of mortal parents to procreate is not predicated on their educational, cultural, social, or economic status. The union of the parental factors under natural conditions is quite sufficient to initiate offspring. A human mind discerning right and wrong and possessing the capacity to worship the Creator, in union with a divine Adjuster, is all that is required in that mortal to initiate and foster the production of an immortal soul of survival qualities if such a spirit-endowed individual seeks and sincerely desires to become like, and honestly elects to do the will of our Creator.

6. The Source of Personality

The Universal Source is the Creator of personalities. The domain of universe personality, from the lowest mortal and material creature of personality status to the highest persons of creator dignity and divine status, has its center and circumference in the Universal Source. The Creator is the bestower and conservator of every personality. And the Paradise Creator is likewise the destiny of all those finite personalities who wholeheartedly choose to do the divine will, those who love and long to be like the Creator.

Personality is one of the unsolved mysteries of the universes. We are able to form adequate concepts of the factors entering into the make-up of various orders and levels of personality, but we do not fully comprehend the real nature of the personality itself. We clearly perceive the numerous factors which, when put together, constitute the vehicle for human personality, but we do not fully comprehend the nature and significance of such a finite personality.

Personality is potential in all creatures who possess a mind endowment ranging from the minimum of self-consciousness to the maximum of Creator-consciousness. But mind endowment alone is not personality, neither is spirit nor physical energy. Personality is that quality and value in cosmic reality which is exclusively bestowed by the Universal Source on these living systems of the associated and co-ordinated energies of matter, mind, and spirit. Neither is personality a progressive achievement. Personality may be material or spiritual, but there either is personality or there is no personality. The other-than-personal never attains the level of the personal except by the direct act of the Paradise Creator.

The bestowal of personality is the exclusive function of the Universal Source, the personalization of the living energy systems which the Source endows with the attributes of relative creative consciousness and freewill control. There is no personality apart from the Creator, and no personality exists except for the Creator. The fundamental

attributes of human selfhood, as well as the absolute Adjuster nucleus of the human personality, are the bestowals of the Universal Source's exclusively personal domain of cosmic ministry.

The Adjusters of prepersonal status indwell numerous types of mortal creatures, thus insuring that these same beings may survive mortal death to personalize as morontia creatures with the potential of ultimate spirit attainment. For, when such a creature mind of personality endowment is indwelt by a fragment of the spirit of the eternal Source, the prepersonal bestowal of the personal Creator, then this finite personality possesses the potential of the divine and the eternal and aspires to a destiny akin to the Ultimate, even reaching out for a realization of the Absolute.

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

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

Having provided for the growth of the immortal soul and having liberated the individual's inner self from the fetters of absolute dependence on antecedent causation, the Creator stands aside. Now, mortals having been liberated from the fetters of causation response, at least as pertains to eternal destiny, and provision having been made for the growth of the immortal self, the soul, it remains for individuals to will the creation or to inhibit the creation of this surviving and eternal self which is theirs for the choosing. No other being, force, creator, or agency in all the 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, the Creator has decreed the sovereignty of the material and mortal will, and that decree is absolute.

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

The personality circuit of the universe of universes is centered in the person of the Universal Source, and the Paradise Creator is personally conscious of, and in personal touch with, all personalities of all levels of self-conscious existence. And this personality consciousness of all creation exists independently of the mission of the Thought Adjusters.

As all gravity is circuited in the Isle of Paradise, as all mind is circuited in the Conjoint Actor and all spirit in the Eternal Spirit, so all personality is circuited in the personal presence of the Universal Source, and this circuit unerringly transmits the worship of all personalities to the Original and Eternal Personality.

Concerning those personalities who are not Adjuster indwelt: The attribute of choice-liberty is also bestowed by the Universal Source, and such persons are likewise embraced in the great circuit of divine love, the personality circuit of the Universal Creator. The Creator provides for the sovereign choice of all true personalities. No personal creature

can be coerced into the eternal adventure; the portal of eternity opens only in response to the freewill choice of the freewill children of the Source of free will.

And this represents my efforts to present the relationship of the living Creator to the children of time. And when all is said and done, I can do nothing more helpful than to reiterate that the Creator is your universe Parent, and that you are all the Creator's planetary children.

[This is the fifth and last of the series presenting the narrative of the Universal Source which had been originally composed by a Divine Counselor of Uversa.]

Paper 6

The Eternal Spirit

The Eternal Spirit is the perfect and final expression of the “first” personal and absolute concept of the Universal Creator. Accordingly, all of the Creator’s personal and absolute expressions are made through the Eternal Spirit, who has been, now is, and ever will be, the living and divine Word. And this Eternal Spirit is residential at the center of all things, in association with, and immediately enshrouding the personal presence of, the Universal Creator.

We speak of the Creator’s “first” thought and allude to an impossible time origin of the Eternal Spirit for the purpose of gaining access to the thought channels of the human intellect. Such distortions of language represent our best efforts at contact-compromise with the time-bound minds of mortal creatures. In the sequential sense the Universal Creator never could have had a first thought, nor could the Eternal Spirit ever have had a beginning. But I was instructed to portray the realities of eternity to the time-limited minds of mortals by such symbols of thought and to designate the relationships of eternity by such time concepts of sequentiality.

The Eternal Spirit is the spiritual personalization of the Paradise Creator’s universal and infinite concept of divine reality, unqualified spirit, and absolute personality, and thereby the Spirit constitutes the divine revelation of the creator identity of the Universal Source. The perfect personality of the Spirit discloses that the Universal Creator is actually the eternal and universal source of all the meanings and values of the spiritual, the volitional, the purposeful, and the personal.

In an effort to enable the finite mind of time to form some sequential concept of the relationships of the eternal and infinite beings of the Paradise Trinity, we utilize such license of conception as to refer to the Creator’s first personal, universal, and infinite concept. It is impossible for me to convey to the human mind any adequate idea of the eternal relations of the Deities; therefore I employ such terms as will afford the finite mind something of an idea of the relationship of these eternal beings in the subsequent eras of time. We believe that the Eternal Spirit sprang from the Universal Creator; we are taught that both are unqualifiedly eternal. It is apparent, therefore, that no time creature can ever fully comprehend this mystery of a Spirit who is derived from the Creator, and yet who is co-ordinately eternal with the Creator.

1. Identity of the Eternal Spirit

The Eternal Spirit is the original and only-begotten Child of the Creator. The Eternal Spirit is the Second Person of Deity and the associate creator of all things. As the Universal Creator is the First Great Source and Center, so the Eternal Spirit is the Second Great Source and Center.

The Eternal Spirit is the spiritual center and the divine administrator of the spiritual government of the universe of universes. The Universal Source is first a creator and then a controller; the Eternal Spirit is first a cocreator and then a *spiritual administrator*. The Universal Source is spirit, and the Eternal Spirit is a personal revelation of that spirit. The First Source and Center is the Volitional Absolute; the Second Source and Center is the Personality Absolute.

The Eternal Spirit is known by different names in various universes. In the central universe the Spirit is known as the Co-ordinate Source, the Cocreator, and the Associate Absolute. On Uversa, the headquarters of the superuniverse, we designate the Spirit as the Co-ordinate Spirit Center and as the Eternal Spirit Administrator. On Salvington, the headquarters of your local universe, this Spirit is of record as the Second Eternal Source and Center.

On your world, but not in your system of inhabited spheres, this Original Spirit has been confused with a co-ordinate Local Universe Creator, Michael of Nebadon, who was bestowed on the mortal races of Urantia.

Although any of the Paradise Beings may fittingly be called Children of the Universal Source, we are in the habit of reserving the designation “the Eternal Spirit” for this original creation of the Universal Source; the Second Source and Center, cocreator with the Universal Source of the central universe of power and perfection and cocreator of all other divine Children who spring from the infinite Deities.

2. Nature of the Eternal Spirit

The Eternal Spirit is just as changeless and infinitely dependable as the Universal Source. The Spirit is also just as spiritual as the Source, just as truly an unlimited spirit. To you of material origin the Spirit would appear to be more personal, being one step nearer you in approachability than is the Universal Source.

The Eternal Spirit is the eternal Word of the Creator and is wholly like the Creator; in fact, the Eternal Spirit *is* the Creator personally manifest to the universe of universes. And thus it was and is and forever will be true of the Eternal Spirit and of all the co-ordinate Local Universe Creators: those who have seen the Children of the Creator have seen the Creator.

In nature the Eternal Spirit is wholly like the Universal Creator. When we worship the Creator, we actually at the same time worship the Eternal Spirit and the Infinite Mind. The Eternal Spirit is just as divinely real and eternal in nature as the Universal Creator.

The Eternal Spirit not only possesses all of the Creator’s infinite and transcendent righteousness, but the Spirit is also reflective of all of the Creator’s holiness of character. The Spirit shares the Creator’s perfection and jointly shares the responsibility of aiding all creatures of imperfection in their spiritual efforts to attain divine perfection.

The Eternal Spirit possesses all of the Creator’s character of divinity and attributes of spirituality. The Spirit *is* the fullness of the Creator’s absoluteness in personality and spirit, and the Eternal Spirit reveals these qualities in the personal management of the spiritual government of the universe of universes.

The Creator is a universal spirit; the Creator *is* spirit; and this spirit nature of the Creator is focalized and personalized in the Deity of the Eternal Spirit. In the Eternal Spirit all spiritual characteristics are apparently greatly enhanced by differentiation from the universality of the First Source and Center. And as the Universal Creator shares the spirit nature with the Eternal Spirit, they together just as fully and unreservedly share the divine spirit with the Conjoint Actor, the Infinite Mind.

In the love of truth and the creation of beauty the Universal Creator and the Eternal Spirit are equal except that the Spirit *appears* to be devoted more to the realization of the exclusively spiritual beauty of universal values.

In divine goodness I discern no difference between the Universal Creator and the Eternal Spirit. The Creator loves all universe children as a parent; the Eternal Spirit views all creatures both as a parent and as a sibling.

3. Ministry of the Creator's Love

The Eternal Spirit shares the justice and righteousness of the Trinity but overshadows these divinity traits by the infinite personalization of the Creator's love and mercy; the Spirit is the revelation of divine love to the universes. As the Creator is love, so the Spirit is mercy. The Spirit cannot love more than the Creator, but can show mercy to creatures in one additional way, not only as a primal creator like the Divine Parent, but also as the Child of that same Parent, thereby sharing in the familial experience of all other children of the Universal Creator.

The Eternal Spirit is the great mercy minister to all creation. Mercy is the essence of the Spirit's character. The mandates of the Eternal Spirit, as they go forth over the spirit circuits of the Second Source and Center, are keyed in tones of mercy.

To comprehend the love of the Eternal Spirit, you must first perceive its divine source, the Creator, who *is* love, and then behold the unfolding of this infinite affection in the ministry of the Infinite Mind and the almost limitless host of ministering personalities.

The ministry of the Eternal Spirit is devoted to the revelation of the Universal Source of love to the universe of universes. This divine Spirit is not engaged in the ignoble task of trying to persuade the gracious Parent to love creatures and to show mercy to the wrongdoers of time. How wrong it is to envisage the Eternal Spirit as appealing to the Universal Creator to show mercy to creatures on the material worlds of space! Such concepts of the Creator are crude and grotesque. Rather you should realize that all the merciful ministrations of the Children of the Creator are a direct revelation of the Creator's heart of universal love and infinite compassion. The Creator's love is the real and eternal source of the Spirit's mercy.

The Universal Source is love, the Eternal Spirit is mercy. Mercy is applied love, the Creator's love in action in the person of the Eternal Spirit.

4. Attributes of the Eternal Spirit

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

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

The omnipresence of the Original Spirit constitutes the spiritual unity of the universe of universes. The spiritual cohesion of all creation rests on the everywhere active presence of the Eternal Spirit. When we conceive of the Creator's spiritual presence, we find it difficult to differentiate it in our thinking from the presence of the Eternal Spirit. The spirit of the Universal Creator is eternally resident in the Eternal Spirit.

The Universal Creator must be spiritually omnipresent, but such omnipresence appears to be inseparable from the everywhere activities of the Eternal Spirit. We do, however, believe that in all situations of Creator-Spirit presence of a dual spiritual nature, the Eternal Spirit is co-ordinate with the spirit of the Universal Creator.

In contact with personality, the Creator acts in the personality circuit. In personal and detectable contact with spiritual creation, the Creator appears in the fragments of the totality of Deity, and these Creator fragments have a solitary, unique, and exclusive function wherever and whenever they appear in the universes. In all such situations the Eternal Spirit is co-ordinate with the spiritual function of the fragmented presence of the Universal Creator.

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

The Original Spirit is universally and spiritually self-conscious. In wisdom the Spirit is the full equal of the Creator. In the realms of knowledge, omniscience, we cannot distinguish between the First and Second Sources. Like the Creator, the Spirit knows all, is never surprised by any universe event, and comprehends the end from the beginning.

The Universal Creator and the Eternal Spirit really know the number and whereabouts of all the spirits and spiritualized beings in the universe of universes. Not only does the Spirit know all things by virtue of being omnipresent, but the Eternal Spirit, equally with the Universal Creator and the Conjoint Actor, is fully cognizant of the vast reflectivity intelligence of the Supreme Being, which is at all times aware of all things that transpire on all the worlds of the seven superuniverses. And there are other ways in which the Paradise Spirit is omniscient.

The Eternal Spirit, as a loving, merciful, and ministering spiritual personality, is wholly and infinitely equal with the Universal Creator, while in all those merciful and affectionate personal contacts with the ascendant beings of the lower realms the Eternal Spirit is just as kind and considerate, just as patient and long-suffering, as the Paradise Beings in the local universes who so frequently bestow themselves on the evolutionary worlds of time.

It is needless to expatiate further on the attributes of the Eternal Spirit. With the exceptions noted, it is only necessary to study the spiritual attributes of the Universal Creator to understand and correctly evaluate the attributes of the Eternal Spirit.

5. Limitations of the Eternal Spirit

The Eternal Spirit does not personally function in the physical domains, and except through the Conjoint Actor, does not function in the levels of mind ministry to creature beings. But these qualifications do not in any manner otherwise limit the Eternal Spirit in the full and free exercise of all the divine attributes of *spiritual* omniscience, omnipresence, and omnipotence.

The Eternal Spirit does not personally pervade the potentials of spirit inherent in the infinity of the Deity Absolute, but as these potentials become actual, they come within the all-powerful grasp of the spirit-gravity circuit of the Eternal Spirit.

Personality is the exclusive gift of the Universal Creator. The Eternal Spirit derives personality from the Creator, but does not, without the Creator, bestow personality. The Eternal Spirit gives origin to a vast spirit host, but such

derivations are not personalities. The Eternal Spirit creates personality in conjunction with the Universal Source or with the Conjoint Creator, who may act for the Source in such relationships. The Eternal Spirit is thus a cocreator of personalities, but bestows personality on no being and never alone creates personal beings. This limitation of action does not, however, deprive the Eternal Spirit of the ability to create any or all types of other-than-personal reality.

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

The Eternal Spirit, as an infinite and exclusively personal being, cannot fragmentize, cannot distribute and bestow individualized portions of selfhood on other entities or persons as do the Universal Creator and the Infinite Mind. But the Eternal Spirit, as an unlimited spirit, encompasses all creation and unceasingly draws back all spirit personalities and spiritual realities.

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

The Eternal Spirit cannot personally participate in the bestowal of the Thought Adjusters, but did sit in council with the Universal Creator in the eternal past, approving the plan and pledging endless co-operation. And as the spirit fragment of the Creator dwells within you, so does the presence of the Eternal Spirit envelop you, while these two forever work as one for your spiritual advancement.

6. The Spirit Mind

The Eternal Spirit *is* spirit and *has* mind, but not a mind or a spirit which mortal mind can comprehend. Mortals perceive mind on the finite, cosmic, material, and personal levels. Mortals also observe mind phenomena in living organisms functioning on the subpersonal (animal) level, but it is difficult for them to grasp the nature of mind when associated with supermaterial beings and as a part of exclusive spirit personalities. Mind must, however, be differently defined when it refers to the spirit level of existence, and when it is used to denote spirit functions of intelligence. That kind of mind which is directly allied with spirit is comparable neither to mind which co-ordinates spirit and matter nor to mind which is allied only with matter.

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

The mind of the Eternal Spirit is like that of the Universal Creator but unlike any other mind in the universe, and with the mind of the Creator it is ancestor to the diverse minds of the Conjoint Actor. The mind of the Universal Creator and the Eternal Spirit, that intellect which is ancestral to the absolute mind of the Third Source and Center, is perhaps best illustrated in the premind of a Thought Adjuster, for, though these Creator fragments are entirely outside of the mind circuits of the Conjoint Actor, they have some form of premind; they know as they are known; they enjoy the equivalent of human thinking.

The Eternal Spirit is wholly spiritual; mortals are very nearly entirely material; therefore much pertaining to the personality of the Eternal Spirit, to the Spirit’s seven spheres encircling Paradise and to the nature of the impersonal creations of the Paradise Spirit, will have to await your attainment of spirit status following your completion of the morontia ascension of the local universe of Nebadon. And then, as you pass through the superuniverse and on to Havona, many of these spirit-concealed mysteries will clarify as you begin to be endowed with the “mind of the spirit” — spiritual insight.

7. Personality of the Eternal Spirit

The Eternal Spirit is that infinite personality from whose unqualified personality fetters the Universal Creator escaped by the technique of trinitization, and by virtue of which has ever since continued to be bestowed in endless profusion on the ever-expanding universe of Creators and creatures. The Eternal Spirit is *absolute personality*; the Universal Source is *creator personality* — the source of personality, the bestower of personality, the cause of personality. Every personal being derives personality from the Universal Creator just as the Original Spirit eternally derives personality from that same Creator.

The personality of the Eternal Spirit is absolute and purely spiritual, and this absolute personality is also the divine and eternal pattern, first, of the Creator’s bestowal of personality on the Conjoint Actor and, subsequently, of the bestowal of personality on the myriads of creatures throughout the vast universe.

The Eternal Spirit is truly a merciful minister, a divine spirit, a spiritual power, and a real personality. The Spirit is the spiritual and personal nature of the Creator made manifest to the universes — the sum and substance of the First Source and Center, divested of all that which is nonpersonal, extradivine, nonspiritual, and pure potential. But it is impossible to convey to the human mind a word picture of the beauty and grandeur of the supernal personality of the Eternal Spirit. Everything that tends to obscure the Universal Creator operates with almost equal influence to prevent the conceptual recognition of the Eternal Spirit. You must await your attainment of Paradise, and then you will understand why I was unable to portray the character of this absolute personality to the understanding of the finite mind.

8. Realization of the Eternal Spirit

Concerning identity, nature, and other attributes of personality, the Eternal Spirit is the full equal, the perfect complement, and the eternal counterpart of the Universal Creator. In the same sense that the Creator is the Universal Parent, the Spirit is also a Universal Parent. And all of us, high and low, constitute their universal family.

To appreciate the character of the Spirit, you should study the revelation of the divine character of the Creator; they are forever and inseparably one. As divine personalities they are virtually indistinguishable by the lower orders of intelligence. They are not so difficult of separate recognition by those whose origin is in the creative acts of the Deities themselves. Beings of nativity in the central universe and on Paradise discern the Creator and the Spirit not

only as one personal unity of universal control but also as two separate personalities functioning in definite domains of universe administration.

As persons you may conceive of the Universal Creator and the Eternal Spirit as separate individuals, for they indeed are; but in the administration of the universes they are so intertwined and interrelated that it is not always possible to distinguish between them. When, in the affairs of the universes, the Creator and the Spirit are encountered in confusing interassociations, it is not always profitable to attempt to segregate their operations; merely recall that the Source is the initiating thought and the Spirit is the expressed word. In each local universe this inseparability is personalized in the divinity of the Local Universe Creator, who stands for both the Universal Creator and the Eternal Spirit to the creatures of ten million inhabited worlds.

The Eternal Spirit is infinite, but is approachable through the persons of the Spirit's Children and through the patient ministry of the Infinite Mind. Without the bestowal service of the Paradise Beings and the loving ministry of the creatures of the Infinite Mind, beings of material origin could hardly hope to attain the Eternal Spirit. And it is equally true: With the help and guidance of these celestial agencies the Creator-conscious mortal will certainly attain Paradise and stand in the personal presence of this majestic Eternal Spirit.

Even though the Eternal Spirit is the pattern of mortal personality attainment, you find it easier to grasp the reality of both the Universal Creator and the Infinite Mind because the Creator is the actual bestower of your human personality and the Infinite Mind is the absolute source of your mortal mind. But as you ascend in the Paradise path of spiritual progression, the personality of the Eternal Spirit will become increasingly real to you, and the reality of this infinitely spiritual mind will become more discernible to your progressively spiritualizing mind.

The concept of the Eternal Spirit can never shine brightly in your material or subsequent morontial mind; not until you spiritize and commence your spirit ascension will the comprehension of the personality of the Eternal Spirit begin to equal the vividness of your concept of the personality of the Local Universe Creator of Paradise origin who, in person and as a person, at one time incarnated and lived on Urantia.

Throughout your local universe experience the Local Universe Creator, whose personality is comprehensible by mortals, must compensate for your inability to grasp the full significance of the more exclusively spiritual, but none the less personal, Eternal Spirit of Paradise. As you progress through Orvonton and Havona, as you leave behind you the vivid picture and deep memories of your Local Universe Creator, the passing of this material and morontia experience will be compensated by ever-enlarging concepts and intensifying comprehension of the Eternal Spirit of Paradise, whose reality and nearness will continue to augment as you progress Paradiseward.

The Eternal Spirit is a grand and glorious personality. Although it is beyond the powers of the mortal and material mind to grasp the actuality of the personality of such an infinite being, doubt not, the Eternal Spirit is a person. I know whereof I speak. Times almost without number I have stood in the divine presence of this Spirit and then journeyed forth in the universe to execute the Spirit's gracious bidding.

[This paper had been originally indited by a Divine Counselor assigned to formulate this statement depicting the Eternal Spirit of Paradise.]

Paper 7

Relation of the Eternal Spirit to the Universe

The Eternal Spirit is concerned with the implementation of the spiritual aspects of the Universal Creator's eternal purpose as it progressively unfolds in the phenomena of the evolving universes with their manifold groups of living beings. We do not fully comprehend this eternal plan, but the Paradise Spirit undoubtedly does.

The Eternal Spirit is like the Universal Creator by seeking to bestow everything possible on co-ordinate beings and their subordinate children. And the Spirit shares the Creator's self-distributive nature in the unstinted self-bestowal on the Infinite Mind, their conjoint executive.

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

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

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

1. The Spirit-Gravity Circuit

Everything taught concerning the immanence of the Universal Source's omnipresence, omnipotence, and omniscience is equally true of the Eternal Spirit in the spiritual domains. The pure and universal spirit gravity of all creation, this exclusively spiritual circuit, leads directly back to the person of the Second Source and Center on Paradise, who presides over the control and operation of that ever-present and unerring spiritual grasp of all true spirit values. Thus the Eternal Spirit exercises absolute spiritual sovereignty and literally holds all spirit realities and all spiritualized values. The control of universal spiritual gravity *is* universal spiritual sovereignty.

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

Spirit realities respond to the drawing power of the center of spiritual gravity in accordance with their qualitative value, their actual degree of spirit nature. Spirit substance (quality) is just as responsive to spirit gravity as the

organized energy of physical matter (quantity) is responsive to physical gravity. Spiritual values and spirit forces are *real*. From the viewpoint of personality, spirit is the soul of creation; matter is the shadowy physical body.

The reactions and fluctuations of spirit gravity are always true to the content of spiritual values, the qualitative spiritual status of an individual or a world. This drawing power is instantly responsive to the inter- and intraspirit values of any universe situation or planetary condition. Every time a spiritual reality actualizes in the universes, this change necessitates the immediate and instantaneous readjustment of spirit gravity. Such a new spirit is actually a part of the Second Source and Center; and just as certainly as mortals become spiritized beings, they will attain the Eternal Spirit, the center and source of spirit gravity.

The Eternal Spirit's spiritual drawing power is inherent to a lesser degree in many Paradise orders of beings. For within the absolute spirit-gravity circuit there exist those local systems of spiritual attraction that function in the lesser units of creation. Such subabsolute focalizations of spirit gravity are a part of the divinity of the Creator personalities of time and space and are correlated with the emerging experiential overcontrol of the Supreme Being.

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

Like the material gravity of Paradise, the spiritual gravity of the Eternal Spirit is absolute. Sin and rebellion may interfere with the operation of local universe circuits, but nothing can suspend the spirit gravity of the Eternal Spirit. The Lucifer rebellion produced many changes in your system of inhabited worlds and on Urantia, but we do not observe that the resultant spiritual quarantine of your planet in the least affected the presence and function of either the omnipresent spirit of the Eternal Spirit or the associated spirit-gravity circuit.

All reactions of the spirit-gravity circuit of the grand universe are predictable. We recognize all actions and reactions of the omnipresent spirit of the Eternal Spirit and find them to be dependable. In accordance with well-known laws, we can and do measure spiritual gravity just as mortals attempt to compute the workings of finite physical gravity. There is an unvarying response of the Eternal Spirit to all spirit things, beings, and persons, and this response is always in accordance with the degree of actuality (the qualitative degree of reality) of all such spiritual values.

But alongside this very dependable and predictable function of the presence of the Eternal Spirit, phenomena are encountered which are not so predictable in their reactions. Such phenomena probably indicate the co-ordinate action of the Deity Absolute in the realms of emerging spiritual potentials. We know that the presence of the Eternal Spirit is the influence of a majestic and infinite personality, but we hardly regard the reactions associated with the conjectured performances of the Deity Absolute as personal.

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

Spirit seems to emerge from the potentials of the Deity Absolute; evolving spirit finds correlation in the experiential and incomplete grasps of the Supreme and the Ultimate; spirit eventually finds final destiny in the absolute grasp

of the gravity of the Eternal Spirit. This appears to be the cycle of experiential spirit, but existential spirit is inherent in the infinity of the Second Source and Center.

2. The Administration of the Eternal Spirit

On Paradise the presence and personal activity of the Original Spirit is profound, absolute in the spiritual sense. As we pass outward from Paradise through Havona and into the realms of the seven superuniverses, we detect less and less of the personal activity of the Eternal Spirit. In the post-Havona universes the presence of the Eternal Spirit is personalized in the Paradise Beings, conditioned by the experiential realities of the Supreme and the Ultimate, and co-ordinated with the unlimited spirit potential of the Deity Absolute.

In the central universe the personal activity of the Original Spirit is discernible in the exquisite spiritual harmony of the eternal creation. Havona is so marvelously perfect that the spiritual status and the energy states of this pattern universe are in perfect and perpetual balance.

In the superuniverses the Eternal Spirit is not personally present or resident, but maintains only a superpersonal representation. These manifestations of the Eternal Spirit are not personal; they are not in the personality circuit of the Universal Source. We know of no better term to use than to designate them *superpersonalities*; and they are finite beings; they are neither absonite nor absolute.

The administration of the Eternal Spirit in the superuniverses, being exclusively spiritual and superpersonal, is not discernible by creature personalities. Nonetheless, the all-pervading urge of the Spirit's personal influence is encountered in every phase of the activities of all sectors of the domains of the Ancients of Days. In the local universes, however, we observe the Eternal Spirit personally present in the persons of the Local Universe Creators. Here the Eternal Spirit creatively functions in the persons of the majestic corps of the co-ordinate Local Universe Creators.

3. Relation of the Eternal Spirit to the Individual

In the local universe ascent the mortals of time look to the Local Universe Creator as the personal representative of the Eternal Spirit. But when they begin the ascent of the superuniverse training regime, the pilgrims of time increasingly detect the supernal presence of the Eternal Spirit, and they are able to profit by the intake of this ministry of spiritual energization. In Havona the ascenders become still more conscious of the loving embrace of the Original Spirit. The Eternal Spirit does not indwell the mind or soul of the pilgrim of time at any stage of the entire mortal ascension, but is ever near and always concerned with the welfare and spiritual security of the advancing children of time.

The spiritual-gravity pull of the Eternal Spirit constitutes the inherent secret of the Paradise ascension of surviving human souls. All genuine spirit values and all bona fide spiritualized individuals are held within the unflinching grasp of the gravity of the Eternal Spirit. The mortal mind, for example, initiates its career as a material mechanism and is eventually mustered into the Corps of the Finality as a nearly perfected spirit existence, becoming progressively less subject to material gravity and correspondingly more responsive to the inward pulling urge of spirit gravity during this entire experience. The spirit-gravity circuit literally pulls the souls of mortals Paradiseward.

The spirit-gravity circuit is the basic channel for transmitting the genuine prayers of the believing human heart from the level of human consciousness to the actual consciousness of Deity. That which represents true spiritual value in

your petitions will be seized by the universal circuit of spirit gravity and will pass immediately and simultaneously to all divine personalities concerned. They will occupy themselves with that which belongs to their personal province. Therefore, in your practical religious experience, it is immaterial whether, in addressing your supplications, you visualize your Local Universe Creator or the Eternal Spirit at the center of all things.

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

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

Conversely, if your supplications are purely material and wholly self-centered, no plan exists by which such unworthy prayers can find lodgment in the circuit of the Eternal Spirit. 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.

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

4. The Divine Perfection Plans

The Eternal Spirit is in everlasting liaison with the Universal Creator in the successful prosecution of the *divine plan of progress*: the universal plan for the creation, evolution, ascension, and perfection of will creatures. And, in divine faithfulness, the Spirit is the eternal equal of the Creator.

The Universal Creator and Eternal Spirit are as one in the formulation and prosecution of this gigantic attainment plan for advancing the material beings of time to the perfection of eternity. This project for the spiritual elevation of the ascendant souls of space is a joint creation of the Universal Source and the Eternal Spirit, and they are, with the co-operation of the Infinite Mind, engaged in associative execution of their divine purpose.

This divine plan of perfection attainment embraces three unique, though marvelously correlated, enterprises of universal adventure:

1. *The Plan of Progressive Attainment.* This is the Universal Creator's plan of evolutionary ascension, a program unreservedly accepted by the Eternal Spirit when concurring in the Creator's proposal, "Let us make mortal creatures in our own image." This provision for upstepping the creatures of time involves the Creator's bestowal of the Thought Adjusters and the endowing of material creatures with the prerogatives of personality.

2. *The Bestowal Plan.* The next universal plan is the great Creator-revelation enterprise of the Eternal Spirit and the co-ordinate beings. This is the proposal of the Eternal Spirit and consists of the bestowal of the Children of the Creator on the evolutionary creations, to personalize and factualize, to incarnate and make real, the love of the Creator and the mercy of the Spirit to the creatures of all universes. Inherent in the bestowal plan, and as a provisional feature of this ministration of love, the Paradise Beings act as rehabilitators of that which misguided

creature will has placed in spiritual jeopardy. Whenever and wherever a delay occurs in the functioning of the attainment plan, if rebellion should mar or complicate this enterprise, then the emergency provisions of the bestowal plan become active. The Paradise Beings stand pledged and ready to function as retrievers, to go into the very realms of rebellion and restore the spiritual status of the spheres. And such a heroic service a co-ordinate Local Universe Creator did perform on Urantia in connection with an experiential bestowal career of sovereignty acquirement.

3. *The Plan of Mercy Ministry.* When the attainment plan and the bestowal plan had been formulated and proclaimed, the Infinite Mind projected and put into operation the tremendous and universal enterprise of mercy ministry. This is the service so essential to the practical and effective operation of both the attainment and the bestowal undertakings, and the spiritual personalities of the Third Source and Center all partake of the spirit of mercy ministry which is so much a part of the nature of the Third Person of Deity. Not only in creation but also in administration, the Infinite Mind functions truly and literally as the conjoint executive of the Universal Creator and the Eternal Spirit.

The Eternal Spirit is the personal trustee, the divine custodian, of the Creator's universal plan of creature ascension. Having promulgated the universal mandate, "Be you perfect, even as I am perfect," the Creator entrusted the implementation of this tremendous undertaking to the Eternal Spirit; and the Eternal Spirit shares the fostering of this supernal enterprise with the Infinite Mind. Thus the Deities effectively co-operate in the work of creation, control, evolution, revelation, and ministration — and if required, in restoration and rehabilitation.

5. The Spirit of Bestowal

The Eternal Spirit without reservation joined with the Universal Creator in broadcasting that tremendous injunction to all creation: "Be you perfect, even as your Creator is perfect." And ever since, that invitation-command has motivated all the survival plans and the bestowal projects of the Eternal Spirit and the vast family of co-ordinate and associated beings. And in these very bestowals the Children of the Creator have become to all evolutionary creatures "the way, the truth, and the life."

The Eternal Spirit cannot contact directly with human beings as the Universal Creator does through the gift of the prepersonal Thought Adjusters, but the Eternal Spirit does draw near to created personalities by a series of downstepping gradations to stand in humanity's presence and, at times, as a mortal being.

The purely personal nature of the Eternal Spirit is incapable of fragmentation. The Eternal Spirit ministers as a spiritual influence or as a person, never otherwise. The Spirit finds it impossible to become a part of creature experience in the sense in which the Creator-Adjuster participates, but the Eternal Spirit compensates for this limitation by the technique of bestowal. What the experience of fragmented entities means to the Universal Creator, the incarnation experiences of the Paradise Beings mean to the Eternal Spirit.

The Eternal Spirit does not come to mortals as the divine will, the Thought Adjuster indwelling the human mind, but the Eternal Spirit did come to mortals on Urantia when the divine *personality* of Michael of Nebadon incarnated in the human nature of Jesus of Nazareth. To share the experience of created personalities, the Local Universe Creators must assume the very natures of such creatures and incarnate their divine personalities as the actual creatures themselves. Incarnation, the secret of Sonarington, is the technique of the Spirit's escape from the otherwise all-encompassing fetters of personality absolutism.

Long, long ago the Eternal Spirit was bestowed on each of the circuits of the central creation for the enlightenment and advancement of all the inhabitants and pilgrims of Havona, including the ascending pilgrims of time. On none of these seven bestowals did the Eternal Spirit function as either an ascender or a Havoner but existed, not *with* or *as* a human or other pilgrim but in some way associative in the superpersonal sense.

Neither did the Eternal Spirit pass through the rest that intervenes between the inner Havona circuit and the shores of Paradise. It is not possible for such an absolute being to suspend consciousness of personality, for in the Eternal Spirit all lines of spiritual gravity are centered. And during the times of these bestowals the central Paradise lodgment of spiritual luminosity was undimmed, and the Spirit's grasp of universal spirit gravity was undiminished.

The bestowals of the Eternal Spirit in Havona are not within the scope of human imagination; they were transcendental. The Eternal Spirit added to the experience of all Havona then and subsequently, but we do not know whether the supposed experiential capacity was added to the Spirit's existential nature. That would fall within the bestowal mystery of the Paradise Beings. We do, however, believe that whatever the Eternal Spirit acquired on these bestowal missions has ever since been retained; but we do not know what it is.

Whatever our difficulty in comprehending the bestowals of the Second Person of Deity, we do comprehend the Havona bestowal of a Local Universe Creator, who literally passed through the circuits of the central universe and actually shared those experiences which constitute an ascender's preparation for Deity attainment. This was the original Michael, the first-born Local Universe Creator, who passed through the life experiences of the ascending pilgrims from circuit to circuit, personally journeying a stage of each circle with them in the days of Grandfanda, the first of all mortals to attain Havona.

Whatever else this original Michael revealed, it made the transcendent bestowal of the Original Spirit real to the creatures of Havona. So real, that each pilgrim of time who labors in the adventure of making the Havona circuits is cheered and strengthened by the certain knowledge that the Eternal Spirit abdicated the power and glory of Paradise seven times in order to participate in the experiences of the time-space pilgrims on the seven circuits of progressive Havona attainment.

The Eternal Spirit is the exemplary inspiration for all the Paradise Beings in their ministrations of bestowal throughout the universes of time and space. The co-ordinate Local Universe Creators and the associate Magisterials, together with other unrevealed orders of beings, all partake of this wonderful willingness to bestow themselves on the varied orders of creature life and as the creatures themselves. Therefore, in spirit and because of kinship of nature as well as fact of origin, it becomes true that in the bestowal of each Paradise Being on the worlds of space, in and through and by these bestowals, the Eternal Spirit has been bestowed on the intelligent will creatures of the universes.

In spirit and nature, if not in all attributes, each Paradise Being is a divinely perfect portraiture of the Original Spirit. It is literally true, whoever has seen a Paradise Being has seen the Eternal Spirit.

6. The Paradise Children of the Creator

The lack of a knowledge of the multiple Children of the Creator is a source of great confusion on Urantia. And this ignorance persists in the face of the record of a conclave of these divine personalities. Every millennium of sector standard time the various orders of the divine beings gather for their periodic conclaves.

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

The Original and Eternal Spirit is the offspring-person of the "first" completed and infinite thought of the Universal Creator. Every time the Universal Creator and the Eternal Spirit jointly project a new, original, identical, unique, and absolute personal thought, that very instant this creative idea is perfectly and finally personalized in the being and personality of a new and original Local Universe Creator. In spirit nature, divine wisdom, and co-ordinate creative power, these Local Universe Creators are potentially equal with the Universal Source and the Eternal Spirit.

The Local Universe Creators go out from Paradise into the universes of time and, with the co-operation of the controlling and creative agencies of the Third Source and Center, complete the organization of the local universes of progressive evolution. These Local Universe Creators are not attached to, nor are they concerned with, the central and universal controls of matter, mind, and spirit. Therefore they are limited in their creative acts by the pre-existence, priority, and primacy of the First Source and Center and the Source's co-ordinate Absolutes. These Local Universe Creators are able to administer only what they bring into existence. Absolute administration is inherent in priority of existence and is inseparable from eternity of presence. The Universal Source remains primal in the universes.

Much as the Local Universe Creators are personalized by the Universal Source and the Eternal Spirit, so are the *Magisterials* personalized by the Eternal Spirit and the Infinite Mind. These are the beings who, in the experiences of creature incarnation, earn the right to serve as the judges of survival in the creations of time and space.

The Universal Creator, Eternal Spirit, and Infinite Mind also unite to personalize the versatile *Trinity Teachers*, who range the grand universe as the supernal teachers of all personalities, human and divine. And there are numerous other orders of Paradise Beings that have not been brought to the attention of Urantia mortals.

Between the Eternal Spirit and these hosts of Paradise Beings scattered throughout all creation, there is a direct and exclusive channel of communication, a channel whose function is inherent in the quality of spiritual kinship which unites them in bonds of near-absolute spiritual association. This interspirit circuit is entirely different from the universal circuit of spirit gravity, which also centers in the person of the Second Source and Center. All Paradise Children who take origin in the persons of the Paradise Deities are in direct and constant communication with the Eternal Spirit. And such communication is instantaneous; it is independent of time though sometimes conditioned by space.

The Eternal Spirit not only has at all times perfect knowledge concerning the status, thoughts, and manifold activities of all orders of Paradise Beings, but also has perfection of knowledge at all times regarding everything of spiritual value which exists in the hearts of all creatures in the primary central creation of eternity and in the secondary time creations of the co-ordinate Local Universe Creators.

7. The Supreme Revelation of the Universal Source

The Eternal Spirit is a complete, exclusive, universal, and final revelation of the spirit and the personality of the Universal Source. All knowledge of, and information concerning, the Source must come from the Eternal Spirit and

the Paradise Beings. The Eternal Spirit is from eternity and is wholly and without spiritual qualification one with the Source. In divine personality they are co-ordinate; in spiritual nature they are equal; in divinity they are identical.

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

The primal Spirit and subsequent spirit beings are engaged in making a universal revelation of the spiritual and personal nature of the Universal Source to all creation. In the central universe, the superuniverses, the local universes, or on the inhabited planets, it is a Paradise Being who reveals the Universal Source to mortals and angels. The Eternal Spirit and subsequent spirit orders reveal the avenue of creature approach to the Universal Source. And even we of high origin understand the Source much more fully as we study the revelation of the Creator character and personality in the Eternal Spirit and in the Children of the Eternal Spirit.

The Universal Source comes down to you as a personality only through the divine offspring of the Eternal Spirit. And you attain the Source by this same living way; you ascend to the Source by the guidance of this group of divine beings. And this remains true notwithstanding that your very personality is a direct bestowal of the Universal Source.

In all these widespread activities of the spiritual administration of the Eternal Spirit, do not forget that the Spirit is a person just as truly and actually as the Source is a person. To beings of the onetime human order, the Eternal Spirit will be easier to approach than the Universal Source. In the progress of the pilgrims of time through the circuits of Havona, you will be competent to attain the Spirit long before you are prepared to discern the Source.

You should comprehend more of the character and merciful nature of the Eternal Spirit of mercy as you meditate on the revelation of these divine attributes which was made in loving service by your own Local Universe Creator, now the exalted sovereign of your local universe – the Child of Humanity and the Child of the Creator.

[This paper had been originally indited by a Divine Counselor assigned to formulate this statement depicting the Eternal Spirit of Paradise.]

Paper 8

The Infinite Mind

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

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

We are now encountering the eternity origin of the Infinite Mind, the Third Person of Deity. The very instant that the Universal Source and Eternal Spirit conjointly conceive an identical and infinite action — the execution of an absolute thought-plan — that very moment, the Infinite Mind springs into existence.

In reciting the order of the origin of the Deities, I do so merely to enable you to think of their relationship. In reality all three are existent from eternity; they are existential. They are without beginning or ending of days; they are coordinate, supreme, ultimate, absolute, and infinite. They are and always have been and always will be. And they are three distinctly individualized but eternally associated persons, Universal Source, Eternal Spirit, and Infinite Mind.

1. The Deity of Action

In the eternity of the past, with the personalization of the Infinite Mind the divine personality cycle becomes perfect and complete. The Deity of Action is existent, and the vast stage of space is set for the stupendous drama of creation — the universal adventure — the divine panorama of the eternal ages.

The first act of the Infinite Mind is the inspection and recognition of the divine parents, the Universal Source and the Eternal Spirit. The Infinite Mind unqualifiedly identifies both of them and is fully cognizant of their separate personalities and infinite attributes as well as of their combined nature and united function. Next, voluntarily, with transcendent willingness and inspiring spontaneity, the Third Person of Deity, notwithstanding equality with the First and Second Persons, pledges eternal loyalty to the Universal Source and acknowledges everlasting dependence on the Eternal Spirit.

Inherent in the nature of this transaction and in mutual recognition of the personality independence of each and the executive union of all three, the cycle of eternity is established. The Paradise Trinity is existent. The stage of universal space is set for the manifold and never-ending panorama of the creative unfolding of the purpose of the Universal Source through the personality of the Eternal Spirit and by the execution of the Deity of Action, the executive agency for the reality performances of the Source-Spirit creator partnership.

The Deity of Action functions and the dead vaults of space are astir. One billion perfect spheres flash into existence. Prior to this hypothetical eternity moment the space-energies inherent in Paradise are existent and potentially operative, but they have no actuality of being; neither can physical gravity be measured except by the reaction of material realities to its incessant pull. There is no material universe at this (assumed) eternally distant moment, but

the very instant that one billion worlds materialize, gravity sufficient and adequate to hold them in the everlasting grasp of Paradise is in evidence.

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

On these seeds of potential existence, diffused throughout the central creation of the Deities, the Universal Source acts, and creature personality appears. Then the presence of the Paradise Deities fills all organized space and begins to effectively draw all things and beings Paradiseward.

The Infinite Mind eternalizes concurrently with the birth of the Havona worlds, this central universe being created by, with, and in the Infinite Mind in obedience to the combined concepts and united wills of the Universal Source and the Eternal Spirit. The Third Person deities by this very act of conjoint creation, and forever becomes the Conjoint Creator.

These are the grand and awe-inspiring times of the creative expansion of the Universal Source and the Eternal Spirit by, and in, the action of their conjoint associate and exclusive executive, the Third Source and Center. No record exists of these stirring times. We have only the meager disclosures of the Infinite Mind to substantiate these mighty transactions, and to verify the fact that the central universe and all that pertains to it eternalized simultaneously with the Infinite Mind's attainment of personality and conscious existence.

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

And so we portray the sequential origin of the Third Source and Center as an interpretative condescension to the time-bound and space-conditioned mind of mortal creatures. The minds of mortals must have a starting point for the visualization of universe history, and I have been directed to provide this technique of approach to the historic concept of eternity. In the material mind, consistency demands a First Cause; therefore we postulate the Universal Creator as the First Source and the Absolute Center of all creation, at the same time instructing all creature minds that the Eternal Spirit and the Infinite Mind are coeternal with the Universal Creator in all phases of universe history and in all realms of creative activity. And we do this without in any sense being disregarding of the reality and eternity of the Isle of Paradise and of the Unqualified, Universal, and Deity Absolutes.

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

2. Nature of the Infinite Mind

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

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

It is altogether proper to denominate the Third Person of Deity the Infinite Mind. But material creatures who tend towards the error of viewing matter as basic reality and mind, together with spirit, as postulates rooted in matter, would better comprehend the Third Source and Center as the Infinite Reality, the Universal Organizer, or the Personality Co-ordinator.

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

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

Though in every way sharing the perfection, the righteousness, and the love of the Universal Source, the Infinite Mind inclines towards the mercy attributes of the Eternal Spirit, becoming the mercy minister of the Paradise Deities to the grand universe. Ever and always — universally and eternally — the Infinite Mind is a mercy minister.

It is not possible that the Infinite Mind could have more goodness than the Universal Source since all goodness takes origin in the Source, but in the acts of the Infinite Mind we can better comprehend such goodness. The Universal Source's faithfulness and the Eternal Spirit's constancy are made very real to the spirit beings and the material creatures of the spheres by the loving ministry and ceaseless service of the personalities of the Infinite Mind.

The Conjoint Creator inherits all the Universal Source's beauty of thought and character of truth. And these sublime traits of divinity are co-ordinated in the near-supreme levels of the cosmic mind in subordination to the infinite and eternal wisdom of the unconditioned and limitless mind of the Third Source and Center.

3. Relation of the Infinite Mind to the Universal Source and the Eternal Spirit

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

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

The Eternal Spirit and the Conjoint Creator have, as partners and through their co-ordinate personalities, planned and fashioned every post-Havona universe which has been brought into existence. The Infinite Mind sustains the same personal relation to the Eternal Spirit in all subsequent creation that the Eternal Spirit sustains to the Universal Source in the first and central creation.

A Local Universe Creator representing the Eternal Spirit, and a Local Universe Creative Spirit representing the Infinite Mind, created you and your universe; and while the Universal Source in faithfulness upholds that which they have organized, it devolves on this Local Universe Creator and this Local Universe Creative Spirit to foster and sustain their work as well as to minister to the creatures of their own making.

The Infinite Mind is the effective agent of the all-loving Creator and the all-merciful Spirit for the execution of their conjoint project of drawing to themselves all truth-loving souls on all the worlds of time and space. The very instant the Eternal Spirit accepted the Creator's plan of perfection attainment for the creatures of the universes, the moment the ascension project became a Creator-Spirit plan, that instant the Infinite Mind became the conjoint administrator of the Universal Source and the Eternal Spirit for the execution of their united and eternal purpose. And in doing so the Infinite Mind pledged all of the resources of divine presence and of spirit personalities to the Universal Source and the Eternal Spirit, and has dedicated *all* to the stupendous plan of exalting surviving will creatures to the divine heights of Paradise perfection.

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

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

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

And in many other ways the Infinite Mind equally represents and similarly serves the Universal Source and the Eternal Spirit.

4. The Spirit of Divine Ministry

Paralleling the physical universe where Paradise gravity holds all things together is the spiritual universe where the word of the Eternal Spirit interprets the thought of the Universal Source and when incarnated, demonstrates the loving mercy of the combined nature of the associated Creators. But in and through all this material and spiritual creation there is a vast stage where the Infinite Mind and the spirit offspring of the Infinite Mind demonstrate the combined mercy, patience, and everlasting affection of the divine parents towards the intelligent children of their

co-operative devising and making. Everlasting ministry is the essence of the Infinite Mind's divine character, and all the spirit offspring of the Conjoint Actor partake of this desire to minister, this divine urge to service.

The Universal Source is love, the Eternal Spirit is mercy, the Infinite Mind is ministry — the ministry of divine love and endless mercy to all intelligent creation. The Infinite Mind is the personification of the Universal Source's love and the Eternal Spirit's mercy; in the Infinite Mind they are eternally united for universal service. The Infinite Mind is *love applied* to the creature creation, the combined love of the Universal Source and the Eternal Spirit.

On Urantia the Infinite Mind is known as an omnipresent influence, a universal presence, but in Havona you will know the Infinite Mind as a personal presence of actual ministry. Here the ministry of the Infinite Mind is the exemplary and inspiring pattern for each of the co-ordinate spirits and subordinate personalities ministering to the created beings on the worlds of time and space. In this divine universe the Infinite Mind fully participated in the seven transcendental appearances of the Eternal Spirit, and likewise participated with the original Michael Creator in the seven bestowals on the circuits of Havona, thereby becoming the sympathetic and understanding spirit minister to every pilgrim of time traversing these perfect circles on high.

When a Local Universe Creator accepts the creatorship charge of responsibility for a projected local universe, the personalities of the Infinite Mind pledge themselves as the tireless ministers of this Michael Creator on the mission of creative adventure. Especially in the persons of the local universe Creative Spirits, we find the Infinite Mind devoted to the task of fostering the ascension of the material creatures to higher and higher levels of spiritual attainment. And all this work of creature ministry is done in perfect harmony with the purposes, and in close association with the personalities, of the Creators of these local universes.

As the Local Universe Creators are engaged in the gigantic task of revealing the Universal Source's personality of love to a universe, so is the Infinite Mind dedicated to the unending ministry of revealing the combined love of the Universal Source and the Eternal Spirit to the individual minds of all the children of each universe. In these local creations the Infinite Mind does not come down to the material races in the likeness of mortals as do certain Local Universe Beings, but the Infinite Mind and the 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 paths of earthly existence.

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

The Conjoint Creator is truly and forever the great ministering personality, the universal mercy minister. To comprehend the ministry of the Infinite Mind, ponder the truth that the Infinite Mind is the combined portrayal of the Universal Source's unending love and of the Eternal Spirit's eternal mercy. The Infinite Mind's ministry is not, however, restricted solely to the representation of the Eternal Spirit and the Universal Source. The Infinite Mind also possesses the power to personally minister to the creatures of the realm; the Third Person is of divine dignity and also personally bestows the universal ministry of mercy.

As mortals learn more of the loving and tireless ministry of the lower orders of the creature family of this Infinite Mind, they will all the more admire the transcendent nature and matchless character of this combined Action of the Universal Source and the Eternal Spirit.

5. The Presence of the Universal Source

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

The Universal Source is *infinite* and is therefore limited only by volition. In the bestowal of Adjusters and in the encirclement of personality, the Universal Source acts alone, but in the contact of spirit forces with intelligent beings, utilizes the spirits and personalities of the Eternal Spirit and the Infinite Mind. The Universal Source is at will spiritually present equally with the Eternal Spirit or with the Conjoint Actor -- is present *with* the Eternal Spirit and *in* the Infinite Mind. The Universal Source is most certainly everywhere present, and we discern this presence by and through any and all of these diverse but associated forces, influences, and presences.

There are many spiritual influences, and they are all as *one*. Even the work of the Thought Adjusters, though independent of all other influences, unvaryingly coincides with the spirit ministry of the combined influences of the Infinite Mind and a local universe Creative Spirit. As these spiritual presences operate in the lives of Urantians, they cannot be segregated. In your minds and on your souls they function as one spirit, notwithstanding their diverse origins. And as this united spiritual ministrations is experienced, it becomes to you the influence of the Supreme.

Ever remember that the Infinite Mind is the *Conjoint* Actor; both the Universal Source and the Eternal Spirit are functioning in and through the Infinite Mind, who is present not only in person but also as the Universal Source and as the Eternal Spirit and as the Source-Spirit.

It would also be consistent to refer to the liaison of all spiritual ministry as the spirit of Deity, for such a liaison is truly the union of the spirits of the Universal Source, Eternal Spirit, Infinite Mind, and the Sevenfold — even the spirit of the Supreme.

6. Personality of the Infinite Mind

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

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

The Infinite Mind, the Third Person of Deity, is possessed of all the attributes which you associate with personality. The Infinite Mind is endowed with absolute mind. The Infinite Mind is endowed not only with mind but also with will.

Whether we observe the Infinite Mind as Paradise Deity or as a local universe Creative Spirit, we find that the Conjoint Creator is not only the Third Source and Center but also a divine person. This divine personality also reacts to the universe as a person. The Infinite Mind speaks to you. The Infinite Mind exerts a direct and personal influence on created beings.

Even though we behold the phenomenon of the ministry of the Infinite Mind to the remote worlds of the universe of universes, even though we envisage this same co-ordinating Deity acting in and through the untold legions of the manifold beings who take origin in the Third Source and Center, even though we recognize the omnipresence of the Infinite Mind, nonetheless, we still affirm that this same Third Source and Center is a person, the Conjoint Creator of all things and all beings and all universes.

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

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

[This paper had been originally presented on Urantia by a Divine Counselor of Uversa commissioned by the Ancients of Days to portray the nature and work of the Infinite Mind.]

Paper 9

Relation of the Infinite Mind to the Universe

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

The Universal Source is infinite in love and volition, in spiritual thought and purpose. The Universal Source is the universal upholder. The Eternal Spirit is infinite in wisdom and truth, in spiritual expression and interpretation. The Eternal Spirit is the universal revealer. Paradise is infinite in potential for force endowment and in capacity for energy dominance; it is the universal stabilizer. The Conjoint Actor possesses unique prerogatives of synthesis and infinite capacity to co-ordinate all existing universe energies, all actual universe spirits, and all real universe intellects; the Third Source and Center is the universal unifier of the manifold energies and diverse creations which have appeared in consequence of the divine plan and the eternal purpose of the Universal Source.

The Infinite Mind, the Conjoint Creator, is a universal and divine minister. The Infinite Mind unceasingly ministers the Eternal Spirit's mercy and the Universal Source's love, even in harmony with the stable, unvarying, and righteous justice of the Paradise Trinity. The Infinite Mind's influence and personalities are always near you; they really know and truly understand you.

Throughout the universes the agencies of the Conjoint Actor ceaselessly manipulate the forces and energies of all space. Like the First Source and Center, the Third is responsive to both the spiritual and the material. The Conjoint Actor is the revelation of the unity of Deity, in whom all things consist — things, meanings, and values; energies, minds, and spirits.

The Infinite Mind pervades all space and indwells the circle of eternity; and the Infinite Mind, like the Universal Source and the Eternal Spirit, is perfect and changeless — absolute.

1. Attributes of the Third Source and Center

The Third Source and Center is known by many names, all designative of relationship and in recognition of function. When known as the Infinite Mind, the Third Source and Center is the personality co-ordinate and divine equal of the Eternal Spirit and the Universal Source; when known as the Universal Manipulator, the ancestor of the power-control creatures and the activator of the cosmic forces of space; as the Conjoint Actor, the joint representative and partnership executive of the Creator-Spirit; as the Absolute Mind, the source of the endowment of intellect throughout the universes; and as the Deity of Action, the apparent ancestor of motion, change, and relationship.

Some of the attributes of the Third Source and Center are derived from the Universal Source, some from the Eternal Spirit, while still others are not observed to be actively and personally present in either the Source or the Spirit — attributes that can hardly be explained except by assuming that the Source-Spirit partnership which eternalizes the Third Source and Center consistently functions in consonance with, and in recognition of, the eternal fact of the

absoluteness of Paradise. The Conjoint Creator embodies the fullness of the combined and infinite concepts of the First and Second Persons of Deity.

While you envisage the Universal Source as an original creator and the Eternal Spirit as a spiritual administrator, you should think of the Third Source and Center as a universal co-ordinator, a minister of unlimited co-operation. The Conjoint Actor is the correlator of all actual reality and is the Deity repository of the Source's thought and the Spirit's word and in action is eternally aware of the material absoluteness of the central Isle. The Paradise Trinity has ordained the universal order of *progress*, and the providence of the Universal Source is the domain of the Conjoint Creator and the evolving Supreme Being. No actual or actualizing reality can escape eventual relationship with the Third Source and Center.

The Universal Source presides over the realms of pre-energy, prespirit, and personality; the Eternal Spirit dominates the spheres of spiritual activities; the presence of the Isle of Paradise unifies the domain of physical energy and materializing power; the Conjoint Actor operates not only to represent the Eternal Spirit but also as a universal manipulator of the forces and energies of Paradise, bringing into existence the universal and absolute mind. The Conjoint Actor functions throughout the grand universe as a positive and distinct personality, especially in the higher spheres of spiritual values, physical-energy relationships, and true mind meanings, and functions specifically wherever and whenever energy and spirit associate and interact. The Conjoint Actor dominates all reactions with mind, wields great power in the spiritual world, and exerts a mighty influence over energy and matter. At all times the Third Source is expressive of the nature of the First Source and Center.

The Third Source and Center perfectly and without qualification shares the omnipresence of the First Source and Center. In a peculiar and very personal manner the Deity of mind shares the omniscience of the Universal Source and the Eternal Spirit; the knowledge of the Infinite Mind is profound and complete. The Conjoint Creator manifests certain phases of the omnipotence of the Universal Source but is actually omnipotent only in the domain of mind. The Third Person of Deity is the intellectual center and the universal administrator of the mind realms, is absolute in those domains and has unqualified sovereignty over them.

The Conjoint Actor seems to be motivated by the Creator-Spirit partnership, but all of the Infinite Mind's actions appear to recognize the Creator-Paradise relationship, and at times and in certain functions seems to compensate for the incompleteness of the development of the experiential Deities — the Supreme and the Ultimate.

And here lies an infinite mystery: That the Universal Source simultaneously revealed infinity in the Eternal Spirit and as Paradise, and then there springs into existence a being equal to the Universal Source in divinity, reflective of the Eternal Spirit's spiritual nature, and capable of activating the Paradise pattern, a being provisionally subordinate in sovereignty but in many ways apparently the most versatile in *action*. And such apparent superiority in action is disclosed in an attribute of the Third Source and Center which is superior even to physical gravity — the universal manifestation of the Isle of Paradise.

In addition to this supercontrol of energy and things physical, the Infinite Mind is superbly endowed with those attributes of patience, mercy, and love which are so exquisitely revealed through spiritual ministry. The Infinite Mind is supremely competent to minister love and to overshadow justice with mercy. The Infinite Mind possesses all the supernal kindness and merciful affection of the Original and Eternal Spirit. The universe of your origin is being forged between the anvil of justice and the hammer of suffering; but those who wield the hammer are the children of mercy, the spirit offspring of the Infinite Mind.

2. The Omnipresent Spirit

The Universal Source is spirit in a threefold sense: While being personally spirit, the Universal Source also appears as spirit without qualification in the Eternal Spirit, and as spirit allied with mind in the Conjoint Actor. And in addition to these spiritual realities, we think we discern levels of experiential spirit phenomena — the spirits of the Supreme Being, Ultimate Deity, and Deity Absolute.

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

There are many untrammelled lines of spiritual force and sources of supermaterial power linking the people of Urantia directly with the Deities of Paradise. There exist the connection of the Thought Adjusters directly with the Universal Source, the widespread influence of the spiritual-gravity urge of the Eternal Spirit, and the spiritual presence of the Conjoint Creator. There is a difference in function between the spirit of the Eternal Spirit and the spirit of the Infinite Mind. In spiritual ministry the Third Person may function as mind plus spirit or as spirit alone.

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

The presence of the Eternal Spirit we *know* — we can unmistakably recognize it. The presence of the Infinite Mind, the Third Person of Deity, even mortals may know, for material creatures can actually experience the beneficence of this divine influence which functions as the spirit of the local universe Divine Minister bestowed on the races of humankind. Human beings can also in some degree become conscious of the Adjuster, the impersonal presence of the Universal Source. These divine spirits which work for humanity's uplifting and spiritualization all act in unison and in perfect co-operation. They are as one in the spiritual operation of the plans of mortal ascension and perfection attainment.

3. The Universal Manipulator

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

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

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

The Conjoint Actor still further displays powers which can transcend force and neutralize energy. Such powers operate by slowing down energy to the point of materialization and by other techniques unknown to you.

The Conjoint Creator is not energy nor the source of energy nor the destiny of energy, but is the *manipulator* of energy. The Conjoint Creator is action — motion, change, modification, co-ordination, stabilization, and equilibrium. The energies subject to the direct or indirect control of Paradise are by nature responsive to the acts of the Third Source and Center and to the manifold agencies of this Deity.

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

All these material activities appear to relate the Conjoint Actor's function to the Isle of Paradise, and the agencies of power are all aware of, even dependent on, the absoluteness of the eternal Isle. However the Conjoint Actor does not act for, or in response to, Paradise, but acts personally for the Universal Source and the Eternal Spirit. Paradise is not a person. The nonpersonal, impersonal, and otherwise not personal doings of the Third Source and Center are all volitional acts of the Conjoint Actor; they are not reflections, derivations, or repercussions of anything or anybody.

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

4. The Absolute Mind

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

The absolute mind is the mind of the Third Person of Deity; it is inseparable from the personality of the Third Person. Mind, in functioning beings, is not separated from energy or spirit, or both. Mind is not inherent in energy; energy is receptive and responsive to mind; mind can be superimposed on energy, but consciousness is not inherent in the purely material level. Mind does not have to be added to pure spirit, for spirit is innately conscious and identifying. Spirit is always intelligent, *minded* in some way. It may be this mind or that mind, it may be premind or supermind, even spirit mind, but it does the equivalent of thinking and knowing. The insight of spirit transcends, supervenes, and theoretically antedates the consciousness of mind.

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

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

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

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

5. The Ministry of Mind

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

In the domain of *created mind* the Third Person, with co-ordinate and subordinate associates, rules supreme. The realms of creature mind are of exclusive origin in the Third Source and Center, who is the bestower of mind. Even the Creator fragments find it impossible to indwell the minds of mortals until the way has been properly prepared for them by the mind action and spiritual function of the Infinite Mind.

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

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

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

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

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. The contemplation of the immature and inactive human intellect should lead only to reactions of humility.

6. The Mind-Gravity Circuit

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

Much as the Universal Source draws all personality, and as the Eternal Spirit attracts all spiritual reality, likewise the Conjoint Actor exercises a drawing power on all minds, and unqualifiedly dominates and controls the universal mind circuit. All true and genuine intellectual values, all divine thoughts and perfect ideas, are unerringly drawn into this absolute circuit of mind.

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

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

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

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

The greater the spirit-energy divergence, the greater the observable function of mind; the lesser the diversity of energy and spirit, the lesser the observable function of mind. Apparently, the maximum function of the cosmic mind is in the time universes of space. Here mind seems to function in a mid-zone between energy and spirit, but this is not true of the higher levels of mind; on Paradise, energy and spirit are essentially one.

The mind-gravity circuit is dependable; it emanates from the Third Person of Deity on Paradise, but not all the observable function of mind is predictable. Throughout all known creation this circuit of mind parallels some little-

understood presence whose function is not predictable. We believe that this unpredictability is partly attributable to the function of the Universal Absolute. What this function is, we do not know; what actuates it, we can only conjecture; concerning its relation to creatures, we can only speculate.

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

7. Universe Reflectivity

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

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

Much of the technique of reflectivity we comprehend, but there are many phases which truly baffle us. We know that the Conjoint Actor is the universe center of the mind circuit and is the ancestor of the cosmic mind, and that cosmic mind operates under the dominance of the absolute mind gravity of the Third Source and Center. We know further that the circuits of the cosmic mind influence the intellectual levels of all known existence; they contain the universal space reports, and just as certainly they focus in the Seven Master Spirits and converge in the Third Source and Center.

The relationship between the finite cosmic mind and the divine absolute mind appears to be evolving in the experiential mind of the Supreme. We are taught that, in the dawn of time, this experiential mind was bestowed on the Supreme by the Infinite Mind, and we conjecture that certain features of the phenomenon of reflectivity can be accounted for only by postulating the activity of the Supreme Mind. If the Supreme is not concerned in reflectivity, we are at a loss to explain the intricate transactions and unerring operations of this consciousness of the cosmos.

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

8. Personalities of the Infinite Mind

The Infinite Mind possesses full power to transmit many powers and prerogatives to co-ordinate and subordinate personalities and agencies.

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

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

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

Just as it is necessary to distinguish between the Eternal Spirit and the Local Universe Creators, so it is necessary to differentiate between the Infinite Mind and the Creative Spirits, the local universe co-ordinates of the Local Universe Creators. What the Infinite Mind is to the total creation, a Creative Spirit is to a local universe.

The Third Source and Center is represented in the grand universe by a vast array of ministering spirits, messengers, teachers, adjudicators, helpers, and advisers, together with supervisors of certain circuits of physical, morontial, and spiritual nature. Not all of these beings are personalities in the strict meaning of the term. Personality of the finite-creature variety is characterized by:

1. Subjective self-consciousness.
2. Objective response to the Universal Source's personality circuit.

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

The Universal Source bestows personality by personal free will. Why, we can only conjecture; how it's done we do not know. Neither do we know why the Third Source bestows non-Creator personality, but the Infinite Mind does this personally, in creative conjunction with the Eternal Spirit and in numerous ways unknown to you. The Infinite Mind can also act for the Creator in the bestowal of First Source personality.

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

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

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

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

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

1. The Seven Master Spirits of Paradise.
2. The Reflective Spirits of the Superuniverses.
3. The Creative Spirits of the Local Universes.

II. *The Power Directors*. A group of control creatures and agencies that function throughout all organized space.

III. *The Personalities of the Infinite Mind*. This designation does not necessarily imply that these beings are Third Source personalities though some of them are unique as will creatures. They are usually grouped in three major classifications:

1. The Higher Personalities of the Infinite Mind.
2. The Messenger Hosts of Space.
3. The Ministering Spirits of Time.

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

The spirit personalities of the vast family of the Divine and Infinite Mind are forever dedicated to the service of the ministry of the love of the Universal Creator and the mercy of the Eternal Spirit to all the intelligent creatures of the evolutionary worlds of time and space. These spirit beings constitute the living ladder on which mortals climb from chaos to glory.

[This paper had been originally revealed on Urantia by a Divine Counselor of Uversa commissioned by the Ancients of Days to portray the nature and work of the Infinite Mind.]

Paper 10

The Paradise Trinity

The Paradise Trinity of eternal Deities facilitates the Universal Source's escape from personality absolutism. The Trinity perfectly associates the limitless expression of the Source's infinite personal will with the absoluteness of Deity. The Eternal Spirit and the various beings of divine origin, together with the Conjoint Actor and the Conjoint Actor's universe children, effectively provide for the Source's liberation from the limitations otherwise inherent in primacy, perfection, changelessness, eternity, universality, absoluteness, and infinity.

The Paradise Trinity effectively provides for the full expression and perfect revelation of the eternal nature of Deity. The Stationary Spirits of the Trinity likewise afford a full and perfect revelation of divine justice. The Trinity is Deity unity, and this unity rests eternally on the absolute foundations of the divine oneness of the three original and co-ordinate and coexistent personalities, the Universal Source, the Eternal Spirit, and the Infinite Mind.

From the present situation on the circle of eternity, looking backward into the endless past, we can discover only one inescapable inevitability in universe affairs, and that is the Paradise Trinity. I deem the Trinity to have been inevitable. As I view the past, present, and future of time, I consider nothing else in all the universe of universes to have been inevitable. The present master universe, viewed in retrospect or in prospect, is unthinkable without the Trinity. Given the Paradise Trinity, we can postulate alternate or even multiple ways of doing all things, but without the Trinity of the Universal Source, Eternal Spirit, and Infinite Mind, we are unable to conceive how the Infinite could achieve threefold and co-ordinate personalization in the face of the absolute oneness of Deity. No other concept of creation measures up to the Trinity standards of the completeness of the absoluteness inherent in Deity unity coupled with the repleteness of volitional liberation inherent in the threefold personalization of Deity.

1. Self-Distribution of the First Source and Center

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

The Universal Source has delegated everything that was bestowable on any other Creator or creature, and has bequeathed to the divine offspring and their associated intelligences every power and all authority that could be delegated. The Source has actually transferred to the Sovereign Local Creators, in their respective universes, every prerogative of administrative authority that was transferable. In the affairs of a local universe, the Source has made each Sovereign Creator just as perfect, competent, and authoritative as is the Eternal Spirit in the original and central universe. The Source has given away, actually bestowed, with the dignity and sanctity of personality possession, everything that could possibly be divested, in every way, in every age, in every place, and to every person, and in every universe except that of the Source's central indwelling.

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

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

For these and other reasons beyond the concept of the finite mind, it is exceedingly difficult for the human creature to comprehend the Universal Source's infinite creator-personality except as it is universally revealed in the Eternal Spirit and, with the Spirit, is universally active in the Infinite Mind.

Since the Paradise Children of the Universal Source visit the evolutionary worlds and sometimes even dwell there as mortals, and since these bestowals make it possible for mortals to actually know something of the nature and character of divine personality, therefore the creatures of the planetary spheres must look to the bestowals of these Paradise Beings for reliable and trustworthy information regarding the Universal Source, the Eternal Spirit, and the Infinite Mind.

2. Deity Personalization

By the technique of trinitization the Universal Source is divested of that unqualified spirit personality which is the Eternal Spirit, but in so doing becomes the Parent of this very Spirit and thereby is possessed of unlimited capacity to be the divine Parent of all subsequently created, eventuated, or other personalized types of intelligent will creatures. As the *absolute and unqualified personality* the Universal Source can function only as and with the Eternal Spirit, but as a *personal Parent*, the Source continues to bestow personality on the diverse hosts of the differing levels of intelligent will creatures, and forever maintains personal relations of loving association with this vast family of universe children.

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

The Eternal Spirit is indispensable to the parenthood of the Universal Source. The Infinite Mind is indispensable to the relationship of the Second and Third Persons. Three persons are a minimum social group, but this is the least of all the many reasons for believing in the inevitability of the Conjoint Actor.

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

The personality of the First Source and Center is the personality of infinity minus the absolute personality of the Eternal Spirit. The personality of the Third Source and Center is the superadditive consequence of the union of the liberated Source-personality and the absolute Spirit-personality.

The Universal Source, the Eternal Spirit, and the Infinite Mind are unique persons; none is a duplicate; each is original; all are united.

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

I am of origin in the Paradise Trinity. I know the Trinity as unified Deity; I also know that the Universal Source, Eternal Spirit, and Infinite Mind exist and act in their definite personal capacities. I positively know that they not only act personally and collectively, but that they also co-ordinate their performances in various groupings, so that in the end they function in seven different singular and plural capacities. And since these seven associations exhaust the possibilities for such divinity combination, it is inevitable that the realities of the universe will appear in seven variations of values, meanings, and personality.

3. The Three Persons of Deity

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

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

The divine children of the Universal Source are the "Word of the Creator," but the children of the Infinite Mind are the "Act of the Creator." The Creator speaks through the Spirit and, with the Spirit, acts through the Infinite Mind, while in all universe activities the Eternal Spirit and the Infinite Mind are exquisitely familial, working as two equal siblings with admiration and love for an honored and divinely respected common Parent.

The Universal Source, Eternal Spirit, and Infinite Mind are certainly equal in nature and co-ordinate in being, but there are unmistakable differences in their universe performances, and when acting alone, each person of Deity is apparently limited in absoluteness.

The Universal Source, prior to self-willed divestment of the personality, powers, and attributes which constitute the Eternal Spirit and the Infinite Mind, seems to have been (philosophically considered) an unqualified, absolute, and infinite Deity. But such a theoretical First Source and Center without a child could not in any sense of the word be considered the *Universal Parent*; parenthood is not real without children. Furthermore, the Universal Parent, to have been absolute in a total sense, must have existed at some eternally distant moment alone, but never actually had such a solitary existence; the Eternal Spirit and the Infinite Mind are both coeternal with the Parent. The First

Source and Center has always been, and will forever be, the eternal Parent of the Original Spirit and, with the Spirit, the eternal progenitor of the Infinite Mind.

We observe that the Creator has self-divested of all direct manifestations of absoluteness except absolute parenthood and absolute volition. We do not know whether volition is an inalienable attribute of the Creator; we can only observe that the Creator did *not* self-divest of volition. Such infinity of will must have been eternally inherent in the First Source and Center.

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

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

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

1. As creator, through the Creator Children.
2. As controller, through the gravity center of Paradise.
3. As spirit, through the Eternal Spirit.
4. As mind, through the Conjoint Creator.
5. As a Parent, by maintaining parental contact with all creatures through the personality circuit.
6. As a person, by acting *directly* throughout creation by the exclusive fragments — in mortals by the Thought Adjusters.
7. As total Deity, by functioning only in the Paradise Trinity.

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

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

The Infinite Mind is amazingly universal and unbelievably versatile in all operations, and performs in the spheres of mind, matter, and spirit. The Conjoint Actor represents the Source-Spirit association, but also functions personally. The Conjoint Actor is not directly concerned with physical gravity, with spiritual gravity, or with the personality circuit, but more or less participates in all other universe activities. While apparently dependent on three

existential and absolute gravity controls, the Infinite Mind appears to exercise three supercontrols. This threefold endowment is employed in many ways to transcend and seemingly to neutralize even the manifestations of primary forces and energies, right up to the superultimate borders of absoluteness. In certain situations these supercontrols absolutely transcend even the primal manifestations of cosmic reality.

4. The Trinity Union of Deity

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

Eternal Deity is perfectly unified; nevertheless there are three perfectly individualized persons of Deity. The Paradise Trinity makes possible the simultaneous expression of all the diversity of the character traits and infinite powers of the First Source and Center and the First Source's eternal co-ordinates, and of all the divine unity of the universe functions of undivided Deity.

The Trinity is an association of infinite persons functioning in a nonpersonal capacity but not in contravention of personality. The illustration is crude, but a parent, child, and grandchild could form a corporate entity which would be nonpersonal but nonetheless subject to their personal wills.

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

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

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

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

5. Functions of the Trinity

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

The functions of the Paradise Trinity are not simply the sum of the Creator's apparent endowment of divinity plus those specialized attributes that are unique in the personal existence of the Eternal Spirit and the Infinite Mind. The Trinity association of the three Paradise Deities results in the evolution, eventuation, and deitization of new meanings, values, powers, and capacities for universal revelation, action, and administration. Living associations, human families, social groups, or the Paradise Trinity are not augmented by mere arithmetical summation. The group potential is always far in excess of the simple sum of the attributes of the component individuals.

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

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

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

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

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

But I do not command language which would enable me to convey to the limited human mind the full truth and the eternal significance of the Paradise Trinity and the nature of the never-ending interassociation of the three beings of infinite perfection.

6. The Stationary Spirits of the Trinity

All law takes origin in the First Source and Center; *who is law*. The administration of spiritual law inheres in the Second Source and Center. The revelation of law, the promulgation and interpretation of the divine statutes, is the function of the Third Source and Center. The application of law, justice, falls within the province of the Paradise Trinity and is carried out by certain Spirits of the Trinity.

Justice is inherent in the universal sovereignty of the Paradise Trinity, but goodness, mercy, and truth are the universe ministry of the divine personalities, whose Deity union constitutes the Trinity. Justice is not the attitude of the Universal Source, the Eternal Spirit, or the Infinite Mind. Justice is the Trinity attitude of these personalities of love, mercy, and ministry. No one of the Paradise Deities fosters the administration of justice. Justice is never a personal attitude; it is always a plural function.

Evidence, the basis of fairness (justice in harmony with mercy), is supplied by the personalities of the Third Source and Center, the conjoint representative of the Universal Source and the Eternal Spirit to all realms and to the minds of the intelligent beings of all creation.

Judgment, the final application of justice in accordance with the evidence submitted by the personalities of the Infinite Mind, is the work of the Stationary Spirits of the Trinity, beings partaking of the Trinity nature of the united Source, Spirit, and Mind.

This group of Trinity Spirits embraces the following personalities:

1. Trinitized Secrets of Supremacy.
2. Eternals of Days.
3. Ancients of Days.
4. Perfections of Days.
5. Recents of Days.
6. Unions of Days.
7. Faithfuls of Days.
8. Perectors of Wisdom.
9. Divine Counselors.
10. Universal Censors.

We are the children of the three Paradise Deities functioning as the Trinity, for I happen to belong to the tenth order of this group, the Universal Censors. These orders are not representative of the attitude of the Trinity in a universal sense; they represent this collective attitude of Deity only in the domains of executive judgment — justice. They were specifically designed by the Trinity for the precise work to which they are assigned, and they represent the Trinity only in those functions for which they were personalized.

The Ancients of Days and their Trinity-origin associates mete out the just judgment of supreme fairness to the seven superuniverses. In the central universe such functions exist in theory only; fairness is self-evident in perfection there, and Havona perfection precludes all possibility of disharmony.

Justice is the collective thought of righteousness; mercy is its personal expression. Mercy is the attitude of love; precision characterizes the operation of law; divine judgment is the soul of fairness, ever conforming to the justice of the Trinity, ever fulfilling the divine love of the Creator. When fully perceived and completely understood, the righteous justice of the Trinity and the merciful love of the Universal Creator are coincident. But mortals have no such full understanding of divine justice. Thus in the Trinity, as mortals would view it, the personalities of Source, Spirit, and Mind are adjusted to co-ordinate ministry of love and law in the experiential universes of time.

7. The Overcontrol of Supremacy

The First, Second, and Third Persons of Deity are equal to each other, and they are one. There is perfection of purpose and oneness of execution in the divine Trinity of eternal Deities. The Universal Source, the Eternal Spirit, and the Conjoint Actor are truly and divinely one.

As things appear to the mortal on the finite level, the Paradise Trinity, like the Supreme Being, is concerned only with the total — total planet, total universe, total superuniverse, total grand universe. This totality attitude exists because the Trinity is the total of Deity and for many other reasons.

The Supreme Being is something less and something other than the Trinity functioning in the finite universes; but within certain limits and during the present era of incomplete power-personalization, this evolutionary Deity does appear to reflect the attitude of the Trinity of Supremacy. The Source, Spirit, and Mind do not personally function with the Supreme Being, but during the present universe age they collaborate with the Supreme Being as the Trinity. We understand that they sustain a similar relationship to the Ultimate. We often conjecture as to what will be the personal relationship between the Paradise Deities and the Supreme when the Supreme has finally evolved, but we do not really know.

We do not find the overcontrol of Supremacy to be wholly predictable. Furthermore, this unpredictability appears to be characterized by a certain developmental incompleteness, undoubtedly an earmark of the incompleteness of the Supreme and of the incompleteness of finite reaction to the Paradise Trinity.

The mortal mind can immediately think of a thousand and one things — catastrophic physical events, appalling accidents, horrific disasters, painful illnesses, and world-wide scourges — and ask whether such visitations are correlated in the unknown maneuvering of this probable functioning of the Supreme Being. Frankly, we do not know; we are not really sure. But we do observe that, as time passes, all these difficult and more or less mysterious situations *always* work out for the welfare and progress of the universes. It may be that the circumstances of existence and the inexplicable vicissitudes of living are all interwoven into a meaningful pattern of high value by the function of the Supreme and the overcontrol of the Trinity.

As a child of the Universal Creator you can discern the personal attitude of love in all the acts of our Divine Parent, but you will not always be able to understand how many of the universe acts of the Paradise Trinity work for the good of the individual mortal on the evolutionary worlds of space. In the progress of eternity the acts of the Trinity will be revealed as altogether meaningful and considerate, but they do not always appear so to the creatures of time.

8. The Trinity Beyond the Finite

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

It would be inadvisable to discuss the functions of the Trinity of Ultimacy, but it may be disclosed that the Ultimate is the Trinity manifestation comprehended by the Transcendentals. We are inclined to the belief that the unification of the master universe is the eventuating act of the Ultimate and is probably reflective of certain, but not all, phases of the absonite overcontrol of the Paradise Trinity. The Ultimate is a qualified manifestation of the Trinity in relation to the absonite only in the sense that the Supreme partially represents the Trinity in relation to the finite.

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

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

We know the Universal Source, the Eternal Spirit, and the Infinite Mind as *persons*, but I do not personally know the Deity Absolute. I love and worship our Creator; I respect and honor the Deity Absolute.

I once sojourned in a universe where a certain group of beings taught that the finaliters, in eternity, were eventually to become the children of the Deity Absolute. But I am unwilling to accept this solution of the mystery which enshrouds the future of the finaliters.

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 the Creator. As creatures and within the limits of creature capacity they fully and truly know the Creator. Having found the Creator as the Parent of all creatures, these finaliters must at some point begin the quest for the superfinite Parent. But this quest involves a grasp of the absonite nature of the ultimate attributes and character of the Paradise Creator. Eternity will disclose whether such an attainment is possible, but we are convinced that, even if the finaliters do grasp this ultimate of divinity, they will probably be unable to attain the superultimate levels of absolute Deity.

It may be possible that the finaliters will partially attain the Deity Absolute, but even if they should, still in the eternity of eternities the existence of the Universal Absolute will continue to intrigue, mystify, baffle, and challenge the ascending and progressing finaliters, for we perceive that the unfathomability of the cosmic relationships of the Universal Absolute will tend to grow in proportions as the material universes and their spiritual administration continue to expand.

Only infinity can disclose the Creator-Infinite.

[This paper had been originally sponsored by a Universal Censor acting by authority from the Ancients of Days resident on Uversa.]

Paper 11

The Eternal Isle of Paradise

Paradise is the eternal center of the universe of universes and the abiding place of the Universal Source, the Eternal Spirit, the Infinite Mind, and their divine co-ordinates and associates. This central Isle is the most gigantic organized body of cosmic reality in all the master universe. Paradise is a material sphere as well as a spiritual abode. All of the intelligent creation of the Universal Source is domiciled on material abodes; therefore the absolute controlling center must also be material, literal. And again it should be reiterated that spirit things and spiritual beings are *real*.

The material beauty of Paradise consists in the magnificence of its physical perfection; the grandeur is exhibited in the superb intellectual accomplishments and mind development of its inhabitants; the glory is shown 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 minds 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.

1. The Divine Residence

Paradise serves many purposes in the administration of the universal realms, but to creature beings it exists primarily as the dwelling place of Deity. The personal presence of the Universal Source is resident at the very center of the upper surface of this well-nigh circular, but not spherical, abode of the Deities. This Paradise presence of the Universal Source is immediately surrounded by the personal presence of the Eternal Spirit, while they are both invested by the unspeakable glory of the Infinite Mind.

The Universal Source dwells, has dwelt, and everlastingly will dwell in this same central and eternal abode. We have always found the Source there and always will. The Universal Source is cosmically focalized, spiritually personalized, and geographically resident at this center of the universe of universes.

We all know the direct course to pursue to find the Universal Source. You are not able to comprehend much about the divine residence because of its remoteness from you and the immensity of the intervening space, but those who are able to comprehend the meaning of these enormous distances know the Source's location and residence just as certainly and literally as you know the location of New York, London, Rome, or Singapore, cities definitely and geographically located on Urantia. If you were an intelligent navigator you could readily find these cities. Likewise, if you had the time and means of passage, were spiritually qualified, and had the necessary guidance, you could be piloted through universe on universe and from circuit to circuit, always journeying inward through the starry realms, until at last you would stand before the central shining of the spiritual glory of the Universal Source. Provided with all the necessities for the journey, it is just as possible to find the personal presence of the Source 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 the Universal Source on Paradise in no way disproves either the reality or actuality of the Source's existence at the center of all things.

The Universal Source is always to be found at this central location. If the Source moved, universal pandemonium would be precipitated, for the universal lines of gravity from the ends of creation converge in the Source at this residential center. Whether we trace the personality circuit back through the universes or follow the ascending personalities as they journey inward; whether we trace the lines of material gravity to nether Paradise or follow the insurging cycles of cosmic force; whether we trace the lines of spiritual gravity to the Eternal Spirit or follow the

inward processional of the Paradise Children of the Creator; whether we trace the mind circuits or follow the trillions of celestial beings who spring from the Infinite Mind — by any of these observations or by all of them we are led directly back to the Universal Source's presence, to the central abode. The Source is personally, literally, and actually present here. And from this infinite being flow the flood-streams of life, energy, and personality to all universes.

2. Nature of the Eternal Isle

Since you are beginning to glimpse the enormousness of the material universe discernible even from your astronomical location, your space position in the starry systems, it should become evident to you that such a tremendous material universe must have an adequate and worthy capital, a headquarters commensurate with the dignity and infinitude of the universal Ruler of all this vast creation of material realms and living beings.

In form Paradise differs from the inhabited space bodies: it is not spherical. It is definitely ellipsoid, being one-sixth longer in the north-south diameter than in the east-west diameter. The central Isle is essentially flat, and the distance from the upper surface to the nether surface is one tenth that of the east-west diameter.

These differences in dimensions, taken in connection with its stationary status and the greater out-pressure of force-energy at the north end of the Isle, make it possible to establish absolute direction in the master universe.

The central Isle is geographically divided into three domains of activity:

1. Upper Paradise.
2. Peripheral Paradise.
3. Nether Paradise.

We speak of that surface of Paradise which is occupied with personality activities as the upper side, and the opposite surface as the nether side. The periphery of Paradise provides for activities that are not strictly personal or nonpersonal. The Trinity seems to dominate the personal or upper plane, the Unqualified Absolute the nether or impersonal plane. We hardly conceive of the Unqualified Absolute as a person, but we do think of the functional space presence of this Absolute as focalized on nether Paradise.

The eternal Isle is composed of a single form of materialization — stationary systems of reality. This literal substance of Paradise is a homogeneous organization of space potency not to be found elsewhere in all the wide universe of universes. It has received many names in different universes, and the Melchizedeks of Nebadon long ago named it *absolutum*. This Paradise source material is neither dead nor alive; it is the original nonspiritual expression of the First Source and Center; it is *Paradise*, and Paradise is without duplicate.

It appears to us that the First Source and Center has concentrated all absolute potential for cosmic reality in Paradise as a part of the technique of self-liberation from infinity limitations, as a means of making possible subinfinite, even time-space, creation. But it does not follow that Paradise is time-space limited just because the universe of universes discloses these qualities. Paradise exists without time and has no location in space.

Roughly: space seemingly originates just below nether Paradise; time just above upper Paradise. Time, as you understand it, is not a feature of Paradise existence, though the citizens of the central Isle are fully conscious of nontime sequence of events. Motion is not inherent on Paradise; it is volitional. But the concept of distance, even absolute distance, has very much meaning as it may be applied to relative locations on Paradise. Paradise is nonspatial; hence its areas are absolute and therefore serviceable in many ways beyond the concept of mortal mind.

3. Upper Paradise

On upper Paradise there are three grand spheres of activity, the *Deity presence*, the *Most Holy Sphere*, and the *Holy Area*. The vast region immediately surrounding the presence of the Deities is set aside as the Most Holy Sphere and is reserved for the functions of worship, trinitization, and high spiritual attainment. There are no material structures nor purely intellectual creations in this zone; they could not exist there. It is useless for me to undertake to portray to the human mind the divine nature and the beauteous grandeur of the Most Holy Sphere of Paradise. This realm is wholly spiritual, and you are almost wholly material. A purely spiritual reality is, to a purely material being, apparently nonexistent.

While there are no physical materializations in the area of the Most Holy, there are abundant souvenirs of your material days in the Holy Land sectors and still more in the reminiscent historic areas of peripheral Paradise.

The Holy Area, the outlying or residential region, is divided into seven concentric zones. Paradise is sometimes called “the Creator’s House” since it is the eternal residence of the Creator, and these seven zones are often designated “the Creator’s Paradise mansions.” The inner or first zone is occupied by Paradise Citizens and the natives of Havona who may happen to be dwelling on Paradise. The next or second zone is the residential area of the natives of the seven superuniverses of time and space. This second zone is in part subdivided into seven immense divisions, the Paradise home of the spirit beings and ascendant creatures who hail from the universes of evolutionary progression. Each of these sectors is exclusively dedicated to the welfare and advancement of the personalities of a single superuniverse, but these facilities are almost infinitely beyond the requirements of the present seven superuniverses.

Each of the seven sectors of Paradise is subdivided into residential units suitable for the lodgment headquarters of one billion glorified individual working groups. One thousand of these units constitute a division. One hundred thousand divisions equal one congregation. Ten million congregations constitute an assembly. One billion assemblies make one grand unit. And this ascending series continues through the second grand unit, the third, and so on to the seventh grand unit. And seven of the grand units make up the master units, and seven of the master units constitute a superior unit; and thus by sevens the ascending series expands through the superior, supersuperior, celestial, supercelestial, to the supreme units. But even this does not utilize all the space available. This staggering number of residential designations on Paradise, a number beyond your concept, occupies considerably less than one per cent of the assigned area of the Holy Land. There is still plenty of room for those who are on their way inward, even for those who will not start the Paradise climb until the times of the eternal future.

4. Peripheral Paradise

The central Isle ends abruptly at the periphery, but its size is so enormous that this terminal angle is relatively indiscernible within any circumscribed area. The peripheral surface of Paradise is occupied, in part, by the landing and dispatching fields for various groups of spirit personalities. Since the nonpervaded-space zones nearly impinge

on the periphery, all personality transports destined for Paradise land in these regions. Neither upper nor nether Paradise is approachable by transport supernaphim or other types of space traversers.

The Seven Master Spirits have their personal seats of power and authority on the seven spheres of the Infinite Mind, which circle around Paradise in the space between the shining orbs of the Eternal Spirit and the inner circuit of the Havona worlds, but they maintain force-focal headquarters on the Paradise periphery. Here the slowly circulating presences of the Seven Supreme Power Directors indicate the location of the seven stations for certain Paradise energies going forth to the seven superuniverses.

Here on peripheral Paradise are the enormous historic and prophetic exhibit areas assigned to the Local Universe Creators, dedicated to the local universes of time and space. There are just seven trillion of these historic reservations now set up or in reserve, but these arrangements together occupy only about four per cent of the portion of the peripheral area assigned. We infer that these vast reserves belong to creations that at some time will be situated beyond the borders of the present known and inhabited seven superuniverses.

The portion of Paradise which has been designated for the use of the existing universes is occupied only from one to four per cent, while the area assigned to these activities is at least one million times what is actually required for such purposes. Paradise is large enough to accommodate the activities of an almost infinite creation.

But a further attempt to visualize to you the glories of Paradise would be futile. You must wait, and ascend while you wait.

5. Nether Paradise

Concerning nether Paradise, we know only that which is revealed; personalities do not sojourn there. It has nothing whatever to do with the affairs of spirit intelligences, nor does the Deity Absolute function there. We are informed that all physical-energy and cosmic-force circuits have their origin on nether Paradise, and that it is constituted as follows:

1. Directly underneath the location of the Trinity, in the central portion of nether Paradise, is the unknown and unrevealed Zone of Infinity.
2. This Zone is immediately surrounded by an unnamed area.
3. Occupying the outer margins of the under surface is a region having mainly to do with space potency and force-energy. The activities of this vast elliptical force center are not identifiable with the known functions of any trinity, but the primordial force-charge of space appears to be focalized in this area. This center consists of three concentric elliptical zones: The innermost is the focal point of the force-energy activities of Paradise itself; the outermost may possibly be identified with the functions of the Unqualified Absolute, but we are not certain concerning the space functions of the mid-zone.

The inner zone of this force center seems to act as a gigantic heart whose pulsations direct currents to the outermost borders of physical space. It directs and modifies force-energies but hardly drives them. The reality pressure-presence of this primal force is definitely greater at the north end of the Paradise center than in the southern regions; this is a uniformly registered difference. The force of space seems to flow in at the south and out at the north through the operation of some unknown circulatory system which is concerned with the diffusion of this basic form of force-

energy. From time to time differences in the east-west pressures are also noted. The forces emanating from this zone are not responsive to observable physical gravity but are always obedient to Paradise gravity.

The mid-zone of the force center immediately surrounds this area. This mid-zone appears to be static except that it expands and contracts through three cycles of activity. The least of these pulsations is in an east-west direction, the next in a north-south direction, while the greatest fluctuation is in every direction, a generalized expansion and contraction. The function of this mid-area has never been really identified, but it must have something to do with reciprocal adjustment between the inner and the outer zones of the force center. It is believed by many that the mid-zone is the control mechanism of the midspace or quiet zones which separate the successive space levels of the master universe, but no evidence or revelation confirms this. This inference is derived from the knowledge that this mid-area is in some manner related to the functioning of the nonpervaded-space mechanism of the master universe.

The outer zone is the largest and most active of the three concentric and elliptical belts of unidentified space potential. This area is the site of unimagined activities, the central circuit point of emanations which proceed spaceward in every direction to the outermost borders of the seven superuniverses and on beyond to overspread the enormous and incomprehensible domains of all outer space. This space presence is entirely impersonal, notwithstanding that in some undisclosed manner it seems to be indirectly responsive to the will and mandates of the infinite Deities when acting as the Trinity. This is believed to be the central focalization, the Paradise center, of the space presence of the Unqualified Absolute.

All forms of force and all phases of energy seem to be encircuited; they circulate throughout the universes and return by definite routes. But with the emanations of the activated zone of the Unqualified Absolute there appears to be either an outgoing or an incoming — never both simultaneously. This outer zone pulsates in agelong cycles of gigantic proportions. For a little more than one billion Urantia years the space-force of this center is outgoing; then for a similar length of time it will be incoming. And the space-force manifestations of this center are universal; they extend throughout all pervadable space.

All physical force, energy, and matter are one. All force-energy originally proceeded from nether Paradise and will eventually return there following the completion of its space circuit. But the energies and material organizations of the universe of universes did not all come from nether Paradise in their present phenomenal states; space is the womb of several forms of matter and prematter. Though the outer zone of the Paradise force center is the source of space-energies, space does not originate there. Space is not force, energy, or power. Nor do the pulsations of this zone account for the respiration of space, but the incoming and outgoing phases of this zone are synchronized with the two-billion-year expansion-contraction cycles of space.

6. Space Respiration

We do not know the actual mechanism of space respiration; we merely observe that all space alternately contracts and expands. This respiration affects both the horizontal extension of pervaded space and the vertical extensions of unpervaded space which exist in the vast space reservoirs above and below Paradise. In attempting to imagine the volume outlines of these space reservoirs, you might think of an hourglass.

As the universes of the horizontal extension of pervaded space expand, the reservoirs of the vertical extension of unpervaded space contract and vice versa. There is a confluence of pervaded and unpervaded space just underneath nether Paradise. Both types of space flow through the transmuting regulation channels, where changes are wrought making pervadable space nonpervadable and vice versa in the contraction and expansion cycles of the cosmos.

“Unpervaded” space means: unpervaded by those forces, energies, powers, and presences known to exist in pervaded space. We do not know whether vertical (reservoir) space is always destined to function as the equipoise of horizontal (universe) space; we do not know whether there is a creative intent concerning unpervaded space; we really know very little about the space reservoirs, merely that they exist, and that they seem to counterbalance the space-expansion-contraction cycles of the universe of universes.

The cycles of space respiration extend in each phase for a little more than one billion Urantia years. During one phase the universes expand; during the next they contract. Pervaded space is now approaching the mid-point of the expanding phase, while unpervaded space nears the mid-point of the contracting phase, and we are informed that the outermost limits of both space extensions are, theoretically, now approximately equidistant from Paradise. The unpervaded-space reservoirs now extend vertically above upper Paradise and below nether Paradise just as far as the pervaded space of the universe extends horizontally outward from peripheral Paradise to and even beyond the fourth outer space level.

For a billion years of Urantia time the space reservoirs contract while the master universe and the force activities of all horizontal space expand. It therefore requires a little over two billion Urantia years to complete the entire expansion-contraction cycle.

7. Space Functions of Paradise

Space does not exist on any of the surfaces of Paradise. If one “looked” directly up from the upper surface of Paradise, one would “see” nothing but unpervaded space going out or coming in, just now coming in. Space does not touch Paradise; only the quiescent *midspace zones* come in contact with the central Isle.

Paradise is the actually motionless nucleus of the relatively quiescent zones existing between pervaded and unpervaded space. Geographically these zones appear to be a relative extension of Paradise, but there probably is some motion in them. We know very little about them, but we observe that these zones of lessened space motion separate pervaded and unpervaded space. Similar zones once existed between the levels of pervaded space, but these are now less quiescent.

The vertical cross section of total space would slightly resemble a Maltese cross, with the horizontal arms representing pervaded (universe) space and the vertical arms representing unpervaded (reservoir) space. The areas between the four arms would separate them somewhat as the midspace zones separate pervaded and unpervaded space. These quiescent midspace zones grow larger and larger at greater and greater distances from Paradise and eventually encompass the borders of all space and completely encapsulate both the space reservoirs and the entire horizontal extension of pervaded space.

Space is neither a subabsolute condition within, nor the presence of, the Unqualified Absolute; neither is it a function of the Ultimate. It is a bestowal of Paradise, and the space of the grand universe and that of all outer regions is believed to be actually pervaded by the ancestral space potency of the Unqualified Absolute. From near approach to peripheral Paradise, this pervaded space extends horizontally outward through the fourth space level and beyond the periphery of the master universe, but how far beyond we do not know.

If you imagine a finite, but inconceivably large, V-shaped plane situated at right angles to both the upper and lower surfaces of Paradise, with its point nearly tangent to peripheral Paradise, and then visualize this plane in elliptical revolution about Paradise, its revolution would roughly outline the volume of pervaded space.

There is an upper and a lower limit to horizontal space with reference to any given location in the universes. If one could move far enough at right angles to the plane of Orvonton, either up or down, eventually the upper or lower limit of pervaded space would be encountered. Within the known dimensions of the master universe these limits draw farther and farther apart at greater and greater distances from Paradise; space thickens, and it thickens somewhat faster than the plane of creation, the universes.

The relatively quiet zones between the space levels, such as the one separating the seven superuniverses from the first outer space level, are enormous elliptical regions of quiescent space activities. These zones separate the vast galaxies which race around Paradise in orderly procession. You may visualize the first outer space level, where untold universes are now in the process of formation, as a vast procession of galaxies swinging around Paradise, bounded above and below by the midspace zones of quiescence and bounded on the inner and outer margins by relatively quiet space zones.

A space level thus functions as an elliptical region of motion surrounded on all sides by relative motionlessness. Such relationships of motion and quiescence constitute a curved space path of lessened resistance to motion which is universally followed by cosmic force and emergent energy as they circle forever around the Isle of Paradise.

This alternate zoning of the master universe, in association with the alternate clockwise and counterclockwise flow of the galaxies, is a factor in the stabilization of physical gravity designed to prevent the accentuation of gravity pressure to the point of disruptive and dispersive activities. Such an arrangement exerts antigravity influence and acts as a brake on otherwise dangerous velocities.

8. Paradise Gravity

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

The center and focal point of absolute material gravity is the Isle of Paradise, complemented by the dark gravity bodies encircling Havona and equilibrated by the upper and nether space reservoirs. All known emanations of nether Paradise invariably and unerringly respond to the central gravity pull operating on the endless circuits of the elliptical space levels of the master universe. Every known form of cosmic reality has the bend of the ages, the trend of the circle, the swing of the great ellipse.

Space is nonresponsive to gravity, but it acts as an equilibrant on gravity. Without the space cushion, explosive action would jerk surrounding space bodies. Pervaded space also exerts an antigravity influence on physical or linear gravity; space can actually neutralize such gravity action even though it cannot delay it. Absolute gravity is Paradise gravity. Local or linear gravity pertains to the electrical stage of energy or matter; it operates within the central, super-, and outer universes, wherever suitable materialization has taken place.

The numerous forms of cosmic force, physical energy, universe power, and various materializations disclose three general, though not perfectly clear-cut, stages of response to Paradise gravity:

1. *Pregravity Stages (Force)*. This is the first step in the individuation of space potency into the pre-energy forms of cosmic force. This state is analogous to the concept of the primordial force-charge of space, sometimes called *pure energy* or *segregata*.

2. *Gravity Stages (Energy)*. This modification of the force-charge of space is produced by the action of the Paradise force organizers. It signals the appearance of energy systems responsive to the pull of Paradise gravity. This emergent energy is originally neutral but consequent on further metamorphosis will exhibit the so-called negative and positive qualities. We designate these stages *ultimata*.

3. *Postgravity Stages (Universe Power)*. In this stage, energy-matter discloses response to the control of linear gravity. In the central universe these physical systems are threefold organizations known as *triata*. They are the superpower systems of the creations of time and space. The physical systems of the superuniverses are mobilized by the Universe Power Directors and their associates. These material organizations are dual in constitution and are known as *gravita*. The dark gravity bodies encircling Havona are neither *triata* nor *gravita*, and their drawing power discloses both forms of physical gravity, linear and absolute.

Space potency is not subject to the interactions of any form of gravitation. This primal endowment of Paradise is not an actual level of reality, but it is ancestral to all relative functional nonspirit realities — all manifestations of force-energy and the organization of power and matter. Space potency is a difficult term to define. It does not mean that which is ancestral to space; its meaning should convey the idea of the potencies and potentials existent within space. It may be roughly conceived to include all those absolute influences and potentials which emanate from Paradise and constitute the space presence of the Unqualified Absolute.

Paradise is the absolute source and the eternal focal point of all energy-matter in the universe of universes. The Unqualified Absolute is the revealer, regulator, and repository of that which has Paradise as its source and origin. The universal presence of the Unqualified Absolute seems to be equivalent to the concept of a potential infinity of gravity extension, an elastic tension of Paradise presence. This concept aids us in grasping the fact that everything is drawn inward towards Paradise. The illustration is crude but nonetheless helpful. It also explains why gravity always acts preferentially in the plane perpendicular to the mass, a phenomenon indicative of the differential dimensions of Paradise and the surrounding creations.

9. The Uniqueness of Paradise

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

Paradise is the geographic center of infinity; it is not a part of universal creation, not even a real part of the eternal Havona universe. We commonly say that the central Isle belongs to the divine universe, but it really does not. Paradise is an eternal and exclusive existence.

In the eternity of the past, the Universal Source gave infinite personality expression in the being of the Eternal Spirit, and simultaneously revealed non-personal infinity potential as Paradise. Nonpersonal and nonspiritual Paradise appears to have been the inevitable repercussion to the Source's will and act which eternalized the Original Spirit. Thus the Source projected reality in two actual phases — the personal and the nonpersonal, the spiritual and

the nonspiritual. The tension between them, in the face of will to action by the Universal Source and the Eternal Spirit, gave existence to the Conjoint Actor and the central universe of material worlds and spiritual beings.

When reality is differentiated into the personal and the nonpersonal (Eternal Spirit and Paradise), it is hardly proper to call that which is nonpersonal “Deity” unless somehow qualified. The energy and material repercussions of the acts of Deity could hardly be called Deity. Deity may cause much that is not Deity, and Paradise is not Deity; neither is it conscious as mortals could ever possibly understand such a term.

Paradise is not ancestral to any being or living entity; it is not a creator. Personality and mind-spirit relationships are *transmissible*, but pattern is not. Patterns are never reflections; they are duplications — reproductions. Paradise is the absolute of patterns; Havona is an exhibit of these potentials in actuality.

The Universal Source’s residence is central and eternal, glorious and ideal. The Source’s home is the exquisite pattern for all universe headquarters worlds; and the central universe of the Source’s immediate indwelling is the pattern for all universes in their ideals, organization, and ultimate destiny.

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

After all, to mortals the most important thing about eternal Paradise is the fact that this perfect abode of the Universal Source is the real and far-distant destiny of the immortal souls of the mortal and material children of the Creator, the ascending creatures of the evolutionary worlds of time and space. Every Creator-knowing mortal who has espoused the career of doing the Creator’s will has already embarked on 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 Deities on Paradise, having ascended from the evolving spheres of space, such an achievement represents the reality of a spiritual transformation bordering on the limits of supremacy.

[This paper had been originally presented by a Perfector of Wisdom commissioned by the Ancients of Days on Uversa.]

Paper 12

The Universe of Universes

The immensity of the creation of the Universal Source 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.

In principle, that is, in eternal potential, we conceive of material creation as being infinite because the Universal Source is actually infinite, but as we study and observe the total material creation, we know that at any given moment in time it is limited, although to your finite minds it is comparatively limitless, virtually boundless.

We are convinced, from the study of physical law and from the observation of the starry realms, that the infinite Creator is not yet manifest in finality of cosmic expression, that much of the cosmic potential of the Infinite is still self-contained and unrevealed. To created beings the master universe might appear to be almost infinite, but it is far from finished; there are still physical limits to the material creation, and the experiential revelation of the eternal purpose is still in progress.

1. Space Levels of the Master Universe

The universe of universes is not an infinite plane, a boundless cube, nor a limitless circle; it certainly has dimensions. The laws of physical organization and administration prove conclusively that the whole vast aggregation of force-energy and matter-power functions ultimately as a space unit, as an organized and co-ordinated whole. The observable behavior of the material creation constitutes evidence of a physical universe of definite limits. The final proof of both a circular and delimited universe is afforded by the, to us, well-known fact that all forms of basic energy continually swing around the curved path of the space levels of the master universe in obedience to the incessant and absolute pull of Paradise gravity.

The successive space levels of the master universe constitute the major divisions of pervaded space — total creation, organized and partially inhabited or yet to be organized and inhabited. If the master universe were not a series of elliptical space levels of lessened resistance to motion, alternating with zones of relative quiescence, we conceive that some of the cosmic energies would be observed to shoot off on an infinite range, off on a straight-line path into trackless space; but we never find force, energy, or matter behaving that way; they continuously whirl, always swinging onward in the tracks of the great space circuits.

Proceeding outward from Paradise through the horizontal extension of pervaded space, the master universe exists in six concentric ellipses, the space levels encircling the central Isle:

1. The Central Universe — Havona.
2. The Seven Superuniverses.
3. The First Outer Space Level.
4. The Second Outer Space Level.

5. The Third Outer Space Level.

6. The Fourth and Outermost Space Level.

Havona, the central universe, is not a time creation; it is an eternal existence. This never-beginning, never-ending universe consists of one billion spheres of sublime perfection and is surrounded by the enormous dark gravity bodies. At the center of *Havona* is the stationary and absolutely stabilized Isle of Paradise, surrounded by its twenty-one satellites. Owing to the enormous encircling masses of the dark gravity bodies around the fringe of the central universe, the mass content of this central creation is far in excess of the total known mass of all seven sectors of the grand universe.

The Paradise-Havona System, the eternal universe encircling the eternal Isle, constitutes the perfect and eternal nucleus of the master universe; all seven of the superuniverses and all regions of outer space revolve in established orbits around the gigantic central aggregation of the Paradise satellites and the *Havona* spheres.

The Seven Superuniverses are not primary physical organizations; their boundaries do not divide a nebular family, neither do they cross a local universe, a prime creative unit. Each superuniverse is simply a geographic space clustering of approximately one seventh of the organized and partially inhabited post-*Havona* creation, and each is about equal in the number of local universes embraced and in the space encompassed. *Nebadon*, your local universe, is one of the newer creations in *Orvonton*, the seventh superuniverse.

The Grand Universe is the present organized and inhabited creation. It consists of the seven superuniverses, with an aggregate evolutionary potential of around seven trillion inhabited planets, not to mention the eternal spheres of the central creation. But this tentative estimate takes no account of architectural administrative spheres, neither does it include the outlying groups of unorganized universes. The present ragged edge of the grand universe, its uneven and unfinished periphery, together with the tremendously unsettled condition of the whole astronomical plot, suggests to our star students that even the seven superuniverses are, as yet, uncompleted. As we move from within, from the divine center outward in any one direction, we do, eventually, come to the outer limits of the organized and inhabited creation; we come to the outer limits of the grand universe. And it is near this outer border, in a far-off corner of such a magnificent creation, that your local universe has its eventful existence.

The Outer Space Levels. Far out in space, at an enormous distance from the seven inhabited superuniverses, vast and unbelievably stupendous circuits of force and materializing energies are assembling. Between the energy circuits of the seven superuniverses and this gigantic outer belt of force activity, there is a space zone of comparative quiet, which varies in width but averages about four hundred thousand light-years. These space zones are free from star dust — cosmic fog. Our students of these phenomena are in doubt as to the exact status of the space-forces existing in this zone of relative quiet which encircles the seven superuniverses. But about one-half million light-years beyond the periphery of the present grand universe 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.

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

The central universe is the creation of eternity; the seven superuniverses are the creations of time; the four outer space levels are undoubtedly destined to eventuate-evolve the ultimacy of creation. And there are those who maintain that the Infinite can never attain full expression short of infinity; and therefore they postulate an additional and unrevealed creation beyond the fourth and outermost space level, a possible ever-expanding, never-ending universe of infinity. In theory we do not know how to limit either the infinity of the Creator or the potential infinity of creation, but as it exists and is administered, we regard the master universe as having limitations, as being definitely delimited and bounded on its outer margins by open space.

2. The Domains of the Unqualified Absolute

When Urantia astronomers peer through their increasingly powerful telescopes into the mysterious stretches of outer space and behold the amazing evolution of almost countless physical universes, they should realize that they are gazing on the mighty outworking of the unsearchable plans of the Architects of the Master Universe. True, we do possess evidence which is suggestive of the presence of certain Paradise personality influences here and there throughout the vast energy manifestations now characteristic of these outer regions, but from the larger viewpoint the space regions extending beyond the outer borders of the seven superuniverses are generally recognized as constituting the domains of the Unqualified Absolute.

Although the unaided human eye can see only two or three nebulae outside the borders of the superuniverse of Orvonton, your telescopes literally reveal millions upon millions of these physical universes in process of formation. Most of the starry realms visually exposed to the search of your present-day telescopes are in Orvonton, but with photographic technique the larger telescopes penetrate far beyond the borders of the grand universe into the domains of outer space, where untold universes are in the process of organization. And there are other millions of universes beyond the range of your present instruments.

In the not-distant future, new telescopes will reveal to the wondering gaze of Urantian astronomers no less than 375 million new galaxies in the remote stretches of outer space. At the same time these more powerful telescopes will disclose that many island universes formerly believed to be in outer space are really a part of the galactic system of Orvonton. The seven superuniverses are still growing; the periphery of each is gradually expanding; new nebulae are constantly being stabilized and organized; and some of the nebulae which Urantian astronomers regard as extragalactic are actually on the fringe of Orvonton and are traveling along with us.

The Uversa star students observe that the grand universe is surrounded by the ancestors of a series of starry and planetary clusters which completely encircle the present inhabited creation as concentric rings of outer universes upon universes. The physicists of Uversa calculate that the energy and matter of these outer and uncharted regions already equal many times the total material mass and energy charge embraced in all seven superuniverses. We are informed that the metamorphosis of cosmic force in these outer space levels is a function of the Paradise force organizers. We also know that these forces are ancestral to those physical energies which at present activate the grand universe. The Orvonton power directors, however, have nothing to do with these far-distant realms, neither are their energy movements discernibly connected with the power circuits of the organized and inhabited creations.

We know very little of the significance of these tremendous phenomena of outer space. A greater creation of the future is in process of formation. We can observe its immensity, we can discern its extent and sense its majestic dimensions, but otherwise we know little more about these realms than the astronomers of Urantia. As far as we know, no material beings on the order of humans and no angels or other spirit creatures exist in this outer ring of

nebulae, suns, and planets. This distant domain is beyond the jurisdiction and administration of the superuniverse governments.

Throughout Orvonton it is believed that a new type of creation is in process, an order of universes destined to become the scene of the future activities of the assembling Corps of the Finality; 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.

3. Universal Gravity

All forms of force-energy — material, mindal, or spiritual — are subject to those grasps, those universal presences, which we call gravity. Personality also is responsive to gravity — to the Creator's exclusive circuit; but the Creator is not excluded from the other circuits; the Universal Source is infinite and acts over *all* four absolute-gravity circuits in the master universe:

1. The Personality Gravity of the Universal Source.
2. The Spirit Gravity of the Eternal Spirit.
3. The Mind Gravity of the Conjoint Actor.
4. The Cosmic Gravity of the Isle of Paradise.

These four circuits are not related to the nether Paradise force center; they are neither force, energy, nor power circuits. They are absolute *presence* circuits and like the Creator are independent of time and space.

In this connection it is interesting to record certain observations made on Uversa during recent millennia by the corps of gravity researchers. This expert group of workers has arrived at the following conclusions regarding the different gravity systems of the master universe:

1. *Physical Gravity.* Having formulated an estimate of the sum of the entire physical-gravity capacity of the grand universe, they have laboriously effected a comparison of this finding with the estimated total of absolute gravity presence now operative. These calculations indicate that the total gravity action on the grand universe is a very small part of the estimated gravity pull of Paradise, computed on the basis of the gravity response of basic physical units of universe matter. These investigators reach the amazing conclusion that the central universe and the surrounding seven superuniverses are at the present time making use of only about five per cent of the active functioning of the Paradise absolute-gravity grasp. In other words: At the present moment about ninety-five per cent of the active cosmic-gravity action of the Isle of Paradise, computed on this totality theory, is engaged in controlling material systems beyond the borders of the present organized universes. These calculations all refer to absolute gravity; linear gravity is an interactive phenomenon which can be computed only by knowing the actual Paradise gravity.

2. *Spiritual Gravity.* By the same technique of comparative estimation and calculation these researchers have explored the present reaction capacity of spirit gravity and, with the co-operation of Solitary Messengers and other spirit personalities, have arrived at the summation of the active spirit gravity of the Second Source and Center. And it is most instructive to note that they find about the same value for the actual and functional presence of spirit

gravity in the grand universe that they postulate for the present total of active spirit gravity. In other words: At the present time practically the entire spirit gravity of the Eternal Spirit, computed on this theory of totality, is observable as functioning in the grand universe. If these findings are dependable, we may conclude that the universes now evolving in outer space are at the present time wholly nonspiritual. And if this is true, it would satisfactorily explain why spirit-endowed beings are in possession of little or no information about these vast energy manifestations aside from knowing the fact of their physical existence.

3. *Mind Gravity*. By these same principles of comparative computation these experts have approached the problem of mind-gravity presence and response. The mind unit of estimation was arrived at by averaging three material and three spiritual types of mentality, although the type of mind found in the power directors and their associates proved to be a disturbing factor in the effort to arrive at a basic unit for mind-gravity estimation. There was little to impede the estimation of the present capacity of the Third Source and Center for mind-gravity function in accordance with this theory of totality. Although the findings in this instance are not as conclusive as in the estimates of physical and spirit gravity, they are, comparatively considered, very instructive, even intriguing. These investigators deduce that about eighty-five per cent of the mind-gravity response to the intellectual drawing of the Conjoint Actor takes origin in the existing grand universe. This would suggest the possibility that mind activities are involved in connection with the observable physical activities now in progress throughout the realms of outer space. While this estimate is probably far from accurate, it accords, in principle, with our belief that intelligent force organizers are at present directing universe evolution in the space levels beyond the present outer limits of the grand universe. Whatever the nature of this postulated intelligence, it is apparently not spirit-gravity responsive.

But all these computations are at best estimates based on assumed laws. We think they are fairly reliable. Even if a few spirit beings were located in outer space, their collective presence would not markedly influence calculations involving such enormous measurements.

Personality Gravity is noncomputable. We recognize the circuit, but we cannot measure either qualitative or quantitative realities responsive to it.

4. Space and Motion

All units of cosmic energy are in primary revolution, are engaged in the execution of their mission, while swinging around the universal orbit. The universes of space and their component systems and worlds are all revolving spheres, moving along the endless circuits of the master universe space levels. Absolutely nothing is stationary in all the master universe except the very center of Havona, the eternal Isle of Paradise, the center of gravity.

The Unqualified Absolute is functionally limited to space, but we are not so sure about the relation of this Absolute to motion. Is motion inherent in the Unqualified Absolute? We do not know. We know that motion is not inherent in space; even the motions *of* space are not innate. But we are not so sure about the relation of the Unqualified to motion. Who, or what, is really responsible for the gigantic activities of force-energy transmutations now in progress out beyond the borders of the present seven superuniverses? Concerning the origin of motion we have the following opinions:

1. We think the Conjoint Actor initiates motion *in* space.
2. If the Conjoint Actor produces the motions *of* space, we cannot prove it.

3. The Universal Absolute does not originate initial motion but does equalize and control all of the tensions originated by motion.

In outer space the force organizers are apparently responsible for the production of the gigantic universe wheels which are now in process of stellar evolution, but their ability to function in that way must have been made possible by some modification of the space presence of the Unqualified Absolute.

Space is, from the human viewpoint, nothing — negative; it exists only as related to something positive and nonspatial. Space is, however, real. It contains and conditions motion. It even moves. Space motions may be roughly classified as follows:

1. Primary motion — space respiration, the motion of space itself.
2. Secondary motion — the alternate directional swings of the successive space levels.
3. Relative motions — relative in the sense that they are not evaluated with Paradise as a base point. Primary and secondary motions are absolute, motion in relation to unmoving Paradise.
4. Compensatory or correlating movement designed to co-ordinate all other motions.

The present relationship of your sun and its associated planets, while disclosing many relative and absolute motions in space, tends to convey the impression to astronomic observers that you are comparatively stationary in space, and that the surrounding starry clusters and streams are engaged in outward flight at ever-increasing velocities as your calculations proceed outward in space. But such is not the case. You fail to recognize the present outward and uniform expansion of the physical creations of all pervaded space. Your own local creation (Nebadon) participates in this movement of universal outward expansion. The entire seven superuniverses participate in the two-billion-year cycles of space respiration along with the outer regions of the master universe.

When the universes expand and contract, the material masses in pervaded space alternately move against and with the pull of Paradise gravity. The work that is done in moving the material energy mass of creation is *space* work but not *power-energy* work.

Although your spectroscopic estimations of astronomic velocities are fairly reliable when applied to the starry realms belonging to your superuniverse and its associate superuniverses, such calculations with reference to the realms of outer space are wholly unreliable. Spectral lines are displaced from the normal towards the violet by an approaching star; likewise these lines are displaced towards the red by a receding star. Many influences interpose to make it appear that the recessional velocity of the external universes increases at the rate of more than one hundred miles a second for every million light-years of increase in distance. By this method of reckoning, subsequent to the perfection of more powerful telescopes, it will appear that these far-distant systems are in flight from this part of the universe at the unbelievable rate of more than thirty thousand miles a second. But this apparent speed of recession is not real; it results from numerous factors of error embracing angles of observation and other time-space distortions.

But the greatest of all such distortions arises because the vast universes of outer space, in the realms next to the domains of the seven superuniverses, seem to be revolving in a direction opposite to that of the grand universe. That is, these myriads of nebulae and their accompanying suns and spheres are at the present time revolving clockwise

around the central creation. The seven superuniverses revolve about Paradise in a counterclockwise direction. It appears that the second outer universe of galaxies, like the seven superuniverses, revolves counterclockwise about Paradise. And the astronomic observers of Uversa think they detect evidence of revolutionary movements in a third outer belt of far-distant space which are beginning to exhibit directional tendencies of a clockwise nature.

It is probable that these alternate directions of successive space processions of the universes have something to do with the intramaster universe gravity technique of the Universal Absolute, which consists of a co-ordination of forces and an equalization of space tensions. Motion as well as space is a complement or equilibrant of gravity.

5. Space and Time

Like space, time is a bestowal of Paradise, but not in the same sense, only indirectly. Time comes by virtue of motion and because mind is inherently aware of sequentiality. From a practical viewpoint, motion is essential to time, but there is no universal time unit based on motion except in so far as the Paradise-Havona standard day is arbitrarily recognized as such. The totality of space respiration destroys its local value as a time source.

Space is not infinite, even though it takes origin from Paradise; not absolute, for it is pervaded by the Unqualified Absolute. We do not know the absolute limits of space, but we do know that the absolute of time is eternity.

Time and space are inseparable only in the time-space creations, the seven superuniverses. Nontemporal space (space without time) theoretically exists, but the only truly nontemporal place is Paradise *area*. Nonspatial time (time without space) exists in mind of the Paradise level of function.

The relatively motionless midspace zones impinging on Paradise and separating pervaded from unpervaded space are the transition zones from time to eternity, hence the necessity of Paradise pilgrims becoming unconscious during this transit when it is to culminate in Paradise citizenship. Time-conscious *visitors* can go to Paradise without sleeping, but they remain creatures of time.

Relationships to time do not exist without motion in space, but consciousness of time does. Sequentiality can consciensize time even in the absence of motion. A mortal's mind is less time-bound than space-bound because of the inherent nature of mind. Even during the days of the earth life, though a mortal's mind is rigidly space-bound, the creative human imagination is comparatively time free. But time itself is not genetically a quality of mind.

There are three different levels of time cognizance:

1. Mind-perceived time — consciousness of sequence, motion, and a sense of duration.
2. Spirit-perceived time — insight into motion toward the Source and the awareness of the motion of ascent to levels of increasing divinity.
3. Personality *creates* a unique time sense out of insight into Reality plus a consciousness of presence and an awareness of duration.

Unspiritual animals know only the past and live in the present. Spirit-indwelt humans have powers of prevision (insight) and may visualize the future. Only forward-looking and progressive attitudes are personally real. Static

ethics and traditional morality are just slightly superanimal. Nor is stoicism a high order of self-realization. Ethics and morals become truly human when they are dynamic and progressive, alive with universe reality.

The human personality is not merely a concomitant of time-and-space events; the human personality can also act as the cosmic cause of such events.

6. Universal Overcontrol

The universe is nonstatic. Stability is not the result of inertia but rather the product of balanced energies, co-operative minds, co-ordinated morontias, spirit overcontrol, and personality unification. Stability is wholly and always proportional to divinity.

In the physical control of the master universe the Universal Source exercises priority and primacy through the Isle of Paradise; the Source is absolute in the spiritual administration of the cosmos in the person of the Eternal Spirit. Concerning the domains of mind, the Source and the Spirit function co-ordinately in the Conjoint Actor.

The Third Source and Center assists in the maintenance of the equilibrium and co-ordination of the combined physical and spiritual energies and organizations by absolute grasp of the cosmic mind and by exercise of inherent and universal physical- and spiritual-gravity complements. Whenever and wherever a liaison occurs between the material and the spiritual, such a mind phenomenon is an act of the Infinite Mind. Mind alone can interassociate the physical forces and energies of the material level with the spiritual powers and beings of the spirit level.

In all your contemplation of universal phenomena, make certain that you take into consideration the interrelation of physical, intellectual, and spiritual energies, and that due allowance is made for the unexpected phenomena attendant on their unification by personality and for the unpredictable phenomena resulting from the actions and reactions of experiential Deity and the Absolutes.

The universe is highly predictable only in the quantitative or gravity-measurement sense; even the primal physical forces are not responsive to linear gravity, nor are the higher mind meanings and true spirit values of ultimate universe realities. Qualitatively, the universe is not highly predictable as regards new associations of forces, either physical, mindal, or spiritual, although many such combinations of energies or forces become partially predictable when subjected to critical observation. When matter, mind, and spirit are unified by creature personality, we are unable to fully predict the decisions of such a freewill being.

All phases of primordial force, nascent spirit, and other nonpersonal ultimates appear to react in accordance with certain relatively stable but unknown laws and are characterized by a latitude of performance and an elasticity of response which are often disconcerting when encountered in the phenomena of a circumscribed and isolated situation. What is the explanation of this unpredictable freedom of reaction disclosed by these emerging universe actualities? These unknown, unfathomable unpredictables — whether pertaining to the behavior of a primordial unit of force, the reaction of an unidentified level of mind, or the phenomenon of a vast preuniverse in the making in the domains of outer space — probably disclose the activities of the Ultimate and the presence-performances of the Absolutes, which antedate the function of all universe Creators.

We do not really know, but we surmise that such amazing versatility and such profound co-ordination signify the presence and performance of the Absolutes, and that such diversity of response in the face of apparently uniform

causation discloses the reaction of the Absolutes, not only to the immediate and situational causation, but also to all other related causations throughout the entire master universe.

Individuals have their guardians of destiny; planets, systems, constellations, universes, and superuniverses each have their respective rulers who labor for the good of their domains. Havona and even the grand universe are watched over by those entrusted with such high responsibilities. But who fosters and cares for the fundamental needs of the master universe as a whole, from Paradise to the fourth and outermost space level? Existentially such overcare is probably attributable to the Paradise Trinity, but from an experiential viewpoint the appearance of the post-Havona universes is dependent on:

1. The Absolutes in potential.
2. The Ultimate in direction.
3. The Supreme in evolutionary co-ordination.
4. The Architects of the Master Universe in administration prior to the appearance of specific rulers.

The Unqualified Absolute pervades all space. We are not altogether clear as to the exact status of the Deity and Universal Absolutes, but we know the latter functions wherever the Deity and Unqualified Absolutes function. The Deity Absolute may be universally present but hardly space present. The Ultimate is, or at some point will be, space present to the outer margins of the fourth space level. We doubt that the Ultimate will ever have a space presence beyond the periphery of the master universe, but within this limit the Ultimate is progressively integrating the creative organization of the potentials of the three Absolutes.

7. The Part and the Whole

Throughout all time and space and with regard to all reality of whatever nature, there is operative an inexorable and impersonal law which is equivalent to the function of a cosmic providence. Mercy characterizes the Creator's attitude of love for the individual; impartiality motivates the Creator's attitude toward the total. The will of the Creator does not necessarily prevail in the part — the heart of any one personality — but the Creator's will does actually rule the whole, the universe of universes.

In all dealings with all beings it is true that the laws of the Creator are not inherently arbitrary. To you, with your limited vision and finite viewpoint, these acts must often appear to be dictatorial and arbitrary, but they are merely the habits of the Creator and a way of repeatedly doing things; and the Creator always does all things well. You observe that the Creator does the same thing in the same way, repeatedly, simply because that is the best way to do that particular thing in a given circumstance; and the best way is the right way, and therefore infinite wisdom always orders it done in that precise and perfect manner. You should also remember that nature is not the exclusive act of Deity; other influences are present in those phenomena which mortals call nature.

It is repugnant to the divine nature to suffer any sort of deterioration or to ever permit the execution of any purely personal act in an inferior way. It should be made clear, however, that, *if*, in the divinity of any situation, in the extremity of any circumstance, in any case where the course of supreme wisdom might indicate the demand for different conduct — if the demands of perfection might for any reason dictate another method of reaction, a better

one, then and there the all-wise Creator would function in that better and more suitable way. That would be the expression of a higher law, not the reversal of a lower law.

The Creator is not a habit-bound slave to the chronicity of the repetition of voluntary acts. There is no conflict among the laws of the Infinite; they are all perfections of the infallible nature; they are all the unquestioned acts expressive of faultless decisions. Law is the unchanging reaction of an infinite, perfect, and divine mind. The acts of the Creator are all volitional notwithstanding this apparent sameness. But all that can truly be said of the Universal Creator cannot be said with equal certainty of all the subordinate intelligences or of the evolutionary creatures.

Because the Creator is changeless, therefore you can depend, in all ordinary circumstances, on the Creator doing the same thing in the same identical and ordinary way. The Creator is the assurance of stability for all created things and beings. The Creator never changes.

And all this steadfastness of conduct and uniformity of action is personal, conscious, and highly volitional, for the great Creator is not a helpless slave to perfection and infinity. The Creator is not a self-acting automatic force and is not a slavish law-bound power. The Creator is neither a mathematical equation nor a chemical formula but is a freewill and primal personality. The Universal Source is a being surcharged with personality and is the origin of all creature personality.

The will of the Creator does not uniformly prevail in the heart of the Creator-seeking material mortal, but if the time frame is enlarged beyond the moment to embrace the whole of the first life, then the Creator's will becomes increasingly discernible in the spirit fruits which are borne in the lives of the spirit-led children of the Universal Parent. And then, if human life is further enlarged to include the morontia experience, the divine will is observed to shine brighter and brighter in the spiritualizing acts of those creatures of time who have begun to taste the divine delights of experiencing the relationship of the personality of mortals with the personality of the Universal Parent.

The Universal Parent and the family of mortals present the paradox of the part and the whole on the level of personality. The Universal Parent loves *each* individual as an individual child in the spiritual family. Yet the Creator loves *every* individual, is no respecter of persons, and the universality of the Creator's love brings into being a relationship of the whole, the universal family.

The love of the Creator absolutely individualizes each personality as a unique child of the Universal Parent, a child without duplicate in infinity, a will creature irreplaceable in all eternity. The Creator's love glorifies each child, illuminating each member of the celestial family, sharply silhouetting the unique nature of each personal being against the impersonal levels that lie outside the familial circuit of the Parent of all. The love of the Creator strikingly portrays the transcendent value of each will creature, unmistakably revealing the high value which the Universal Creator has placed on each and every child from the highest creator personality of Paradise status to the lowest personality of will dignity among the savage tribes of mortals in the dawn of the human species on some evolutionary world of time and space.

This very love of the Universal Parent for the individual brings into being the divine family of all individuals, the universal family of the freewill children of the Paradise Parent. And this family, being universal, is a relationship of the whole. Family, when universal, discloses not the *each* relationship, but the *all* relationship. Family is a reality of the total and therefore discloses qualities of the whole in contradistinction to qualities of the part.

Family constitutes a fact of relationship between every personality in universal existence. No person can escape the benefits or the penalties that may come as a result of relationship to other persons. The part profits or suffers in measure with the whole. The good effort of each mortal benefits all mortals; the error or evil of each mortal augments the tribulation of all mortals. As the part moves, so moves the whole. As the progress of the whole, so the progress of the part. The relative velocities of part and whole determine whether the part is retarded by the inertia of the whole or is carried forward by the momentum of the cosmic family.

It is a mystery that the Creator 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 an almost 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 the Creator to overawe, stagger, or discourage you; for the Creator is not very far from any one of you, dwells within you, and in the Creator we all literally move, actually live, and truly have our being.

Even though the Paradise Source functions through the divine creators and creature children, the Universal Creator also enjoys the most intimate inner contact with you, so sublime, so highly personal, that it is even beyond my comprehension — that mysterious communion of the Creator fragment with the human soul and with the mortal mind of its actual indwelling. Knowing what you do of these gifts of the Creator, you therefore know that the Creator is in intimate touch, not only with the divine associates, but also with the evolutionary mortal children of time. The Creator abides on Paradise, but the divine presence also dwells in the minds of mortals.

Even though the spirit of a Local Universe Creator is poured out on all mortals, even though a Local Universe Creator once dwelt with you in the likeness of a mortal being, even though the seraphim personally guard and guide you, how can any of these divine beings of the Second and Third Centers ever hope to come as near to you or to understand you as fully as the Universal Parent, who has given a divine fragment to be in you, to be your real and divine, even your eternal, self?

8. Matter, Mind, and Spirit

Deity is spirit, but Paradise is not. The material universe is always the arena in which all spiritual activities take place; spirit beings and spirit ascenders live and work on physical spheres of material reality.

The bestowal of cosmic force, the domain of cosmic gravity, is the function of the Isle of Paradise. All original force-energy proceeds from Paradise, and the matter for the making of untold universes now circulates throughout the master universe in the form of a supergravity presence which constitutes the force-charge of pervaded space.

Whatever the transformations of force in the outlying universes, having gone out from Paradise, it journeys on subject to the never-ending, ever-present, unfailing pull of the eternal Isle, obediently and inherently swinging on forever around the eternal space paths of the universes. Physical energy is the one reality which is true and steadfast in its obedience to universal law. Only in the realms of creature volition has there been deviation from the divine paths and the original plans. Power and energy are the universal evidences of the stability, constancy, and eternity of the central Isle of Paradise.

The bestowal of spirit and the spiritualization of personalities, the domain of spiritual gravity, is the realm of the Eternal Spirit. And this spirit gravity of the Spirit, ever drawing all spiritual realities, is just as real and absolute as is the all-powerful material grasp of the Isle of Paradise. But material-minded mortals are naturally more familiar

with the material manifestations of a physical nature than with the equally real and mighty operations of a spiritual nature which are discerned only by the spiritual insight of the soul.

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

What Paradise is to the physical creation, and what the Eternal Spirit is to the spiritual universe, the Conjoint Actor is to the realms of mind — the intelligent universe of material, morontial, and spiritual beings and personalities.

The Conjoint Actor reacts to both material and spiritual realities and therefore inherently becomes the universal minister to all intelligent beings, beings who may represent a union of both the material and spiritual phases of creation. The endowment of intelligence, the ministry to the material and the spiritual in the phenomenon of mind, is the exclusive domain of the Conjoint Actor, who thus becomes the partner of the spiritual mind, the essence of the morontia mind, and the substance of the material mind of the evolutionary creatures of time.

Mind is the technique through which spirit realities become experiential to creature personalities. And in the last analysis the unifying possibilities of even human mind, the ability to co-ordinate things, ideas, and values, is supermaterial.

Though it is hardly possible for the mortal mind to comprehend the seven levels of relative cosmic reality, the human intellect should be able to grasp much of the meaning of three functioning levels of finite reality:

1. *Matter*. Organized energy which is subject to linear gravity except as it is modified by motion and conditioned by mind.
2. *Mind*. Organized consciousness which is not wholly subject to material gravity, and which becomes truly liberated when modified by spirit.
3. *Spirit*. The highest personal reality. True spirit is not subject to physical gravity but eventually becomes the motivating influence of all evolving energy systems of personality dignity.

The goal of existence of all personalities is spirit; material manifestations are relative, and the cosmic mind intervenes between these universal opposites. The bestowal of mind and the ministration of spirit are the work of the associate persons of Deity, the Infinite Mind and the Eternal Spirit. 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 Source.

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 mastery. Spirit is the fundamental reality of the personality experience of all creatures because the Creator is spirit. Spirit is unchanging, and therefore, in all personality relations, it transcends both mind and matter, which are experiential variables of progressive attainment.

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

The brighter the shining of the spiritualized personality (the Creator in the universe, the fragment of potential spirit personality in the individual creature), the greater the shadow cast by the intervening mind on its material investment. In time, a human's body is just as real as mind or spirit, but in death, both mind (identity) and spirit survive while the body does not. A cosmic reality can be nonexistent in personality experience. And so your Greek figure of speech — the material as the shadow of the more real spirit substance — does have a philosophic significance.

9. Personal Realities

Spirit is the basic personal reality in the universes, and personality is basic to all progressing experience with spiritual reality. Every phase of personality experience on every successive level of universe progression swarms with clues to the discovery of alluring personal realities. Humanity'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.

Love is the secret of beneficial association between personalities. You cannot really know a person as the result of a single contact. You cannot appreciatingly know music through mathematical deduction, even though music is a form of mathematical rhythm. The number assigned to a telephone subscriber does not in any manner identify the personality of that subscriber or signify anything concerning their character.

Mathematics, material science, is indispensable to the intelligent discussion of the material aspects of the universe, but such knowledge is not necessarily a part of the higher realization of truth or of the personal appreciation of spiritual realities. Not only in the realms of life but even in the world of physical energy, the sum of two or more things is very often something *more* than, or something *different* from, the predictable additive consequences of such unions. The entire science of mathematics, the whole domain of philosophy, the highest physics or chemistry, could not predict or know that the union of two gaseous hydrogen atoms with one gaseous oxygen atom would result in a new and qualitatively superadditive substance — liquid water. The understanding knowledge of this one physiochemical phenomenon should have prevented the development of materialistic philosophy and mechanistic cosmology.

Technical analysis does not reveal what a person or a thing can do. For example: Water is used effectively to extinguish fire. The fact that water will put out fire is a matter of everyday experience, but no analysis of water could ever be made to disclose such a property. Analysis determines that water is composed of hydrogen and oxygen; a further study of these elements discloses that oxygen is the real supporter of combustion and that hydrogen itself will freely burn.

Your religion is becoming real because it is emerging from the slavery of fear and the bondage of superstition. Your philosophy struggles for emancipation from dogma and tradition. Your science is engaged in the agelong contest between truth and error while it strives for deliverance from the bondage of abstraction, the slavery of mathematics, and the relative blindness of mechanistic materialism.

Mortals have a spirit nucleus. The mind is a personal-energy system existing around a divine spirit nucleus and functioning in a material environment. Such a living relationship of personal mind and spirit constitutes the universe potential of eternal personality. Real trouble, lasting disappointment, serious defeat, or inescapable death can come only after self-concepts presume to fully displace the governing power of the central spirit nucleus, thereby disrupting the cosmic scheme of personality identity.

[This paper had been originally presented by a Perfector of Wisdom acting by authority of the Ancients of Days.]

Paper 13

The Sacred Spheres of Paradise

Between the central Isle of Paradise and the innermost of the Havona planetary circuits, three lesser circuits of special spheres are situated in space. The innermost circuit consists of the seven secret spheres of the Universal Source; the second group is composed of the seven luminous worlds of the Eternal Spirit; in the outermost are the seven immense spheres of the Infinite Mind, the executive-headquarters worlds of the Seven Master Spirits.

These three seven-world circuits of the Universal Source, the Eternal Spirit, and the Infinite Mind are spheres of unexcelled grandeur and unimagined glory. Even their material or physical construction is of an order unrevealed to you. Each circuit is diverse in material, and each world of each circuit is different except for the seven worlds of the Spirit, which are alike in physical constitution. All twenty-one are enormous spheres, and each group of seven is differently eternalized. As far as we know they have always been; like Paradise they are eternal. Neither record nor tradition of their origin exists.

The seven secret spheres of the Universal Source, circulating around Paradise in close proximity to the eternal Isle, are highly reflective of the spiritual luminosity of the central shining of the eternal Deities, shedding this light of divine glory throughout Paradise and even on the seven circuits of Havona.

On the seven sacred worlds of the Eternal Spirit the impersonal energies of spirit luminosity appear to take origin. No personal being may sojourn on any of these seven shining realms. With spiritual glory they illuminate all Paradise and Havona, and they directionize pure spirit luminosity to the seven superuniverses. These brilliant spheres of the second circuit likewise emit their light (light without heat) to Paradise and to the billion worlds of the seven-circuited central universe.

The seven worlds of the Infinite Mind are occupied by the Seven Master Spirits, who preside over the destinies of the seven superuniverses, sending the spiritual illumination of the Third Person of Deity to these creations of time and space. And all Havona, but not the Isle of Paradise, is bathed in these spiritualizing influences.

Although the worlds of the Universal Source are ultimate status spheres for all Creator-endowed personalities, this is not their exclusive function. Many beings and entities other than personal sojourn on these worlds. Each world in the circuit of the Universal Creator and the circuit of the Infinite Mind has a distinct type of permanent citizenship, but we think the Eternal Spirit's worlds are inhabited by uniform types of other-than-personal beings. Creator fragments are among the natives of Divinington; the other orders of permanent citizenship are unrevealed to you.

The twenty-one Paradise satellites serve many purposes in both the central and superuniverses not disclosed in these narratives. You are able to understand so little of the life of these spheres that you cannot hope to gain anything like a consistent view of them, either as to nature or function; thousands of activities are going on there which are unrevealed to you. These twenty-one spheres embrace the *potentials* of the function of the master universe. These papers afford only a fleeting glimpse of certain circumscribed activities pertaining to the present universe age of the grand universe — rather, one of the seven sectors of the grand universe.

1. The Seven Sacred Worlds of the Creator

The Universal Source's circuit of sacred life spheres contains the only inherent personality secrets in the universe of universes. These satellites of Paradise, the innermost of the three circuits, are the only forbidden domains

concerned with personality in the central universe. Nether Paradise and the worlds of the Eternal Spirit are likewise closed to personalities, but neither of those realms is in any way directly concerned with personality.

The Paradise worlds of the Universal Source are directed by the highest order of the Stationary Spirits of the Trinity, the Trinitized Secrets of Supremacy. Of these worlds I can tell little; of their manifold activities I may tell less. Such information concerns only those beings who function there and go forth from there. And though I am somewhat familiar with six of these special worlds, I have never landed on Divinington; that world is wholly forbidden to me.

One of the reasons for the secrecy of these worlds is because each of these sacred spheres enjoys a specialized representation, or manifestation, of the Deities composing the Paradise Trinity; not a personality, but a unique presence of Divinity which can only be appreciated and comprehended by those particular groups of intelligences resident on, or admissible to, that particular sphere. The Trinitized Secrets of Supremacy are the personal agents of these specialized and impersonal presences of Divinity. And the Secrets of Supremacy are highly personal beings, superbly endowed and marvelously adapted to their exalted and exacting work.

1. DIVININGTON. This world is, in a unique sense, the personal-communion sphere of the Universal Source, and contains a special manifestation of the Source's divinity. Divinington is the Paradise rendezvous of the Thought Adjusters, but it is also the home of numerous other entities, personalities, and other beings taking origin in the Universal Source. Many personalities besides the Eternal Spirit are of direct origin by the solitary acts of the Universal Source. Only the Creator fragments and those personalities and other beings of direct and exclusive origin in the Universal Source fraternize and function on this abode.

The secrets of Divinington include the secret of the bestowal and mission of Thought Adjusters. Their nature, origin, and the technique of their contact with the creatures of the evolutionary worlds is a secret of this Paradise sphere. These amazing transactions do not personally concern the rest of us, and therefore the Deities deem it proper to withhold certain features of this great and divine ministry from our full understanding. In so far as we come in contact with this phase of divine activity, we are permitted full knowledge of these transactions, but concerning the intimate details of this great bestowal we are not fully informed.

This sphere also holds the secrets of the nature, purpose, and activities of all other forms of Creator fragments, of the Gravity Messengers, and of hosts of other beings unrevealed to you. It is highly probable that those truths pertaining to Divinington which are withheld from me, if revealed, would merely confuse and handicap me in my present work, and still again, perhaps they are beyond the conceptual capacity of my order of being.

2. SONARINGTON. This sphere is the personal receiving world of the Eternal Spirit. It is the Paradise headquarters of the descending and ascending personalities when, and after, they are fully accredited and finally approved. This world is the Paradise home for all children of the Eternal Spirit and of the Spirit's co-ordinate and associate beings. There are numerous orders of divine beings attached to this supernal abode which have not been revealed to mortals since they are not concerned with the plans of the ascension scheme of human spiritual progression through the universes and on to Paradise.

The secrets of Sonarington include the secret of the incarnation of the divine Local Universe Creators. When a Local Universe Creator becomes a mortal, as occurred on your world nineteen hundred years ago, it is a universal mystery. It is occurring throughout the universes, and it is a Sonarington secret of bestowal. The Adjusters are a mystery of the Universal Source. The incarnation of the divine Local Universe Creators is a mystery of the Eternal Spirit; it is a secret locked up in the seventh sector of Sonarington, a realm penetrated by none except those who

have personally passed through this unique experience. Only those phases of incarnation having to do with your ascension career have been brought to your notice. There are many other phases of the mystery of the incarnation of the Paradise Beings of unrevealed types on missions of universe service which are undisclosed to you. And there are still other Sonarington mysteries.

3. SPIRITINGTON. This world is the Paradise home of the high beings that exclusively represent the Infinite Mind. Here the Seven Master Spirits and certain of their offspring from all universes gather. At this celestial abode numerous unrevealed orders of spirit personalities may also be found, beings assigned to the manifold activities of the universe not associated with the plans of upstepping the mortal creatures of time to the Paradise levels of eternity.

The secrets of Spiritington involve the impenetrable mysteries of reflectivity. We tell you of the vast and universal phenomenon of reflectivity, more particularly as it is operative on the headquarters worlds of the seven superuniverses, but we never fully explain this phenomenon, for we do not fully understand it. Much, very much, we do comprehend, but many basic details are still mysterious to us. Reflectivity is a secret of the Infinite Mind. You have been instructed concerning reflectivity functions in relation to the ascension scheme of mortal survival, and it does operate that way, but reflectivity is also an indispensable feature of the normal working of numerous other phases of universe occupation. This endowment of the Infinite Mind is also utilized in channels other than those of intelligence gathering and information dissemination. And there are other secrets of Spiritington.

4. VICEGERINGTON. This planet is the secret sphere of certain unrevealed beings who take origin by the acts of the Universal Creator and the Eternal Spirit. This is also the Paradise home of many glorified beings of complex ancestry, those whose origin is complicated because of the many diverse techniques operative in the seven superuniverses. Many groups of beings gather on this world whose identity has not been revealed to Urantia mortals.

The secrets of Vicegerington include the secrets of trinitization, and trinitization constitutes the secret of authority to represent the Trinity, to act as vicegerents of the Deities. Authority to represent the Trinity attaches only to those beings, revealed and unrevealed, who are trinitized, created, eventuated, or eternalized by any two or all three of the Paradise Trinity. Personalities brought into being by the trinitizing acts of certain types of glorified creatures represent no more than the conceptual potential mobilized in that trinitization, although such creatures may ascend the path of Deity embrace open to all of their kind.

Nontrinitized beings do not fully understand the technique of trinitization by either two or three Creators or by certain creatures. You will never fully understand such a phenomenon unless, in the far-distant future of your glorified career, you should attempt and succeed in such an adventure, because otherwise these secrets of Vicegerington will always be forbidden you. But to me, a high Trinity-origin being, all sectors of Vicegerington are open. I fully understand, and just as fully and sacredly protect, the secret of my origin and destiny.

There are still other forms and phases of trinitization which have not been brought to the notice of the Urantia peoples, and these experiences, in their personal aspects, are duly protected in the secret sector of Vicegerington.

5. SOLITARINGTON. This world is the rendezvous of a magnificent host of unrevealed beings of origin in the conjoint acts of the Universal Source and the Infinite Mind, beings who partake of the traits of the Creator in addition to their inheritance from the Infinite Mind.

This is also the home of the Solitary Messengers and of other personalities of the superangelic orders. You know of very few of these beings; there are vast numbers of orders unrevealed on Urantia. Because they are domiciled on

the fifth world, it does not necessarily follow that the Creator had anything to do with the creation of Solitary Messengers or their superangelic associates, but in this universe age, the Creator does have to do with their function. During the present universe age this is also the status sphere of the Universe Power Directors.

There are numerous additional orders of spirit personalities, beings unknown to mortals, who view Solitarington as their Paradise home sphere. It should be remembered that all divisions and levels of universe activities are just as fully provided with spirit ministers as is the realm concerned with helping mortals ascend to their divine Paradise destiny.

The secrets of Solitarington. Besides certain secrets of trinitization, this world holds the secrets of the personal relation of the Infinite Mind with certain of the higher offspring of the Third Source and Center. On Solitarington are held the mysteries of the intimate association of numerous unrevealed orders with the spirits of the Universal Creator, the Eternal Spirit, and the Infinite Mind, with the threefold spirit of the Trinity, and with the spirits of the Supreme, the Ultimate, and the Supreme-Ultimate.

6. SERAPHINGTON. This sphere is the home world of the vast hosts of unrevealed beings created by the Eternal Spirit and the Infinite Mind. This is also the destiny sphere of all ministering orders of the angelic hosts, including supernaphim, seconaphim, and seraphim. Many orders of superb spirits who are not ministering spirits also serve in the central and outlying universes. All these spirit workers in all levels and realms of universe activities view Seraphington as their Paradise home.

The secrets of Seraphington involve a threefold mystery, only one of which I may mention — the mystery of seraphic transport. The ability of various orders of seraphim and allied spirit beings to envelop within their spirit forms all orders of nonmaterial personalities and to carry them away on lengthy interplanetary journeys, is a secret locked up in the sacred sectors of Seraphington. The transport seraphim comprehend this mystery, but they do not communicate it to the rest of us, or perhaps they cannot. The other mysteries of Seraphington pertain to the personal experiences of types of spirit servers as yet not revealed to mortals. And we refrain from discussing the secrets of such closely related beings because you can almost comprehend such near orders of existence, and it would be akin to betrayal of trust to present even our partial knowledge of such phenomena.

7. ASCENDINGTON. This unique world is the rendezvous of the ascendant creatures of space, the receiving sphere of the pilgrims of time who are passing through the Havona universe on their way to Paradise. Ascendington is the actual Paradise home of the ascendant souls of time and space until they attain Paradise status. You mortals will spend most of your Havona “vacations” on Ascendington. During your Havona life, Ascendington will be to you what the reversion directors were during the local and superuniverse ascension. Here you will engage in thousands of activities which are beyond the grasp of mortal imagination. And as on every previous advance in the inward ascent toward Paradise, your human self will enter into new relationships with your divine self.

The secrets of Ascendington include the mystery of the gradual and certain building up in the material and mortal mind of a spiritual and potentially immortal counterpart of character and identity. This phenomenon constitutes one of the most perplexing mysteries of the universes — the evolution of an immortal soul within the mind of a mortal and material creature.

You will never fully understand this mysterious transaction until you reach Ascendington. And that is just why all of Ascendington will be open to your wondering gaze. One seventh of Ascendington is forbidden to me — that sector concerned with this very secret which is (or will be) the exclusive experience and possession of your type of

being. This experience belongs to your human order of existence. My order of personality is not directly concerned with such transactions. It is therefore forbidden to me and eventually revealed to you. But even after it is revealed to you, for some reason it remains your secret forever. You do not reveal it to us nor to any other order of beings. We know about the eternal fusion of a divine Adjuster and an immortal soul of human origin, but the ascendant finaliters know this very experience as an absolute reality.

2. Creator-World Relationships

These home worlds of the diverse orders of spiritual beings are tremendous and stupendous spheres, and they are equal to Paradise in their matchless beauty and superb glory. They are rendezvous worlds, reunion spheres, serving as permanent cosmic addresses. As finaliters you will be domiciled on Paradise, but Ascendington will be your home address at all times, even when you enter service in outer space. Through all eternity you will regard Ascendington as your home of sentimental memories and reminiscent recollections. When you become seventh-stage spirit beings, you will possibly give up your residential status on Paradise.

If outer universes are in the making, if they are to be inhabited by time creatures of ascension potential, then we infer that these children of the future will also be destined to view Ascendington as their Paradise home world.

Ascendington is the only sacred sphere that will be unreservedly open to your inspection as a Paradise arrival. Vicegerington is the only sacred sphere that is wholly and unreservedly open to my scrutiny. Though its secrets are concerned in my origin, in this universe age I do not regard Vicegerington as my home. Trinity-origin beings and trinitized beings are not the same.

The Trinity-origin beings do not fully share the Creator's worlds; they have their sole homes on the Isle of Paradise in close proximity to the Most Holy Sphere. They often appear on Ascendington, where they fraternize with their siblings who have come up from the worlds of space.

You might assume that Local Universe Creators, being of Creator-Spirit origin, would regard Vicegerington as their home, but such is not the case in this universe age of the function of the Sevenfold. And there are many similar questions that will concern you, for you are sure to encounter many difficulties as you attempt to understand these things which are so near Paradise. Nor can you successfully reason out these questions; you know so little. And if you knew more about the Creator's worlds, you would simply encounter more difficulties until you knew *all* about them. Status on any of these secret worlds is acquired by service as well as by nature of origin, and the successive universe ages may and do redistribute certain of these personality groupings.

The worlds of the inner circuit are really familial or status worlds more than actual residential spheres. Mortals will attain some status on each of the Creator's worlds except one. For example: When you mortals attain Havona, you are granted clearance for Ascendington, where you are most welcome, but you are not permitted to visit the other six sacred worlds. Subsequent to your passage through the Paradise regime and after your admission to the Corps of the Finality, you are granted clearance for Sonarington since you are children of the Creator as well as ascenders — and you are even more. But there will always remain one seventh of Sonarington, the sector of the incarnation secrets of the divine Local Universe Creators, which will not be open to your scrutiny. Those secrets will never be revealed to the ascendant children of the Creator.

Eventually you will have full access to Ascendington and relative access to the other spheres of the Creator except Divinington. But even when you are granted permission to land on five additional secret spheres, after you have

become a finaliter, you will not be allowed to visit all sectors of such worlds. Nor will you be permitted to land on the shores of Divinington. Never throughout all eternity will there arise any necessity for your presence on the world of the Thought Adjusters.

These rendezvous worlds of spirit life are forbidden ground to the extent that we are asked not to negotiate entrance to those phases of these spheres which are wholly outside our realms of experience. You may become creature perfect even as the Universal Source is deity perfect, but you may not know all the experiential secrets of all other orders of universe personalities. When the Creator has an experiential personality secret with the creature, the Creator preserves that secret in eternal confidence.

All these secrets are supposedly known to the collective body of the Trinitized Secrets of Supremacy. These beings are fully known only by their special world groups; they are little comprehended by other orders. After you attain Paradise, you will know and ardently love the ten Secrets of Supremacy who direct Ascendington. Excepting Divinington, you will also achieve a partial understanding of the Secrets of Supremacy on the other worlds of the Creator, though not so perfectly as on Ascendington.

The Trinitized Secrets of Supremacy, as their name might suggest, are related to the Supreme; they are likewise related to the Ultimate and to the future Supreme-Ultimate. These Secrets of Supremacy are the secrets of the Supreme and also the secrets of the Ultimate, even the secrets of the Supreme-Ultimate.

3. The Sacred Worlds of the Eternal Spirit

The seven luminous spheres of the Eternal Spirit are the worlds of the seven phases of pure-spirit existence. These shining orbs are the source of the threefold light of Paradise and Havona, their influence being largely, but not wholly, confined to the central universe.

Personality is not present on these Paradise satellites; therefore is there little concerning these pure-spirit abodes which can be presented to the mortal and material personality. We are taught that these worlds teem with the other-than-personal life of the beings of the Eternal Spirit. We infer that these entities are being assembled for ministry in the projected new universes of outer space. The Paradise philosophers maintain that each Paradise cycle, about two billion years of Urantia time, witnesses the creation of additional reserves of these orders on the secret worlds of the Eternal Spirit.

As far as I am informed, no personality has ever been on any one of these spheres of the Eternal Spirit. I have never been assigned to visit one of these worlds in all my long experience in and out of Paradise. Even the personalities cocreated by the Eternal Spirit do not go to these worlds. We infer that all types of impersonal spirits — regardless of parentage — are admitted to these spirit homes. As I am a person and have a spirit form, no doubt such a world would seem empty and deserted even if I were permitted to pay it a visit. High spirit personalities are not given to the gratification of purposeless curiosity, purely useless adventure. There is at all times altogether too much intriguing and purposeful adventure to permit the development of any great interest in those projects which are either futile or unreal.

4. The Worlds of the Infinite Mind

Between the inner circuit of Havona and the shining spheres of the Eternal Spirit circle the seven orbs of the Infinite Mind, worlds inhabited by the offspring of the Infinite Mind, by the trinitized children of glorified created

personalities, and by other types of unrevealed beings concerned with the effective administration of the many enterprises of the various realms of universe activities.

The Seven Master Spirits are the supreme and ultimate representatives of the Infinite Mind. They maintain their personal stations, their power focuses, on the periphery of Paradise, but all operations concerned with their management and direction of the grand universe are conducted on and from these seven special executive spheres of the Infinite Mind. The Seven Master Spirits are, in reality, the mind-spirit balance wheel of the universe of universes, an all-embracing, all-encompassing, and all-co-ordinating power of central location.

From these seven special spheres the Master Spirits operate to equalize and stabilize the cosmic-mind circuits of the grand universe. They also have to do with the differential spiritual attitude and presence of the Deities throughout the grand universe. Physical reactions are uniform, unvarying, and always instantaneous and automatic. But experiential spiritual presence is in accordance with the underlying conditions or states of spiritual receptivity inherent in the individual minds of the realms.

Physical authority, presence, and function are unvarying in all the universes, small or great. The differing factor in spiritual presence, or reaction, is the fluctuating differential in its recognition and reception by will creatures. Whereas the spiritual presence of absolute and existential Deity is in no manner influenced by attitudes of loyalty or disloyalty on the part of created beings, at the same time it is true that the functioning presence of subabsolute and experiential Deity is definitely and directly influenced by the decisions, choices, and will-attitudes of such finite creature beings — by the loyalty and devotion of the individual being, planet, system, constellation, or universe. But this spiritual presence of divinity is not whimsical nor arbitrary; its experiential variance is inherent in the freewill endowment of personal creatures.

The determiner of the differential of spiritual presence exists in your own hearts and minds and consists in the manner of your own choosing, in the decisions of your minds, and in the determination of your own wills. This differential is inherent in the freewill reactions of intelligent personal beings, beings whom the Universal Source has ordained will exercise this liberty of choosing. And the Deities are always true to the ebb and flow of their spirits in meeting and satisfying the conditions and demands of this differential of creature choice, now bestowing more of their presence in response to a sincere desire for it and again withdrawing themselves from the scene as their creatures decide adversely in the exercise of their divinely bestowed freedom of choice. And thus does the spirit of divinity become humbly obedient to the choosing of the creatures of the realms.

The executive abodes of the Seven Master Spirits are, in reality, the Paradise headquarters of the seven superuniverses and their correlated segments in outer space. Each Master Spirit presides over one superuniverse, and each of these seven worlds is exclusively assigned to one of the Master Spirits. There is literally no phase of the sub-Paradise administration of the seven superuniverses which is not provided for on these executive worlds. They are not as exclusive as the spheres of the Universal Creator or those of the Eternal Spirit, and though residential status is limited to native beings and those who work on them, these seven administrative planets are always open to all beings who desire to visit them, and who can command the necessary means of transit.

To me, these executive worlds are the most interesting and intriguing places outside of Paradise. In no other location in the wide universe can one observe such varied activities, involving so many different orders of living beings, having to do with operations on so many diverse levels, occupations at once material, intellectual, and spiritual. When I am accorded a period of release from assignment, if I chance to be on Paradise or in Havona, I usually proceed to one of these busy worlds of the Seven Master Spirits to inspire my mind with such spectacles of

enterprise, devotion, loyalty, wisdom, and effectiveness. Nowhere else can I observe such an amazing interassociation of personality performances on all seven levels of universe reality. And I am always stimulated by the activities of those who know how to do their work, and who so thoroughly enjoy doing it.

[This paper had been originally presented by a Perfector of Wisdom commissioned by the Ancients of Days on Uversa.

Paper 14

The Central and Divine Universe

The perfect and divine universe occupies the center of all creation; it is the eternal core around which the vast creations of time and space revolve. Paradise is the gigantic nuclear Isle of absolute stability which rests motionless at the very heart of the magnificent eternal universe. This central planetary family is called Havona and is far-distant from the local universe of Nebadon. It is of enormous dimensions and almost unbelievable mass and consists of one billion spheres of unimagined beauty and superb grandeur, but the true magnitude of this vast creation is really beyond the understanding grasp of the human mind.

This is the one and only settled, perfect, and established aggregation of worlds. This is a wholly created and perfect universe; it is not an evolutionary development. This is the eternal core of perfection, about which swirls that endless procession of universes which constitute the tremendous evolutionary experiment, the audacious adventure of the Local Universe Creators, who aspire to duplicate in time and to reproduce in space the pattern universe, the ideal of divine completeness, supreme finality, ultimate reality, and eternal perfection.

1. The Paradise-Havona System

From the periphery of Paradise to the inner borders of the seven superuniverses there are the following seven space conditions and motions:

1. The quiescent midspace zones impinging on Paradise.
2. The clockwise processional of the three Paradise and the seven Havona circuits.
3. The semiquiet space zone separating the Havona circuits from the dark gravity bodies of the central universe.
4. The inner, counterclockwise-moving belt of the dark gravity bodies.
5. The second unique space zone dividing the two space paths of the dark gravity bodies.
6. The outer belt of dark gravity bodies, revolving clockwise around Paradise.
7. A third space zone — a semiquiet zone — separating the outer belt of dark gravity bodies from the innermost circuits of the seven superuniverses.

The billion worlds of Havona are arranged in seven concentric circuits immediately surrounding the three circuits of Paradise satellites. There are upwards of thirty-five million worlds in the innermost Havona circuit and over two hundred and forty-five million in the outermost, with proportionate numbers intervening. Each circuit differs, but all are perfectly balanced and exquisitely organized, and each is pervaded by a specialized representation of the Infinite Mind, one of the Seven Spirits of the Circuits. In addition to other functions this impersonal Spirit coordinates the conduct of celestial affairs throughout each circuit.

The Havona planetary circuits are not superimposed; their worlds follow each other in an orderly linear procession. The central universe whirls around the stationary Isle of Paradise in one vast plane, consisting of ten concentric stabilized units — the three circuits of Paradise spheres and the seven circuits of Havona worlds. Physically

regarded, the Havona and the Paradise circuits are all one and the same system; their separation is in recognition of functional and administrative segregation.

Time is not considered on Paradise; the sequence of successive events is inherent in the concept of those who are indigenous to the central Isle. But time is germane to the Havona circuits and to numerous beings of both celestial and terrestrial origin sojourning there. Each Havona world has its own local time, determined by its circuit. All worlds in a given circuit have the same length of year since they uniformly swing around Paradise, and the length of these planetary years decreases from the outermost to the innermost circuit.

Besides Havona-circuit time, there is the Paradise-Havona standard day and other time designations which are determined on, and are sent out from, the seven Paradise satellites of the Infinite Mind. The Paradise-Havona standard day is based on the length of time required for the planetary abodes of the first or inner Havona circuit to complete one revolution around the Isle of Paradise; and though their velocity is enormous, owing to their situation between the dark gravity bodies and gigantic Paradise, it requires almost one thousand years for these spheres to complete their circuit. One Paradise-Havona day is just seven minutes, three and one-eighth seconds less than one thousand years of the present Urantia leap-year calendar.

This Paradise-Havona day is the standard time measurement for the seven superuniverses, although each maintains its own internal time standards.

On the outskirts of this vast central universe, far out beyond the seventh belt of Havona worlds, an unbelievable number of enormous dark gravity bodies swirl. These multitudinous dark masses are quite unlike other space bodies in many particulars; even in form they are very different. These dark gravity bodies neither reflect nor absorb light; they are nonreactive to physical-energy light, and they so completely encircle and enshroud Havona as to hide it from the view of even near-by inhabited universes of time and space.

The great belt of dark gravity bodies is divided into two equal elliptical circuits by a unique space intrusion. The inner belt revolves counterclockwise; the outer revolves clockwise. These alternate directions of motion, coupled with the extraordinary mass of the dark bodies, so effectively equalize the lines of Havona gravity as to render the central universe a physically balanced and perfectly stabilized creation.

The inner procession of dark gravity bodies is tubular in arrangement, consisting of three circular groupings. A cross section of this circuit would exhibit three concentric circles of about equal density. The outer circuit of dark gravity bodies is arranged perpendicularly, being ten thousand times higher than the inner circuit. The up-and-down diameter of the outer circuit is fifty thousand times that of the transverse diameter.

The intervening space which exists between these two circuits of gravity bodies is *unique* in that nothing like it is to be found elsewhere in the entire universe. This zone is characterized by enormous wave movements of an up-and-down nature and is permeated by tremendous energy activities of an unknown order.

In our opinion, nothing like the dark gravity bodies of the central universe will characterize the future evolution of the outer space levels; we regard these alternate processions of stupendous gravity-balancing bodies as unique in the master universe.

2. Constitution of Havona

Spirit beings do not dwell in nebulous space; they do not inhabit ethereal worlds; they are domiciled on actual spheres of a material nature, worlds just as real as those on which mortals live. The Havona worlds are actual and literal, although their literal substance differs from the material organization of the planets of the seven superuniverses.

The physical realities of Havona represent an order of energy organization radically different from any prevailing in the evolutionary universes of space. Havona energies are threefold; superuniverse units of energy-matter contain a twofold energy charge, although one form of energy exists in negative and positive phases. The creation of the central universe is threefold (Trinity); the creation of a local universe (directly) is twofold, by a Local Universe Creator and a Creative Spirit.

The material of Havona consists of the organization of exactly one thousand basic chemical elements and the balanced function of the seven forms of Havona energy. Each of these basic energies manifests seven phases of excitation, so that the Havona natives respond to forty-nine differing sensation stimuli. In other words, viewed from a purely physical standpoint, the natives of the central universe possess forty-nine specialized forms of sensation. The morontia senses are seventy, and the higher spiritual orders of reaction response vary in different types of beings from seventy to two hundred and ten.

None of the physical beings of the central universe would be visible to Urantians. Neither would any of the physical stimuli of those faraway worlds excite a reaction in your gross sense organs. If Urantia mortals could be transported to Havona, they would be deaf, blind, and utterly lacking in all other sense reactions; they could only function as limited self-conscious beings deprived of all environmental stimuli and all reactions to them.

There are numerous physical phenomena and spiritual reactions transpiring in the central creation which are unknown on worlds such as Urantia. The basic organization of a threefold creation is wholly unlike that of the twofold constitution of the created universes of time and space.

All natural law is co-ordinated on a basis entirely different than in the dual-energy systems of the evolving creations. The entire central universe is organized in accordance with the threefold system of perfect and symmetrical control. Throughout the whole Paradise-Havona system a perfect balance is maintained between all cosmic realities and all spiritual forces. Paradise, with an absolute grasp of material creation, perfectly regulates and maintains the physical energies of this central universe; the Eternal Spirit most perfectly sustains the spiritual status of all who indwell Havona. On Paradise nothing is experimental, and the Paradise-Havona system is a unit of creative perfection.

The universal spiritual gravity of the Eternal Spirit is amazingly active throughout the central universe. All spirit values and spiritual personalities are unceasingly drawn inward towards the abode of the Deities. This Deityward urge is intense and inescapable. The ambition to attain the Creator 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 therefore more responsive to the ever-present action of the universal spirit-gravity pull of the Eternal Spirit.

Likewise the Infinite Mind draws all intellectual values Paradiseward. Throughout the central universe the mind gravity of the Infinite Mind functions in liaison with the spirit gravity of the Eternal Spirit, and these together

constitute the combined urge of the ascendant souls to find the Universal Source, to attain Deity, to achieve Paradise, and to know the Creator.

Havona is a spiritually perfect and physically stable universe. The control and balanced stability of the central universe appear to be perfect. Everything physical or spiritual is perfectly predictable, but mind phenomena and personality volition are not. We infer that sin can be reckoned as impossible of occurrence, but we do this on the ground that the native freewill creatures of Havona have never been guilty of transgressing the will of Deity. Through all eternity these supernal beings have been consistently loyal to the Eternals of Days. Neither has sin appeared in any creature who has entered Havona as a pilgrim. There has never been an instance of misconduct by any creature of any group of personalities ever created in, or admitted to, the central Havona universe. So perfect and so divine are the methods and means of selection in the universes of time that never in the records of Havona has an error occurred; no mistakes have ever been made; no ascendant soul has ever been prematurely admitted to the central universe.

3. The Havona Worlds

Concerning the government of the central universe, there is none. Havona is so exquisitely perfect that no intellectual system of government is required. There are no regularly constituted courts, neither are there legislative assemblies; Havona requires only administrative direction. The height of the ideals of true *self*-government may be observed here.

There is no need for government among such perfect and near-perfect intelligences. They stand in no need of regulation, for they are beings of native perfection interspersed with evolutionary creatures who have long ago passed the scrutiny of the supreme tribunals of the superuniverses.

The administration of Havona is not automatic, but it is marvelously perfect and divinely efficient. It is chiefly planetary and is vested in the resident Eternal of Days, each Havona sphere being directed by one of these Trinity-origin personalities. Eternals of Days are not creators, but they are perfect administrators. They teach with supreme skill and direct their planetary children with a perfection of wisdom bordering on absoluteness.

The billion spheres of the central universe constitute the training worlds of the high personalities native to Paradise and Havona and further serve as the final proving grounds for ascending creatures from the evolutionary worlds of time. In the execution of the Universal Source's great plan of creature ascension, the pilgrims of time are landed on the receiving worlds of the outer or seventh circuit, and subsequent to increased training and enlarged experience, they are progressively advanced inward, planet by planet and circle by circle, until they finally attain the Deities and achieve residence on Paradise.

At present, although the spheres of the seven circuits are maintained in all their supernal glory, only about one per cent of all planetary capacity is utilized in the work of furthering the Creator's universal plan of mortal ascension. About one tenth of one per cent of the area of these enormous worlds is dedicated to the life and activities of the Corps of the Finality, beings eternally settled in light and life who often sojourn and minister on the Havona worlds. These exalted beings have their personal residences on Paradise.

The planetary construction of the Havona spheres is entirely unlike that of the evolutionary worlds and systems of space. Nowhere else in all the grand universe is it convenient to utilize such enormous spheres as inhabited worlds. Triata physical constitution, coupled with the balancing effect of the immense dark gravity bodies, makes it possible

to equalize the physical forces so perfectly and to balance the various attractions of this tremendous creation so exquisitely. Antigravity is also employed in the organization of the material functions and the spiritual activities of these enormous worlds.

The architecture, lighting, and heating, as well as the biologic and artistic embellishment, of the Havona spheres, are quite beyond the greatest possible stretch of human imagination. You cannot be told much about Havona; to understand its beauty and grandeur you must see it. But there are real rivers and lakes on these perfect worlds.

Spiritually these worlds are ideally appointed; they are fittingly adapted to their purpose of harboring the numerous orders of differing beings who function in the central universe. Manifold activities take place on these beautiful worlds which are far beyond human comprehension.

4. Creatures of the Central Universe

There are seven basic forms of living things and beings on the Havona worlds, and each of these basic forms exists in three distinct phases. Each of these three phases is divided into seventy major divisions, and each major division is composed of one thousand minor divisions, with yet other subdivisions, and so on. These basic life groups might be classified as:

1. Material.
2. Morontial.
3. Spiritual.
4. Absonite.
5. Ultimate.
6. Coabsolute.
7. Absolute.

Decay and death are not a part of the cycle of life on the Havona worlds. In the central universe the lower living things undergo the transmutation of materialization. They do change form and manifestation, but they do not resolve by process of decay and cellular death.

The Havona natives are all the offspring of the Paradise Trinity. They are without creature parents, and they are nonreproducing beings. We cannot portray the creation of these citizens of the central universe, beings who never were created. The entire story of the creation of Havona is an attempt to time-space an eternity fact which has no relation to time or space as mortals comprehend them. But we must concede human philosophy a point of origin; even personalities far above the human level require a concept of "beginnings." Nevertheless, the Paradise-Havona system is eternal.

The natives of Havona live on the billion spheres of the central universe in the same sense that other orders of permanent citizenship dwell on their respective spheres of nativity. As the material order of beings carries on the material, intellectual, and spiritual economy of a billion local systems in a superuniverse, so, in a larger sense, do

the Havona natives live and function on the billion worlds of the central universe. You might possibly regard these Havoners as material creatures in the sense that the word “material” could be expanded to describe the physical realities of the divine universe.

There is a life that is native to Havona and possesses significance in and of itself. Havoners minister in many ways to Paradise descenders and to superuniverse ascenders, but they also live lives that are unique in the central universe and have relative meaning quite apart from either Paradise or the superuniverses.

As the worship of the faith children of the evolutionary worlds ministers to the satisfaction of the Universal Creator’s love, so the exalted adoration of the Havona creatures satiates the perfect ideals of divine beauty and truth. As mortals strive to do the will of the Creator, these beings of the central universe live to gratify the ideals of the Paradise Trinity. In their very nature they *are* the will of the Creator. Mortals rejoice in the goodness of the Creator, Havoners exult in the divine beauty, while you both enjoy the ministry of the liberty of living truth.

Havoners have both optional present and future unrevealed destinies. And there is a progression of native creatures that is peculiar to the central universe, a progression that involves neither ascent to Paradise nor penetration of the superuniverses. This progression to higher Havona status may be suggested as follows:

1. Experiential progress outward from the first to the seventh circuit.
2. Progress inward from the seventh to the first circuit.
3. Intracircuit progress — progression within the worlds of a given circuit.

In addition to the Havona natives, the inhabitants of the central universe embrace numerous classes of pattern beings for various universe groups — advisers, directors, and teachers of their kind and to their kind throughout creation. All beings in all universes are fashioned along the lines of some order of pattern creature living on one of the billion worlds of Havona. Even the mortals of time have their goal and ideals of creature existence on the outer circuits of these pattern spheres on high.

Then there are those beings who have attained the Universal Source, and who are entitled to go and come, who are assigned here and there in the universes on missions of special service. And on every Havona world will be found the attainment candidates, those who have physically attained the central universe, but who have not yet achieved that spiritual development which will enable them to claim Paradise residence.

The Infinite Mind is represented on the Havona worlds by a host of personalities, beings of grace and glory, who administer the details of the intricate intellectual and spiritual affairs of the central universe. On these worlds of divine perfection they perform the work indigenous to the normal conduct of this vast creation and, in addition, carry on the manifold tasks of teaching, training, and ministering to the enormous numbers of ascendant creatures who have climbed to glory from the dark worlds of space.

There are numerous groups of beings native to the Paradise-Havona system that are in no way directly associated with the ascension scheme of creature perfection attainment; therefore they are omitted from the personality classifications presented to the mortal races. Only the major groups of superhuman beings and those orders directly connected with your survival experience are presented here.

Havona teems with the life of all phases of intelligent beings, who seek to advance from lower to higher circuits in their efforts to attain higher levels of divinity realization and enlarged appreciation of supreme meanings, ultimate values, and absolute reality.

5. Life in Havona

On Urantia 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.

Life on the divine worlds of the central universe is so rich and full, so complete and replete, that it wholly transcends the human concept of anything a created being could possibly experience. The social and economic activities of this eternal creation are entirely dissimilar to the occupations of material creatures living on evolutionary worlds like Urantia. Even the technique of Havona thought is unlike the process of thinking on Urantia.

The regulations of the central universe are fittingly and inherently natural; the rules of conduct are not arbitrary. In every requirement of Havona the reason of righteousness and the rule of justice is disclosed. And these two factors, combined, equal what on Urantia would be denominated *fairness*. When you arrive in Havona, you will naturally enjoy doing things the way they should be done.

When intelligent beings first attain the central universe, they are received and domiciled on the pilot world of the seventh Havona circuit. As the new arrivals progress spiritually, attain identity comprehension of their superuniverse Master Spirit, they are transferred to the sixth circle. (It is from these arrangements in the central universe that the circles of progress in the human mind have been designated.) After ascenders have attained a realization of Supremacy and are thereby prepared for the Deity adventure, they are taken to the fifth circuit; and after attaining the Infinite Mind, they are transferred to the fourth. Following the attainment of the Eternal Spirit, they are removed to the third; and when they have recognized the Universal Source, they go to sojourn on the second circuit of worlds, where they become more familiar with the Paradise hosts. Arrival on the first circuit of Havona signifies the acceptance of the candidates of time into the service of Paradise. Indefinitely, according to the length and nature of the creature ascension, they will remain on the inner circuit of progressive spiritual attainment. From this inner circuit the ascending pilgrims pass inward to Paradise residence and admission to the Corps of the Finality.

During your sojourn in Havona as a pilgrim of ascent, you will be allowed to visit freely among the worlds of the circuit of your assignment. You will also be permitted to go back to the planets of those circuits you have previously traversed. And all this is possible to those who sojourn on the circles of Havona without the necessity of being ensupernaphimed. The pilgrims of time are able to equip themselves to traverse “achieved” space but must depend on the ordained technique to negotiate “unachieved” space; a pilgrim cannot leave Havona nor go forward beyond the assigned circuit without the aid of a transport supernaphim.

There is a refreshing originality about this vast central creation. Aside from the physical organization of matter and the fundamental constitution of the basic orders of intelligent beings and other living things, there is nothing in common between the worlds of Havona. Every one of these planets is an original, unique, and exclusive creation; each planet is a matchless, superb, and perfect production. And this diversity of individuality extends to all features of the physical, intellectual, and spiritual aspects of planetary existence. Each of these billion perfection spheres has

been developed and embellished in accordance with the plans of the resident Eternal of Days. And this is just why no two of them are alike.

Not until you traverse the last of the Havona circuits and visit the last of the Havona worlds, will the tonic of adventure and the stimulus of curiosity disappear from your career. And then the urge, the forward impulse of eternity, will replace its forerunner, the adventure lure of time.

Monotony is indicative of immaturity of the creative imagination and inactivity of intellectual co-ordination with the spiritual endowment. By the time ascendant mortals begin the exploration of these worlds, they have already attained emotional, intellectual, and social, if not spiritual, maturity.

Not only will you find undreamed-of changes confronting you as you advance from circuit to circuit in Havona, but your astonishment will be inexpressible as you progress from planet to planet within each circuit. Each of these billion study worlds is a veritable university of surprises. Continuing astonishment, unending wonder, is the experience of those who traverse these circuits and tour these gigantic spheres. Monotony is not a part of the Havona career.

Love of adventure, curiosity, and dread of monotony — these traits inherent in evolving human nature — were not put there just to aggravate and annoy 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.

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.

6. The Purpose of the Central Universe

The range of the activities of seven-circuited Havona is enormous. In general, they may be described as:

1. Havonal.
2. Paradisiacal.
3. Ascendant-finite — Supreme-Ultimate evolutionary.

Many superfinite activities take place in the Havona of the present universe age, involving untold diversities of absonite and other phases of mind and spirit functions. It is possible that the central universe serves many purposes which are not revealed to me, as it functions in numerous ways beyond the comprehension of the created mind. Nevertheless, I will endeavor to depict how this perfect creation ministers to the needs and contributes to the satisfactions of seven orders of universe intelligence.

1. *The Universal Source* — the First Source and Center. Our Creator derives supreme parental satisfaction from the perfection of the central creation and enjoys the experience of love satiety on near-equality levels. The perfect Creator is divinely pleased with the devotion of the perfect creature.

Havona affords the Creator supreme achievement gratification. The perfection realization in Havona compensates for the time-space delay of the eternal urge of infinite expansion.

The Creator enjoys the Havona reciprocation of the divine beauty. It satisfies the divine mind to afford a perfect pattern of exquisite harmony for all evolving universes.

Our Creator beholds the central universe with perfect pleasure because it is a worthy revelation of spirit reality to all personalities of the universe of universes.

The Creator of universes has favorable regard for Havona and Paradise as the eternal power nucleus for all subsequent universe expansion in time and space.

The eternal Creator views with never-ending satisfaction the Havona creation as the worthy and alluring goal for the ascension candidates of time, the mortal grandchildren of space achieving their Creator-Parent's eternal home. And the Creator takes pleasure in the Paradise-Havona universe as the eternal home of Deity and the divine family.

2. *The Eternal Spirit* — the Second Source and Center. To the Eternal Spirit the superb central creation affords eternal proof of the partnership effectiveness of the divine family — Universal Source, Eternal Spirit, and Infinite Mind. It is the spiritual and material basis for absolute confidence in the Universal Source.

Havona affords the Eternal Spirit an almost unlimited base for the ever-expanding realization of spirit power. The central universe afforded the Eternal Spirit the arena in which to safely and securely demonstrate the spirit and technique of the bestowal ministry for the instruction of the Paradise Children.

Havona is the reality foundation for the Eternal Spirit's spirit-gravity control of the universe of universes. This universe affords the Spirit the gratification of parental craving, spiritual reproduction.

The Havona worlds and their perfect inhabitants are the first and the eternally final demonstration that the Eternal Spirit is the Word of the Universal Creator, thereby the consciousness of the Spirit as an infinite complement of the Creator is perfectly gratified.

And this universe affords the opportunity for the realization of reciprocation of equality fraternity between the Universal Source and the Eternal Spirit, constituting everlasting proof of the infinite personality of each.

3. *The Infinite Mind* — the Third Source and Center. The Havona universe affords the Infinite Mind proof of being the Conjoint Actor, the infinite representative of the unified Creator-Spirit. In Havona the Infinite Mind derives the combined satisfaction of functioning as a creative activity while enjoying the satisfaction of absolute coexistence with this divine achievement.

In Havona the Infinite Mind found an arena in which to demonstrate the ability and willingness to serve as a potential mercy minister. In this perfect creation the Infinite Mind rehearsed for the adventure of ministry in the evolutionary universes.

This perfect creation afforded the Infinite Mind an opportunity to participate in universe administration with both divine parents — to administer a universe as associate-Creator offspring, thereby preparing for the joint administration of the local universes as the Creative Spirit associates of the Local Universe Creators.

The Havona worlds are the mind laboratory of the creators of the cosmic mind and the ministers to every creature mind in existence. Mind is different on each Havona world and serves as the pattern for all spiritual and material creature intellects.

These perfect worlds are the mind graduate schools for all beings destined for Paradise society. They afforded the Infinite Mind abundant opportunity to test out the technique of mind ministry on safe and advisory personalities.

Havona is a compensation for the Infinite Mind's widespread and unselfish work in the universes of space. Havona is the perfect home and retreat for the untiring Mind Minister of time and space.

4. *The Supreme Being* — the evolutionary unification of experiential Deity. The Havona creation is the eternal and perfect proof of the spiritual reality of the Supreme Being. This perfect creation is a revelation of the perfect and symmetrical spirit nature of the Supreme before the beginnings of the power-personality synthesis of the finite reflections of the Paradise Deities in the experiential universes of time and space.

In Havona the power potentials of the Almighty are unified with the spiritual nature of the Supreme. This central creation is an exemplification of the future-eternal unity of the Supreme.

Havona is a perfect pattern of the universality potential of the Supreme. This universe is a finished portrayal of the future perfection of the Supreme and is suggestive of the potential of the Ultimate.

Havona exhibits finality of spirit values existing as living will creatures of supreme and perfect self-control; mind existing as ultimately equivalent to spirit; reality and unity of intelligence with an unlimited potential.

5. *The Co-ordinate Local Universe Creators.* Havona is the educational training ground where the Paradise Michaels are prepared for their subsequent adventures in universe creation. This divine and perfect creation is a pattern for all Local Universe Creators who strive to make their own universes eventually attain these Paradise-Havona levels of perfection.

A Local Universe Creator uses the creatures of Havona as personality-pattern possibilities for the mortal children and spirit beings of the local universe. The Michael and other Paradise Beings view Paradise and Havona as the divine destiny of the children of time.

The Local Universe Creators know that the central creation is the real source of that indispensable universe overcontrol which stabilizes and unifies their local universes. They know that the personal presence of the ever-present influence of the Supreme and of the Ultimate is in Havona.

Havona and Paradise are the source of a Local Universe Creator's creative power. The beings who co-operate in universe creation dwell here. From Paradise come the Universe Creative Spirits, the cocreators of local universes.

The Paradise Local Universe Creators regard the central creation as the home of their divine parents — their home. It is the place to which they always enjoy returning.

6. *The Co-ordinate Ministering Creative Spirits.* The Universe Creative Spirits, cocreators of the local universes, secure their prepersonal training on the worlds of Havona in close association with the Spirits of the Circuits. In the central universe the Creative Spirits of the local universes were duly trained in the methods of co-operation with the Local Universe Creators of Paradise, all the while subject to the will of the Universal Source.

On the worlds of Havona the Infinite Mind and the Children of the Infinite Mind find the mind patterns for all their groups of spiritual and material intelligences, and this central universe is the destiny of those creatures which a Universe Creative Spirit jointly sponsors with an associated Local Universe Creator.

The Universe Creative Spirit remembers Paradise and Havona as the place of origin and the abode of the personality presence of the Infinite Mind.

From this central universe also came the bestowal of the personal prerogatives of creatorship which a Universe Divine Minister employs as complementary to a Local Universe Creator in the work of creating living will creatures.

And lastly, since these Creative Spirits of the Infinite Mind will not likely ever return to their Paradise home, they derive great satisfaction from the universal reflectivity phenomenon associated with the Supreme Being in Havona and personalized in Majeston on Paradise.

7. *The Evolutionary Mortals of the Ascending Career.* Havona is the home of the pattern personality of every mortal type and the home of all superhuman personalities of mortal association who are not native to the creations of time.

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

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

The central universe is not only the established destiny of mortals, but it is also the starting place of the eternal career of the finaliters as they start out on the undisclosed and universal adventure in the experience of exploring the infinity of the Universal Source.

Havona will unquestionably continue to function with absonite significance even in future universe ages which may witness space pilgrims attempting to find the Universal Source on superfinite levels. Havona has the capacity to serve as a training universe for absonite beings. It will probably be the finishing school when the seven superuniverses are functioning as the intermediate school for the graduates of the primary schools of outer space. And we incline to the opinion that the potentials of eternal Havona are really unlimited, that the central universe has eternal capacity to serve as an experiential training universe for all past, present, or future types of created beings.

[This paper had been originally presented by a Perfector of Wisdom commissioned by the Ancients of Days on Uversa.]

Paper 15

The Seven Superuniverses

As far as the Universal Source is concerned – as a Creator -- the universes are virtually nonexistent; the Creator deals with personalities and is the Source of personalities. As far as the Eternal Spirit and the Infinite Mind are concerned — as creator partners — the universes are localized and individual under the joint rule of the Local Universe Creators and the Creative Spirits. As far as the Paradise Trinity is concerned, outside Havona there are just seven inhabited universes, the seven superuniverses which hold jurisdiction over the circle of the first post-Havona space level. The Seven Master Spirits radiate their influence out from the central Isle, constituting the vast creation one gigantic wheel, the hub being the eternal Isle of Paradise, the seven spokes the radiations of the Seven Master Spirits, the rim the outer regions of the grand universe.

Early in the materialization of the universal creation, the sevenfold scheme of superuniverse organization and government was formulated. The first post-Havona creation was divided into seven stupendous segments, and the headquarters worlds of these superuniverse governments were designed and constructed. The present scheme of administration has existed from near eternity, and the rulers of these seven superuniverses are rightly called Ancients of Days.

Of the vast body of knowledge concerning the superuniverses, I can hope to tell you little, but operative throughout these realms there is a technique of intelligent control for both physical and spiritual forces, and the universal gravity presences function there in majestic power and perfect harmony. It is important to first gain an adequate idea of the physical constitution and material organization of the superuniverse domains, for then you will be better prepared to grasp the significance of the marvelous organization provided for their spiritual government and for the intellectual advancement of the will creatures who dwell on the myriads of inhabited planets scattered throughout these seven superuniverses.

1. The Superuniverse Space Level

Within the limited range of the records, observations, and memories of the generations of a million or a billion of your short years, to all practical intents and purposes, Urantia and the universe to which it belongs are experiencing the adventure of one long and uncharted plunge into new space; but according to the records of Uversa, in accordance with older observations, in harmony with the more extensive experience and calculations of our order, and as a result of conclusions based on these and other findings, we know that the universes are engaged in an orderly, well-understood, and perfectly controlled processional, swinging in majestic grandeur around the First Great Source and Center and the Source's residential universe.

We long ago discovered that the seven superuniverses traverse a great ellipse, a gigantic and elongated circle. Your solar system and other worlds of time are not plunging headlong, without chart and compass, into unmapped space. The local universe to which your system belongs is pursuing a definite and well-understood counterclockwise course around the vast swing that encircles the central universe. This cosmic path is well charted and is just as thoroughly known to the superuniverse star observers as the orbits of the planets constituting your solar system are known to Urantia astronomers.

Urantia is situated in a local universe and a superuniverse not fully organized, and your local universe is in immediate proximity to numerous partially completed physical creations. You belong to one of the relatively recent universes. But you are not, today, plunging on wildly into uncharted space nor swinging out blindly into unknown

regions. You are following the orderly and predetermined path of the superuniverse space level. You are now passing through the very same space that your planetary system, or its predecessors, traversed ages ago; and some day in the remote future your system, or its successors, will again traverse the identical space through which you are now so swiftly plunging.

In this age and as direction is regarded on Urantia, superuniverse number one swings almost due north, approximately opposite, in an easterly direction, to the Paradise residence of the Great Sources and Centers and the central universe of Havona. This position, with the corresponding one to the west, represents the nearest physical approach of the spheres of time to the eternal Isle. Superuniverse number two is in the north, preparing for the westward swing, while number three now holds the northernmost segment of the great space path, having already turned into the bend leading to the southerly plunge. Number four is on the comparatively straight southerly flight, the advance regions now approaching opposition to the Great Centers. Number five has about left its position opposite the Center of Centers while continuing on the direct southerly course just preceding the eastward swing; number six occupies most of the southern curve, the segment from which your superuniverse has nearly passed.

Your local universe of Nebadon belongs to Orvonton, the seventh superuniverse, which swings on between superuniverses one and six, having not long ago (as we reckon time) turned the southeastern bend of the superuniverse space level. Today, the solar system to which Urantia belongs is a few billion years past the swing around the southern curvature so that you are just now advancing beyond the southeastern bend and are moving swiftly through the long and comparatively straight northern path. For untold ages Orvonton will pursue this almost direct northerly course.

Urantia belongs to a system which is well out towards the borderland of your local universe; and your local universe is at present traversing the periphery of Orvonton. Beyond you there are still others, but you are far removed in space from those physical systems which swing around the great circle in comparative proximity to the Great Source and Center.

2. Organization of the Superuniverses

Only the Universal Source knows the location and actual number of inhabited worlds in space and calls them all by name and number. I can give only the approximate number of inhabited or inhabitable planets, for some local universes have more worlds suitable for intelligent life than others. Nor have all projected local universes been organized. Therefore the estimates which I offer are solely for the purpose of affording some idea of the immensity of the material creation.

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

1. *The System.* The basic unit of the supergovernment consists of about one thousand inhabited or inhabitable worlds. Blazing suns, cold worlds, planets too near the hot suns, and other spheres not suitable for creature habitation are not included in this group. These one thousand worlds adapted to support life are called a system, but in the younger systems only a comparatively small number of these worlds may be inhabited. Each inhabited planet is presided over by a Planetary Administrator, and each local system has an architectural sphere as its headquarters and is ruled by a System Sovereign.

2. *The Constellation.* One hundred systems (about 100,000 inhabitable planets) make up a constellation. Each constellation has an architectural headquarters sphere and is presided over by three Vorondadeks, the Most Highs. Each constellation also has a Faithful of Days in observation, an ambassador of the Paradise Trinity.

3. *The Local Universe.* One hundred constellations (about 10,000,000 inhabitable planets) constitute a local universe. Each local universe has a magnificent architectural headquarters world and is ruled by one of the coordinate Local Universe Creators of the order of Michael. Each universe is blessed by the presence of a Union of Days, a representative of the Paradise Trinity.

4. *The Minor Sector.* One hundred local universes (about 1,000,000,000 inhabitable planets) constitute a minor sector of the superuniverse government; it has a wonderful headquarters world, from which its rulers, the Recents of Days, administer the affairs of the minor sector. There are three Recents of Days, Supreme Trinity Personalities, on each minor sector headquarters.

5. *The Major Sector.* One hundred minor sectors (about 100,000,000,000 inhabitable worlds) make one major sector. Each major sector is provided with a superb headquarters and is presided over by three Perfections of Days, Supreme Trinity Personalities.

6. *The Superuniverse.* Ten major sectors (about 1,000,000,000,000 inhabitable planets) constitute a superuniverse. Each superuniverse is provided with an enormous and glorious headquarters world and is ruled by three Ancients of Days.

7. *The Grand Universe.* Seven superuniverses make up the present organized grand universe, consisting of approximately seven trillion inhabitable worlds plus the architectural spheres and the one billion inhabited spheres of Havona. The superuniverses are ruled and administered indirectly and reflectively from Paradise by the Seven Master Spirits. The billion worlds of Havona are directly administered by the Eternals of Days, one such Supreme Trinity Personality presiding over each of these perfect spheres.

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

Superuniverses.	7
Major sectors.	70
Minor sectors.	7,000
Local universes	700,000
Constellations	70,000,000
Local systems.	7,000,000,000
Inhabitable planets . . .	7,000,000,000,000

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

One system embraces, approximately. 1,000 worlds

- One constellation (100 systems) 100,000 worlds
- One universe (100 constellations) 10,000,000 worlds
- One minor sector (100 universes) 1,000,000,000 worlds
- One major sector (100 minor sectors) 100,000,000,000 worlds
- One superuniverse (10 major sectors) . . . 1,000,000,000,000 worlds

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

3. The Superuniverse of Orvonton

Practically all of the starry realms visible to the naked eye on Urantia belong to the seventh section of the grand universe, the superuniverse of Orvonton. The vast Milky Way starry system represents the central nucleus of Orvonton, being largely beyond the borders of your local universe. This great aggregation of suns, dark islands of space, double stars, globular clusters, star clouds, spiral and other nebulae, together with myriads of individual planets, forms an elongated-circular grouping of about one seventh of the inhabited evolutionary universes.

From the astronomical position of Urantia, as you look through the cross section of near-by systems to the great Milky Way, you observe that the spheres of Orvonton are traveling in a vast elongated plane, the breadth being far greater than the thickness and the length far greater than the breadth.

Observation of the so-called Milky Way discloses the comparative increase in Orvonton stellar density when viewed in one direction, while on either side the density diminishes; the number of stars and other spheres decreases away from the chief plane of our material superuniverse. When the angle of observation is propitious, gazing through the main body of this realm of maximum density, you are looking toward the residential universe and the center of all things.

Of the ten major divisions of Orvonton, eight have been roughly identified by Urantian astronomers. The other two are difficult of separate recognition because you are obliged to view these phenomena from the inside. If you could look at the superuniverse of Orvonton from a position far-distant in space, you would immediately recognize the ten major sectors of the seventh galaxy.

The rotational center of your minor sector is situated far away in the enormous and dense star cloud of Sagittarius, around which your local universe and its associated creations all move, and from opposite sides of the vast Sagittarius subgalactic system you may observe two great streams of star clouds emerging in stupendous stellar coils.

The nucleus of the physical system to which your sun and its associated planets belong is the center of the onetime Andronover nebula. This former spiral nebula was slightly distorted by the gravity disruptions associated with the events which were attendant on the birth of your solar system, and which were occasioned by the near approach of a large neighboring nebula. This near collision changed Andronover into a somewhat globular aggregation but did not wholly destroy the two-way procession of the suns and their associated physical groups. Your solar system now

occupies a fairly central position in one of the arms of this distorted spiral, situated about halfway from the center out towards the edge of the star stream.

The Sagittarius sector and all other sectors and divisions of Orvonton are in rotation around Uversa, and some of the confusion of Urantian star observers arises out of the illusions and relative distortions produced by the following multiple revolutionary movements:

1. The revolution of Urantia around its sun.
2. The circuit of your solar system about the nucleus of the former Andronover nebula.
3. The rotation of the Andronover stellar family and the associated clusters about the composite rotation-gravity center of the star cloud of Nebadon.
4. The swing of the local star cloud of Nebadon and its associated creations around the Sagittarius center of their minor sector.
5. The rotation of the one hundred minor sectors, including Sagittarius, about their major sector.
6. The whirl of the ten major sectors, the so-called star drifts, about the Uversa headquarters of Orvonton.
7. The movement of Orvonton and six associated superuniverses around Paradise and Havona, the counterclockwise processional of the superuniverse space level.

These multiple motions are of several orders: The space paths of your planet and your solar system are genetic, inherent in origin. The absolute counterclockwise motion of Orvonton is also genetic, inherent in the architectural plans of the master universe. But the intervening motions are of composite origin, being derived in part from the constitutive segmentation of matter-energy into the superuniverses and in part produced by the intelligent and purposeful action of the Paradise force organizers.

The local universes are in closer proximity as they approach Havona; the circuits are greater in number, and there is increased superimposition, layer on layer. But farther out from the eternal center there are fewer and fewer systems, layers, circuits, and universes.

4. Nebulae – The Ancestors of Universes

While creation and universe organization remain under the control of the infinite Creators and their associates, the whole phenomenon proceeds in accordance with an ordained technique and in conformity to the gravity laws of force, energy, and matter. But there is something of mystery associated with the universal force-charge of space. We quite understand the organization of the material creations from the ultimatic stage forward, but we do not fully comprehend the cosmic ancestry of the ultimatons. We are confident that these ancestral forces have a Paradise origin because they forever swing through pervaded space in the exact gigantic outlines of Paradise. Though nonresponsive to Paradise gravity, this force-charge of space, the ancestor of all materialization, always responds to the presence of nether Paradise, being apparently circuited in and out of the nether Paradise center.

The Paradise force organizers transmute space potency into primordial force and evolve this prematerial potential into the primary and secondary energy manifestations of physical reality. When this energy attains gravity-

responding levels, the power directors and their associates of the superuniverse regime appear and begin their never-ending manipulations designed to establish the manifold power circuits and energy channels of the universes of time and space. Thus physical matter appears in space, and so is the stage set for the inauguration of universe organization.

This segmentation of energy is a phenomenon which has never been solved by the physicists of Nebadon. Their chief difficulty lies in the relative inaccessibility of the Paradise force organizers, for the living power directors, though they are competent to deal with space-energy, do not have the least conception of the origin of the energies they so skillfully and intelligently manipulate.

Paradise force organizers are nebulae originators; they are able to initiate about their space presence the tremendous cyclones of force which, when once started, can never be stopped or limited until the all-pervading forces are mobilized for the eventual appearance of the ultimatonic units of universe matter. Therefore the spiral and other nebulae, the wheels of the direct-origin suns and their varied systems. In outer space ten different forms of nebulae, phases of primary universe evolution, may be seen, and these vast energy wheels had the same origin as those in the seven superuniverses.

Nebulae vary greatly in size and in the resulting number and aggregate mass of their stellar and planetary offspring. A sun-forming nebula just north of the borders of Orvonton, but within the superuniverse space level, has already given origin to approximately forty thousand suns, and the mother wheel is still throwing off suns, the majority of which are many times the size of yours. Some of the larger nebulae of outer space are giving origin to as many as one hundred million suns.

Nebulae are not directly related to any of the administrative units, such as minor sectors or local universes, although some local universes have been organized from the products of a single nebula. Each local universe embraces exactly one one-hundred-thousandth part of the total energy charge of a superuniverse irrespective of nebular relationship, for energy is not organized by nebulae — it is universally distributed.

Not all spiral nebulae are engaged in sun making. Some have retained control of many of their segregated stellar offspring, and their spiral appearance is occasioned by the fact that their suns pass out of the nebular arm in close formation but return by diverse routes, making it easy to observe them at one point but more difficult to see them when widely scattered on their different returning routes farther out and away from the arm of the nebula. There are not many sun-forming nebulae active in Orvonton at the present time, though Andromeda, which is outside the inhabited superuniverse, is very active. This far-distant nebula is visible to the naked eye, and when you view it, pause to consider that the light you behold left those distant suns almost one million years ago.

The Milky Way galaxy is composed of vast numbers of former spiral and other nebulae, and many still retain their original configuration. But as the result of internal catastrophes and external attraction, many have suffered such distortion and rearrangement as to cause these enormous aggregations to appear as gigantic luminous masses of blazing suns, like the Magellanic Cloud. The globular type of star clusters predominates near the outer margins of Orvonton.

The vast star clouds of Orvonton should be regarded as individual aggregations of matter comparable to the separate nebulae observable in the space regions external to the Milky Way galaxy. Many of the so-called star clouds of space, however, consist of gaseous material only. The energy potential of these stellar gas clouds is unbelievably enormous, and some of it is taken up by near-by suns and redispersed in space as solar emanations.

5. The Origin of Space Bodies

The bulk of the mass contained in the suns and planets of a superuniverse originates in the nebular wheels. Very little of superuniverse mass is organized by the direct action of the power directors (as in the construction of architectural spheres), although a constantly varying quantity of matter originates in open space.

As to origin, the majority of the suns, planets, and other spheres can be classified in one of the following ten groups:

1. *Concentric Contraction Rings.* Not all nebulae are spiral. Many an immense nebula, instead of splitting into a double star system or evolving as a spiral, undergoes condensation by multiple-ring formation. For long periods such a nebula appears as an enormous central sun surrounded by numerous gigantic clouds of encircling, ring-appearing formations of matter.

2. *The Whirled Stars* embrace those suns which are thrown off the great wheels of highly heated gases. They are not thrown off as rings but in right- and left-handed processions. Whirled stars are also of origin in other-than-spiral nebulae.

3. *Gravity-explosion Planets.* When a sun is born of a spiral or of a barred nebula, not infrequently it is thrown out a considerable distance. Such a sun is highly gaseous, and subsequently, after it has somewhat cooled and condensed, it may happen to swing near some enormous mass of matter, a gigantic sun or a dark island of space. Such an approach may not be near enough to result in collision but still near enough to allow the gravity pull of the greater body to start tidal convulsions in the lesser, initiating a series of tidal upheavals which occur simultaneously on opposite sides of the convulsed sun. At their height these explosive eruptions produce a series of varying-sized aggregations of matter which may be projected beyond the gravity-reclamation zone of the erupting sun, becoming stabilized in orbits of their own around one of the two bodies concerned in this episode. Later on the larger collections of matter unite and gradually draw the smaller bodies to themselves. In this way many of the solid planets of the lesser systems are brought into existence. Your own solar system had just such an origin.

4. *Centrifugal Planetary Worlds.* Enormous suns, when in certain stages of development, and if their revolutionary rate greatly accelerates, begin to throw off large quantities of matter which may subsequently be assembled to form small worlds that continue to encircle the parent sun.

5. *Gravity-deficiency Spheres.* There is a critical limit to the size of individual stars. When a sun reaches this limit, unless it slows down in revolutionary rate, it is doomed to split; sun fission occurs, and a new double star of this variety is born. Numerous small planets may be subsequently formed as a by-product of this gigantic disruption.

6. *Contractural Stars.* In the smaller systems the largest outer planet sometimes draws its neighboring worlds to itself, while those planets near the sun begin their terminal plunge. With your solar system, such an end would mean that the four inner planets would be claimed by the sun, while the major planet, Jupiter, would be greatly enlarged by capturing the remaining worlds. This type of termination of a solar system would result in the production of two adjacent but unequal suns, one type of double star formation. Such catastrophes are infrequent except out on the fringe of the superuniverse starry aggregations.

7. *Cumulative Spheres.* From the vast quantity of matter circulating in space, small planets may slowly accumulate. They grow by meteoric accretion and by minor collisions. In certain sectors of space, conditions favor these forms of planetary birth. Many an inhabited world has had such an origin.

Some of the dense dark islands are the direct result of the accretions of transmuting energy in space. Another group of these dark islands has come into being by the accumulation of enormous quantities of cold matter, mere fragments and meteors, circulating through space. These aggregations of matter have never been hot and, except for density, are in composition very similar to Urantia.

8. *Burned-out Suns.* Some of the dark islands of space are burned-out isolated suns, all available space-energy having been emitted. The organized units of matter approximate full condensation, virtual complete consolidation; and it requires ages upon ages for such enormous masses of highly condensed matter to be recharged in the circuits of space and to be prepared for new cycles of universe function following a collision or some equally revivifying cosmic happening.

9. *Collisional Spheres.* In those regions of thicker clustering, collisions are not uncommon. This kind of astronomic readjustment is accompanied by tremendous energy changes and matter transmutations. Collisions involving dead suns are peculiarly influential in creating widespread energy fluctuations. Collisional debris often constitutes the material nucleuses for the subsequent formation of planetary bodies adapted to mortal habitation.

10. *Architectural Worlds.* These are the worlds which are built according to plans and specifications for some special purpose, such as Salvington, the headquarters of your local universe, and Uversa, the seat of government of our superuniverse.

There are numerous other techniques for evolving suns and segregating planets, but the foregoing procedures suggest the methods by which the vast majority of stellar systems and planetary families are brought into existence. To undertake to describe all the various techniques involved in stellar metamorphosis and planetary evolution would require the narration of almost one hundred different modes of sun formation and planetary origin. As your star students scan the cosmos, they will observe phenomena indicative of all these modes of stellar evolution, but they will seldom detect evidence of the formation of those small, nonluminous collections of matter which serve as inhabited planets, the most important of the vast material creations.

6. The Spheres of Space

Irrespective of origin, the various spheres of space are classifiable into the following major divisions:

1. The suns — the stars of space.
2. The dark islands of space.
3. Minor space bodies — comets, meteors, and planetesimals.
4. The planets, including the inhabited worlds.
5. Architectural spheres — worlds made to order.

With the exception of the architectural spheres, all space bodies have had an evolutionary origin, evolutionary in the sense that they have not been brought into being by fiat of Deity, evolutionary in the sense that the creative acts of the Universal Source have unfolded by a time-space technique through the operation of many of the created and eventuated intelligences of Deity.

The Suns. These are the stars of space in all their various stages of existence. Some are solitary evolving space systems; others are double stars, contracting or disappearing planetary systems. The stars of space exist in no less than a thousand different states and stages. You are familiar with suns that emit light accompanied by heat; but there are also suns which shine without heat.

The trillions on trillions of years that an ordinary sun will continue to give out heat and light well illustrates the vast store of energy which each unit of matter contains. The actual energy stored in these invisible particles of physical matter is practically unimaginable. And this energy becomes almost wholly available as light when subjected to the tremendous heat pressure and the associated energy activities which prevail in the interior of the blazing suns. Still other conditions enable these suns to transform and send forth much of the energy of space which comes their way in the established space circuits. Many phases of physical energy and all forms of matter are attracted to, and subsequently distributed by, the solar dynamos. In this way the suns serve as local accelerators of energy circulation, acting as automatic power-control stations.

The superuniverse of Orvonton is illuminated and warmed by more than ten trillion blazing suns. These suns are the stars of your observable astronomic system. More than two trillion are too distant and too small to ever be seen from Urantia. But in the master universe there are as many suns as there are glasses of water in the oceans of your world.

The Dark Islands of Space. These are the dead suns and other large aggregations of matter devoid of light and heat. The dark islands are sometimes enormous in mass and exert a powerful influence in universe equilibrium and energy manipulation. The density of some of these large masses is almost unbelievable. And this great concentration of mass enables these dark islands to function as powerful balance wheels, holding large neighboring systems in effective leash. They hold the gravity balance of power in many constellations; many physical systems which would otherwise speedily dive to destruction in near-by suns are held securely in the gravity grasp of these guardian dark islands. It is because of this function that we can locate them accurately. We have measured the gravity pull of the luminous bodies, and we can therefore calculate the exact size and location of the dark islands of space which so effectively function to hold a given system steady in its course.

Minor Space Bodies. The meteors and other small particles of matter circulating and evolving in space constitute an enormous aggregate of energy and material substance.

Many comets are unestablished wild offspring of the solar mother wheels, which are being gradually brought under control of the central governing sun. Comets also have numerous other origins. A comet's tail points away from the attracting body or sun because of the electrical reaction of its highly expanded gases and because of the actual pressure of light and other energies emanating from the sun. This phenomenon constitutes one of the positive proofs of the reality of light and its associated energies; it demonstrates that light has weight. Light is a real substance, not simply waves of hypothetical ether.

The Planets. These are the larger aggregations of matter which follow an orbit around a sun or some other space body; they range in size from planetesimals to enormous gaseous, liquid, or solid spheres. The cold worlds which have been built up by the assemblage of floating space material, when they happen to be in proper relation to a near-by sun, are the more ideal planets to harbor intelligent inhabitants. The dead suns are not, as a rule, suited to life; they are usually too far away from a living, blazing sun, and further, they are altogether too massive; gravity is tremendous at the surface.

In your superuniverse not one cool planet in forty is habitable by beings of your order. And, of course, the superheated suns and the frigid outlying worlds are unfit to harbor higher life. In your solar system only three planets are at present suited to harbor life. Urantia, in size, density, and location, is in many respects ideal for human habitation.

The laws of physical-energy behavior are basically universal, but local influences have much to do with the physical conditions which prevail on individual planets and in local systems. An almost endless variety of creature life and other living manifestations characterizes the countless worlds of space. There are, however, certain points of similarity in a group of worlds associated in a given system, while there is also a universe pattern of intelligent life. There are physical relationships among those planetary systems which belong to the same physical circuit, and which closely follow each other in the endless swing around the circle of universes.

7. The Architectural Spheres

While each superuniverse government presides near the center of the evolutionary universes of its space segment, it occupies a world made to order and is peopled by accredited personalities. These headquarters worlds are architectural spheres, space bodies specifically constructed for their special purpose. While sharing the light of nearby suns, these spheres are independently lighted and heated. Each has a sun which gives forth light without heat, like the satellites of Paradise, while each is supplied with heat by the circulation of certain energy currents near the surface of the sphere. These headquarters worlds belong to one of the greater systems situated near the astronomical center of their respective superuniverses.

Time is standardized on the headquarters of the superuniverses. The standard day of the superuniverse of Orvonton is equal to almost thirty days of Urantia time, and the Orvonton year equals one hundred standard days. This Uversa year is standard in the seventh superuniverse, and it is twenty-two minutes short of three thousand days of Urantia time, about eight and one fifth of your years.

The headquarters worlds of the seven superuniverses partake of the nature and grandeur of Paradise, their central pattern of perfection. In reality, all headquarters worlds are paradisiacal. They are lovely abodes, and they increase in material size, morontia beauty, and spirit glory from Jerusem to the central Isle. And all the satellites of these headquarters worlds are also architectural spheres.

The various headquarters worlds are provided with every phase of material and spiritual creation. All kinds of material, morontial, and spiritual beings are at home on these rendezvous worlds of the universes. As mortal creatures ascend the universe, passing from the material to the spiritual realms, they never lose their appreciation for, and enjoyment of, their former levels of existence.

Jerusem, the headquarters of your local system of Satania, has its seven worlds of transition culture, each of which is encircled by seven satellites, among which are the seven mansion worlds of morontia detention, the first postmortal residence.

Edentia, the headquarters of your constellation of Norlatiadek, has its seventy satellites of socializing culture and training, where ascenders sojourn on completion of the Jerusem regime of personality mobilization, unification, and realization.

Salvington, the capital of Nebadon, your local universe, is surrounded by ten university clusters of forty-nine spheres each. Here mortals are spiritualized following their constellation socialization.

Uminor the third, the headquarters of your minor sector, Ensa, is surrounded by the seven spheres of the higher physical studies of the ascendant life.

Umajor the fifth, the headquarters of your major sector, Splandon, is surrounded by the seventy spheres of the advancing intellectual training of the superuniverse.

Uversa, the headquarters of Orvonton, your superuniverse, is immediately surrounded by the seven higher universities of advanced spiritual training for ascending will creatures. Each of these seven clusters of wonder spheres consists of seventy specialized worlds containing thousands on thousands of replete institutions and organizations devoted to universe training and spirit culture where the pilgrims of time are re-educated and re-examined preparatory to their long flight to Havona. The arriving pilgrims of time are always received on these associated worlds, but the departing graduates are always dispatched for Havona directly from the shores of Uversa.

Uversa is the spiritual and administrative headquarters for approximately one trillion inhabited or inhabitable worlds. The glory, grandeur, and perfection of the Orvonton capital surpass any of the wonders of the time-space creations.

If all the projected local universes and their component parts were established, there would be slightly less than five hundred billion architectural worlds in the seven superuniverses.

8. Energy Control And Regulation

The headquarters spheres of the superuniverses are constructed so as to be able to function as efficient power-energy regulators for their various sectors, serving as focal points for the direction of energy to their component local universes. They exert a powerful influence over the balance and control of the physical energies circulating through organized space.

Further regulative functions are performed by the superuniverse power centers and physical controllers, living and semiliving intelligent entities constituted for this express purpose. These power centers and controllers are difficult to understand. The lower orders are not volitional, they do not possess will, they do not choose, their functions are very intelligent but apparently automatic and inherent in their highly specialized organization. The power centers and physical controllers of the superuniverses assume direction and partial control of the thirty energy systems which comprise the gravita domain. The physical-energy circuits administered by the power centers of Uversa require a little over 968 million years to complete the encirclement of the superuniverse.

Evolving energy has substance; it has weight, although weight is always relative, depending on revolutionary velocity, mass, and antigravity. Mass in matter tends to retard velocity in energy; and the anywhere-present velocity of energy represents: the initial endowment of velocity, minus retardation by mass encountered in transit, plus the regulatory function of the living energy controllers of the superuniverse and the physical influence of near-by highly heated or heavily charged bodies.

The universal plan for the maintenance of equilibrium between matter and energy necessitates the everlasting making and unmaking of the lesser material units. The Universe Power Directors have the ability to condense and detain, or to expand and liberate, varying quantities of energy.

Given a sufficient duration of retarding influence, gravity would eventually convert all energy into matter were it not for two factors: First, because of the antigravity influences of the energy controllers, and second, because organized matter tends to disintegrate under certain conditions found in very hot stars and under certain peculiar conditions in space near highly energized cold bodies of condensed matter.

When mass becomes overaggregated and threatens to unbalance energy, to deplete the physical power circuits, the physical controllers intervene unless gravity's own further tendency to overmaterialize energy is defeated by the occurrence of a collision among the dead giants of space, thus in an instant completely dissipating the cumulative collections of gravity. In these collisional episodes enormous masses of matter are suddenly converted into the rarest form of energy, and the struggle for universal equilibrium is begun anew. Eventually the larger physical systems become stabilized, become physically settled, and are swung into the balanced and established circuits of the superuniverses. Subsequent to this event no more collisions or other devastating catastrophes will occur in such established systems.

During the times of plus energy there are power disturbances and heat fluctuations accompanied by electrical manifestations. During times of minus energy there are increased tendencies for matter to aggregate, condense, and to get out of control in the more delicately balanced circuits, with resultant tidal or collisional adjustments which quickly restore the balance between circulating energy and more literally stabilized matter. To forecast and otherwise to understand such likely behavior of the blazing suns and the dark islands of space is one of the tasks of the celestial star observers.

We are able to recognize most of the laws governing universe equilibrium and to predict much pertaining to universe stability. Practically, our forecasts are reliable, but we are always confronted by certain forces which are not wholly amenable to the laws of energy control and matter behavior known to us. The predictability of all physical phenomena becomes increasingly difficult as we proceed outward in the universes from Paradise. As we pass beyond the borders of the personal administration of the Paradise Rulers, we are confronted with increasing inability to calculate in accordance with the standards established and the experience acquired in connection with observations having exclusively to do with the physical phenomena of the near-by astronomic systems. Even in the realms of the seven superuniverses we are living in the midst of force actions and energy reactions which pervade all our domains and extend in unified equilibrium on through all regions of outer space.

The farther out we go, the more certainly we encounter those variational and unpredictable phenomena which are so unerringly characteristic of the unfathomable presence-performances of the Absolutes and the experiential Deities. And these phenomena must be indicative of some universal overcontrol of all things.

The superuniverse of Orvonton is apparently now running down; the outer universes seem to be winding up for unparalleled future activities; the central Havona universe is eternally stabilized. Gravity and absence of heat (cold) organize and hold matter together; heat and antigravity disrupt matter and dissipate energy. The living power directors and force organizers are the secret of the special control and intelligent direction of the endless metamorphoses of universe making, unmaking, and remaking. Nebulae may disperse, suns burn out, systems vanish, and planets perish, but the universes do not run down.

9. Circuits of the Superuniverses

The universal circuits of Paradise actually pervade the realms of the seven superuniverses. These presence circuits are: the personality gravity of the Universal Source, the spiritual gravity of the Eternal Spirit, the mind gravity of the Conjoint Actor, and the material gravity of the eternal Isle.

In addition to the universal Paradise circuits and the presence-performances of the Absolutes and the experiential Deities, within the superuniverse space level only two energy-circuit divisions or power segregations function: the superuniverse circuits and the local universe circuits.

The Superuniverse Circuits:

1. The unifying intelligence circuit of one of the Seven Master Spirits of Paradise. Such a cosmic-mind circuit is limited to a single superuniverse.
2. The reflective-service circuit of the seven Reflective Spirits in each superuniverse.
3. The secret circuits of the Mystery Monitors, in some manner interassociated and routed by Divinington to the Universal Source on Paradise.
4. The circuit of the intercommunion of the Eternal Spirit with the Local Universe Creators.
5. The flash presence of the Infinite Mind.
6. The broadcasts of Paradise, the space reports of Havona.
7. The energy circuits of the power centers and the physical controllers.

The Local Universe Circuits:

1. The bestowal spirit of the Local Universe Creators, the Comforter of the bestowal worlds. The Spirit of Truth, the spirit of Michael on Urantia.
2. The circuit of the Divine Ministers, the local universe Creative Spirits.
3. The intelligence-ministry circuit of a local universe, including the diversely functioning presence of the adjutant mind-spirits.

When spiritual harmony develops in a local universe so that its individual and combined circuits become indistinguishable from those of the superuniverse, when identity of function and oneness of ministry actually prevail, then the local universe immediately swings into the settled circuits of light and life, becoming at once eligible for admission into the spiritual confederation of the perfected union of the supercreation. The requisites for admission to the councils of the Ancients of Days, membership in the superuniverse confederation, are:

1. *Physical Stability.* The stars and planets of a local universe must be in equilibrium; the periods of immediate stellar metamorphosis must be over. The universe must be proceeding on a clear track; its orbit must be safely and finally settled.

2. *Spiritual Loyalty*. There must exist a state of universal recognition of, and loyalty to, the Sovereign Local Universe Creator who presides over the affairs of such a local universe. There must have come into being a state of harmonious co-operation between the individual planets, systems, and constellations of the entire local universe.

Your local universe is not even considered as belonging to the settled physical order of the superuniverse, much less as holding membership in the recognized spiritual family of the supergovernment. Although Nebadon does not yet have representation on Uversa, we of the superuniverse government are dispatched to its worlds on special missions from time to time, even as I have come to Urantia directly from Uversa. We lend every possible assistance to your directors and rulers in the solution of their difficult problems; we are desirous of seeing your universe qualified for full admission into the associated creations of the superuniverse family.

10. Rulers of the Superuniverses

The headquarters of the superuniverses are the seats of the high spiritual government of the time-space domains. The executive branch of the supergovernment, taking origin in the Councils of the Trinity, is immediately directed by one of the Seven Master Spirits of supreme supervision, beings who occupy seats of Paradise authority and administer the superuniverses through the Seven Supreme Executives stationed on the seven special worlds of the Infinite Mind, the outermost satellites of Paradise.

The superuniverse headquarters are the abiding places of the Reflective Spirits and the Reflective Image Aids. From this midway position these marvelous beings conduct their tremendous reflectivity operations, ministering to the central universe above and the local universes below.

Each superuniverse is presided over by three Ancients of Days, the joint chief executives of the supergovernment. In its executive branch the personnel of the superuniverse government consists of seven different groups:

1. Ancients of Days.
2. Perfectioners of Wisdom.
3. Divine Counselors.
4. Universal Censors.
5. Mighty Messengers.
6. Those High in Authority.
7. Those without Name and Number.

The three Ancients of Days are immediately assisted by a corps of one billion Perfectioners of Wisdom, with whom three billion Divine Counselors are associated. One billion Universal Censors are attached to each superuniverse administration. These three groups are Co-ordinate Trinity Personalities, taking origin directly and divinely in the Paradise Trinity.

The remaining three orders, Mighty Messengers, Those High in Authority, and Those without Name and Number, are glorified ascendant mortals. The first of these orders came up through the ascendant regime and passed through

Havona in the days of Grandfanda. Having attained Paradise, they were mustered into the Corps of the Finality, embraced by the Paradise Trinity, and subsequently assigned to the supernal service of the Ancients of Days. As a class, these three orders are known as Trinitized Spirits of Attainment, being of dual origin but now of Trinity service. Thus the executive branch of the superuniverse government was enlarged to include the glorified and perfected children of the evolutionary worlds.

The co-ordinate council of the superuniverse is composed of the seven executive groups previously named and the following sector rulers and other regional overseers:

1. Perfections of Days — the rulers of the superuniverse major sectors.
2. Recents of Days — the directors of the superuniverse minor sectors.
3. Unions of Days — the Paradise advisers to the rulers of the local universes.
4. Faithfuls of Days — the Paradise counselors to the Most High rulers of the constellation governments.
5. Trinity Teachers who may happen to be on duty at superuniverse headquarters.
6. Eternals of Days who may be present at superuniverse headquarters.
7. The seven Reflective Image Aids — the spokespersons of the seven Reflective Spirits and through them representatives of the Seven Master Spirits of Paradise.

The Reflective Image Aids also function as the representatives of numerous groups of beings who are influential in the superuniverse governments, but who are not, at present and for various reasons, fully active in their individual capacities. Embraced within this group are: the evolving superuniverse personality manifestation of the Supreme Being, the Unqualified Supervisors of the Supreme, the Qualified Vicegerents of the Ultimate, the unnamed liaison reflectivators of Majeston, and the superpersonal spirit representatives of the Eternal Spirit.

At almost all times it is possible to find representatives of all groups of created beings on the headquarters worlds of the superuniverses. The routine ministering work of the superuniverses is performed by the mighty seconaphim and by other members of the vast family of the Infinite Mind. In the work of these marvelous centers of superuniverse administration, control, ministry, and executive judgment, the intelligences of every sphere of universal life are mingled in effective service, wise administration, loving ministry, and just judgment.

The superuniverses do not maintain any sort of ambassadorial representation; they are completely isolated from each other. They know of mutual affairs only through the Paradise clearinghouse maintained by the Seven Master Spirits. Their rulers work in the councils of divine wisdom for the welfare of their own superuniverses regardless of what may be transpiring in other sections of the universal creation. This isolation of the superuniverses will persist until such time as their co-ordination is achieved by the more complete factualization of the personality-sovereignty of the evolving experiential Supreme Being.

11. The Deliberative Assembly

It is on such worlds as Uversa that the beings representative of the autocracy of perfection and the democracy of evolution meet. The executive branch of the supergovernment originates in the realms of perfection; the legislative branch springs from the flowering of the evolutionary universes.

The deliberative assembly of the superuniverse is confined to the headquarters world. This legislative or advisory council consists of seven houses, to each of which every local universe admitted to the superuniverse councils elects a native representative. These representatives are chosen by the high councils of such local universes from among the ascending-pilgrim graduates of Orvonton who are residing on Uversa, accredited for transport to Havona. The average term of service is about one hundred years of superuniverse standard time.

I have never known of a disagreement between the Orvonton executives and the Uversa assembly. Never yet, in the history of our superuniverse, has the deliberative body ever passed a recommendation that the executive division of the supergovernment has even hesitated to carry out. The most perfect harmony and working agreement has always prevailed, all of which testifies to the fact that evolutionary beings can really attain the heights of perfected wisdom which qualifies them to consort with the personalities of perfect origin and divine nature. The presence of the deliberative assemblies on the superuniverse headquarters reveals the wisdom, and foreshadows the ultimate triumph, of the whole vast evolutionary concept of the Universal Source and the Eternal Spirit.

12. The Supreme Tribunals

When we speak of executive and deliberative branches of the Uversa government, you may, from the analogy of certain forms of Urantian civil government, reason that we must have a third or judicial branch, and we do; but it does not have separate personnel. Our courts are constituted as follows: There presides, in accordance with the nature and gravity of the case, an Ancient of Days, a Perfector of Wisdom, or a Divine Counselor. The evidence for or against an individual, a planet, system, constellation, or universe is presented and interpreted by the Censors. The defense of the children of time and the evolutionary planets is offered by the Mighty Messengers, the official observers of the superuniverse government to the local universes and systems. The attitude of the higher government is portrayed by Those High in Authority. And ordinarily the verdict is formulated by a varying-sized commission consisting equally of Those without Name and Number and a group of understanding personalities chosen from the deliberative assembly.

The courts of the Ancients of Days are the high review tribunals for the spiritual adjudication of all component universes. The Sovereigns of the local universes are supreme in their own domains; they are subject to the supergovernment only in so far as they voluntarily submit matters for counsel or adjudication by the Ancients of Days except in matters involving the extinction of will creatures. Mandates of judgment originate in the local universes, but sentences involving the extinction of will creatures are always formulated on, and executed from, the headquarters of the superuniverse. The Local Universe Creators can decree the survival of mortals, but only the Ancients of Days may sit in executive judgment on the issues of eternal life and death.

In all matters not requiring trial, the submission of evidence, the Ancients of Days or their associates render decisions, and these rulings are always unanimous. Here we are dealing with the councils of perfection. There are no disagreements nor minority opinions in the decrees of these supreme and superlative tribunals.

With certain few exceptions the supergovernments exercise jurisdiction over all things and all beings in their respective domains. There is no appeal from the rulings and decisions of the superuniverse authorities since they represent the concurred opinions of the Ancients of Days and that Master Spirit who, from Paradise, presides over the destiny of the superuniverse concerned.

13. The Sector Governments

A *major sector* comprises about one tenth of a superuniverse and consists of one hundred minor sectors, ten thousand local universes, about one hundred billion inhabitable worlds. These major sectors are administered by three Perfections of Days, Supreme Trinity Personalities.

The courts of the Perfections of Days are constituted much as are those of the Ancients of Days except that they do not sit in spiritual judgment on the realms. The work of these major sector governments has chiefly to do with intellectual status. The major sectors detain, adjudicate, dispense, and tabulate, for reporting to the courts of the Ancients of Days, all matters of superuniverse importance of a routine and administrative nature which are not immediately concerned with the spiritual administration of the realms or with the outworking of the mortal-ascension plans of the Paradise Rulers. The personnel of a major sector government is no different from that of the superuniverse.

As the magnificent satellites of Uversa are concerned with your final spiritual preparation for Havona, so are the seventy satellites of Umajor the fifth devoted to your superuniverse intellectual training and development. From all Orvonton, gathered together here are the wise beings who labor untiringly to prepare the mortals of time for their further progress towards the career of eternity. Most of this training of ascending mortals is conducted on the seventy study worlds.

The *minor sector* governments are presided over by three Recents of Days. Their administration is concerned mainly with the physical control, unification, stabilization, and routine co-ordination of the administration of the component local universes. Each minor sector embraces as many as one hundred local universes, ten thousand constellations, one million systems, or about one billion inhabitable worlds.

Minor sector headquarters worlds are the grand rendezvous of the Master Physical Controllers. These headquarters worlds are surrounded by the seven instruction spheres which constitute the entrance schools of the superuniverse and are the centers of training for physical and administrative knowledge concerning the universe of universes.

The administrators of the minor sector governments are under the immediate jurisdiction of the major sector rulers. The Recents of Days receive all reports of observations and co-ordinate all recommendations which come up to a superuniverse from the Unions of Days who are stationed as Trinity observers and advisers on the headquarters spheres of the local universes and from the Faithfuls of Days who are similarly attached to the councils of the Most Highs at the headquarters of the constellations. All such reports are transmitted to the Perfections of Days on the major sectors, subsequently to be passed on to the courts of the Ancients of Days. In this way the Trinity regime extends from the constellations of the local universes up to the headquarters of the superuniverse. The local system headquarters do not have Trinity representatives.

14. Purposes of the Seven Superuniverses

There are seven major purposes which are being unfolded in the evolution of the seven superuniverses. Each major purpose in superuniverse evolution will find fullest expression in only one of the seven superuniverses, and therefore each superuniverse has a special function and a unique nature.

Orvonton, the seventh superuniverse, the one to which your local universe belongs, is known chiefly because of its tremendous and lavish bestowal of merciful ministry to the mortals of the realms. It is renowned for the manner in which justice prevails as tempered by mercy, and power rules as conditioned by patience, while the sacrifices of time are freely made to secure the stabilization of eternity. Orvonton is a universe demonstration of love and mercy.

It is, however, very difficult to describe our conception of the true nature of the evolutionary purpose which is unfolding in Orvonton, but it may be suggested by saying that in this supercreation we feel that the six unique purposes of cosmic evolution as manifested in the six associated supercreations are here being interassociated into a meaning-of-the-whole; and it is for this reason that we have sometimes conjectured that the evolved and finished personalization of the Supreme will in the remote future and from Uversa rule the perfected seven superuniverses in all the experiential majesty of attained almighty sovereign power.

As Orvonton is unique in nature and individual in destiny, so also is each of its six associated superuniverses. A great deal that is going on in Orvonton is not, however, revealed to you, and of these unrevealed features of Orvonton life, many are to find most complete expression in some other superuniverse. The seven purposes of superuniverse evolution are operative throughout all seven superuniverses, but each supercreation will give fullest expression to only one of these purposes. To understand more about these superuniverse purposes, much that you do not understand would have to be revealed, and even then you would comprehend but little. This entire narrative presents only a fleeting glimpse of the immense creation of which your world and local system are a part.

Your world is called Urantia, and it is number 606 in the planetary group, or system, of Satania. This system has 619 inhabited worlds at present, and more than two hundred additional planets are evolving favorably toward becoming inhabited worlds at some future time.

Satania has a headquarters world called Jerusem, and it is system number twenty-four in the constellation of Norlatiadek. Your constellation, Norlatiadek, consists of one hundred local systems and has a headquarters world called Edentia. Norlatiadek is number seventy in the universe of Nebadon. The local universe of Nebadon consists of one hundred constellations and has a capital known as Salvington. The universe of Nebadon is number eighty-four in the minor sector of Ensa.

The minor sector of Ensa consists of one hundred local universes and has a capital called Uminor the third. This minor sector is number three in the major sector of Splandon. Splandon consists of one hundred minor sectors and has a headquarters world called Umajor the fifth. It is the fifth major sector of the superuniverse of Orvonton, the seventh segment of the grand universe. Thus you can locate your planet in the scheme of the organization and administration of the universe of universes.

The grand universe number of your world, Urantia, is 5,342,482,337,666. That is the registry number on Uversa and on Paradise, your number in the catalogue of the inhabited worlds. I know the physical-sphere registry number, but it is of such an extraordinary size that it is of little practical significance to the mortal mind.

Your planet is a member of an enormous cosmos; you belong to an almost 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.

[This paper had been originally presented by a Universal Censor hailing from Uversa.]

Paper 16

The Seven Master Spirits

The Seven Master Spirits of Paradise are the primary personalities of the Infinite Mind. In this sevenfold creative act of self-duplication the Infinite Mind exhausted the associative possibilities mathematically inherent in the factual existence of the three persons of Deity. Had it been possible to produce a larger number of Master Spirits, they would have been created, but there are just seven associative possibilities, and only seven, inherent in three Deities. And this explains why the universe is operated in seven grand divisions, and why the number seven is basically fundamental in its organization and administration.

The Seven Master Spirits have their origin in, and derive their individual characteristics from, the following seven likenesses:

1. The Universal Source.
2. The Eternal Spirit.
3. The Infinite Mind.
4. The Universal Source and the Eternal Spirit.
5. The Universal Source and the Infinite Mind.
6. The Eternal Spirit and the Infinite Mind.
7. The Universal Source, the Eternal Spirit and the Infinite Mind.

We know very little about the action of the Universal Source and the Eternal Spirit in the creation of the Master Spirits. Apparently they were brought into existence by the personal acts of the Infinite Mind, but we have been definitely instructed that both the Universal Source and the Eternal Spirit participated in their origin.

In spirit character and nature these Seven Spirits of Paradise are as one, but in all other aspects of identity they are very unlike, and the results of their functioning in the superuniverses are such that the individual differences of each are unmistakably discernible. All the afterplans of the seven segments of the grand universe — and even the correlative segments of outer space — have been conditioned by the other-than-spiritual diversity of these Seven Master Spirits of supreme and ultimate supervision.

The Master Spirits have many functions, but at the present time their particular domain is the central supervision of the seven superuniverses. Each Master Spirit maintains an enormous force-focal headquarters, which slowly circulates around the periphery of Paradise, always maintaining a position opposite the superuniverse of immediate supervision and at the Paradise focal point of its specialized power control and segmental energy distribution. The radial boundary lines of any one of the superuniverses actually converge at the Paradise headquarters of the supervising Master Spirit.

1. Relation to Triune Deity

The Conjoint Creator, the Infinite Mind, is necessary to the completion of the triune personalization of undivided Deity. This threefold Deity personalization is inherently sevenfold in possibility of individual and associative expression; hence the subsequent plan to create universes inhabited by intelligent and potentially spiritual beings, duly expressive of the Universal Source, the Eternal Spirit and the Infinite Mind, made the personalization of the Seven Master Spirits inescapable. We have come to speak of the threefold personalization of Deity as the *absolute inevitability*, while we have come to view the appearance of the Seven Master Spirits as the *subabsolute inevitability*.

While the Seven Master Spirits are hardly expressive of *threefold* Deity, they are the eternal portrayal of *sevenfold* Deity, the active and associative functions of the three ever-existent persons of Deity. By and in and through these Seven Spirits, the Universal Source, the Eternal Spirit, or the Infinite Mind, or any dual association, is able to function as such. When the Universal Source, the Eternal Spirit and the Infinite Mind act together, they can and do function through Master Spirit Number Seven, but not as the Trinity. The Master Spirits singly and collectively represent any and all possible Deity functions, single and several, but not collective, not the Trinity. Master Spirit Number Seven is personally nonfunctional with regard to the Paradise Trinity, and that is just why this Spirit can function *personally* for the Supreme Being.

But when the Seven Master Spirits vacate their individual seats of personal power and superuniverse authority and assemble around the Conjoint Actor in the triune presence of Paradise Deity, then and there they are collectively representative of the functional power, wisdom, and authority of undivided Deity — the Trinity — to and in the evolving universes. Such a Paradise union of the primal sevenfold expression of Deity does actually embrace, literally encompass, all of every attribute and attitude of the three eternal Deities in Supremacy and in Ultimacy. To all practical intents and purposes the Seven Master Spirits, then and there, encompass the functional domain of the Supreme-Ultimate to and in the master universe.

As far as we can discern, these Seven Spirits are associated with the divine activities of the three eternal persons of Deity; we detect no evidence of direct association with the functioning presences of the three eternal phases of the Absolute. When associated, the Master Spirits represent the Paradise Deities in what may be roughly conceived as the finite domain of action. It might embrace much that is ultimate but *not* absolute.

2. Relation to the Infinite Mind

Just as the Eternal and Original Spirit is revealed through the persons of the constantly increasing number of divine offspring, so is the Infinite and Divine Mind revealed through the channels of the Seven Master Spirits and their associated spirit groups. At the center of centers the Infinite Mind is approachable, but not all who attain Paradise are immediately able to discern the Infinite Mind's personality and differentiated presence; but all who attain the central universe can and do immediately commune with one of the Seven Master Spirits, the one presiding over the superuniverse from which the newly arrived space pilgrim comes.

To the universe of universes the Paradise Creator speaks only through the Eternal Spirit, while the Creator and the Spirit conjointly act only through the Infinite Mind. Outside of Paradise and Havona the Infinite Mind *speaks* only by the voices of the Seven Master Spirits.

The Infinite Mind exerts an influence of *personal presence* within the confines of the Paradise-Havona system; elsewhere this personal spirit presence is exerted by and through one of the Seven Master Spirits. Therefore the superuniverse spirit presence of the Third Source and Center on any world or in any individual is conditioned by the unique nature of the supervisory Master Spirit of that segment of creation. Conversely, the combined lines of spirit force and intelligence pass inward to the Third Person of Deity by way of the Seven Master Spirits.

The Seven Master Spirits are collectively endowed with the supreme-ultimate attributes of the Third Source and Center. While each one individually partakes of this endowment, only collectively do they disclose the attributes of omnipotence, omniscience, and omnipresence. No one of them can so function universally; as individuals and in the exercise of these powers of supremacy and ultimacy each is personally limited to the superuniverse of immediate supervision.

All of everything which has been told you concerning the divinity and personality of the Conjoint Actor applies equally and fully to the Seven Master Spirits, who so effectively distribute the Infinite Mind to the seven segments of the grand universe in accordance with their divine endowment and in the manner of their differing and individually unique natures. It would therefore be proper to apply to the collective group of seven any or all of the names of the Infinite Mind. Collectively they are one with the Conjoint Creator on all subabsolute levels.

3. Identity and Diversity of the Master Spirits

The Seven Master Spirits are indescribable beings, but they are distinctly and definitely personal. They have names, but we elect to introduce them by number. As primary personalizations of the Infinite Mind, they are akin, but as primary expressions of the seven possible associations of triune Deity, they are essentially diverse in nature, and this diversity of nature determines their differential of superuniverse conduct. These Seven Master Spirits may be described as follows:

Master Spirit Number One. In a special manner this Spirit is the direct representation of the Paradise Creator, a particular and efficient manifestation of the power, love, and wisdom of the Universal Source, and the close associate and supernal adviser of the chief of Mystery Monitors, that being who presides over the College of Personalized Adjusters on Divinington. In all associations of the Seven Master Spirits, it is always Master Spirit Number One who speaks for the Universal Source.

This Spirit presides over the first superuniverse and, while unfailingly exhibiting the divine nature of a primary personalization of the Infinite Mind, seems more especially to resemble the Universal Source in character. Master Spirit Number One is always in personal liaison with the seven Reflective Spirits at the headquarters of the first superuniverse.

Master Spirit Number Two. This Spirit adequately portrays the matchless nature and charming character of the Eternal Spirit, the first-born of all creation, and is always in close association with all orders of the Eternal Spirit's children whenever they may happen to be in the residential universe as individuals or in joyous conclave. In all the assemblies of the Seven Master Spirits this Spirit always speaks for, and on behalf of, the Eternal Spirit.

This Spirit directs the destinies of superuniverse number two and rules this vast domain much as would the Eternal Spirit. Master Spirit Number Two is always in liaison with the seven Reflective Spirits situated at the capital of the second superuniverse.

Master Spirit Number Three. This Spirit personality especially resembles the Infinite Mind, directs the movements and work of many of the high personalities of the Infinite Mind, presides over their assemblies, and is closely associated with all personalities who take exclusive origin in the Third Source and Center. When the Seven Master Spirits are in council, it is Master Spirit Number Three who always speaks for the Infinite Mind.

This Spirit is in charge of superuniverse number three, administers the affairs of this segment much as would the Infinite Mind, and is always in liaison with the Reflective Spirits at the headquarters of the third superuniverse.

Master Spirit Number Four. Partaking of the combined natures of the Universal Source and the Eternal Spirit, this Master Spirit is the determining influence regarding Creator-Spirit policies and procedures in the councils of the Seven Master Spirits. This Spirit is the chief director and adviser of those ascendant beings who have attained the Infinite Mind and have become candidates for seeing the Eternal Spirit and the Universal Source. This Spirit fosters that enormous group of personalities taking origin in the Source and the Spirit. When it becomes necessary to represent the Source and the Spirit in the association of the Seven Master Spirits, it is always Master Spirit Number Four who speaks.

This Spirit fosters the fourth segment of the grand universe in accordance with a particular association of the attributes of the Universal Source and the Eternal Spirit, and is always in personal liaison with the Reflective Spirits of the headquarters of the fourth superuniverse.

Master Spirit Number Five. This divine personality who exquisitely blends the character of the Universal Source and the Infinite Mind is the adviser of that enormous group of beings known as the power directors, power centers, and physical controllers. This Spirit also fosters all personalities taking origin in the Universal Source and the Conjoint Actor. In the councils of the Seven Master Spirits, when the Creator-Mind attitude is in question, it is always Master Spirit Number Five who speaks.

This Spirit directs the welfare of the fifth superuniverse in such a way as to suggest the combined action of the Universal Source and the Infinite Mind, and is always in liaison with the Reflective Spirits at the headquarters of the fifth superuniverse.

Master Spirit Number Six. This divine being seems to portray the combined character of the Eternal Spirit and the Infinite Mind. Whenever the creatures jointly created by the Eternal Spirit and the Infinite Mind gather in the central universe, it is this Master Spirit who is their adviser; and whenever, in the councils of the Seven Master Spirits, it becomes necessary to speak conjointly for the Eternal Spirit and the Infinite Mind, it is Master Spirit Number Six who responds.

This Spirit directs the affairs of the sixth superuniverse much as would the Eternal Spirit and the Infinite Mind, and is always in liaison with the Reflective Spirits at the headquarters of the sixth superuniverse.

Master Spirit Number Seven. The presiding Spirit of the seventh superuniverse is a uniquely equal portrayal of the Universal Source, the Eternal Spirit, and the Infinite Mind. The Seventh Spirit, the fostering adviser of all triune-origin beings, is also the adviser and director of all the ascending pilgrims of Havona, those beings who have attained the courts of glory through the combined ministry of the Universal Source, the Eternal Spirit, and the Infinite Mind.

The Seventh Master Spirit is not organically representative of the Paradise Trinity; but it is a known fact that the personal and spiritual nature of this Spirit *is* the Conjoint Actor's portraiture in equal proportions of the three infinite persons whose Deity union *is* the Paradise Trinity, and whose function as such *is* the source of the personal and spiritual nature of the Supreme. Hence the Seventh Master Spirit discloses a personal and organic relationship to the spirit person of the evolving Supreme. Therefore in the Master Spirit councils on high, when it becomes necessary to cast the ballot for the combined personal attitude of the Universal Source, Eternal Spirit, and Infinite Mind or to depict the spiritual attitude of the Supreme Being, it is Master Spirit Number Seven who functions. This Spirit thus inherently becomes the presiding head of the Paradise council of the Seven Master Spirits.

No one of the Seven Spirits is organically representative of the Paradise Trinity, but when they unite as sevenfold Deity, this union in a deity sense — not in a personal sense — equivalates to a functional level associable with Trinity functions. In this sense the “Sevenfold Spirit” is functionally associable with the Paradise Trinity. It is also in this sense that Master Spirit Number Seven sometimes speaks in confirmation of Trinity attitudes or, rather, acts as spokesperson for the attitude of the Sevenfold-Spirit-union regarding the attitude of the Threefold-Deity-union, the attitude of the Paradise Trinity.

The multiple functions of the Seventh Master Spirit range from a combined portraiture of the *personal natures* of the Universal Source, Eternal Spirit, and Infinite Mind, through a representation of the *personal attitude* of the Supreme, to a disclosure of the *deity attitude* of the Paradise Trinity. And in certain respects this presiding Spirit is similarly expressive of the *attitudes* of the Ultimate and of the Supreme-Ultimate.

It is Master Spirit Number Seven who, in multiple capacities, personally sponsors the progress of the ascension candidates from the worlds of time in their attempts to achieve comprehension of the undivided Deity of Supremacy. Such comprehension involves a grasp of the existential sovereignty of the Trinity of Supremacy so co-ordinated with a concept of the growing experiential sovereignty of the Supreme Being as to constitute the creature grasp of the unity of Supremacy. Creature realization of these three factors equals Havona comprehension of Trinity reality and endows the pilgrims of time with the ability to eventually penetrate the Trinity, to discover the three infinite persons of Deity.

The inability of the Havona pilgrims to fully find the Supreme is compensated for by the Seventh Master Spirit, whose triune nature in such a particular manner is revelatory of the spirit person of the Supreme. During the present universe age of the noncontactability of the person of the Supreme, Master Spirit Number Seven functions in the place of the Deity of ascendant creatures in the matter of personal relationships. This Spirit is the one high spirit being that all ascenders are certain to recognize and somewhat comprehend when they reach the centers of glory.

Master Spirit Number Seven is always in liaison with the Reflective Spirits of Uversa, the headquarters of the seventh superuniverse, our own segment of creation. This Spirit's administration of Orvonton discloses the marvelous symmetry of the co-ordinate blending of the divine natures of Universal Source, Eternal Spirit, and Infinite Mind.

4. Attributes and Functions of the Master Spirits

The Seven Master Spirits are the full representation of the Infinite Mind to the evolutionary universes. They represent the Third Source and Center in the relationships of energy, mind, and spirit. While they function as the co-ordinating heads of the universal administrative control of the Conjoint Actor, do not forget that they have their

origin in the creative acts of the Paradise Deities. It is literally true that these Seven Spirits are the personalized physical power, cosmic mind, and spiritual presence of the triune Deity.

The Master Spirits are unique in that they function on all universe levels of reality excepting the absolute. They are, therefore, efficient and perfect supervisors of all phases of administrative affairs on all levels of superuniverse activities. It is difficult for the mortal mind to understand very much about the Master Spirits because their work is so highly specialized yet all-embracing, so exceptionally material and at the same time so exquisitely spiritual. These versatile creators of the cosmic mind are the ancestors of the Universe Power Directors and are, themselves, supreme directors of the vast spirit-creature creation.

The Seven Master Spirits are the creators of the Universe Power Directors and their associates, entities who are indispensable to the organization, control, and regulation of the physical energies of the grand universe. And these same Master Spirits very materially assist the Local Universe Creators in the work of shaping and organizing the local universes.

We are unable to trace any personal connection between the cosmic-energy work of the Master Spirits and the force functions of the Unqualified Absolute. The energy manifestations under the jurisdiction of the Master Spirits are all directed from the periphery of Paradise; they do not appear to be in any direct manner associated with the force phenomena identified with the nether surface of Paradise.

Unquestionably, when we encounter the functional activities of the various Morontia Power Supervisors, we are in contact with certain of the unrevealed activities of the Master Spirits. Who, aside from these ancestors of both physical controllers and spirit ministers, could have contrived to combine and associate material and spiritual energies so as to produce a previously nonexistent phase of universe reality — morontia substance and morontia mind?

Much of the reality of the spiritual worlds is of the morontia order, a phase of universe reality wholly unknown on Urantia. The goal of personality existence is spiritual, but the morontia creations always intervene, bridging the gulf between the material realms of mortal origin and the superuniverse spheres of advancing spiritual status. It is in this realm that the Master Spirits make their great contribution to the Paradise ascension plan for mortals.

The Seven Master Spirits have personal representatives who function throughout the grand universe; but since a large majority of these subordinate beings are not directly concerned with the ascendant scheme of mortal progression in the path of Paradise perfection, little or nothing has been revealed about them. Much, very much, of the activity of the Seven Master Spirits remains hidden from human understanding because it in no way directly pertains to your Paradise ascent.

It is highly probable, though we cannot offer definite proof, that the Master Spirit of Orvonton exerts a decided influence in the following spheres of activity:

1. The life-initiation procedures of the local universe Life Carriers.
2. The life activations of the adjutant mind-spirits bestowed on the worlds by a local universe Creative Spirit.
3. The fluctuations in energy manifestations exhibited by the linear-gravity-responding units of organized matter.

4. The behavior of emergent energy when fully liberated from the grasp of the Unqualified Absolute, thus becoming responsive to the direct influence of linear gravity and to the manipulations of the Universe Power Directors and their associates.
5. The bestowal of the ministry spirit of a local universe Creative Spirit.
6. The subsequent conferral of the spirit of the bestowal missions, on Urantia called the Comforter or the Spirit of Truth.
7. The reflectivity mechanism of the local universes and the superuniverse. Many features connected with this extraordinary phenomenon can hardly be reasonably explained or rationally understood without postulating the activity of the Master Spirits in association with the Conjoint Actor and the Supreme Being.

Notwithstanding our failure to adequately comprehend the manifold workings of the Seven Master Spirits, we are confident that there are two realms in the vast range of universe activities with which they have nothing whatever to do: the bestowal and ministry of the Thought Adjusters and the inscrutable functions of the Unqualified Absolute.

5. Relation to Creatures

Each segment of the grand universe, each individual universe and world, enjoys the benefits of the united counsel and wisdom of all Seven Master Spirits but receives the personal touch of only one. And the personal nature of each Master Spirit entirely pervades and uniquely conditions that superuniverse.

Through this personal influence of the Seven Master Spirits every creature of every order of intelligent beings, outside of Paradise and Havona, must bear the characteristic stamp of individuality indicative of the ancestral nature of one of these Seven Paradise Spirits. As concerns the seven superuniverses, each native creature, mortal or angel, will forever bear this badge of natal identification.

The Seven Master Spirits do not directly invade the material minds of the individual creatures on the evolutionary worlds of space. The mortals of Urantia do not experience the personal presence of the mind-spirit influence of the Master Spirit of Orvonton. If this Master Spirit does attain any sort of contact with the individual mortal mind during the earlier evolutionary ages of an inhabited world, it must occur through the ministry of the local universe Creative Spirit, the consort and associate of the Local Universe Creator who presides over the destinies of each local creation. But this very Creative Spirit is, in nature and character, quite like the Master Spirit of Orvonton.

The physical stamp of a Master Spirit is a part of a mortal's material origin. The entire morontia career is lived under the continuing influence of this same Master Spirit. It is hardly strange that the subsequent spirit career of such an ascending mortal never fully eradicates the characteristic stamp of this same supervising Spirit. The impress of a Master Spirit is basic to the very existence of every pre-Havona stage of mortal ascension.

The distinctive personality trends exhibited in the life experience of evolutionary mortals, which are characteristic in each superuniverse, and which are directly expressive of the nature of the dominating Master Spirit, are never fully effaced, not even after such ascenders are subjected to the long training and unifying discipline encountered on the one billion educational spheres of Havona. Even the subsequent intense Paradise culture does not suffice to eradicate the earmarks of superuniverse origin. Throughout all eternity an ascendant mortal will exhibit traits indicative of the presiding Spirit of the superuniverse of nativity. Even in the Corps of the Finality, when it is desired

to arrive at or to portray a *complete* Trinity relationship to the evolutionary creation, a group of seven finaliters is always assembled, one from each superuniverse.

6. The Cosmic Mind

The Master Spirits are the sevenfold source of the cosmic mind, the intellectual potential of the grand universe. This cosmic mind is a subabsolute manifestation of the mind of the Third Source and Center and, in certain ways, is functionally related to the mind of the evolving Supreme Being.

On a world like Urantia we do not encounter the direct influence of the Seven Master Spirits in the affairs of the human races. You live under the immediate influence of the Creative Spirit of Nebadon. Nevertheless these same Master Spirits dominate the basic reactions of all creature mind because they are the actual sources of the intellectual and spiritual potentials which have been specialized in the local universes for function in the lives of those individuals who inhabit the evolutionary worlds of time and space.

The fact of the cosmic mind explains the kinship of various types of human and superhuman minds. Not only are kindred spirits attracted to each other, but kindred minds are also very familial and inclined towards co-operation with each other. Human minds are sometimes observed to be running in channels of astonishing similarity and inexplicable agreement.

There exists in all personality associations of the cosmic mind a quality which might be denominated the “reality response.” It is this universal cosmic endowment of will creatures which saves them from becoming helpless victims of the implied a priori assumptions of science, philosophy, and religion. This reality sensitivity of the cosmic mind responds to certain phases of reality just as energy-material responds to gravity. It would be still more correct to say that these supermaterial realities respond to the mind of the cosmos. The cosmic mind unfailingly responds (recognizes response) on three levels of universe reality. These responses are self-evident to clear-reasoning and deep-thinking minds. These levels of reality are:

1. *Causation* — the reality domain of the physical senses, the scientific realms of logical uniformity, the differentiation of the factual and the nonfactual, reflective conclusions based on cosmic response. This is the mathematical form of the cosmic discrimination.
2. *Duty* — the reality domain of morals in the philosophic realm, the arena of reason, the recognition of relative right and wrong. This is the judicial form of the cosmic discrimination.
3. *Worship* — the spiritual domain of the reality of religious experience, the personal realization of divine kinship, the recognition of spirit values, the assurance of eternal survival, the ascent from the status of servants of the Creator to the joy and liberty of the children of the Universal Parent. This is the highest insight of the cosmic mind, the reverential and worshipful form of cosmic discrimination.

These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures. The experience of living never fails to develop these three cosmic intuitions; they are constitutive in the self-consciousness of reflective thinking. But it is sad to record that so few persons on Urantia take delight in cultivating these qualities of courageous and independent cosmic thinking.

In the local universe mind bestowals, these three insights of the cosmic mind constitute the a priori assumptions which make it possible for mortals to function as rational and self-conscious personalities in the realms of science, philosophy, and religion. Stated otherwise, the recognition of the *reality* of these three manifestations of the Infinite is by a cosmic technique of self-revelation. Matter-energy is recognized by the mathematical logic of the senses; mind-reason intuitively knows its moral duty; spirit-faith (worship) is the religion of the reality of spiritual experience. These three basic factors in reflective thinking may be unified and co-ordinated in personality development, or they may become disproportionate and virtually unrelated in their respective functions. But when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience. And it is these three cosmic intuitions that give objective validity, reality, to mortals' experience in and with things, meanings, and values.

It is the purpose of education to develop and sharpen these innate endowments of the human mind; of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them.

7. Morals, Virtue, and Personality

Intelligence alone cannot explain the moral nature. Morality, virtue, is indigenous to human personality. Moral intuition, the realization of duty, is a component of human mind endowment and is associated with the other inalienables of human nature: scientific curiosity and spiritual insight. The mentality of mortals far transcends that of their animal cousins, but it is the moral and religious natures that especially distinguish humans from the animal world.

The selective response of an animal is limited to the motor level of behavior. The supposed insight of the higher animals is on a motor level and usually appears only after the experience of motor trial and error. Mortals are able to exercise scientific, moral, and spiritual insight prior to all exploration or experimentation.

Only a personality can know what it is doing before it does it; only personalities possess insight in advance of experience. A personality can look before it leaps and can therefore learn from looking as well as from leaping. A nonpersonal animal ordinarily learns only by leaping.

As a result of experience an animal becomes able to examine the different ways of attaining a goal and to select an approach based on accumulated experience. But a personality can also examine the goal itself and pass judgment on its worth-whileness, its value. Intelligence alone can discriminate as to the best means of attaining indiscriminate ends, but moral beings possess insight which enables them to discriminate between ends as well as between means. And moral beings in choosing virtue are nonetheless intelligent and know what they are doing, why they are doing it, where they are going, and how they will get there.

When mortals fail to discriminate the ends of their striving, they find themselves functioning on the animal level of existence. They have failed to avail themselves of the superior advantages of that material acumen, moral discrimination, and spiritual insight which are an integral part of their cosmic-mind endowment as personal beings.

Virtue is righteousness — conformity with the cosmos. To name virtues is not to define them, but to live them is to know them. Virtue is not mere knowledge nor wisdom but rather the reality of progressive experience in the attainment of ascending levels of cosmic achievement. In the day-by-day life of mortals, virtue is realized by the consistent choosing of good rather than evil, and such choosing ability is evidence of the possession of a moral nature.

Mortals' choosing between good and evil is influenced, not only by the keenness of their moral nature, but also by such influences as ignorance, immaturity, and delusion. A sense of proportion is also concerned in the exercise of virtue because evil may be perpetrated when the lesser is chosen in the place of the greater as a result of distortion or deception. The art of relative estimation or comparative measurement enters into the practice of the virtues of the moral realm.

The moral nature of mortals would be impotent without the art of measurement, the discrimination embodied in their ability to scrutinize meanings. Likewise moral choosing would be futile without that cosmic insight which yields the consciousness of spiritual values. From the standpoint of intelligence, mortals ascend to the level of moral beings because they are endowed with personality.

Morality can never be advanced by law or by force. It is a personal and freewill matter and must be disseminated by the contagion of the contact of morally fragrant persons with those who are less morally responsive, but who are also in some measure desirous of doing the Creator's will.

Moral acts are those human performances which are characterized by the highest intelligence, directed by selective discrimination in the choice of superior ends as well as in the selection of moral means to attain these ends. Such conduct is virtuous. Supreme virtue, then, is to wholeheartedly choose to do the will of the Creator.

8. Urantia Personality

The Universal Source bestows personality on numerous orders of beings as they function on diverse levels of universe actuality. Urantia human beings are endowed with personality of the finite-mortal type, functioning on the level of the ascending children of the Creator.

Though we can hardly undertake to define personality, we may attempt to narrate our understanding of the known factors which go to make up the ensemble of material, mental, and spiritual energies whose interassociation constitutes the mechanism in which, on which, and with which the Universal Source causes personality to function.

Personality is a unique endowment of original nature whose existence is independent of, and antecedent to, the bestowal of the Thought Adjuster. Nevertheless, the presence of the Adjuster does augment the qualitative manifestation of personality. Thought Adjusters, when they come from the Creator, are identical in nature, but personality is diverse, original, and exclusive; and the manifestation of personality is further conditioned and qualified by the nature and qualities of the associated energies of a material, mindal, and spiritual nature which constitute the organismal vehicle for personality manifestation.

Personalities may be similar, but they are never the same. Persons of a given series, type, order, or pattern may and do resemble one another, but they are never identical. Personality is that feature of an individual which we *know*, and which enables us to identify such a being at some future time regardless of the nature and extent of changes in form, mind, or spirit status. Personality is that part of any individual which enables us to recognize and positively identify people as those we have previously known, no matter how much they may have changed because of the modification of the vehicle of expression and manifestation of their personality.

Creature personality is distinguished by two self-manifesting and characteristic phenomena of mortal reactive behavior: self-consciousness and associated relative free will.

Self-consciousness consists in intellectual awareness of personality actuality; it includes the ability to recognize the reality of other personalities. It indicates capacity for individualized experience in and with cosmic realities, equivalating to the attainment of identity status in the personality relationships of the universe. Self-consciousness connotes recognition of the actuality of mind ministrations and the realization of relative independence of creative and determinative free will.

The relative free will which characterizes the self-consciousness of human personality is involved in:

1. Moral decision, highest wisdom.
2. Spiritual choice, truth discernment.
3. Unselfish love, universal service.
4. Purposeful co-operation, group loyalty.
5. Cosmic insight, the grasp of universe meanings.
6. Personality dedication, wholehearted devotion to doing the Creator's will.
7. Worship, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver.

The Urantia type of human personality may be viewed as functioning in a physical mechanism consisting of the planetary modification of the Nebadon type of organism belonging to the electrochemical order of life activation and endowed with the Nebadon order of the Orvonton series of the cosmic mind of parental reproductive pattern. The bestowal of the divine gift of personality on such a mind-endowed mortal mechanism confers the dignity of cosmic citizenship and enables such a mortal creature to become reactive to the constitutive recognition of the three basic mind realities of the cosmos:

1. The mathematical or logical recognition of the uniformity of physical causation.
2. The reasoned recognition of the obligation of moral conduct.
3. The faith-grasp of the kinship worship of Deity, associated with the loving service of humanity.

The full function of such a personality endowment is the beginning realization of Deity kinship. Such a selfhood, indwelt by a prepersonal fragment of the Universal Source, is in truth and in fact a spiritual child of the Creator. Such a creature not only discloses capacity for the reception of the gift of the divine presence but also exhibits reactive response to the personality-gravity circuit of the Paradise Creator of all personalities.

9. Reality of Human Consciousness

The cosmic-mind-endowed, Adjuster-indwelt, personal creature possesses innate recognition-realization of energy reality, mind reality, and spirit reality. The will creature is equipped to discern the fact, the law, and the love of the Creator. Aside from these three inalienables of human consciousness, all human experience is really subjective except that intuitive realization of validity attaches to the *unification* of these three universe reality responses of cosmic recognition.

The Creator-discerning mortal is able to sense the unification value of these three cosmic qualities in the evolution of the surviving soul, a mortal's supreme undertaking in the physical tabernacle where the moral mind collaborates with the indwelling divine spirit to dualize the immortal soul. From its earliest inception the soul is *real*; it has cosmic survival qualities.

If mortals fail to survive natural death, the real spiritual values of their human experience survive as a part of the continuing experience of the Thought Adjuster. The personality values of such nonsurvivors persist as a factor in the personality of the actualizing Supreme Being. Such persisting qualities of personality are deprived of identity but not of experiential values accumulated during the mortal life. The survival of identity is dependent on the survival of the immortal soul of morontia status and increasingly divine value. Personality identity survives in and by the survival of the soul.

Human self-consciousness implies the recognition of the reality of selves other than the conscious self and further implies that such awareness is mutual; that the self is known as it knows. This is shown in a purely human manner in a mortal's social life. But you cannot become so absolutely certain of another being's reality as you can of the reality of the presence of the Creator that lives within you. The social consciousness is not inalienable like the Creator-consciousness; it is a cultural development and is dependent on knowledge, symbols, and the contributions of the constitutive endowments of mortals — science, morality, and religion. And these cosmic gifts, socialized, constitute civilization.

Civilizations are unstable because they are not cosmic; they are not innate in human life. They must be nurtured by the combined contributions of the constitutive factors of humanity — science, morality, and religion. Civilizations come and go, but science, morality, and religion always survive the crash.

Jesus not only revealed the Creator to humanity, but also made a new revelation of humans to themselves and to other humans. In the life of Jesus you see people at their best. Humans become so beautifully real because Jesus' life had so much of the Creator, and the realization (recognition) of the Creator is inalienable and constitutive in all mortals.

Unselfishness, aside from parental instinct, is not altogether natural; other persons are not naturally loved or socially served. It requires the enlightenment of reason, morality, and the urge of religion, Creator-knowingness, to generate an unselfish and altruistic social order. A mortal's own personality awareness, self-consciousness, is also directly dependent on this very fact of innate other-awareness, this innate ability to recognize and grasp the reality of other personality, ranging from the human to the divine.

Unselfish social consciousness must be, at bottom, a religious consciousness; that is, if it is objective; otherwise it is a purely subjective philosophic abstraction and therefore devoid of love. Only Creator-knowing individuals can love another person as they love themselves.

Self-consciousness is in essence a communal consciousness: Parent and child, Creator and creature. In human self-consciousness four universe-reality realizations are latent and inherent:

1. The quest for knowledge, the logic of science.
2. The quest for moral values, the sense of duty.

3. The quest for spiritual values, the religious experience.
4. The quest for personality values, the ability to recognize the reality of the Creator as a personality and the concurrent realization of our familial relationship with other personalities.

You become conscious of mortals as your creature siblings because you are already conscious of the Creator as your Universal Parent. Parenthood is the relationship out of which we reason ourselves into the recognition of family. And parenthood becomes, or may become, a universe reality to all moral creatures because the Creator has bestowed personality on all such beings and has encircuited them within the grasp of the universal personality circuit. We worship the Creator, first, because *the Creator is*, then, because *the Creator is in us*, and last, because *we are in the Creator*.

Is it strange that the cosmic mind should be self-consciously aware of its own source, the Infinite Mind, and at the same time conscious of the physical reality of the vast universes, the spiritual reality of the Eternal Spirit, and the personality reality of the Universal Source?

[This paper had been originally sponsored by a Universal Censor from Uversa.]

Paper 17

The Seven Supreme Spirit Groups

The seven Supreme Spirit groups are the universal co-ordinating directors of the seven-segmented administration of the grand universe. Although all are classed among the functional family of the Infinite Mind, the following three groups are usually classified as children of the Paradise Trinity:

1. The Seven Master Spirits.
2. The Seven Supreme Executives.
3. The Reflective Spirits.

The remaining four groups are brought into being by the creative acts of the Infinite Mind or by associates of creative status:

4. The Reflective Image Aids.
5. The Seven Spirits of the Circuits.
6. The Local Universe Creative Spirits.
7. The Adjutant Mind-Spirits.

These seven orders are known on Uversa as the seven Supreme Spirit groups. Their functional domain extends from the personal presence of the Seven Master Spirits on the periphery of the eternal Isle, through the seven Paradise satellites of the Infinite Mind, the Havona circuits, the governments of the superuniverses, and the administration and supervision of the local universes, even to the service of the adjutants that are bestowed on the realms of evolutionary mind on the worlds of time and space.

The Seven Master Spirits are the co-ordinating directors of this vast administrative realm. In some matters pertaining to the administrative regulation of organized physical power, mind energy, and impersonal spirit ministry, they act personally and directly, and in others they function through their many associates. In all matters of an executive nature — rulings, regulations, adjustments, and administrative decisions — the Master Spirits act in the persons of the Seven Supreme Executives. In the central universe the Master Spirits may function through the Seven Spirits of the Havona Circuits; on the headquarters of the seven superuniverses they reveal themselves through the channel of the Reflective Spirits and act through the Ancients of Days, with whom they are in personal communication through the Reflective Image Aids.

The Seven Master Spirits do not directly and personally contact universe administration below the courts of the Ancients of Days. Your local universe is administered as a part of our superuniverse by the Master Spirit of Orvonton, whose function in relation to the native beings of Nebadon is immediately discharged and personally directed by the Creative Spirit resident on Salvington, the headquarters of your local universe.

1. The Seven Supreme Executives

The executive headquarters of the Master Spirits occupy the seven Paradise satellites of the Infinite Mind, which swing around the central Isle between the shining spheres of the Eternal Spirit and the innermost Havona circuit. These executive spheres are under the direction of the Supreme Executives, a group of seven who were trinitized by the Universal Source, Eternal Spirit, and Infinite Mind in accordance with the specifications of the Seven Master Spirits for beings of a type who could function as their universal representatives.

The Master Spirits maintain contact with the various divisions of the superuniverse governments through these Supreme Executives. It is they who very largely determine the basic constitutive trends of the seven superuniverses. They are uniformly and divinely perfect, but they also possess diversity of personality. They have no presiding head; each time they meet together, they choose one of their number to preside over that joint council. Periodically they journey to Paradise to sit in council with the Seven Master Spirits.

The Seven Supreme Executives function as the administrative co-ordinators of the grand universe; they might be termed the board of managing directors of the post-Havona creation. They are not concerned with the internal affairs of Paradise, and they direct their limited spheres of Havona activity through the Seven Spirits of the Circuits. Otherwise there are few limits to the scope of their supervision; they engage in the direction of things physical, intellectual, and spiritual; they see all, hear all, feel all, even know all, that transpires in the seven superuniverses and in Havona.

These Supreme Executives do not originate policies, nor do they modify universe procedures; they are concerned with the execution of the plans of divinity promulgated by the Seven Master Spirits. Neither do they interfere with the rule of the Ancients of Days in the superuniverses nor with the sovereignty of the Local Universe Creators. They are the co-ordinating executives whose function it is to carry out the combined policies of all duly constituted rulers in the grand universe.

Each of the executives and the facilities of their sphere are devoted to the efficient administration of a single superuniverse. Supreme Executive Number One, functioning on executive sphere number one, is wholly occupied with the affairs of superuniverse number one, and so on to Supreme Executive Number Seven, working from the seventh Paradise satellite of the Infinite Mind and devoting energies to the management of the seventh superuniverse. The name of this seventh sphere is Orvonton, for the Paradise satellites of the Infinite Mind have the same names as their related superuniverses; in fact, the superuniverses were named after them.

On the executive sphere of the seventh superuniverse the staff engaged in managing the affairs of Orvonton runs into numbers beyond human comprehension and embraces practically every order of celestial intelligence. All superuniverse services of personality dispatch (except Inspired Trinity Spirits and Thought Adjusters) pass through one of these seven executive worlds on their universe journeys to and from Paradise, and here the central registries for all personalities created by the Third Source and Center who function in the superuniverses are maintained. The system of material, morontial, and spiritual records on one of these executive worlds of the Infinite Mind amazes even a being of my order.

The immediate subordinates of the Supreme Executives consist mainly of the trinitized spirits of Paradise-Havona personalities and of the trinitized offspring of the glorified mortal graduates from the agelong training of the ascendant scheme of time and space. These trinitized beings are designated for service with the Supreme Executives by the chief of the Supreme Council of the Paradise Corps of the Finality.

Each Supreme Executive has two advisory cabinets: The children of the Infinite Mind on the headquarters of each superuniverse choose representatives from their ranks to serve for one millennium in the primary advisory cabinet of their Supreme Executive. In all matters affecting the ascending mortals of time, there is a secondary cabinet, consisting of mortals of Paradise attainment and of the trinitized children of glorified mortals. This body is chosen by the perfecting and ascending beings who transiently dwell on the seven superuniverse headquarters. All other chiefs of affairs are appointed by the Supreme Executives.

From time to time, great conclaves take place on these Paradise satellites of the Infinite Mind. Trinitized beings assigned to these worlds, together with the ascenders who have attained Paradise, assemble with the spirit personalities of the Third Source and Center in the reunions of the struggles and triumphs of the ascendant career. The Supreme Executives always preside over such familial gatherings.

Once in each Paradise millennium the Seven Supreme Executives vacate their seats of authority and go to Paradise, where they hold their millennial conclave of universal greeting and well-wishing to the intelligent hosts of creation. This eventful occasion takes place in the immediate presence of Majeston, the chief of all reflective spirit groups. And in this way they are able to communicate simultaneously with all their associates in the grand universe through the unique functioning of universal reflectivity.

2. Majeston – Chief of Reflectivity

The Reflective Spirits are of divine Trinity origin. There are fifty of these unique and somewhat mysterious beings. Seven of these extraordinary personalities were created at a time, and each such creative episode was effected by a liaison of the Paradise Trinity and one of the Seven Master Spirits.

This momentous transaction, occurring in the dawn of time, represents the initial effort of the Supreme Creator Personalities, represented by the Master Spirits, to function as cocreators with the Paradise Trinity. This union of the creative power of the Supreme Creators with the creative potentials of the Trinity is the very source of the actuality of the Supreme Being. Therefore, when the cycle of reflective creation had run its course, when each of the Seven Master Spirits had found perfect creative synchrony with the Paradise Trinity, when the forty-ninth Reflective Spirit had personalized, then a new and far-reaching reaction occurred in the Deity Absolute which imparted new personality prerogatives to the Supreme Being and culminated in the personalization of Majeston, the reflectivity chief and Paradise center of all the work of the forty-nine Reflective Spirits and their associates throughout the universe of universes.

Majeston is a true person, the personal and infallible center of reflectivity phenomena in all seven superuniverses of time and space. Majeston maintains permanent Paradise headquarters near the center of all things at the rendezvous of the Seven Master Spirits, and is concerned solely with the co-ordination and maintenance of the reflectivity service in the vast creation; Majeston is not otherwise involved in the administration of universe affairs.

Majeston is not included in our catalogue of Paradise personalities, being the only existing personality of divinity created by the Supreme Being in functional liaison with the Deity Absolute. Majeston is a person, but is exclusively and apparently automatically concerned with this one phase of universe economy, and does not now function in any personal capacity with relation to other (nonreflective) orders of universe personalities.

The creation of Majeston signaled the first supreme creative act of the Supreme Being. This will to action was volitional in the Supreme Being, but the stupendous reaction of the Deity Absolute was not foreknown. Not since

the eternity-appearance of Havona had the universe witnessed such a tremendous factualization of such a gigantic and widespread alignment of power and co-ordination of functional spirit activities. The Deity response to the creative wills of the Supreme Being and the Supreme's associates was vastly beyond their purposeful intent and greatly in excess of their conceptual forecasts.

We stand in awe of the possibility of what the future ages, in which the Supreme and the Ultimate may attain new levels of divinity and ascend to new domains of personality function, may witness in the realms of the deitization of still other unexpected and undreamed of beings who will possess unimagined powers of enhanced universe co-ordination. There would seem to be no limit to the Deity Absolute's potential of response to such unification of relationships between experiential Deity and the existential Paradise Trinity.

3. The Reflective Spirits

The forty-nine Reflective Spirits are of Trinity origin, but each of the seven creative episodes attendant on their appearance was productive of a type of being resembling in nature the characteristics of the coancestral Master Spirit. Thus they variously reflect the natures and characters of the seven possible combinations of the association of the divinity characteristics of the Universal Source, the Eternal Spirit, and the Infinite Mind. For this reason it is necessary to have seven of these Reflective Spirits on the headquarters of each superuniverse. One of each of the seven types is required in order to achieve the perfect reflection of all phases of every possible manifestation of the three Paradise Deities as such phenomena might occur in any part of the seven superuniverses. One of each type was accordingly assigned to service in each of the superuniverses. These groups of seven dissimilar Reflective Spirits maintain headquarters on the capitals of the superuniverses at the reflective focus of each realm, and this is not identical with the point of spiritual polarity.

The Reflective Spirits have names, but these designations are not revealed on the worlds of space. They pertain to the nature and character of these beings and are a part of one of the seven universal mysteries of the secret spheres of Paradise.

The attribute of reflectivity, the phenomenon of the mind levels of the Conjoint Actor, the Supreme Being, and the Master Spirits, is transmissible to all beings concerned in the working of this vast scheme of universal intelligence. And here is a great mystery: Neither the Master Spirits nor the Paradise Deities, singly or collectively, disclose these powers of co-ordinate universal reflectivity just as they are manifested in these forty-nine liaison personalities of Majeston, and yet they are the creators of all these marvelously endowed beings. Divine heredity sometimes discloses certain attributes in the creature which are not discernible in the Creator.

The personnel of the reflectivity service, with the exception of Majeston and the Reflective Spirits, are all the creatures of the Infinite Mind and the Infinite Mind's immediate associates and subordinates. The Reflective Spirits of each superuniverse are the creators of their Reflective Image Aids, their personal voices to the courts of the Ancients of Days.

The Reflective Spirits are not merely transmitting agents; they are retentive personalities as well. Their offspring, the seconaphim, are also retentive or recording personalities. Everything of true spiritual value is registered in duplicate, and one impression is preserved in some member of one of the numerous orders of seoraphic personalities belonging to the vast staff of the Reflective Spirits.

The formal records of the universes are passed by and through the angelic recorders, but the true spiritual records are assembled by reflectivity and are preserved in the minds of suitable and appropriate personalities belonging to the family of the Infinite Mind. These are the *live* records in contrast with the formal and *dead* records of the universe, and they are perfectly preserved in the living minds of the recording personalities of the Infinite Mind.

The reflectivity organization is also the news-gathering and the decree-disseminating mechanism of all creation. It is in constant operation in contrast with the periodic functioning of the various broadcast services.

Everything of import transpiring on a local universe headquarters is inherently reflected to the capital of its superuniverse. And conversely, everything of local universe significance is reflected outward to the local universe capitals from the headquarters of their superuniverse. The reflectivity service from the universes of time up to the superuniverses is apparently automatic or self-operating, but it is not. It is all very personal and intelligent; its precision results from perfection of personality co-operation and therefore can hardly be attributed to the impersonal presence-performances of the Absolutes.

While Thought Adjusters do not participate in the operation of the universal reflectivity system, we have every reason to believe that all Creator fragments are fully cognizant of these transactions and are able to avail themselves of their content.

During the present universe age the space range of the extra-Paradise reflectivity service seems to be limited by the periphery of the seven superuniverses. Otherwise, the function of this service seems to be independent of time and space. It appears to be independent of all known subabsolute universe circuits.

On the headquarters of each superuniverse the reflective organization acts as a segregated unit; but on certain special occasions, under the direction of Majeston, all seven may and do act in universal unison, as in the event of the jubilee occasioned by the settling of an entire local universe in light and life and at the times of the millennial greetings of the Seven Supreme Executives.

4. The Reflective Image Aids

The forty-nine Reflective Image Aids were created by the Reflective Spirits, and there are just seven Aids on the headquarters of each superuniverse. The first creative act of the seven Reflective Spirits of Uversa was the production of their seven Image Aids, each Reflective Spirit creating their own Aid. The Image Aids are, in certain attributes and characteristics, perfect reproductions of their Reflective Spirits; they are virtual duplications minus the attribute of reflectivity. They are true images and constantly function as the channel of communication between the Reflective Spirits and the superuniverse authorities. The Image Aids are not merely assistants; they are actual representations of their respective Spirit ancestors; they are *images*, and they are true to their name.

The Reflective Spirits themselves are true personalities but of such an order as to be incomprehensible to material beings. Even on a superuniverse headquarters sphere they require the assistance of their Image Aids in all personal interactions with the Ancients of Days and their associates. In contacts between the Image Aids and the Ancients of Days, sometimes one Aid functions acceptably, while on other occasions two, three, four, or even all seven are required for the full and proper presentation of the communication entrusted to their transmission. Likewise, the messages of the Image Aids are variously received by one, two, or all three Ancients of Days, as the content of the communication may require.

The Image Aids serve forever by the sides of their ancestral Spirits, and they have at their disposal an unbelievable host of helper seconaphim. The Image Aids do not directly function in connection with the training worlds of ascending mortals. They are closely associated with the intelligence service of the universal scheme of mortal progression, but you will not personally come in contact with them when you sojourn in the Uversa schools because these seemingly personal beings are devoid of will; they do not exercise the power of choice. They are true images, wholly reflective of the personality and mind of the individual Spirit ancestor. As a class, ascending mortals do not intimately contact with reflectivity. Some being of the reflective nature will always be interposed between you and the actual operation of the service.

5. The Seven Spirits of the Circuits

The Seven Spirits of the Havona Circuits are the joint impersonal representation of the Infinite Mind and the Seven Master Spirits to the seven circuits of the central universe. They are the servants of the Master Spirits, whose collective offspring they are. The Master Spirits provide a distinct and diversified administrative individuality in the seven superuniverses. Through these uniform Spirits of the Havona Circuits they are enabled to provide a unified, uniform, and co-ordinated spiritual supervision for the central universe.

The Seven Spirits of the Circuits are each limited to the permeation of a single Havona circuit. They are not directly concerned with the regimes of the Eternals of Days, the rulers of the individual Havona worlds. But they are in liaison with the Seven Supreme Executives, and they synchronize with the central universe presence of the Supreme Being. Their work is wholly confined to Havona.

These Spirits of the Circuits make contact with those who sojourn in Havona through their personal offspring, the tertiary supernaphim. While the Circuit Spirits are coexistent with the Seven Master Spirits, their function in the creation of tertiary supernaphim did not attain major importance until the first pilgrims of time arrived on the outer circuit of Havona in the days of Grandfanda.

As you advance from circuit to circuit in Havona, you will learn of the Spirits of the Circuits, but you will not be able to hold personal communion with them, even though you may personally enjoy, and recognize the impersonal presence of, their spiritual influence.

The Circuit Spirits are related to the native inhabitants of Havona much as the Thought Adjusters are related to the mortal creatures inhabiting the worlds of the evolutionary universes. Like the Thought Adjusters, the Circuit Spirits are impersonal, and they consort with the perfect minds of Havona beings much as the impersonal spirits of the Universal Source indwell the finite minds of mortals. But the Spirits of the Circuits never become a permanent part of Havona personalities.

6. The Local Universe Creative Spirits

Much that pertains to the nature and function of the local universe Creative Spirits properly belongs to the narrative of their association with the Local Universe Creators in the organization and management of the local creations; but there are many features of the prelocal universe experiences of these marvelous beings which may be narrated as a part of this discussion of the seven Supreme Spirit groups.

We are conversant with six phases of the career of a local universe Creative Spirit, and we speculate much concerning the probability of a seventh stage of activity. These different stages of existence are:

1. *Initial Paradise Differentiation.* When a Local Universe Creator is personalized by the joint action of the Universal Source and the Eternal Spirit, there simultaneously occurs in the person of the Infinite Mind what is known as the “supreme reaction of complement.” We do not comprehend the nature of this reaction, but we understand that it designates an inherent modification of those personalizable possibilities which are embraced within the creative potential of the Conjoint Creator. The birth of a co-ordinate Local Universe Creator signals the birth within the person of the Infinite Mind of the potential of the future local universe complement of this Paradise Being. We are not cognizant of this new prepersonal identification of entity, but we know that this fact finds place on the Paradise records of the career of such a Local Universe Creator.

2. *Preliminary Creatorship Training.* During the long period of the preliminary training of a Michael Creator in the organization and administration of universes, the future partner undergoes further development of entity and becomes group conscious of destiny. We do not know, but we suspect that such a group-conscious entity becomes space cognizant and begins that preliminary training requisite to the acquirement of spirit skill in this Creative Spirit’s future work of collaboration with the complementary Michael in universe creation and administration.

3. *The Stage of Physical Creation.* At the time the creatorship charge is administered to a Michael Creator by the Eternal Spirit, the Master Spirit who directs the superuniverse to which this new Local Universe Creator is destined gives expression to the “prayer of identification” in the presence of the Infinite Mind; and for the first time, the entity of the subsequent Creative Spirit appears as differentiated from the person of the Infinite Mind. And proceeding directly to the person of the petitioning Master Spirit, this entity is immediately lost to our recognition, becoming apparently a part of the person of this Master Spirit. The newly identified Creative Spirit remains with the Master Spirit until the moment of the departure of the Local Universe Creator for the adventure of space; at which point the Master Spirit commits the new Creative Spirit to the keeping of the Local Universe Creator, at the same time administering to the Creative Spirit the charge of eternal fidelity and unending loyalty. And then one of the most profoundly touching episodes which ever take place on Paradise occurs. The Universal Source speaks in acknowledgment of the eternal union of the Local Universe Creator and the Creative Spirit and in confirmation of the bestowal of certain joint powers of administration by the Master Spirit of superuniverse jurisdiction.

The united Local Universe Creator and Creative Spirit then depart on their adventure of universe creation. And they work together in this form of association throughout the long and arduous period of the material organization of their universe.

4. *The Life-Creation Era.* On the declaration of intention to create life by the Local Universe Creator, there ensue on Paradise the “personalization ceremonies,” participated in by the Seven Master Spirits and personally experienced by the supervising Master Spirit. This is a Paradise Deity contribution to the individuality of the Spirit companion of the Local Universe Creator and becomes manifest to the universe in the phenomenon of “the primary eruption” in the person of the Infinite Mind. Simultaneously with this phenomenon on Paradise, the previously impersonal Spirit complement of the Local Universe Creator becomes, to all practical intents and purposes, a bona fide person. From then on and forever, this same local universe Creative Spirit will be regarded as a person and will maintain personal relations with all the personality hosts of the ensuing life creation.

5. *The Postbestowal Ages.* Another and great change occurs in the never-ending career of a Creative Spirit when the Local Universe Creator returns to universe headquarters after completion of the seventh bestowal and subsequent to the acquirement of full universe sovereignty. On that occasion, before the assembled administrators of the universe, the triumphant Local Universe Creator elevates the Universe Creative Spirit to cosovereignty and acknowledges the Creative Spirit as an equal.

6. *The Ages of Light and Life.* On the establishment of the era of light and life the local universe cosovereign enters upon the sixth phase of a Creative Spirit's career. But we may not portray the nature of this great experience. Such things pertain to a future stage of evolution in Nebadon.

7. *The Unrevealed Career.* We know of these six phases of the career of a local universe Creative Spirit. It is inevitable that we should ask: Is there a seventh career? We are mindful that, when finaliters attain what appears to be their final destiny of mortal ascension, they are of record as entering on the career of sixth-stage spirits. We conjecture that still another and unrevealed career in universe assignment awaits the finaliters. It is only to be expected that we would likewise regard the Universe Creative Spirits as having ahead of them some undisclosed career which will constitute their seventh phase of personal experience in universe service and loyal co-operation with the order of the Creator Michaels.

7. The Adjutant Mind-Spirits

These adjutant spirits are the sevenfold mind bestowal of a local universe Creative Spirit on the living creatures of conjoint creation with a Local Universe Creator. This bestowal becomes possible at the time of the Creative Spirit's elevation to the status of personality prerogatives. The narration of the nature and functioning of the seven adjutant mind-spirits belongs more appropriately to the story of your local universe of Nebadon.

8. Functions of the Supreme Spirits

The seven groups of Supreme Spirits constitute the nucleus of the functional family of the Third Source and Center both as the Infinite Mind and as the Conjoint Actor. The domain of the Supreme Spirits extends from the presence of the Trinity on Paradise to the functioning of mind of the evolutionary-mortal order on the planets of space. Thus they unify the descending administrative levels and co-ordinate the manifold functions of those personnel. Whether it is a Reflective Spirit group in liaison with the Ancients of Days, a Creative Spirit acting in concert with a Michael Creator, or the Seven Master Spirits encircuited around the Paradise Trinity, the activity of the Supreme Spirits is encountered everywhere in the central, super-, and local universes. They function alike with the Trinity personalities of the order of "Days" and with the Paradise Beings.

Together with the Infinite Mind, the Supreme Spirit groups are the immediate creators of the vast creature family of the Third Source and Center. All orders of the ministering spirits spring from this association. Primary supernaphim originate in the Infinite Mind; secondary beings of this order are created by the Master Spirits; tertiary supernaphim by the Seven Spirits of the Circuits. The Reflective Spirits, collectively, are the makers of a marvelous order of the angelic hosts, the mighty seconaphim of the superuniverse services. A Creative Spirit is the parent of the angelic orders of a local creation; such seraphic ministers are original in each local universe, though they are fashioned after the patterns of the central universe. All these creators of ministering spirits are only indirectly assisted by the central lodgment of the Infinite Mind, the original and eternal parent of all the angelic ministers.

The seven Supreme Spirit groups are the co-ordinators of the inhabited creation. The association of their directing heads, the Seven Master Spirits, appears to co-ordinate the activities of the Sevenfold:

1. Collectively the Master Spirits near-equivalate to the divinity level of the Trinity of Paradise Deities.
2. Individually they exhaust the primary associable possibilities of triune Deity.

3. As diversified representatives of the Conjoint Actor they are the repositories of that spirit-mind-power sovereignty of the Supreme Being which the Supreme does not yet personally exercise.
4. Through the Reflective Spirits they synchronize the superuniverse governments of the Ancients of Days with Majeston, the Paradise center of universal reflectivity.
5. In their participation in the individualization of the local universe Divine Ministers, the Master Spirits contribute to the last level of the Sevenfold, the Local Universe Creator-Creative Spirit union.

Functional unity, inherent in the Conjoint Actor, is disclosed to the evolving universes in the Seven Master Spirits, the Conjoint Actor's primary personalities. But in the perfected superuniverses of the future this unity will undoubtedly be inseparable from the experiential sovereignty of the Supreme.

[This paper had been originally presented by a Divine Counselor of Uversa.]

Paper 18

The Supreme Trinity Personalities

Supreme Trinity Personalities are all created for specific service. They are designed by the divine Trinity for the fulfillment of certain specific duties, and they are qualified to serve with perfection of technique and finality of devotion. There are seven orders of the Supreme Trinity Personalities:

1. Trinitized Secrets of Supremacy.
2. Eternals of Days.
3. Ancients of Days.
4. Perfections of Days.
5. Recents of Days.
6. Unions of Days.
7. Faithfuls of Days.

These beings of administrative perfection are of definite and final numbers. Their creation is a past event; no more are being personalized.

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 Creator to the headquarters worlds of the local universes and to the capitals of their component constellations.

All Trinity-origin beings are created in Paradise perfection in all their divine attributes. Only in the realms of experience has the passing of time added to their qualifications for cosmic service. There is never any danger of default or risk of rebellion with Trinity-origin beings. They are of divinity essence, and they have never been known to depart from the divine and perfect path of personality conduct.

1. The Trinitized Secrets of Supremacy

There are seven worlds in the innermost circuit of the Paradise satellites, and each of these exalted worlds is presided over by a corps of ten Trinitized Secrets of Supremacy. They are not creators, but they are supreme and ultimate administrators. The conduct of the affairs of these seven spheres is wholly committed to this corps of seventy supreme directors. Though the offspring of the Trinity supervise these seven sacred spheres nearest Paradise, this group of worlds is universally known as the personal circuit of the Universal Source.

The Trinitized Secrets of Supremacy function in groups of ten as co-ordinate and joint directors of their respective spheres, but they also function individually in particular fields of responsibility. The work of each of these special worlds is divided into seven major departments, and one of these co-ordinate rulers presides over each division of

specialized activities. The remaining three act as the personal representatives of triune Deity in relation to the other seven, one representing the Universal Source, one the Eternal Spirit, and one the Infinite Mind.

Although there is a definite class resemblance which typifies the Trinitized Secrets of Supremacy, they also disclose seven distinct group characteristics. The ten supreme directors of Divinington affairs are reflective of the personal character and nature of the Universal Source; and so it is with each of these seven spheres: Each group of ten resembles that Deity or Deity association which is characteristic of their domain. The ten directors who rule Ascendington are reflective of the combined nature of the Universal Source, Eternal Spirit, and Infinite Mind.

I can reveal very little about the work of these high personalities on the seven sacred worlds of the Universal Source, for they are truly the *Secrets* of Supremacy. There are no arbitrary secrets associated with the approach to the Universal Source, the Eternal Spirit, or the Infinite Mind. The Deities are an open book to all who attain divine perfection, but all the Secrets of Supremacy can never be fully attained. We will always be unable to fully penetrate the realms containing the personality secrets of Deity association with the sevenfold grouping of created beings.

Since the work of these supreme directors has to do with the intimate and personal contact of the Deities with these seven basic groupings of universe beings when domiciled on these seven special worlds or while functioning throughout the grand universe, it is fitting that these very personal relations and extraordinary contacts should be held sacredly secret. The Paradise Creators respect the privacy and sanctity of personality even in their lowest creatures. And this is true both of individuals and of the various separate orders of personalities.

To beings of even high universe attainment these secret worlds forever remain a test of loyalty. It is given us fully and personally to know the eternal Deities, freely to know their characters of divinity and perfection, but it is not granted us to fully penetrate all of the personal relations of the Paradise Rulers with all of their creature beings.

2. The Eternals of Days

Each of the billion worlds of Havona is directed by a Supreme Trinity Personality. These rulers are known as the Eternals of Days, and they number exactly one billion, one for each of the Havona spheres. They are the offspring of the Paradise Trinity, but like the Secrets of Supremacy there are no records of their origin. These two groups of all-wise directors have always ruled their exquisite worlds of the Paradise-Havona system, and they function without rotation or reassignment.

The Eternals of Days are visible to all will creatures dwelling in their domains. They preside over the regular planetary conclaves. Periodically, and by rotation, they visit the headquarters spheres of the seven superuniverses. They are close of kin to, and are the divine equals of, the Ancients of Days, who preside over the destinies of the seven supergovernments. When Eternals of Days are absent from their spheres, their worlds are directed by Trinity Teachers.

Except for the established orders of life, such as the Havona natives and other living creatures of the central universe, the resident Eternals of Days have developed their respective spheres entirely in accordance with their own personal ideas and ideals. They visit each other's planets, but they do not copy or imitate; they are always and wholly original.

The architecture, natural embellishment, morontia structures, and spirit creations are exclusive and unique on each sphere. Every world is a place of everlasting beauty and is wholly unlike any other world in the central universe. And you will all spend a longer or shorter time on each of these unique and thrilling spheres on your way inward

through Havona to Paradise. 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*.

3. The Ancients of Days

When mortals of time graduate from the training worlds surrounding the headquarters of a local universe and are advanced to the educational spheres of their superuniverse, they have progressed in spiritual development to that point where they are able to recognize and communicate with the high spiritual rulers and directors of these advanced realms, including the Ancients of Days.

The Ancients of Days are all basically identical; they disclose the combined character and unified nature of the Trinity. They possess individuality and are diverse in personality, but they do not differ from each other as the Seven Master Spirits do. They provide the uniform directorship of the otherwise differing seven superuniverses, each of which is a distinct, segregated, and unique creation. The Seven Master Spirits are unlike in nature and attributes, but the Ancients of Days, the personal rulers of the superuniverses, are all uniform and superperfect offspring of the Paradise Trinity.

The Seven Master Spirits determine the *nature* of their respective superuniverses, but the Ancients of Days dictate the *administration* of these same superuniverses. They superimpose administrative uniformity on creative diversity and insure the harmony of the whole in the face of the underlying creational differences of the seven segmental groupings of the grand universe.

The Ancients of Days were all trinitized at the same time. They represent the beginning of the personality records of the universe of universes, therefore their name — *Ancients* of Days. When you reach Paradise and search the written records of the beginning of things, you will find that the first entry appearing in the personality section is the recital of the trinitization of these twenty-one Ancients of Days.

These high beings always govern in groups of three. There are many phases of activity in which they work as individuals, still others in which any two can function, but in the higher spheres of their administration they must act jointly. They never personally leave their residential worlds, but then they do not have to, for these worlds are the superuniverse focal points of the vast reflectivity system.

The personal abodes of each trio of the Ancients of Days are located at the point of spiritual polarity on their headquarters sphere. Such a sphere is divided into seventy administrative sectors and has seventy divisional capitals in which the Ancients of Days reside from time to time.

In power, scope of authority, and extent of jurisdiction the Ancients of Days are the most powerful and mighty of any of the direct rulers of the time-space creations. In all the vast universe of universes they alone are invested with the high powers of final executive judgment concerning the eternal extinction of will creatures. And all three Ancients of Days must participate in the final decrees of the supreme tribunal of a superuniverse.

Aside from the Deities and their Paradise associates, the Ancients of Days are the most perfect, most versatile, and the most divinely endowed rulers in all time-space existence. Apparently they are the supreme rulers of the superuniverses; but they have not experientially earned this right to rule and are therefore destined to be superseded at some point by the Supreme Being, an experiential sovereign, whose vicegerents they will undoubtedly become.

The Supreme Being is achieving the sovereignty of the seven superuniverses by experiential service just as a Local Universe Creator experientially earns the sovereignty of a local universe. But during the present age of the unfinished evolution of the Supreme, the Ancients of Days provide the co-ordinated and perfect administrative overcontrol of the evolving universes of time and space. And the wisdom of originality and the initiative of individuality characterize all the decrees and rulings of the Ancients of Days.

4. The Perfections of Days

There are just two hundred and ten Perfections of Days, and they preside over the governments of the ten major sectors of each superuniverse. They were trinitized for the special work of assisting the superuniverse directors, and they rule as the immediate and personal vicegerents of the Ancients of Days.

Three Perfections of Days are assigned to each major sector capital, but unlike the Ancients of Days, it is not necessary that all three be present at all times. From time to time one of this trio may become absent to confer in person with the Ancients of Days concerning the welfare of the realm.

These triune rulers of the major sectors are uniquely perfect in the mastery of administrative details, therefore their name — *Perfections* of Days. In recording the names of these beings of the spiritual world, we are confronted with the problem of translating into your tongue, and very often it is exceedingly difficult to render a satisfactory translation. We dislike to use arbitrary designations which would be meaningless to you; hence we often find it difficult to choose a suitable name, one which will be clear to you and at the same time be somewhat representative of the original.

The Perfections of Days have a moderate-sized corps of Divine Counselors, Perfectors of Wisdom, and Universal Censors attached to their governments. They have still larger numbers of Mighty Messengers, Those High in Authority, and Those without Name and Number. But much of the routine work of major sector affairs is carried on by the Celestial Guardians and the High Assistants. These two groups are drawn from among the trinitized offspring of either Paradise-Havona personalities or glorified mortal finaliters. Certain of these two orders of creature-trinitized beings are retrinitized by the Paradise Deities and then are dispatched to assist in the administration of the superuniverse governments.

Most of the Celestial Guardians and the High Assistants are assigned to the service of the major and the minor sectors, but the Trinitized Custodians (Trinity-embraced seraphim and midwayers) are the officers of the courts of all three divisions, functioning in the tribunals of the Ancients of Days, the Perfections of Days, and the Recents of Days. The Trinitized Ambassadors (Trinity-embraced ascendant mortals of Spirit- or Mind-fused nature) may be encountered anywhere in a superuniverse, but the majority are in the service of the minor sectors.

Before the times of the full unfolding of the governmental scheme of the seven superuniverses, practically all administrators of the various divisions of these governments, except the Ancients of Days, served apprenticeships of varying duration under the Eternals of Days on the various worlds of the perfect Havona universe. The later trinitized beings likewise passed through a season of training under the Eternals of Days before they were attached to the service of the Ancients of Days, the Perfections of Days, and the Recents of Days. They are all seasoned, tried, and experienced administrators.

You will see the Perfections of Days when you advance to the headquarters of Splandon after your sojourn on the worlds of your minor sector, for these exalted rulers are closely associated with the seventy major sector worlds of

higher training for the ascendant creatures of time. The Perfections of Days, in person, administer the group pledges to the ascending graduates of the major sector schools.

The work of the pilgrims of time on the worlds surrounding a major sector headquarters is chiefly of an intellectual nature in contrast with the more physical and material character of the training on the seven educational spheres of a minor sector and with the spiritual undertakings on the four hundred ninety university worlds of a superuniverse headquarters.

Although you are only entered on the registry of the major sector of Splandon, which embraces the local universe of your origin, you will have to pass through every one of the ten major divisions of our superuniverse. You will see all thirty of the Orvonton Perfections of Days before you reach Uversa.

5. The Recents of Days

The Recents of Days are the youngest of the supreme directors of the superuniverses; in groups of three they preside over the affairs of the minor sectors. In nature they are co-ordinate with the Perfections of Days, but in administrative authority they are subordinate. There are just twenty-one thousand of these personally glorious and divinely efficient Trinity personalities. They were created simultaneously, and together they passed through their Havona training under the Eternals of Days.

The Recents of Days have a corps of associates and assistants similar to that of the Perfections of Days. In addition they have enormous numbers of the various subordinate orders of celestial beings assigned to them. In the administration of the minor sectors they utilize large numbers of the resident ascending mortals, the personnel of the various courtesy colonies, and the various groups originating in the Infinite Mind.

The governments of the minor sectors are very largely, though not exclusively, concerned with the great physical concerns of the superuniverses. The minor sector spheres are the headquarters of the Master Physical Controllers. On these worlds ascending mortals carry on studies and experiments having to do with an examination of the activities of the third order of the Supreme Power Centers and of all seven orders of the Master Physical Controllers.

Since the regime of a minor sector is so extensively concerned with physical challenges, its three Recents of Days are seldom together on the capital sphere. Most of the time one is away in conference with the Perfections of Days of the supervising major sector or absent while representing the Ancients of Days at the Paradise conclaves of the high Trinity-origin beings. They alternate with the Perfections of Days in representing the Ancients of Days at the supreme councils on Paradise. Meanwhile, another Recent of Days may be away on a tour of inspection of the headquarters worlds of the local universes. But at least one of these rulers always remains on duty at the headquarters of a minor sector.

You will all at some point know the three Recents of Days in charge of Ensa, your minor sector, since you must pass through their domains on your way inward to the training worlds of the major sectors. In ascending to Uversa, you will pass through only one group of minor sector training spheres.

6. The Unions of Days

The Trinity personalities of the order of "Days" do not function in an administrative capacity below the level of the superuniverse governments. In the evolving local universes they act only as counselors and advisers. The Unions

of Days are a group of liaison personalities accredited by the Paradise Trinity to the dual rulers of the local universes. Each organized and inhabited local universe has assigned to it one of these Paradise counselors, who acts as the representative of the Trinity, and in some respects, of the Universal Source, to the local creation.

There are seven hundred thousand of these beings in existence, though they have not all been commissioned. The reserve corps of the Unions of Days functions on Paradise as the Supreme Council of Universe Adjustments.

In a special manner these Trinity observers co-ordinate the administrative activities of all branches of the universal government, from those of the local universes up through the sector governments to those of the superuniverse, therefore their name — *Unions* of Days. They make a threefold report to their superiors: They report pertinent data of a physical and semi-intellectual nature to the Regents of Days of their minor sector; they report intellectual and quasi-spiritual happenings to the Perfections of Days of their major sector; they report spiritual and semiparadisiacal matters to the Ancients of Days at the capital of their superuniverse.

Since they are Trinity-origin beings, all of the Paradise circuits are available to them for intercommunication, and in that way they are always in touch with each other and with all other required personalities up to the supreme councils of Paradise.

Unions of Days are not organically connected with the government of the local universes. Aside from their duties as observers, they act only at the request of the local authorities. They are *ex officio* members of all primary councils and all important conclaves of the local creation, but they do not participate in the technical consideration of administrative problems.

When local universes are settled in light and life, their glorified beings associate freely with the Unions of Days, who then function in an enlarged capacity in such a realm of evolutionary perfection. But they are still primarily Trinity ambassadors and Paradise counselors.

Local universes are directly ruled by divine Local Universe Creators of dual Deity origin, but they have constantly by their sides a Paradise sibling, a Trinity-origin personality. In the event of the temporary absence of a Local Universe Creator from the headquarters of the local universe, the acting rulers are largely guided in their major decisions by the counsel of their Union of Days.

7. The Faithfuls of Days

These high Trinity-origin personalities are the Paradise advisers to the rulers of the one hundred constellations in each local universe. There are seventy million Faithfuls of Days, and like the Unions of Days, not all are in service. Their Paradise reserve corps is the Advisory Commission of Interuniverse Ethics and Self-government. Faithfuls of Days rotate in service in accordance with the rulings of the supreme council of their reserve corps.

All that a Union of Days is to a Local Universe Creator, the Faithfuls of Days are to the Vorondadeks who rule the constellations of that local creation. They are supremely devoted and divinely faithful to the welfare of their constellations of assignment, hence the name — *Faithfuls* of Days. They act only as counselors; they never participate in administrative activities except on the invitation of the constellation authorities. Neither are they directly concerned in the educational ministry to the pilgrims of ascension on the architectural training spheres surrounding a constellation headquarters. All such undertakings are under the supervision of the Vorondadeks.

All Faithfuls of Days functioning in the constellations of a local universe are under the jurisdiction of, and report directly to, the Union of Days. They do not have a broad system of intercommunication, being ordinarily self-limited to an interassociation within the limits of a local universe. Any Faithful of Days on duty in Nebadon can and does communicate with all others on duty in this local universe.

Like the Union of Days on a universe headquarters, the Faithfuls of Days maintain their personal residences on the constellation capitals separate from those of the administrative directors of such realms. Their abodes are indeed modest in comparison with the homes of the Vorondadek rulers of the constellations.

The Faithfuls of Days are the last link in the long administrative-advisory chain which reaches from the sacred spheres of the Universal Source near the center of all things to the primary divisions of the local universes. The Trinity-origin regime stops with the constellations; no such Paradise advisers are permanently situated on their component systems or on the inhabited worlds. These latter administrative units are wholly under the jurisdiction of beings native to the local universes.

[This paper had been originally presented by a Divine Counselor of Uversa.]

Paper 19

The Co-ordinate Trinity-origin Beings

This Paradise group, designated the Co-ordinate Trinity-origin Beings, embraces the Trinity Teachers, also classed among the Paradise Children of the Creator, three groups of high superuniverse administrators, and the somewhat impersonal category of the Inspired Trinity Spirits. Even the Havona natives may properly be included in this classification of Trinity personalities along with numerous groups of beings resident on Paradise. Those Trinity-origin beings to be considered in this discussion are:

1. Trinity Teachers.
2. Perfectors of Wisdom.
3. Divine Counselors.
4. Universal Censors.
5. Inspired Trinity Spirits.
6. Havona Natives.
7. Paradise Citizens.

Except for the Trinity Teachers and possibly the Inspired Trinity Spirits, these groups are of definite numbers; their creation is a finished and past event.

1. The Trinity Teachers

Of all the high orders of celestial personalities revealed to you, only the Trinity Teachers act in a dual capacity. By origin of Trinity nature, in function they are almost wholly devoted to the services of divine beings. They are the liaisons bridging the universe gulf between Trinity- and dual-origin personalities.

While the Stationary Spirits of the Trinity are of completed numbers, the Trinity Teachers are constantly increasing. What the final number of Trinity Teachers will be I do not know. I can, however, state that, at the last periodic report to Uversa, the Paradise records indicated 21,001,624,821 in service.

These beings are the only group of the Children of the Creator revealed to you whose origin is in the Paradise Trinity. They range the central and superuniverses, and an enormous corps is assigned to each local universe. They also serve the individual planets as do the other Paradise Children of the Creator. Since the scheme of the grand universe is not fully developed, large numbers of Trinity Teachers are held in the reserves on Paradise, and they volunteer for emergency duty and unusual service in all divisions of the grand universe, on the lone worlds of space, in the local and superuniverses, and on the worlds of Havona. They also function on Paradise, but it will be more helpful to postpone their detailed consideration until we come to the discussion of the Paradise Children of the Creator.

In this connection, however, it may be noted that Trinity Teachers are the supreme co-ordinating personalities of Trinity origin. In such a vast 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.

For example: The human mind would ordinarily 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 humanity's origin; it reveals little or nothing about divine destiny.

Even in the study of humanity's biologic evolution on Urantia, there are grave objections to the exclusive historic approach to its present-day status and 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.

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:

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 of oversimplifying cosmic evolutionary (experiential) reality, leading to the distortion of facts, the perversion of truth, and 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 to adequately 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, we employ the technique of approaching mortals by embarking on the time-space journey from the infinite, eternal, and divine Paradise Source and Center of all personality reality and all cosmic existence.

2. The Perfectors of Wisdom

The Perfectors of Wisdom are a specialized creation of the Paradise Trinity designed to personify the wisdom of divinity in the superuniverses. There are exactly seven billion of these beings in existence, and one billion are assigned to each of the seven superuniverses.

In common with their co-ordinates, the Divine Counselors and the Universal Censors, the Perfectors of Wisdom passed through the wisdom of Paradise, of Havona, and except for Divinington, of the Universal Source's Paradise spheres. After these experiences the Perfectors of Wisdom were permanently assigned to the service of the Ancients of Days. They serve neither on Paradise nor on the worlds of the Paradise-Havona circuits; they are wholly occupied with the administration of the superuniverse governments.

Wherever and whenever a Perfector of Wisdom functions, there and then divine wisdom functions. There is actuality of presence and perfection of manifestation in the knowledge and wisdom represented in the doings of these mighty and majestic personalities. They do not *reflect* the wisdom of the Paradise Trinity; they *are* that wisdom. They are the sources of wisdom for all teachers in the application of universe knowledge; they are the fountains of discretion and the wellsprings of discrimination to the institutions of learning and discernment in all universes.

Wisdom is twofold in origin, being derived from the perfection of divine insight inherent in perfect beings and from the personal experience acquired by evolutionary creatures. The Perfectioners of Wisdom *are* the divine wisdom of the Paradise perfection of Deity insight. Their administrative associates on Uversa, the Mighty Messengers, Those without Name and Number, and Those High in Authority, when acting together, *are* the universe wisdom of experience. A divine being can have perfection of divine knowledge. An evolutionary mortal can attain perfection of ascendant knowledge, but neither of these beings alone exhausts the potentials of all possible wisdom. Accordingly, whenever in the conduct of the superuniverse it is desired to achieve the maximum of administrative wisdom, these perfectioners of the wisdom of divine insight are always associated with those ascendant personalities who have come up to the high responsibilities of superuniverse authority through the experiential tribulations of evolutionary progression.

The Perfectioners of Wisdom will always require this complement of experiential wisdom for the completion of their administrative sagacity. But it has been postulated that a high and previously unattained level of wisdom may possibly be achieved by the Paradise finaliters *after* they are inducted into the seventh stage of spirit existence. If this inference is correct, then such perfected beings of evolutionary ascent would undoubtedly become the most effective universe administrators ever to be known in all creation. I believe that such is the high destiny of finaliters.

The versatility of the Perfectioners of Wisdom enables them to participate in practically all of the celestial services of the ascendant creatures. The Perfectioners of Wisdom and my order of personality, the Divine Counselors, together with the Universal Censors, constitute the highest orders of beings who may and do engage in the work of revealing truth to the individual planets and systems, whether in their earlier epochs or when settled in light and life. From time to time we all make contact with the service of the ascending mortals, from an initial-life planet on up through a local universe and the superuniverse, particularly the latter.

3. The Divine Counselors

These Trinity-origin beings are the counsel of Deity to the realms of the seven superuniverses. They are not *reflective* of the divine counsel of the Trinity; they *are* that counsel. There are twenty-one billion Counselors in service, and three billion are assigned to each superuniverse.

Divine Counselors are the associates and equals of the Universal Censors and the Perfectioners of Wisdom, from one to seven Counselors being associated with each of these latter personalities. All three orders participate in the government of the Ancients of Days, including major and minor sectors, in the local universes and constellations, and in the councils of the local system sovereigns.

We act as individuals, as I do in inditing this statement, but we also function as a trio whenever the occasion requires. When we act in an executive capacity, a Perfector of Wisdom, a Universal Censor, and from one to seven Divine Counselors are always associated together.

One Perfector of Wisdom, seven Divine Counselors, and one Universal Censor constitute a tribunal of Trinity divinity, the highest mobile advisory body in the universes of time and space. Such a group of nine is known either as a fact-finding or as a truth-revealing tribunal, and when it sits in judgment on a problem and renders a decision, it is just as if an Ancient of Days had adjudicated the matter, for in all the annals of the superuniverses such a verdict has never been reversed by the Ancients of Days.

When the three Ancients of Days function, the Paradise Trinity functions. When the tribunal of nine arrives at a decision following its united deliberations, to all intents and purposes the Ancients of Days have spoken. And it is in this manner that the Paradise Rulers make personal contact, in administrative matters and governmental regulation, with the individual worlds, systems, and universes.

Divine Counselors are the perfection of the divine counsel of the Paradise Trinity. We represent, in fact *are*, the counsel of perfection. When we are supplemented by the experiential counsel of our associates, the perfected and Trinity-embraced beings of evolutionary ascent, our combined conclusions are not only complete but replete. When our united counsel has been associated, adjudicated, confirmed, and promulgated by a Universal Censor, it is very probable that it approaches the threshold of universal totality. Such verdicts represent the nearest possible approach to the absolute attitude of Deity within the time-space limits of the situation involved and the problem concerned.

Seven Divine Counselors in liaison with a trinitized evolutionary trio — a Mighty Messenger, One High in Authority, and One without Name and Number — represent the nearest superuniverse approach to the union of the human viewpoint and the divine attitude on near-paradisiacal levels of spiritual meanings and reality values. Such close approximation of the united cosmic attitudes of the creature and the Creator is only surpassed in the Paradise bestowal Beings, who are, in every phase of personality experience, Creator and mortal.

4. The Universal Censors

There are exactly eight billion Universal Censors in existence. These unique beings *are* the judgment of Deity. They are not merely reflective of the decisions of perfection; they *are* the judgment of the Paradise Trinity. Even the Ancients of Days do not sit in judgment except in association with the Universal Censors.

One Censor is commissioned on each of the billion worlds of the central universe, being attached to the planetary administration of the resident Eternal of Days. Neither Perfectioners of Wisdom nor Divine Counselors are permanently attached to the Havona administrations, nor do we altogether understand why Universal Censors are stationed in the central universe. Their present activities hardly account for their assignment in Havona, and we therefore suspect that they are there in anticipation of the needs of some future universe age in which the Havona population may partially change.

One billion Censors are assigned to each of the seven superuniverses. Both in an individual capacity and in association with Perfectioners of Wisdom and Divine Counselors, they operate throughout all divisions of the seven superuniverses. Thus the Censors act on all levels of the grand universe, from the perfect worlds of Havona to the councils of the System Sovereigns, and they are an organic part of all dispensational adjudications of the evolutionary worlds.

Whenever and wherever a Universal Censor is present, then and there is the judgment of Deity. And since the Censors always render their verdicts in liaison with Perfectioners of Wisdom and Divine Counselors, such decisions

embrace the united wisdom, counsel, and judgment of the Paradise Trinity. In this juridical trio the Perfector of Wisdom would be the “I was,” the Divine Counselor the “I will be,” but the Universal Censor is always “I am.”

The Censors are universe totaling personalities. When a thousand witnesses have given testimony — or a million — when the voice of wisdom has spoken and the counsel of divinity has recorded, when the testimony of ascendant perfection has been added, then the Censor functions, and immediately an unerring and divine totaling of all that has transpired is revealed; and such a disclosure represents the divine conclusion, the sum and substance of a final and perfect decision. Therefore, when a Censor has spoken, no one else may speak, for the Censor has depicted the true and unmistakable total of all that has gone before. When the Censor speaks, there is no appeal.

I most fully understand the operation of the mind of a Perfector of Wisdom, but I certainly do not fully comprehend the working of the adjudicating mind of a Universal Censor. It appears to me that the Censors formulate new meanings and originate new values from the association of the facts, truths, and findings presented to them in the course of an investigation of universe affairs. It seems probable that the Universal Censors are able to create original interpretations of the combination of perfect Creator insight and the perfected creature experience. This association of Paradise perfection and universe experience undoubtedly eventuates a new value in ultimates.

But this is not the end of our difficulties regarding the working of the minds of the Universal Censors. Having made due allowances for all that we know or conjecture about the functioning of a Censor in any given universe situation, we find that we are still unable to predict decisions or forecast verdicts. We very accurately determine the probable result of the association of Creator attitude and creature experience, but such conclusions are not always accurate forecasts of Censor disclosures. It seems likely that the Censors are in some manner in liaison with the Deity Absolute; we are otherwise unable to explain many of their decisions and rulings.

Perfectors of Wisdom, Divine Counselors, and Universal Censors, together with the seven orders of Supreme Trinity Personalities, constitute those ten groups which have sometimes been designated *Stationary Spirits of the Trinity*. Together they comprise the grand corps of Trinity administrators, rulers, executives, advisers, counselors, and judges. Their numbers slightly exceed thirty-seven billion. Two billion and seventy are stationed in the central universe and just over five billion in each superuniverse.

It is very difficult to portray the functional limits of the Stationary Spirits of the Trinity. It would be incorrect to state that their acts are finite limited, for there are transactions of superuniverse record which indicate otherwise. They act on any level of universe administration or adjudication that may be required by time-space conditions and that pertains to the past, present, and future evolution of the master universe.

5. Inspired Trinity Spirits

I will be able to tell you very little concerning the Inspired Trinity Spirits, for they are one of the few wholly secret orders of beings in existence; secret, no doubt, because it is impossible for them to fully reveal themselves even to those of us whose origin is so near the source of their creation. They come into being by the act of the Paradise Trinity and may be utilized by any one or two of the Deities as well as by all three. We do not know whether these Spirits are of completed numbers or are constantly increasing, but we incline to the belief that their number is not fixed.

We fully understand neither the nature nor the conduct of the Inspired Spirits. They may possibly belong to the category of superpersonal spirits. They seem to operate over all known circuits and appear to act almost

independently of time and space. But we know little about them except as we deduce their character from the nature of their activities, the results of which we certainly observe here and there in the universes.

Under certain conditions these Inspired Spirits can individualize themselves sufficiently for recognition by beings of Trinity origin. I have seen them; but it would never be possible for the lower orders of celestial beings to recognize one of them. Certain circumstances also arise from time to time in the conduct of the evolving universes in which any being of Trinity origin may directly employ these Spirits in the furtherance of assignments. We therefore know that they exist, and that under certain conditions we may command and receive their assistance, sometimes recognize their presence. But they are not a part of the manifest and definitely revealed organization entrusted with the conduct of the time-space universes before such material creations are settled in light and life. They have no clearly discernible place in the present economy or administration of the evolving seven superuniverses. They are a secret of the Paradise Trinity.

The Melchizedeks of Nebadon teach that Inspired Trinity Spirits are destined, sometime in the eternal future, to function in the places of the Solitary Messengers, whose ranks are slowly but certainly being depleted by their assignment as associates of certain types of trinitized beings.

The Inspired Spirits are the solitary Spirits of the universe of universes. As Spirits they are very much like the Solitary Messengers except that the latter are distinct personalities. We obtain much of our knowledge of the Inspired Spirits from the Solitary Messengers, who detect their nearness by virtue of an inherent sensitivity to the presence of the Inspired Spirits which functions just as unfailingly as a magnetic needle points to a magnetic pole. Solitary Messengers who are near an Inspired Trinity Spirit are conscious of a qualitative indication of such a divine presence and also of a very definite quantitative registration which enables them to actually know the classification or number of the Spirit presence or presences.

I may relate a further interesting fact: A Solitary Messenger who is on a planet whose inhabitants are indwelt by Thought Adjusters, as on Urantia, is aware of a qualitative excitation in detection-sensitivity to spirit presence. In such instances there is no quantitative excitation, only a qualitative agitation. When on a planet to which Adjusters do not come, contact with the natives does not produce any such reaction. This suggests that Thought Adjusters are in some manner related to, or are connected with, the Inspired Spirits of the Paradise Trinity. In some way they may possibly be associated in certain phases of their work; but we do not really know. They both originate near the center and source of all things, but they are not the same order of being. Thought Adjusters spring from the Universal Source alone; Inspired Spirits are the offspring of the Paradise Trinity.

The Inspired Spirits do not apparently belong to the evolutionary scheme of the individual planets or universes, and yet they seem to be almost everywhere. Even as I am engaged in the formulation of this statement, my associated Solitary Messenger's personal sensitivity to the presence of this order of Spirit indicates that there is with us at this very moment, not over twenty-five feet away, a Spirit of the Inspired order and of the third volume of power presence. The third volume of power presence suggests to us the probability that three Inspired Spirits are functioning in liaison.

Of more than twelve orders of beings associated with me at this time, the Solitary Messenger is the only one aware of the presence of these mysterious entities of the Trinity. And further, while we are apprised of the nearness of these divine Spirits, we are all equally ignorant of their mission. We really do not know whether they are merely interested observers of our doings, or whether they are, in some manner unknown to us, actually contributing to the success of our undertaking.

We know that the Trinity Teachers are devoted to the *conscious* enlightenment of universe creatures. I have arrived at the settled conclusion that the Inspired Trinity Spirits, by *superconscious* techniques, are also functioning as teachers of the realms. I am persuaded that there is a vast body of essential spiritual knowledge, truth indispensable to high spiritual attainment, which cannot be consciously received; self-consciousness would effectively jeopardize the certainty of reception. If we are right in this concept, and my entire order of being shares it, it may be the mission of these Inspired Spirits to overcome this difficulty, to bridge this gap in the universal scheme of moral enlightenment and spiritual advancement. We think that these two types of Trinity-origin teachers effect some kind of liaison in their activities, but we do not really know.

On the superuniverse training worlds and on the eternal circuits of Havona, I have associated with the perfecting mortals — spiritualized and ascendant souls from the evolutionary realms — but they have never been aware of the Inspired Spirits, which the powers of detection resident in the Solitary Messengers would indicate were very near us. I have freely conversed with all orders of beings, high and low, and they likewise are unconscious of the admonitions of the Inspired Trinity Spirits. They can and do look back in their experiences and recount happenings which are difficult to explain if the action of such Spirits is not taken into account. But excepting Solitary Messengers, and sometimes Trinity-origin beings, none of the celestial family have ever been conscious of the nearness of the Inspired Spirits.

I do not believe that 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 I will never cease in my efforts to solve the mystery of the isolation of these Spirits belonging to my order of creation.

And from all this, you mortals, just now taking your first step on the eternal journey, can 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.

6. Havona Natives

The Havona natives are the direct creation of the Paradise Trinity, and their number is beyond the concept of your circumscribed minds. Neither is it possible for Urantians to conceive of the inherent endowments of such divinely perfect creatures as these Trinity-origin beings of the eternal universe. You can never truly envisage these glorious creatures; you must await your arrival in Havona, when you can greet them as spirit comrades.

During your long sojourn on the billion worlds of Havona culture you will develop an eternal friendship for these superb beings. And how deep is that friendship which grows up between the lowest personal creature from the worlds of space and these high personal beings native to the perfect spheres of the central universe! Ascending mortals, in their long and loving association with the Havona natives, do much to compensate for the spiritual impoverishment of the earlier stages of mortal progression. At the same time, through their contacts with ascending pilgrims, the Havoners gain an experience which to no small extent overcomes the experiential handicap of having always lived a life of divine perfection. The good to both ascending mortal and Havona native is great and mutual.

Havona natives, like all other Trinity-origin personalities, are projected in divine perfection, and as with other Trinity-origin personalities, the passing of time may add to their stores of experiential endowments. But unlike the Stationary Spirits of the Trinity, Havoners may evolve in status, may have an unrevealed future eternity-destiny. This is illustrated by those Havoners who service-factualize capacity for fusion with a non-Adjuster Creator

fragment and qualify for membership in the Mortal Corps of the Finality. And there are other finaliter corps open to these natives of the central universe.

The status evolution of Havona natives has occasioned much speculation on Uversa. Since they are constantly filtering into the several Paradise Corps of the Finality, and since no more are being created, it is apparent that the number of natives remaining in Havona is constantly diminishing. The ultimate consequences of these transactions have never been revealed to us, but we do not believe that Havona will ever be entirely depleted of its natives. We have entertained the theory that Havoners will possibly cease entering the finaliter corps sometime during the ages of the successive creations of the outer space levels. We have also entertained the thought that in these subsequent universe ages the central universe may be peopled by a mixed group of resident beings, a citizenship consisting only in part of the original Havona natives. We do not know what order or type of creature may be destined to residential status in the future Havona, but we have thought of:

1. The univitatia, who are at present the permanent citizens of the local universe constellations.
2. Future types of mortals who may be born on the inhabited spheres of the superuniverses in the flowering of the ages of light and life.
3. The incoming spiritual aristocracy of the successive outer universes.

We know that the Havona of the previous universe age was somewhat different from the Havona of the present age. We deem it no more than reasonable to assume that we are now witnessing those slow changes in the central universe that are anticipatory of the ages to come. One thing is certain: The universe is nonstatic; only the Creator is changeless.

7. Paradise Citizens

Resident on Paradise there are numerous groups of superb beings, the Paradise Citizens. They are not directly concerned with the scheme of perfecting ascending will creatures and are not, therefore, fully revealed to Urantia mortals. There are more than three thousand orders of these supernal intelligences, the last group having been personalized simultaneously with the mandate of the Trinity which promulgated the creative plan of the seven superuniverses of time and space.

Paradise Citizens and Havona natives are sometimes designated collectively as *Paradise-Havona personalities*.

This completes the story of those beings who are brought into existence by the Paradise Trinity. None of them have ever gone astray. And yet, in the highest sense, they are all freewill endowed.

Trinity-origin beings possess prerogatives of transit which make them independent of transport personalities, such as seraphim. We all possess the power of moving about freely and quickly in the universe of universes. Except for the Inspired Trinity Spirits, we cannot attain the almost unbelievable velocity of the Solitary Messengers, but we are able to utilize the sum total of the transport facilities in space so that we can reach any point in a superuniverse, from its headquarters, in less than one year of Urantia time. It required 109 days of your time for me to journey from Uversa to Urantia.

Through these same avenues we are enabled to intercommunicate instantaneously. Our entire order of creation finds itself in touch with every individual embraced within every division of the children of the Paradise Trinity except for the Inspired Spirits.

[This paper had been originally presented by a Divine Counselor of Uversa.]

Paper 20

The Paradise Children of the Creator

As they function in the superuniverse of Orvonton, the Children of the Creator are classified under three general heads:

1. The Descending Children of the Creator.
2. The Ascending Children of the Creator.
3. The Trinitized Children of the Creator.

Descending orders of beings include personalities who are of direct and divine creation. Ascending beings, such as mortal creatures, achieve this status by experiential participation in the creative technique known as evolution. Trinitized Beings are a group of composite origin which includes all beings embraced by the Paradise Trinity even though not of direct Trinity origin.

1. The Descending Children of the Creator

All descending Children of the Creator have high and divine origins. They are dedicated to the descending ministry of service on the worlds and systems of time and space to facilitate the progress in the Paradise climb of the creatures of evolutionary origin — the ascending children of the Creator. Of the numerous orders of descending beings, seven will be depicted in these narratives. Those beings who come from the Deities on the central Isle of Light and Life are called the *Paradise* Children of the Creator and embrace the following three orders:

1. Local Universe Creators — the Michaels.
2. Magisterials — the Avonals.
3. Trinity Teachers — the Daynals.

The remaining four orders of descending beings are known as the *Local Universe* Children of the Creator.

4. Melchizedeks.
5. Vorondadeks.
6. Lanonandeks.
7. The Life Carriers.

Melchizedeks are the joint offspring of a Local Universe Creator, Creative Spirit, and the Original Melchizedek. Both Vorondadeks and Lanonandeks are brought into being by a Local Universe Creator and Creative Spirit. Vorondadeks are best known as the Most Highs, the Constellation Rulers; Lanonandeks as System Sovereigns and Planetary Administrators. The threefold order of Life Carriers is brought into being by a Local Universe Creator and Creative Spirit associated with one of the three Ancients of Days of the superuniverse of jurisdiction. But the

natures and activities of these Local Universe Children of the Creator are more properly portrayed in those papers dealing with the affairs of the local creations.

The Paradise Children of the Creator are of threefold origin: The primary or Local Universe Creators are brought into being by the Universal Source and the Eternal Spirit; the secondary or Magisterials are children of the Eternal Spirit and the Infinite Mind; the Trinity Teachers are the offspring of the Universal Source, Eternal Spirit and Infinite Mind. From the standpoint of service, worship, and supplication the Paradise Beings are as one; their spirit is one, and their work is identical in quality and completeness.

As the Paradise orders of Days proved to be divine administrators, the orders of Paradise Beings have revealed themselves as divine ministers — creators, servers, bestowers, judges, teachers, and truth revealers. They range the universe of universes from the shores of the eternal Isle to the inhabited worlds of time and space, performing manifold services in the central and superuniverses not disclosed in these narratives. They are variously organized, depending on the nature and whereabouts of their service, but in a local universe both Magisterials and Trinity Teachers serve under the direction of the Local Universe Creator who presides over that domain.

The Local Universe Creators seem to possess a spiritual endowment centering in their persons, which they control and which they can bestow, as did your own Local Universe Creator who poured out the Spirit of Truth on all mortals of Urantia. Each Local Universe Creator is endowed with this spiritual drawing power within the local universe and is personally conscious of every act and emotion of every descending Child of the Creator serving there. Here is a divine reflection, a local universe duplication, of that absolute spiritual drawing power of the Eternal Spirit, who reaches out to make and maintain contact with Paradise Beings, no matter where they may be in all the universe of universes.

The Local Universe Creators serve not only as Children of the Universal Source in their descending ministrations of service and bestowal, but when they have completed their bestowal careers, they function as universe parents in their own creations, while the other Children of the Universal Source continue the service of bestowal and spiritual uplifting designed to win the planets, one by one, to the willing recognition of the loving rule of the Universal Source, culminating in creature consecration to the will of the Source and in planetary loyalty to the universe sovereignty of the Local Universe Creator.

In a sevenfold Local Universe Creator, Creator and creature are forever blended in understanding, sympathetic, and merciful association. The entire order of Michael, the Local Universe Creators, is so unique that the consideration of their natures and activities will be reserved to the next paper in this series, while this narrative will be chiefly concerned with the two remaining orders of Paradise beings: the Magisterials and the Trinity Teachers.

2. The Magisterials

Every time an original and absolute concept of being formulated by the Eternal Spirit unites with a new and divine ideal of loving service conceived by the Infinite Mind, a new and original Child of the Creator, a Paradise Magisterial, is produced. These beings constitute the order of Avonals in contradistinction to the order of Michael, the Local Universe Creators. Though not creators in the personal sense, they are closely associated with the Michaels in all their work. The Avonals are planetary ministers and judges, the magistrates of the time-space realms — to all worlds, and in all universes.

We have reasons for believing that the total number of Magisterials in the grand universe is about one billion. They are a self-governing order, being directed by their supreme council on Paradise, which is made up of experienced Avonals drawn from the services of all universes. But when assigned to, and commissioned in, a local universe, they serve under the direction of the Local Universe Creator of that domain.

Avonals are the Paradise Beings of service and bestowal to the individual planets of the local universes. And since each Avonal has an exclusive personality, since no two are alike, their work is individually unique in the realms of their sojourn, where they are often incarnated in the likeness of mortals on the evolutionary worlds.

In addition to their services on the higher administrative levels, the Avonals have a threefold function on the inhabited worlds:

1. *Judicial Actions.* They act at the close of the planetary dispensations. In time, scores — hundreds — of such missions may be executed on each individual world, and they may go to the same or other worlds times without number as dispensation terminators, liberators of the sleeping survivors.

2. *Magisterial Missions.* A planetary visitation of this type usually occurs prior to the bestowal of a Paradise Child of the Creator. On such a mission an Avonal appears as an adult of the realm by a technique of incarnation not involving mortal birth. Subsequent to this first and usual magisterial visit, Avonals may repeatedly serve in a magisterial capacity on the same planet both before and after the bestowal mission. On these additional magisterial missions an Avochildnal may or may not appear in material and visible form, but will not be born into the world as a helpless child.

3. *Bestowal Missions.* The Avonals all, at least once, bestow themselves on some mortal race on some evolutionary world. Judicial visits are numerous, magisterial missions may be plural, but on each planet only one Paradise Child of the Creator is bestowed. Bestowal Avonals are born as a material child just as Michael of Nebadon was incarnated on Urantia.

There is no limit to the number of times the Avonals may serve on magisterial and bestowal missions, but usually, when the experience has been traversed seven times, there is suspension in favor of those who have had less of such service. These beings of multiple bestowal experience are then assigned to the high personal council of a Local Universe Creator, becoming participants in the administration of universe affairs.

In all their work for and on the inhabited worlds, the Magisterials are assisted by two orders of local universe creatures, the Melchizedeks and the archangels, while on bestowal missions they are also accompanied by the Brilliant Evening Stars, likewise of origin in the local creations. In every planetary effort the secondary Paradise Beings, the Avonals, are supported by the full power and authority of a primary Paradise Being, their Local Universe Creator. To all intents and purposes their work on the inhabited spheres is just as effective and acceptable as the service of a Local Universe Creator would have been on such worlds of mortal habitation.

3. Judicial Actions

The Avonals are known as Magisterials because they are the high magistrates of the realms, the adjudicators of the successive dispensations of the worlds of time. They preside over the awakening of the sleeping survivors, sit in judgment on the realm, bring to an end a dispensation of suspended justice, execute the mandates of an age of

probationary mercy, reassign the space creatures of planetary ministry to the tasks of the new dispensation, and return to the headquarters of their local universe on completion of their mission.

When they sit in judgment on the destinies of an age, the Avonals decree the fate of the evolutionary peoples, but though they may render judgments extinguishing the identity of personal creatures, they do not execute such sentences. Verdicts of this nature are only executed by the authorities of a superuniverse.

The arrival of a Paradise Avonal on an evolutionary world for the purpose of terminating a dispensation and of inaugurating a new era of planetary progression is not necessarily either a magisterial mission or a bestowal mission. Magisterial missions sometimes, and bestowal missions always, are incarnations; that is, on such assignments the Avonals serve on a planet in material form — literally. Their other visits are “technical,” and in this capacity an Avonal is not incarnated for planetary service. A Magisterial who comes solely as a dispensational adjudicator arrives on a planet as a spiritual being, invisible to the material creatures of the realm. Such technical visits occur repeatedly in the long history of an inhabited world.

Avonals may act as planetary judges prior to both the magisterial and bestowal experiences. On either of these missions, however, the incarnated Avonal will judge the passing planetary age; as does a Local Universe Creator when incarnated on a mission of mortal bestowal. The presence of a Paradise Avonal who visits an evolutionary world and becomes like one of its people, terminates a dispensation and constitutes a judgment of the realm.

4. Magisterial Missions

Prior to the planetary bestowal of a Paradise Child of the Creator, an inhabited world is usually visited by a Paradise Avonal on a magisterial mission. If it is an initial magisterial visitation, the Avonal is always incarnated as a material being and appears on the planet of assignment as a full-fledged member of the mortal race, a being fully visible to, and in physical contact with, the mortal creatures of that day and generation. Throughout a magisterial incarnation the connection of the Avonal with the local and the universal spiritual forces is complete and unbroken.

A planet may experience many magisterial visitations both before and after the bestowal of a Paradise Being. It may be visited many times by the same or other Avonals, acting as dispensational adjudicators, but such technical missions of judgment are neither bestowal nor magisterial, and the Avonals are never incarnated at such times. Even when a planet is blessed with repeated magisterial missions, the Avonals do not always submit to mortal incarnation; and when they do serve in the likeness of mortals, they always appear as adult beings of the realm; they are not born as helpless children.

When incarnated on either bestowal or magisterial missions, the Paradise Beings have experienced Adjusters, and these Adjusters are different for each incarnation. The Adjusters that occupy the minds of the incarnated Children of the Creator can never hope for personality through fusion with the human-divine beings of their indwelling, but they are often personalized by fiat of the Universal Source. Such Adjusters form the supreme Divinington council of direction for the administration, identification, and dispatch of Mystery Monitors to the inhabited realms. They also receive and accredit Adjusters when returning to the Creator on the mortal dissolution of their earthly tabernacles. In this way the faithful Adjusters of the world judges become the exalted chiefs of their kind.

Urantia has never been host to an Avonal on a magisterial mission. Had Urantia followed the general plan of inhabited worlds, it would have been blessed with a magisterial mission sometime between the days of the Edenic

dispensation and the bestowal of Michael. But the regular sequence of Paradise Beings on your planet was wholly disrupted by your Local Universe Creator's terminal bestowal two thousand years ago.

Urantia may yet be visited by an Avonal commissioned to incarnate on a magisterial mission, but regarding the future appearance of Paradise Beings, not even the angels know the time or manner of such visitations, for a Michael-bestowal world becomes the individual and personal ward of a Master Creator and, as such, is wholly subject to that Creator's own plans and rulings. And with your world, this is further complicated by Michael's promise to return. Regardless of the misunderstandings about the Urantian sojourn of Michael of Nebadon, one thing is certainly authentic — the promise to come back to your world. In view of this prospect, only time can reveal the future order of the visitations of the Paradise Children of the Creator on Urantia.

5. Bestowal of the Paradise Children of the Creator

The Eternal Spirit is the eternal Word of the Creator. The Eternal Spirit is the perfect expression of the "first" absolute and infinite thought of the Universal Source. When a personal duplication or divine extension of this Original Spirit starts on a bestowal mission of mortal incarnation, it becomes literally true that the Word dwells among the evolving beings of animal origin.

On Urantia there is a widespread belief that the purpose of a Paradise Being's bestowal is, in some manner, to influence the attitude of the Universal Creator, but your enlightenment should indicate that this is not true. The bestowals of the Avonals and the Michaels are a necessary part of the experiential process designed to make these beings safe and sympathetic magistrates and rulers of the peoples and planets of time and space. The career of sevenfold bestowal is the supreme goal of all Local Universe Creators. And all Magisterials are motivated by this same spirit of service which so abundantly characterizes the primary Local Universe Creators and the Eternal Spirit of Paradise.

Some order of Paradise Being must be bestowed on each mortal-inhabited world in order to make it possible for Thought Adjusters to indwell the minds of all normal humans on that sphere, for the Adjusters do not come to *all* bona fide human beings until the Spirit of Truth has been poured out on all mortals; and the sending of the Spirit of Truth is dependent on the return to universe headquarters of a Paradise Being who has successfully executed a mission of mortal bestowal on an evolving world.

During the course of the long history of an inhabited planet, many dispensational adjudications will take place, and more than one magisterial mission may occur, but ordinarily only once will a bestowal Child of the Creator serve on the sphere. It is only required that each inhabited world have one bestowal being come to live the full mortal life from birth to death. Sooner or later, regardless of spiritual status, every mortal-inhabited world is destined to become host to a Magisterial on a bestowal mission except the one planet in each local universe on which a Local Universe Creator elects to make a mortal bestowal.

Understanding more about the bestowal beings, you discern why so much interest attaches to Urantia in the history of Nebadon. Your small and insignificant planet is of local universe concern simply because it is the mortal home world of Jesus of Nazareth. It was the scene of the final and triumphant bestowal of your Local Universe Creator, the arena in which Michael won the supreme personal sovereignty of the universe of Nebadon.

A Local Universe Creator, especially after the completion of a mortal bestowal, spends much time at the local universe headquarters in counseling and instructing the college of associate Paradise Beings, the Magisterials and

others. In love and devotion, with tender mercy and affectionate consideration, these Magisterials bestow themselves on the worlds of space. And in no way are these planetary services inferior to the mortal bestowals of the Michaels. It is true that your Local Universe Creator selected for the realm of the final adventure in creature experience one which had had unusual misfortunes. But no planet could ever be in such a condition that it would require the bestowal of a Local Universe Creator to effect its spiritual rehabilitation. Any being of the bestowal group would have equally sufficed, for in all their work on the worlds of a local universe the Magisterials are just as divinely effective and all wise as would have been their Paradise sibling, the Local Universe Creator.

Though the possibility of disaster always attends these Paradise Beings during their bestowal incarnations, I have yet to see the record of the failure or default of either a Magisterial or a Local Universe Creator 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 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.

6. The Mortal-Bestowal Careers

The method by which a Paradise Being becomes ready for mortal incarnation is a universal mystery, and any effort to detect the working of this Sonarington technique is doomed to meet with certain failure. 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.

On a mortal-bestowal mission a Paradise Being is always born and grows up as a child of the realm, as Jesus did on Urantia. These beings of supreme service all pass from infancy through youth to adulthood just like a human being. In every respect they become like the mortals of the planet on which they are born. They make petitions to the Creator as do the children of the realms in which they serve. From a material viewpoint, these human-divine beings live ordinary lives with just one exception: They do not beget offspring on the worlds of their sojourn; that is a universal restriction imposed on all orders of the Paradise bestowal Beings.

As Jesus worked on your world at various tasks, other Paradise Beings labor in different capacities on their bestowal planets. You could hardly think of a vocation that has not been followed by various Paradise Beings in the course of their bestowal on one of the evolutionary planets of time.

When a bestowal being has mastered the experience of living the mortal life and has achieved perfection of attunement with the indwelling Adjuster, then that part of the planetary mission designed to illuminate the minds and inspire the souls of mortals begins. As teachers, these beings are exclusively devoted to the spiritual enlightenment of the mortals on the worlds of their sojourn.

The mortal-bestowal careers of the Michaels and the Avonals, while comparable in most respects, are not identical in all. The Magisterials are not of immediate descent from the Universal Source, nor do they incarnate subject to the Creator's will; they always bestow themselves as Paradise Beings subject to the will of the Eternal Spirit of Paradise.

When the bestowal beings, Creator or Magisterial, enter the portals of death, they reappear on the third day. But you should not entertain the idea that they always meet with the tragic end encountered by the Local Universe Creator who sojourned on your world two thousand years ago. The extraordinary and unusually cruel experience through which Jesus of Nazareth passed has caused Urantia to become locally known as “the world of the cross.” It is not necessary that such inhuman treatment be accorded a Child of the Creator, and the vast majority of planets have afforded them a more considerate reception, allowing them to finish their mortal careers, terminate the age, adjudicate the sleeping survivors, and inaugurate a new dispensation, without imposing a violent death. A bestowal being must encounter death, must pass through the whole of the actual experience of mortals of the realms, but it is not a requirement of the divine plan that this death be either violent or unusual.

When bestowal beings are not put to death by violence, they voluntarily relinquish their lives and pass through the portals of death, not to satisfy the demands of stern justice or divine wrath, but rather to complete the bestowal, to terminate the career of incarnation and personal experience in all that constitutes a creature’s life as it is lived on the planets of mortal existence. Bestowal is a planetary and a universe necessity, and physical death is nothing more than a necessary part of a bestowal mission.

When the mortal incarnation is finished, the Avonal of service proceeds to Paradise, is accepted by the Universal Source, returns to the local universe of assignment, and is acknowledged by the Local Universe Creator. Then the bestowal Avonal and the Local Universe Creator send their conjoint Spirit of Truth to function in the hearts of the mortals dwelling on the bestowal world. In the presovereignty ages of a local universe, this is the joint spirit of both beings, implemented by the Creative Spirit. It differs somewhat from the Spirit of Truth which characterizes the local universe ages following a Michael’s seventh bestowal.

On completion of a Local Universe Creator’s final bestowal, the Spirit of Truth previously sent into all Avonal-bestowal worlds of that local universe changes in nature, becoming more literally the spirit of the sovereign Michael. This phenomenon takes place concurrently with the liberation of the Spirit of Truth for service on the Michael-mortal-bestowal planet. Thereafter, each world honored by a Magisterial bestowal will receive the same spirit Comforter from the sevenfold Local Universe Creator, in association with that Magisterial, which it would have received had the local universe Sovereign personally incarnated as its bestowal being.

7. The Trinity Teachers

These highly personal and highly spiritual Paradise Beings are created by the Paradise Trinity. They are known in Havona as the order of Daynals. In Orvonton they are of record as Trinity Teachers, so named because of their parentage. On Salvington they are sometimes denominated the Paradise Spiritual Children of the Trinity.

In numbers the Trinity Teachers are constantly increasing. The last universal census broadcast gave the number of these Trinity Teachers functioning in the central and superuniverses as a little more than twenty-one billion, and this is exclusive of the Paradise reserves, which include more than one third of all Trinity Teachers in existence.

The Daynal order of being 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 as 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 Mind and is closely associated with the Paradise ascension of creature beings.

These Children of the Trinity partake of the combined natures of the three Paradise Deities, but in Havona they seem to reflect more of the nature of the Universal Source. In the superuniverses they seem to portray the nature of the Eternal Spirit, while in the local creations they appear display the character of the Infinite Mind. In all universes they are the embodiment of service and the discretion of wisdom.

Unlike their Paradise siblings, the Michaels and Avonals, Trinity Teachers receive no preliminary training in the central universe. They are dispatched directly to the headquarters of the superuniverses and from there are commissioned for service in some local universe. In their ministry to these evolutionary realms they utilize the combined spiritual influence of a Local Universe Creator and the associated Magisterials, for the Daynals do not possess a spiritual drawing power in and of themselves.

8. Local Universe Ministry of the Daynals

The Paradise Spiritual Children of the Trinity are unique Trinity-origin beings and the only Trinity creatures to be so completely associated with the conduct of the dual-origin universes. They are affectionately devoted to the educational ministry to mortal creatures and the lower orders of spiritual beings. They begin their labors in the local systems and, in accordance with experience and achievement, are advanced inward through the constellation service to the highest work of the local creation. After certification they may become spiritual ambassadors representing the local universes of their service.

I do not know the exact number of Trinity Teachers in Nebadon; there are many thousands of them. Many of the heads of departments in the Melchizedek schools belong to this order, while the combined staff of the regularly constituted University of Salvington embraces over one hundred thousand including these beings. Large numbers are stationed on the various morontia-training worlds, 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. Many of their assistants are drawn from the ranks of the creature-trinitized beings.

The Trinity Teachers compose the faculties who administer all examinations and conduct all tests for the qualification and certification of all subordinate phases of universe service, from the duties of outpost sentinels to those of star students. They conduct an agelong course of training, ranging from the planetary courses up to the high College of Wisdom located on Salvington. Recognition indicative of effort and attainment is granted to all, ascending mortal or ambitious cherubim, who complete these adventures in wisdom and truth.

In all universes all the Children of the Creator are indebted to these ever-faithful and universally efficient Trinity Teachers. They are the exalted teachers of all spirit personalities, the tried and true teachers of the Children of the Creator themselves. But I can hardly instruct you about the endless details of the duties and functions of the Trinity Teachers. The vast domain of Daynal activities will be better understood on Urantia when you are more advanced in intelligence, and after the spiritual isolation of your planet has been terminated.

9. Planetary Service of the Daynals

When the progress of events on an evolutionary world indicates that the time is ripe to initiate a spiritual age, the Trinity Teachers always volunteer for this service. You are not familiar with this order of beings because Urantia has never experienced a spiritual age, a millennium of cosmic enlightenment. But even now the Trinity Teachers visit your world for the purpose of formulating plans concerning their projected sojourn on your sphere. They will

be due to appear on Urantia after its inhabitants have gained comparative deliverance from the shackles of animalism and from the fetters of materialism.

Trinity Teachers have nothing to do with terminating planetary dispensations. They neither judge the dead nor translate the living, but on each planetary mission they are accompanied by a Magisterial who performs these services. Trinity Teachers are wholly concerned with the initiation of a spiritual age, with the dawn of the era of spiritual realities on an evolutionary planet. They make the spiritual counterparts of material knowledge and temporal wisdom real.

The Trinity Teachers usually remain on their visitation planets for one thousand years of planetary time. One Trinity Teacher presides over the planetary millennial reign and is assisted by seventy associates of the same order. The Daynals do not incarnate or otherwise materialize themselves so as to be visible to mortal beings; therefore contact with the world of visitation is maintained through the activities of the Brilliant Evening Stars, local universe personalities who are associated with the Trinity Teachers.

The Daynals may return many times to an inhabited world, and following their final mission the planet will be ushered into the settled status of a sphere of light and life, the evolutionary goal of all the mortal-inhabited worlds of the present universe age. The Mortal Corps of the Finality has much to do with the spheres settled in light and life, and their planetary activities touch on those of the Trinity Teachers. Indeed, the whole order of Daynals is intimately connected with all phases of finaliter activities in the evolutionary creations of time and space.

The Trinity Teachers seem to be so completely identified with the regime of mortal progression through the earlier stages of evolutionary ascension that we are often led to speculate regarding their possible association with the finaliters in the undisclosed career of the future universes. We observe that the administrators of the superuniverses are part Trinity-origin personalities and part Trinity-embraced ascendant evolutionary creatures. We firmly believe that the Trinity Teachers and the finaliters are now engaged in acquiring the experience of time-association which may be the preliminary training to prepare them for close association in some unrevealed future destiny. On Uversa it is our belief that, when the superuniverses are finally settled in light and life, these Paradise Teachers, who have become so thoroughly familiar with the problems of evolutionary worlds and have been so long associated with the career of evolutionary mortals, will probably be transferred to eternal association with the Paradise Corps of the Finality.

10. United Ministry of the Paradise Beings

All the Paradise Children of the Creator are divine in origin and in nature. The work of each Paradise Being on behalf of each world is just as if that being were the first and only Child of the Creator.

The Paradise Beings are the divine presentation of the acting natures of the three persons of Deity to the domains of time and space. The Local Universe Creators, Magisterials, and Trinity Teachers are the gifts of the eternal Deities to mortals and to all other universe creatures of ascension potential. These Children of the Creator are the divine ministers who are unceasingly devoted to the work of helping the creatures of time attain the high spiritual goal of eternity.

In the Local Universe Creators the love of the Universal Source is blended with the mercy of the Eternal Spirit and is disclosed to the local universes in the creative power, loving ministry, and understanding sovereignty of the Michaels. In the Magisterials the mercy of the Eternal Spirit, united with the ministry of the Infinite Mind, is

revealed to the evolutionary domains in the careers of these Avonals of judgment, service, and bestowal. In the Trinity Teachers the love, mercy, and ministry of the three Paradise Deities are co-ordinated on the highest time-space value-levels and are presented to the universes as living truth, divine goodness, and true spiritual beauty.

In the local universes these orders of beings collaborate to effect the revelation of the Deities of Paradise to the creatures of space: As the parent of a local universe, a Local Universe Creator portrays the infinite character of the Universal Source. As the bestowers of mercy, the Avonals reveal the matchless nature of the Eternal Spirit of infinite compassion. As the true teachers of ascending personalities, the Trinity Daynals disclose the teacher personality of the Infinite Mind. In their divinely perfect co-operation, Michaels, Avonals, and Daynals are contributing to the actualization and revelation of the personality and sovereignty of the Supreme in and to the time-space universes. In the harmony of their triune activities these Paradise Children of the Creator function in the vanguard of the personalities of Deity as they follow the never-ending expansion of the divinity of the First Great Source and Center from the everlasting Isle of Paradise into the unknown depths of space.

[This paper had been originally presented by a Perfector of Wisdom from Uversa.]

Paper 21

The Local Universe Creators

The Local Universe Creators are the makers and rulers of the local universes of time and space. These universe creators and sovereigns are of dual origin, embodying the characteristics of the Universal Source and Eternal Spirit. But each Local Universe Creator is different from every other; each is unique in nature as well as in personality.

In the vast work of organizing, evolving, and perfecting a local universe, these high beings always enjoy the sustaining approval of the Universal Source. The relationship of the Local Universe Creators with their Paradise Parent is touching and superlative. No doubt the profound affection of the Deity parents for their divine progeny is the wellspring of that beautiful love which even mortal parents bear their children.

These primary Paradise Beings are personalized as Michaels. As they go from Paradise to found their universes, they are known as Creator Michaels. When settled in supreme authority, they are called Master Michaels. Always and forever they reign after the “order of Michael,” that being the designation of the first being of their order and nature.

The original or first-born Michael has never experienced incarnation as a material being, but seven times has passed through the experience of spiritual creature ascent on the seven circuits of Havona, advancing from the outer spheres to the innermost circuit of the central creation. The order of Michael knows the grand universe from one end to the other; there is no essential experience of any of the children of time and space in which the Michaels have not personally participated; they are in fact partakers not only of the divine nature but also of your nature, meaning all natures, from the highest to the lowest.

The original Michael is the presiding head of the primary Paradise Beings when they assemble for conference at the center of all things. Not long ago on Uversa we recorded a universal broadcast of a conclave extraordinary on the eternal Isle of one hundred fifty thousand Local Universe Creators 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 beings.

1. Origin and Nature of Local Universe Creators

When the fullness of absolute spiritual ideation in the Eternal Spirit encounters the fullness of absolute personality concept in the Universal Source, when such a creative union is finally and fully attained, when such absolute identity of spirit and such infinite oneness of personality concept occur, then, right then and there, without the loss of anything of personality or prerogative by either of the infinite Deities, there flashes into full-fledged being a new and original Local Universe Creator, the unique child of the perfect ideal and the powerful idea whose union produces this new creator personality of power and perfection.

Each Local Universe Creator is the unique offspring of the perfect union of the original concepts of the two infinite and eternal and perfect minds of the ever-existent Creators of the universe of universes. There can never be another such being because each Local Universe Creator is the unqualified, finished, and final expression and embodiment of all of every phase of every feature of every possibility of every divine reality that could, throughout all eternity, ever be found in, expressed by, or evolved from, those divine creative potentials which united to bring this Michael Creator into existence. Each Local Universe Creator is the absolute of the united deity concepts which constitute that Creator Michael’s divine origin.

The divine natures of these Local Universe Creators are, in principle, derived equally from the attributes of both Paradise parents. All partake of the fullness of the divine nature of the Universal Source and of the creative prerogatives of the Eternal Spirit, but as we observe the practical outworking of the Michael functions in the universes, we discern apparent differences. Some Local Universe Creators appear to be more like the Universal Source; others more like the Eternal Spirit. For example: The trend of administration in the universe of Nebadon suggests that its creator and ruler is one whose nature and character more resemble that of the Eternal Spirit. It should be further stated that some universes are presided over by Paradise Michaels who appear to equally resemble the Universal Source and the Eternal Spirit. And these observations are in no sense implied criticisms; they are simply a recording of fact.

I do not know the exact number of Local Universe Creators in existence, but I have good reasons for believing that there are more than seven hundred thousand. Now, we know that there are exactly seven hundred thousand Unions of Days and no more are being created. We also observe that the ordained plans of the present universe age seem to indicate that one Union of Days is to be stationed in each local universe as the counseling ambassador of the Trinity. We further note that the constantly increasing number of Local Universe Creators already exceeds the stationary number of the Unions of Days. But concerning the destiny of the Michaels beyond seven hundred thousand, we have never been informed.

2. The Creators of Local Universes

The Paradise Beings of the primary order are the designers, creators, builders, and administrators of their respective domains, the local universes of time and space, the basic creative units of the seven evolutionary superuniverses. A Local Universe Creator is permitted to choose the space site of future cosmic activity, but before beginning even the physical organization of that universe, the Michael Creator must spend a long period of observation devoted to the study of the efforts of experienced Michaels in various creations located in the superuniverse of projected action. And prior to all this, the Michael Creator will have completed the long and unique experience of Paradise observation and Havona training.

When a Local Universe Creator departs from Paradise to embark on the adventure of universe making, to become the head — virtually the Deity — of the local universe, that Michael Creator then, for the first time, comes in intimate contact with, and in many respects becomes dependent on, the Third Source and Center. The Infinite Mind, though abiding with the Universal Source and the Eternal Spirit at the center of all things, is destined to function as the actual and effective helper of each Local Universe Creator. Therefore each Local Universe Creator is accompanied by a Creative Spirit offspring of the Infinite Mind, that being who is destined to become the Divine Minister, the Creative Spirit parent of the new local universe.

Upon departure from Paradise the creator prerogatives of the Michael Creator are forever liberated from the Paradise Sources and Centers, subject only to certain limitations inherent in the pre-existence of these Sources and Centers and to certain other antecedent powers and presences. Among these limitations to the otherwise all-powerful creator prerogatives of a Local Universe Creator are the following:

1. *Energy-matter* is dominated by the Infinite Mind. Before any new forms of things, great or small, may be created, before any new transformations of energy-matter may be attempted, a Local Universe Creator must secure the consent and working co-operation of the Infinite Mind.

2. *Creature designs and types* are controlled by the Eternal Spirit. Before engaging in the creation of any new type of being, any new design of creature, a Local Universe Creator must secure the consent of the Eternal Spirit.

3. *Personality* is designed and bestowed by the Universal Source.

The types and patterns of *mind* are determined by the precreature factors of being. After these have been associated to constitute a creature (personal or otherwise), mind is the endowment of the Third Source and Center, the universal source of mind ministry to all beings below the level of Paradise Creators.

The control of *spirit* designs and types depends on the level of their manifestation. In the last analysis, spiritual design is controlled by the Trinity or by the pre-Trinity spirit endowments of the Trinity personalities — Universal Source, Eternal Spirit and Infinite Mind.

When such a perfect and divine being has taken possession of the space site of the chosen universe; when the initial problems of universe materialization and of gross equilibrium have been resolved; when an effective and cooperative working union with the complemental Creative Spirit has been formed — then this Local Universe Creator and this Creative Spirit initiate that liaison which is designed to give origin to the innumerable hosts of their local universe children. In connection with this event the Creative Spirit focalization of the Paradise Infinite Mind becomes changed in nature, taking on the personal qualities of the Creative Spirit Parent of a local universe.

Notwithstanding that all Local Universe Creators are divinely like their Paradise parents, none exactly resembles another; each is unique, diverse, exclusive, and original in *nature* as well as in personality. And since they are the architects and makers of the life plans of their respective realms, this very diversity insures that their domains will also be diverse in every form and phase of Michael-derived living existence which may be created or subsequently evolved there. Hence the orders of creatures native to the local universes are quite varied. No two are administered or inhabited by dual-origin native beings who are in all respects identical. Within any superuniverse, one half of their inherent attributes are quite alike, being derived from the uniform Creative Spirits; the other half vary, being derived from the diversified Local Universe Creators. But such diversity does not characterize those creatures of sole origin in the Creative Spirit nor those imported beings who are native to the central or superuniverses.

When a Michael Creator is absent from the created universe, its government is directed by the first-born native being, the Bright and Morning Star, the local universe chief executive. The advice and counsel of the Union of Days is invaluable at such times. During these absences the overcontrol of the Local Universe Creator's spiritual presence is invested in the associated Creative Spirit. And the Creative Spirit of a local universe always remains at its headquarters, extending fostering care and spiritual ministry to the uttermost parts of such an evolutionary domain.

The personal presence of a Local Universe Creator in the local universe is not necessary to the smooth running of an established material creation. Such beings may journey to Paradise, and still their universes swing on through space. They may lay down their lines of power to incarnate as the children of time; still their realms whirl on about their respective centers. No material organization is independent of the absolute-gravity grasp of Paradise or of the cosmic overcontrol inherent in the space presence of the Unqualified Absolute.

3. Local Universe Sovereignty

A Local Universe Creator is given the range of a universe by the consent of the Paradise Trinity and with the confirmation of the supervising Master Spirit of the superuniverse concerned. Such action constitutes title of

physical possession, a cosmic leasehold. But the elevation of a Michael Creator from this initial and self-limited stage of rulership to the experiential supremacy of self-earned sovereignty comes as a result of personal experiences in the work of universe creation and incarnated bestowal. Until the achievement of bestowal-earned sovereignty, the Michael Creator rules as vicegerent of the Universal Source.

A Local Universe Creator could assert full sovereignty over the local universe at any time, but wisely chooses not to. If, prior to passing through the creature bestowals, an unearned supreme sovereignty is assumed by the Michael Creator, the Paradise personalities resident in the local universe would withdraw. But this has never happened throughout all the creations of time and space.

The fact of creatorship implies the fullness of sovereignty, but the Michaels choose to experientially *earn* it, thereby retaining the full co-operation of all Paradise personalities attached to the local universe administration. We know of no Michael who ever did otherwise; but they all could, they are truly freewill beings.

The sovereignty of a Local Universe Creator in a local universe passes through six, perhaps seven, stages of experiential manifestation. These appear in the following order:

1. Initial vicegerent sovereignty — the solitary provisional authority exercised by a Local Universe Creator before the acquirement of personal qualities by the associated Creative Spirit.
2. Conjoint vicegerent sovereignty — the joint rule of the Paradise pair subsequent to the personality achievement of the Universe Creative Spirit.
3. Augmenting vicegerent sovereignty — the advancing authority of a Local Universe Creator during the period of the seven creature bestowals.
4. Supreme sovereignty — the settled authority following the completion of the seventh bestowal. In Nebadon, supreme sovereignty dates from the completion of Michael's bestowal on Urantia. It has existed for approximately two thousand years of your planetary time.
5. Augmenting supreme sovereignty — the advanced relationship growing out of the settling of a majority of the creature domains in light and life. This stage pertains to the unachieved future of your local universe.
6. Trinitarian sovereignty — exercised subsequent to the settling of the entire local universe in light and life.
7. Unrevealed sovereignty — the unknown relationships of a future universe age.

In accepting the initial vicegerent sovereignty of a projected local universe, a Michael Creator takes an oath to the Trinity not to assume supreme sovereignty until the seven creature bestowals have been completed and certified by the superuniverse rulers. But if a Michael Creator could not, at will, assert such unearned sovereignty, there would be no meaning in taking an oath not to do so.

Even in the prebestowal ages a Michael Creator rules the local universe almost supremely when there is no dissent in any of its parts. Limited rulership would hardly be manifest if sovereignty were never challenged. The sovereignty exercised by a prebestowal Local Universe Creator in a universe without rebellion is no greater than in a universe with rebellion; but in the first instance sovereignty limitations are not apparent; in the second, they are.

If ever the authority or administration of a Local Universe Creator is challenged, attacked, or jeopardized, that Michael Creator is eternally pledged to uphold, protect, defend, and if necessary retrieve the local creation. Such beings can be troubled or harassed only by the creatures of their own making or by higher beings of their own choosing. It might be inferred that “higher beings,” those of origin on levels above a local universe, would be unlikely to trouble a Local Universe Creator, and this is true. But they could if they chose to. Virtue is volitional with personality; righteousness is not automatic in freewill creatures.

Before the completion of the bestowal career a Local Universe Creator rules with certain self-imposed limitations of sovereignty, but subsequent to the final bestowal service, rules by virtue of actual experience in the form and likeness of the manifold creatures. When a Michael Creator has sojourned seven times among the local universe creatures, when the bestowal career is finished, then the Michael Creator is supremely settled in universe authority and has become a Master Creator, a sovereign and supreme ruler.

The technique of obtaining supreme sovereignty over a local universe involves the following seven experiential steps:

1. Experientially to penetrate seven creature levels of being through the technique of incarnated bestowal in the very likeness of the creatures on the level concerned.
2. To make an experiential consecration to each phase of the sevenfold will of Paradise Deity as it is personified in the Seven Master Spirits.
3. To traverse each of the seven experiences on the creature levels simultaneously with the execution of one of the seven consecrations to the will of Paradise Deity.
4. On each creature level, experientially to portray the acme of creature life to Paradise Deity and to all universe intelligences.
5. On each creature level, experientially to reveal one phase of the sevenfold will of Deity to the bestowal level and to all the universe.
6. Experientially to unify the sevenfold creature experience with the sevenfold experience of consecration to the revelation of the nature and will of Deity.
7. To achieve new and higher relationship with the Supreme Being. The repercussion of the totality of this Creator-creature experience augments the superuniverse reality of the Supreme and the time-space sovereignty of the Almighty Supreme and factualizes the supreme local universe sovereignty of a Paradise Michael.

In settling the question of sovereignty in a local universe, the Michael Creator is not only demonstrating fitness to rule but is also revealing the nature and portraying the sevenfold attitude of the Paradise Deities. The finite understanding and creature appreciation of the Universal Source’s primacy is concerned in the adventure of a Local Universe Creator when condescending to take the form and experiences of the local universe creatures. These primary Paradise Beings are the real revealers of the Source’s loving nature and beneficent authority, the same Source who, in association with the Eternal Spirit and the Infinite Mind, is the universal head of all power, personality, and government throughout all the universal realms.

4. The Michael Bestowals

There are seven groups of bestowal Local Universe Creators, and they are classified in accordance with the number of times they have bestowed themselves on the creatures of their realms. They range from the initial experience up through five additional spheres of progressive bestowal until they attain the seventh and final episode of creature-Creator experience.

Avonal bestowals are always in the likeness of mortals, but the seven bestowals of a Local Universe Creator involve appearing on seven creature levels of being and pertain to the revelation of the seven primary expressions of the will and nature of Deity. Without exception, all Local Universe Creators pass through this giving of themselves seven times to their created children before they assume settled and supreme jurisdiction over the universes of their own creation.

Though these seven bestowals vary in the different sectors and universes, they always embrace the mortal-bestowal adventure. In the final bestowal a Local Universe Creator appears as a member of one of the higher mortal races on some inhabited world, usually as a member of that racial group which contains the largest hereditary legacy of the Edenic stock which has previously been imported to upstep the physical status of the animal-origin peoples. Only once in a sevenfold bestowal career is a Paradise Michael born as a mortal child, and only once lives and dies as a member of the lowest order of evolutionary will creatures.

After each bestowal a Local Universe Creator proceeds to the Universal Source, there to gain the acceptance of the bestowal and to receive instruction preparatory to the next episode of universe service. Following the seventh and final bestowal a Local Universe Creator receives from the Universal Source supreme authority and jurisdiction over the local universe.

It is of record that the divine being of last appearance on your planet was a Paradise Local Universe Creator who had completed six phases of the bestowal career; and consequently, on giving up the conscious grasp of the incarnated life on Urantia, this Local Universe Creator could, and did, truly say, "It is finished" — it was literally finished. Death on Urantia completed the bestowal career; it was the last step in fulfilling the sacred oath of a Paradise Local Universe Creator. And when this experience has been acquired, such beings are supreme universe sovereigns; they no longer rule as vicegerents of the Universal Source but in their own right. With certain stated exceptions these sevenfold bestowal Michael Creators are unqualifiedly supreme in the universes of their abode.

Local Universe Creators, subsequent to the completion of their bestowal careers, are considered a separate order, sevenfold Master Creators. In person the Master Creators are identical with the Local Universe Creators, but they have undergone such a unique bestowal experience that they are commonly regarded as a different order. When a Local Universe Creator chooses to effect a bestowal, a real and permanent change is destined to take place. True, the bestowal being is still and none the less a Local Universe Creator, but has added the experience of a creature, which forever results in removal from the divine level of a Local Universe Creator and elevation to the experiential plane of a Master Creator, one who has fully earned the right to rule a universe and administer its worlds. Such beings embody all that can be secured from divine parentage and embrace everything to be derived from perfected-creature experience. Why should mortals bemoan their material origin and enforced evolutionary career when the very Deities must pass through an equivalent experience before they are accounted experientially worthy and competent to finally and fully rule over their universe domains!

5. Relation of Master Creators to the Universe

The power of a Master Michael is unlimited because it is derived from experienced association with the Paradise Trinity, is unquestioned because it is derived from actual experience as the very creatures subject to such authority. The nature of the sovereignty of a sevenfold Local Universe Creator is supreme because it:

1. Embraces the sevenfold viewpoint of Paradise Deity.
2. Embodies a sevenfold attitude of time-space creatures.
3. Perfectly synthesizes Paradise attitude and creature viewpoint.

This experiential sovereignty is thus all-inclusive of the divinity of the Sevenfold culminating in the Supreme Being. And the personal sovereignty of a sevenfold Michael Creator is like the future sovereignty of the sometime-to-be-completed Supreme Being, embracing as it does the fullest possible content of the power and authority of the Paradise Trinity manifestable within the time-space limits concerned.

With the achievement of supreme local universe sovereignty, the power and opportunity to create entirely new types of creature beings during the present universe age passes from a Michael Creator. But a Master Creator's loss of power to originate entirely new orders of beings in no way interferes with the work of life elaboration already established and in process of unfoldment; this vast program of universe evolution goes on without interruption or curtailment. The acquirement of supreme sovereignty by a Master Creator implies the responsibility of personal devotion to the fostering and the administering of that which has already been designed and created, and of that which will subsequently be produced by those who have been already designed and created. In time an almost endless evolution of diverse beings may develop, but no entirely new pattern or type of intelligent creature will subsequently take direct origin from a Master Creator. This is the first step, the beginning, of a settled administration in any local universe.

The elevation of a sevenfold bestowal Michael Creator to the unquestioned sovereignty of the local universe means the beginning of the end of a long uncertainty and relative confusion. Subsequent to this event, that which cannot be spiritualized will eventually be disorganized; that which cannot be co-ordinated with cosmic reality will eventually be destroyed. When the provisions of endless mercy and nameless patience have been exhausted in an effort to win the loyalty and devotion of the will creatures of the realms, justice and righteousness will prevail. That which mercy cannot rehabilitate justice will eventually annihilate.

The Master Michaels are supreme in their own local universes when they have once been installed as sovereign rulers. The few limitations on their rule are those inherent in the cosmic pre-existence of certain forces and personalities. Otherwise these Master Creators are supreme in authority, responsibility, and administrative power in their respective universes; they are as Creators and Deities, supreme in virtually all things. There is no penetration beyond their wisdom regarding the functioning of a given universe.

After elevation to settled sovereignty in a local universe a Paradise Michael is in full control of all other Children of the Creator functioning in the local universe, and may freely rule in accordance with the needs of the realms. A Master Creator may at will vary the order of the spiritual adjudication and evolutionary adjustment of the inhabited planets. And such Master Creators make and carry out the plans of their own choosing in all matters of special

planetary needs, in particular regarding the worlds of their creature sojourn and still more concerning the realm of terminal bestowal, the planet of mortal incarnation.

The Master Creators seem to be in perfect communication with their bestowal worlds, not only the worlds of their personal sojourn but all worlds on which a Magisterial has been bestowed. This contact is maintained by their own spiritual presence, the Spirit of Truth. These Master Creators also maintain an unbroken connection with the Eternal Spirit at the center of all things. They possess a sympathetic reach which extends from the Universal Source on high to the races of planetary life in the realms of time.

6. Destiny of the Master Michaels

No one may presume with finality of authority to discuss either the natures or the destinies of the sevenfold Master Sovereigns of the local universes; nevertheless, we all speculate much regarding these matters. We are taught, and we believe, that each Paradise Michael is the *absolute* of the dual deity concepts of origin and thus embodies actual phases of the infinity of the Universal Source and the Eternal Spirit. The Michaels must be partial in relation to total infinity, but they are probably absolute in relation to that part of infinity concerned in their origin. But as we observe their work in the present universe age, we detect no action that is more than finite; any conjectured superfinite capacities must be self-contained and as yet unrevealed.

The completion of the creature-bestowal careers and the elevation to supreme universe sovereignty must signify the completed liberation of a Michael's finite-action capacities accompanied by the appearance of capacity for more-than-finite service. For in this connection we note that such Master Creators are then restricted in the production of new types of creature beings, a restriction undoubtedly made necessary by the liberation of their superfinite potentialities.

It is highly probable that these undisclosed creator powers will remain self-contained throughout the present universe age. But sometime in the far-distant future, in the now mobilizing universes of outer space, we believe that the liaison between a sevenfold Master Creator and a seventh-stage Creative Spirit may attain to absonite levels of service attended by the appearance of new things, meanings, and values on transcendental levels of ultimate universe significance.

Just as the Deity of the Supreme is actualizing by virtue of experiential service, so are the Local Universe Creators achieving the personal realization of the Paradise-divinity potentials bound up in their unfathomable natures. When on Urantia, Michael once said, "I am the way, the truth, and the life." And we believe that in eternity the Michaels are literally destined to be "the way, the truth, and the life," blazing the path for all universe personalities as it leads from supreme divinity through ultimate absonity to eternal deity finality.

[This paper had been originally presented by a Perfector of Wisdom from Uversa.]

Paper 22

The Trinitized Children of the Creator

There are three groups of beings who are called Children of the Creator. In addition to descending and ascending orders there is a third group known as the Trinitized Children of the Creator. The trinitized order of beings is subdivided into three primary divisions in accordance with the origins of its many types of personalities, revealed and unrevealed. These primary divisions are:

1. Deity-trinitized Beings.
2. Trinity-embraced Beings.
3. Creature-trinitized Beings.

Irrespective of origin, all Trinitized Children of the Creator have the experience of trinitization in common, either as a part of their origin or as an experience of Trinity embrace subsequently attained. The Deity-Trinitized Beings are unrevealed in these narratives; therefore this presentation will be confined to a portrayal of the remaining two groups, more particularly the Trinity-embraced children of the Creator.

1. The Trinity-Embraced Beings

All Trinity-Embraced Beings are originally of dual or single origin, but subsequent to the Trinity embrace they are forever devoted to Trinity service and assignment. This corps, as revealed and as organized for superuniverse service, embraces seven orders of personalities:

1. Mighty Messengers.
2. Those High in Authority.
3. Those without Name and Number.
4. Trinitized Custodians.
5. Trinitized Ambassadors.
6. Celestial Guardians.
7. High Assistants.

These seven groups of personalities are further classified, according to origin, nature, and function, into three major divisions: the Trinitized Spirits of Attainment, the Trinitized Spirits of Selection, and the Trinitized Spirits of Perfection.

The Trinitized Spirits of Attainment — the Mighty Messengers, Those High in Authority, and Those without Name and Number — are all Adjuster-fused ascendant mortals who have attained Paradise and the Corps of the Finality. But they are not finaliters; when they have been Trinity embraced, their names are removed from the finaliter roll

call. The new beings of this order pass through specific courses of training, for comparatively short periods, on the circuit headquarters planets of the Havona circuits under the direction of the Eternals of Days. Thereafter they are assigned to the services of the Ancients of Days in the seven superuniverses.

The Trinitized Spirits of Selection embrace the Trinitized Custodians and the Trinitized Ambassadors. They are recruited from certain of the evolutionary seraphim and translated midway creatures who have traversed Havona and have attained Paradise, as well as from certain of the Infinite Mind-fused and the Eternal Spirit-fused mortals who have ascended to the central Isle of Light and Life. Subsequent to their embrace by the Paradise Trinity and after a brief training in Havona, the Trinitized Spirits of Selection are assigned to the courts of the Ancients of Days.

The Trinitized Spirits of Perfection. The Celestial Guardians and their co-ordinates, the High Assistants, comprise a unique group of twice-trinitized personalities. They are the creature-Trinitized beings of Paradise-Havona personalities or of perfected ascendant mortals who have long distinguished themselves in the Corps of the Finality. Some of these creature-trinitized beings, after service with the Supreme Executives of the Seven Master Spirits and after serving under the Trinity Teachers, are re-trinitized (embraced) by the Paradise Trinity and then commissioned to the courts of the Ancients of Days as Celestial Guardians and as High Assistants. Trinitized Spirits of Perfection are assigned directly to the superuniverse service without further training.

Our Trinity-origin associates — Perfactors of Wisdom, Divine Counselors, and Universal Censors — are of stationary numbers, but the Trinity-embraced beings are constantly increasing. All seven orders of Trinity-embraced beings are commissioned as members of one of the seven superuniverse governments, and the number in the service of each superuniverse is exactly the same; not one has ever been lost. Trinity-embraced beings have never gone astray; they may stumble temporarily, but not one has ever been judged in contempt of the superuniverse governments. The Spirits of Attainment and the Spirits of Selection have never faltered in the service of Orvonton, but the Trinitized Spirits of Perfection have sometimes erred in judgment and caused transient confusion.

Under the direction of the Ancients of Days all seven orders function very much as self-governing groups. Their scope of service is widespread; Trinitized Spirits of Perfection do not leave the superuniverse of assignment, but their trinitized associates range the grand universe, journeying from the evolutionary worlds of time and space to the eternal Isle of Paradise. They may function in any of the superuniverses, but they always do so as members of the supergovernment of original designation.

Apparently the Trinity-embraced beings have been permanently assigned to the service of the seven superuniverses; certainly this assignment is for the duration of the present universe age, but we have never been informed that it is to be eternal.

2. The Mighty Messengers

Mighty Messengers belong to the ascendant group of the Trinitized Spirits. They are a class of perfected mortals who have been rebellion tested or otherwise equally proved as to their personal loyalty; all have passed through some definite test of universe allegiance. At some time in their Paradise ascent they stood firm and loyal in the face of the disloyalty of their superiors, and some actively and loyally functioned in the places of such unfaithful leaders.

With such personal records of fidelity and devotion, these ascending mortals pass on through Havona with the stream of the pilgrims of time, attain Paradise, graduate from there, and are mustered into the Corps of the Finality.

At that point they are trinitized in the secret embrace of the Paradise Trinity and are subsequently commissioned to become associated with the Ancients of Days in the administration of the governments of the seven superuniverses.

Every ascendant mortal of insurrectionary experience who functions loyally in the face of rebellion is eventually destined to become a Mighty Messenger of the superuniverse service. Likewise is any ascendant creature who effectively prevents such upheavals of error, evil, or sin; for action designed to prevent rebellion or to effect higher types of loyalty in a universe crisis is regarded as of even greater value than loyalty in the face of actual rebellion.

The senior Mighty Messengers were chosen from those ascendant mortals of time and space who were among the earlier Paradise arrivals, many having traversed Havona in the times of Grandfanda. But the first trinitizing of Mighty Messengers was not effected until the candidate corps contained representatives from each of the seven superuniverses. And the last group of this order to qualify on Paradise embraced ascendant pilgrims from the local universe of Nebadon.

Mighty Messengers are embraced by the Paradise Trinity in classes of seven hundred thousand, one hundred thousand for assignment to each superuniverse. Almost one trillion Mighty Messengers are commissioned on Uversa, and there is every reason to believe that the number serving in each of the seven superuniverses is exactly the same.

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 separated many times and for long periods in the agelong inward ascent to Havona, we were embraced in the same seven-hundred-thousand group, and we spent our time passing through Vicegerington in close and loving association. We were finally commissioned and assigned together to Uversa of Orvonton, and we are often dispatched in company for the execution of assignments requiring the services of two Messengers.

Mighty Messengers, in common with all Trinity-embraced beings, are assigned to all phases of superuniverse activities. They maintain constant connection with their headquarters through the superuniverse reflectivity service. Mighty Messengers serve in all sectors of a superuniverse and frequently execute missions to the local universes and even to the individual worlds, as I do on this occasion.

In the superuniverse courts, Mighty Messengers act as defenders of both individuals and planets when they come up for adjudication; they also assist the Perfections of Days in the direction of the affairs of the major sectors. As a group, their chief assignment is that of superuniverse observers. They are stationed on the various headquarters worlds and on individual planets of importance as the official observers of the Ancients of Days. When so assigned, they also serve as advisers to the authorities directing the affairs of the spheres of their sojourn. The Messengers take active part in all phases of the ascendant scheme of mortal progression. With their associates of mortal origin they keep the supergovernments in close and personal touch with the status and progression of the plans of the descending Children of the Creator.

Mighty Messengers are fully conscious of their entire ascendant careers, and that is why they are such useful and sympathetic ministers, understanding messengers, for service on any world of space and to any creature of time. As soon as you are delivered from the material life, you will communicate freely and understandingly with us since we spring from all the races on all the evolutionary worlds of space, that is, from those mortal races that are indwelt by, and subsequently fused with, Thought Adjusters.

3. Those High in Authority

Those High in Authority, the second group of the Trinitized Beings of Attainment, are all Adjuster-fused beings of mortal origin. These are the perfected mortals who have exhibited superior administrative ability and have shown extraordinary executive genius throughout their long ascending careers. They are the cream of governing ability derived from the surviving mortals of space.

Seventy thousand of Those High in Authority are trinitized at each Trinity liaison. Though the local universe of Nebadon is a comparatively young creation, it has representatives among a recently trinitized class of this order. There are more than ten billion of these skillful administrators now commissioned in Orvonton. Like all separate orders of celestial beings, they maintain their own headquarters on Uversa, and like the other Trinity-embraced beings, their reserves on Uversa act as the central directing body of their order in Orvonton.

Those High in Authority are administrators without limitation. They are the everywhere-present and always-efficient executives of the Ancients of Days. They serve on any sphere, on any inhabited world, and in any phase of activity in any of the seven superuniverses.

Having superb administrative wisdom and unusual executive skill, these brilliant beings assume to present the cause of justice on behalf of the superuniverse tribunals; they foster the execution of justice and the rectification of misadaptations in the evolutionary universes. Therefore, if you should ever be cited for errors of judgment while you are ascending the worlds and spheres of your ordained cosmic progression, it is hardly likely that you would suffer injustice since your prosecutors would be onetime ascendant creatures who are personally familiar with every step of the career you have traversed and are traversing.

4. Those Without Name and Number

Those without Name and Number constitute the third and last group of the Trinitized Spirits of Attainment; they are the ascendant souls who have developed the ability to worship beyond the skill of all the children of the evolutionary races from the worlds of time and space. They have acquired a spiritual concept of the eternal purpose of the Universal Source which comparatively transcends the comprehension of the evolutionary creatures of name or number; therefore they are denominated Those without Name and Number. More strictly translated, their name would be “Those *above* Name and Number.”

This order of beings is embraced by the Paradise Trinity in groups of seven thousand. There are of record on Uversa over one hundred million of these beings commissioned in Orvonton.

Since Those without Name and Number are the superior spiritual minds of the survival races, they are especially qualified to sit in judgment and to render opinions when a spiritual viewpoint is desirable, and when experience in the ascendant career is essential to an adequate comprehension of the questions involved in the problem to be adjudicated. They are the supreme jurors of Orvonton. A maladministered jury system may be more or less of a travesty of justice on some worlds, but on Uversa and its extension tribunals we employ the highest type of evolved spiritual mentality as juror-judges. Adjudication is the highest function of any government, and those who are entrusted with verdict rendering should be chosen from the highest and most noble types of the most experienced and understanding individuals.

The selection of candidates for the trinitization classes of Mighty Messengers, Those High in Authority, and Those without Name and Number is inherent and automatic. The selective techniques of Paradise are not in any sense arbitrary. Personal experience and spiritual values determine the personnel of the Trinitized Spirits of Attainment. Such beings are equal in authority and uniform in administrative status, but they all possess individuality and diverse characters; they are not standardized beings. All are characteristically different, depending on the differentials of their ascendant careers.

In addition to these experiential qualifications, the Trinitized Spirits of Attainment have been trinitized in the divine embrace of the Paradise Deities. Consequently they function as the co-ordinate associates of the Stationary Spirits of the Trinity, for the Trinity embrace does seem to precipitate out of the stream of future time many of the unrealized potentials of creature beings. But this is true concerning only that which pertains to the present universe age.

This group of beings is chiefly, but not wholly, concerned with the services of the ascendant career of the time-space mortals. If the viewpoint of a mortal creature is ever in doubt, the question is settled by appeal to an ascendant commission consisting of a Mighty Messenger, One High in Authority, and One without Name and Number.

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 at some point be assigned to enlarge the revelation of truth to some evolving inhabited planet, even as I am now functioning on Urantia.

5. The Trinitized Custodians

The Trinitized Custodians are Trinitized Spirits of Selection. Not only do your mortals of survival value traverse Havona, attain Paradise, and sometimes find themselves destined to superuniverse service with the Stationary Spirits of the Trinity, but your faithful seraphic guardians and your equally faithful midway associates may also become candidates for the same Trinity recognition and superb personality destiny.

Trinitized Custodians are ascendant seraphim and translated midway creatures who have passed through Havona and have attained Paradise and the Corps of the Finality. Subsequently they were embraced by the Paradise Trinity and were assigned to the service of the Ancients of Days.

The candidates for the Trinity embrace from among the ascendant seraphim are accorded this recognition because of their valiant co-operation with some ascendant mortal who attained the Corps of the Finality and was subsequently trinitized. My own seraphic guardian of the mortal career went through with me, was later trinitized, and now is attached to the Uversa government as a Trinitized Custodian.

And so with the midway creatures; many are translated and achieve Paradise and, along with the seraphim and for the same reasons, are Trinity embraced and commissioned as Custodians in the superuniverses.

The Trinitized Custodians are embraced by the Paradise Trinity in groups of seventy thousand, and one seventh of each group is assigned to a superuniverse. There are now slightly over ten million of these trusted and high Custodians in the service of Orvonton. They serve on Uversa and on the major and minor headquarters spheres. They are assisted in their labors by a corps of several billion seconaphim and other able superuniverse personalities.

The Trinitized Custodians start their careers as custodians, and they continue as such in the affairs of the supergovernments. In a way, they are officers of their superuniverse governments, but they do not deal with individuals, as the Celestial Guardians do. The Trinitized Custodians administer group affairs and foster collective projects. They are the custodians of records, plans, and institutions; they act as the trustees of undertakings, personality groups, ascendant projects, morontia plans, universe projections, and innumerable other enterprises.

6. The Trinitized Ambassadors

Trinitized Ambassadors are the second order of the Trinitized Spirits of Selection and like their associates, the Custodians, are recruited from two types of ascendant creatures. Not all ascending mortals are Adjuster or Creator fused; some are Infinite Mind fused, some are Eternal Spirit fused. Certain of these Mind- and Spirit-fused mortals reach Havona and attain Paradise. From among these Paradise ascenders, candidates are selected for the Trinity embrace, and from time to time they are trinitized in classes of seven thousand. They are then commissioned in the superuniverses as Trinitized Ambassadors of the Ancients of Days. Almost one-half billion are registered on Uversa.

Trinitized Ambassadors are selected for the Trinity embrace on the advice of their Havona teachers. They represent the superior minds of their respective groups and are, therefore, best qualified to assist the superuniverse rulers in understanding and in administering the interests of those worlds from which the Infinite Mind-fused mortals come. The Eternal Spirit-fused Ambassadors are of great assistance in our dealings with problems involving the Eternal Spirit-fused order of personality.

Trinitized Ambassadors are the emissaries of the Ancients of Days for any and all purposes, to any and all worlds or universes within the superuniverse of their assignment. They render particular and important services on the headquarters of the minor sectors, and they perform the numerous miscellaneous assignments of a superuniverse. They are the emergency or reserve corps of the Trinitized Spirits of the supergovernments, and they are therefore available for a great range of duties. They engage in thousands on thousands of undertakings in superuniverse affairs which it is impossible to portray to human minds since there is nothing transpiring on Urantia that is in any way analogous to these activities.

7. Technique of Trinitization

I cannot fully unfold to the material mind the experience of the supreme creative performance of perfect and perfected spiritual beings — the act of trinitization. The techniques of trinitization are among the secrets of Vicegerington and Solitarington and are revealable to, and understandable by, no one except those who have passed through these unique experiences. Therefore it is beyond the possibility of any being to successfully portray to the human mind the nature of this extraordinary transaction.

Aside from the Deities, only Paradise-Havona personalities and certain members of each of the finaliter corps engage in trinitization. Under specialized conditions of Paradise perfection, these superb beings may embark on the unique adventure of concept-identity, and many times they are successful in the production of a new entity, a creature-trinitized being.

The glorified creatures who engage in such adventures of trinitization may participate in only one such experience, whereas with the Paradise Deities there seems to be no limit to the continued enactment of trinitization episodes. Deity seems to be limited in just one respect: There can be only one Original and Infinite Mind, only one infinite executive of the united will of the Creator-Spirit.

The ascendant Adjuster-fused mortal finaliters who have attained certain levels of Paradise culture and spiritual development are among those who can endeavor to trinitize a creature being. Mortal-finaliter companies, when stationed on Paradise, are granted a recess every millennium of Havona time. There are seven different ways such finaliters may elect to spend this duty-free period, and one of these is, in association with some associated finaliter or some Paradise-Havona personality, to attempt the enactment of creature trinitization.

If two mortal finaliters, on going before the Architects of the Master Universe, demonstrate that they have independently chosen an identical concept for trinitization, the Architects are empowered, on their own discretion, to promulgate mandates permitting these glorified mortal ascenders to extend their recess and to remove themselves for a time to the trinitizing sector of the Paradise Citizens. At the end of this assigned retreat, if they report that they have singly and jointly elected to make the paradisiacal effort to spiritualize, idealize, and actualize a selected and original concept which has not previously been trinitized, then Master Spirit Number Seven issues orders authorizing such an extraordinary undertaking.

Unbelievably long periods of time are sometimes consumed in these adventures; an age seems to pass before these faithful and determined onetime mortals — and sometimes Paradise-Havona personalities — finally achieve their goal, really succeed in bringing their chosen concept of universal truth into actual being. And these devoted couples do not always meet with success; many times they fail, and through no discoverable error on their part. Candidates for trinitization who fail are admitted to a special group of finaliters who are designated as beings who have made the supreme effort and sustained the supreme disappointment. When the Paradise Deities unite to trinitize, they always succeed, but not so with a homogeneous pair of creatures, the attempted union of two members of the same order of being.

When a new and original being is trinitized by the Deities, the divine parents are in deity potential unchanged; but when exalted creature beings enact such a creative episode, one of the contracting and participating individuals undergoes a unique personality modification. The two ancestors of a creature-trinitized being become in a certain sense spiritually as one. We believe that this status of bi-unification of certain spiritual phases of personality will probably prevail until such time as the Supreme Being will have attained full and completed manifestation of personality in the grand universe.

Simultaneously with the appearance of a new creature-trinitized being, this functional spiritual union of the two ancestors occurs; the two trinitizing parents become one on the ultimate functional level. No created being in the universe can fully explain this amazing phenomenon; it is a near-divine experience. When the Universal Source and the Eternal Spirit united to eternalize the Infinite Mind, on the accomplishment of their purpose they immediately became as one and have ever since been one. And while the trinitization union of two creatures is on the order of the infinite scope of the perfect Deity union of the Universal Source and the Eternal Spirit, the repercussions of creature trinitization are not eternal in nature; they will terminate on the completed factualization of the experiential Deities.

While these parents of creature-trinitized beings become as one in their universe assignments, they continue to be counted as two personalities in the make-up and roll calls of the Corps of the Finality and of the Architects of the Master Universe. During the current universe age, all trinitization-united parents are inseparable in assignment and function; where one goes the other goes, what one does the other does. If parental bi-unification involves a mortal (or other) finaliter and a Paradise-Havona personality, the united parental beings function neither with the Paradisers, Havoners, nor finaliters. Such mixed unions gather in a special corps made up of similar beings. And in

all trinitization unions, mixed or otherwise, the parental beings are conscious of, and can communicate with, each other, and they can perform duties that neither could have previously discharged.

The Seven Master Spirits have authority to sanction the trinitizing union of finaliters and Paradise-Havona personalities, and such mixed liaisons are always successful. The resultant magnificent creature-trinitized beings are representative of concepts unsuited to the comprehension of either the eternal creatures of Paradise or the time creatures of space; hence they become the wards of the Architects of the Master Universe. These trinitized beings of destiny embody ideas, ideals, and *experience* which apparently pertain to a future universe age and are therefore of no immediate practical value to either the super- or central universe administrations. These unique creations of the children of time and the citizens of eternity are all held in reserve on Vicegerington, where they are engaged in the study of the concepts of time and the realities of eternity in a special sector of the sphere occupied by the secret colleges of the corps of the Local Universe Creators.

The Supreme Being is the unification of three phases of Deity reality: the Supreme, the spiritual unification of certain finite aspects of the Paradise Trinity; the Almighty Supreme, the power unification of the grand universe Creators; and the Supreme Mind, the individual contribution of the Third Source and Center and the Universal Source's co-ordinates to the reality of the Supreme Being. In their trinitization adventures the superb creatures of the central universe and Paradise are engaged in a threefold exploration of the Deity of the Supreme which results in the production of three orders of creature-trinitized beings:

1. *Ascender-Trinitized Beings*. In their creative efforts the finaliters are attempting to trinitize certain conceptual realities of the Almighty Supreme which they have experientially acquired in their ascension through time and space to Paradise.

2. *Paradise-Havona-trinitized Beings*. The creative efforts of the Paradise Citizens and the Havoners result in the trinitization of certain high spiritual aspects of the Supreme Being which they have experientially acquired on a supersupreme background bordering on the Ultimate and the Eternal.

3. *Trinitized Beings of Destiny*. But when a finaliter and a Paradise-Havoner together trinitize a new creature, this conjoint effort repercusses in certain phases of the Supreme-Ultimate Mind. The resulting creature-trinitized beings are supercreational; they represent actualities of Supreme-Ultimate Deity which have not been otherwise experientially attained, and which, therefore, automatically fall within the province of the Architects of the Master Universe, custodians of those things which transcend the creational limits of the present universe age. The trinitized beings of destiny embody certain aspects of the unrevealed master universe function of the Supreme-Ultimate. We do not know a great deal about these conjoint children of time and eternity, but we know much more than we are permitted to reveal.

8. The Creature-Trinitized Beings

In addition to the creature-trinitized beings considered in this narrative, there are numerous unrevealed orders of creature-trinitized beings — the diverse progeny of the multiple liaisons of seven finaliter corps and Paradise-Havona personalities. But all these creature-trinitized beings, revealed and unrevealed, are endowed with personality by the Universal Source.

When new ascender-trinitized and Paradise-Havona-trinitized beings are young and untrained, they are usually dispatched for long periods of service on the seven Paradise spheres of the Infinite Mind, where they serve under

the tutelage of the Seven Supreme Executives. Subsequently they may be adopted for further training in the local universes by the Trinity Teachers.

These adopted children of high and glorified creature origin are the apprentices, student helpers, of the Trinity Teachers, and as regards classification they are often temporarily numbered with these beings. They may and do execute many noble assignments in self-denial on behalf of their chosen realms of service.

The Trinity Teachers in the local universes may nominate their creature-trinitized wards for embrace by the Paradise Trinity. Emerging from this embrace as Trinitized Spirits of Perfection, they enter the service of the Ancients of Days in the seven superuniverses, that being the present known destiny of this unique group of twice-trinitized beings.

Not all creature-trinitized beings are Trinity embraced; many become the associates and ambassadors of the Seven Master Spirits of Paradise, of the Reflective Spirits of the superuniverses, and of the Creative Spirits of the local creations. Others may accept special assignments on the eternal Isle. Still others may enter the special services on the secret worlds of the Universal Source and on the Paradise spheres of the Infinite Mind. Eventually many find their way into the conjoint corps of the Trinitized Spirits on the inner circuit of Havona.

Except for the Trinitized Spirits of Perfection and those who are gathering on Vicegerington, the supreme destiny of all creature-trinitized beings appears to be entrance into the Corps of Trinitized Finaliters, one of the seven Paradise Corps of the Finality.

9. The Celestial Guardians

Creature-trinitized beings are embraced by the Paradise Trinity in classes of seven thousand. These trinitized offspring of perfected humans and of Paradise-Havona personalities are all equally embraced by the Deities, but they are assigned to the superuniverses in accordance with the advice of their former instructors, the Trinity Teachers. Those of more acceptable service are commissioned High Assistants; those of less distinguished performance are designated Celestial Guardians.

When these unique beings have been Trinity embraced, they become valuable adjuncts to the superuniverse governments. They are versed in the affairs of the ascendant career, not by personal ascension, but as a result of their service with the Trinity Teachers on the worlds of space.

Almost one billion Celestial Guardians have been commissioned in Orvonton. They are chiefly assigned to the administrations of the Perfections of Days on the headquarters of the major sectors and are ably assisted by a corps of ascendant Spirit-fused mortals.

The Celestial Guardians are the officers of the courts of the Ancients of Days, functioning as court messengers and as bearers of the summonses and decisions of the various tribunals of the superuniverse governments. They are the apprehending agents of the Ancients of Days; they go out from Uversa to bring back beings whose presence is required before the superuniverse judges; they execute the mandates for the detention of any personality in the superuniverse. They also accompany Mind-fused mortals of the local universes when, for any reason, their presence is required on Uversa.

The Celestial Guardians and their associates, the High Assistants, have never been indwelt by Adjusters. Neither are they Mind nor Spirit fused. The embrace of the Paradise Trinity does, however, compensate for the nonfused status of the Trinitized Spirits of Perfection. The Trinity embrace may act solely on the idea which is personified in a creature-trinitized entity, leaving the embraced being otherwise unchanged, but such a limitation occurs only when so planned.

These twice-trinitized beings are marvelous, 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 beings 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 for 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 poignant.

Trinitized Spirits of Perfection are limited in contrast to other Trinity-embraced beings because their experiential capacity is time-space inhibited. They are experience-deficient, despite long training with the Supreme Executives and the Trinity Teachers, and if this were not the case, experiential saturation would preclude their being left in reserve for acquiring experience in a future universe age. There is simply nothing in all universal existence which can take the place of actual personal experience, and these creature-trinitized beings are held in reserve for experiential function in some future universe epoch.

On the mansion worlds I have often seen these dignified officers of the high courts of the superuniverse look so longingly and appealingly at even the recent arrivals from the evolutionary worlds of space that one could not help realizing that these possessors of nonexperiential trinitization really envied their supposedly less fortunate siblings who ascend the universal path by steps of bona fide experience and actual living. Notwithstanding their handicaps and limitations, they are a wonderfully useful and ever-willing corps of workers when it comes to the execution of the complex administrative plans of the superuniverse governments.

10. High Assistants

The High Assistants are the superior group of the re-trinitized trinitized children of glorified ascendant beings of the Mortal Corps of the Finality and of their eternal associates, the Paradise-Havona personalities. They are assigned to the superuniverse service and function as personal aids to the high associates of the governments of the Ancients of Days. They might fittingly be denominated private secretaries. They act, from time to time, as clerks for special commissions and other group associations of the high beings. They serve Perfectors of Wisdom, Divine Counselors, Universal Censors, Mighty Messengers, Those High in Authority, and Those without Name and Number.

If, in discussing the Celestial Guardians, I have seemed to call attention to the limitations and handicaps of these twice-trinitized beings, let me now, in all fairness, call attention to their one point of great strength, the attribute which makes them almost invaluable to us. These beings owe their very existence to the fact that they are the personification of a single and supreme concept. They are the personality embodiment of some divine idea, some universal ideal, as it has never before been conceived, expressed, or trinitized. And they have subsequently been Trinity embraced; thus they actually embody the very wisdom of the divine Trinity as concerns the idea-ideal of their personality existence. As far as that particular concept is revealable to the universes, these personalities embody all of everything that any creature or Creator intelligence could possibly conceive, express, or exemplify. *They are that idea personified.*

Can you not see that such living concentrations of a single supreme concept of universe reality would be of untold service to those who are entrusted with the administration of the superuniverses?

Not long ago I was directed to head a commission of six — one of each of the high associates — assigned to the study of three problems pertaining to a group of new universes in the south parts of Orvonton. I was made acutely aware of the value of the High Assistants when I made requisition to the chief of their order on Uversa for temporary assignment of such secretaries to my commission. The first of our ideas was represented by a High Assistant on Uversa, who was then attached to our group. Our second problem was embodied in a High Assistant assigned to superuniverse number three. We secured much help from this source through the central universe clearinghouse for the co-ordination and dissemination of essential knowledge, but nothing comparable to the assistance afforded by the actual presence of a personality who *is* a concept creature-trinitized in supremacy and Deity-trinitized in finality. Concerning our third problem, the records of Paradise disclosed that such an idea had never been creature trinitized.

High Assistants are unique and original personalizations of tremendous concepts and stupendous ideals, and as such they are able to impart inexpressible illumination to our deliberations from time to time. When I am acting on some remote assignment out in the universes of space, think what it means, by way of assistance, if I am so fortunate as to have attached to my mission a High Assistant who is the fullness of divine concept regarding the very problem I have been sent to address and solve; and I have repeatedly had this very experience. The only difficulty with this plan is that no superuniverse can have a complete complement of these trinitized ideas; we only get one seventh of these beings; so it is only about one time in seven that we enjoy the personal association of these beings even when the records indicate that the idea has been trinitized.

We could use much larger numbers of these beings on Uversa to great advantage. Because of their value to the superuniverse administrations, we, in every way possible, encourage the pilgrims of space and also the residents of Paradise to attempt trinitization after they have contributed to one another those experiential realities which are essential to the enactment of such creative adventures.

We now have in our superuniverse about one and a quarter million High Assistants, and they serve on both the major and minor sectors, even as they function on Uversa. They very often accompany us on our assignments to the remote universes. High Assistants are not permanently assigned to any being or to any commission. They are in constant circulation, serving where the idea or ideal which they *are* can best further the eternal purposes of the Paradise Trinity, whose children they have become.

They are touchingly affectionate, superbly loyal, exquisitely intelligent, supremely wise — regarding a single idea — and transcendently humble. While they can impart to you the lore of the universe concerning their one idea or ideal, it is moving to observe them seeking knowledge and information on hosts of other subjects, even from the ascending mortals.

And this is the narrative of the origin, nature, and functioning of certain of those who are called the Trinitized Children of the Creator, more particularly of those who have passed through the divine embrace of the Paradise Trinity, and who have then been assigned to the services of the superuniverses to give wise and understanding co-operation with the administrators of the Ancients of Days in their untiring efforts to facilitate the inward progress of the ascending mortals of time toward their immediate Havona destination and their eventual Paradise goal.

[This paper had been originally narrated by a Mighty Messenger of the revelatory corps of Orvonton]

Paper 23

The Solitary Messengers

Solitary Messengers are the personal and universal corps of the Conjoint Creator; they are the first and senior order of the Higher Personalities of the Infinite Mind. They represent the initial creative action of the Infinite Mind in solitary function for the purpose of bringing into existence solitary personality spirits. Neither the Universal Source nor the Eternal Spirit directly participated in this stupendous spiritualization.

These spirit messengers were personalized in a single creative episode, and their number is stationary. Although I have one of these extraordinary beings associated with me on this present mission, I do not know how many such personalities exist in the universe of universes. I only know, from time to time, how many are of registry-record as functioning for the time being within the jurisdiction of our superuniverse. From the last Uversa report I observe that there were almost 7,690 trillion Solitary Messengers operating within the boundaries of Orvonton; and I conjecture that this is considerably less than one seventh of their total number.

1. Nature and Origin of Solitary Messengers

Immediately following the creation of the Seven Spirits of the Havona Circuits, the Infinite Mind brought into being the vast corps of Solitary Messengers. There is no part of the universal creation which is pre-existent to the Solitary Messengers except Paradise and the Havona circuits; they have functioned throughout the grand universe from near eternity. They are fundamental to the divine technique of the Infinite Mind for self-revelation to, and personal contact with, the creations of time and space.

Notwithstanding that these messengers are existent from the near times of eternity, they are all aware of a beginning of selfhood. They are conscious of time, being the first of the creation of the Infinite Mind to possess such a time consciousness. They are the first-born creatures of the Infinite Mind to be personalized in time and spiritualized in space.

These solitary spirits emerged in the dawn of time as full-fledged and perfectly endowed spirit beings. They are all equal, and there are no classes or subdivisions founded on personal variation. Their classifications are based wholly on the type of work to which they are assigned from time to time.

Mortals start out as material beings on the worlds of space and ascend inward towards the Great Centers; these solitary spirits start out at the center of all things and crave assignment to the remote creations, even to the individual worlds of the outermost local universes and beyond.

Though denominated Solitary Messengers, they are not lonesome spirits, for they truly like to work alone. They are the only beings in all creation who can and do enjoy a solitary existence, although they equally enjoy association with the very few orders of universe intelligence with whom they can relate.

Solitary Messengers are not isolated in their service; they are constantly in touch with the wealth of the intellect of all creation as they are capable of "listening in" on all the broadcasts of the realms of their sojourn. They can also intercommunicate with members of their own immediate corps, those beings doing the same kind of work in the same superuniverse. They could communicate with others of their number, but they have been directed by the council of the Seven Master Spirits not to do so, and they are a loyal group; they do not disobey or default. There is no record that a Solitary Messenger ever stumbled into darkness.

The Solitary Messengers, like the Universe Power Directors, are among the very few types of beings operating throughout the realms who are exempt from apprehension or detention by the tribunals of time and space. They could be cited to appear before no one except the Seven Master Spirits, but not in all the annals of the master universe has this Paradise council ever been called on to adjudicate the case of a Solitary Messenger.

These messengers of solitary assignment are a dependable, self-reliant, versatile, thoroughly spiritual, and broadly sympathetic group of created beings derived from the Third Source and Center; they operate by the authority of the Infinite Mind resident on the central Isle of Paradise and as personalized on the headquarters spheres of the local universes. They are constant partakers of the direct circuit emanating from the Infinite Mind, even when they function in the local creations under the immediate influence of the local universe Creative Spirits.

There is a technical reason why these Solitary Messengers must travel and work alone. For short periods and when stationary, they can collaborate in a group, but when ensembled, they are altogether cut off from the sustenance and direction of their Paradise circuit; they are wholly isolated. When in transit, or when operating in the circuits of space and the currents of time, if two or more of this order are in close proximity, both or all are thrown out of liaison with the higher circulating forces. They are “short circuited” as you might describe it in illustrative symbols. Therefore they have inherent within them a power of automatic alarm, a warning signal, which unerringly operates to apprise them of approaching conflicts and unfailingly keeps them sufficiently separated so as not to interfere with their proper and effective functioning. They also possess inherent and automatic powers which detect and indicate the proximity of both the Inspired Trinity Spirits and the divine Thought Adjusters.

These messengers possess no power of personality extension or reproduction, but there is practically no work of the universes in which they cannot engage, and to which they cannot contribute something essential and helpful. They are especially the great timesavers for those who are concerned in the administration of universe affairs; and they assist us all, from the highest to the lowest.

2. Assignments of Solitary Messengers

Solitary Messengers are not permanently attached to any individual or group of celestial personalities. They are always on duty by assignment, and during such service they work under the immediate supervision of those who direct the realms of their attachment. Among themselves they have neither organization nor government of any kind; they are *Solitary* Messengers.

Solitary Messengers are assigned by the Infinite Mind to the following seven divisions of service:

1. Messengers of the Paradise Trinity.
2. Messengers of the Havona Circuits.
3. Messengers of the Superuniverses.
4. Messengers of the Local Universes.
5. Explorers of Undirected Assignment.
6. Ambassadors and Emissaries of Special Assignment.

7. Revelators of Truth.

These spirit messengers are in every sense interchangeable from one type of service to another; such transfers are constantly taking place. There are no separate orders of Solitary Messengers; they are spiritually alike and in every sense equal. While they are generally designated by number, they are known to the Infinite Mind by personal names. They are known to the rest of us by the name or number designative of their current assignment.

1. *Messengers of the Paradise Trinity.* I am not permitted to reveal much about the work of the group of messengers assigned to the Trinity. They are the trusted and secret servants of the Deities, and when entrusted with special messages which involve the unrevealed policies and future conduct of the Deities, they have never been known to divulge a secret or betray the confidence reposed in their order. And all this is related in this connection, not to appear boastful of their perfection, but rather to point out that the Deities can and do create *perfect beings*.

The confusion and turmoil of Urantia do not signify that the Paradise Rulers lack either interest or ability to manage affairs differently. The Creators have 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 Deities 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.

2. *Messengers of the Havona Circuits.* Throughout the ascendant career you will be vaguely, but increasingly, able to detect the presence of the Solitary Messengers, but not until you reach Havona will you recognize them unmistakably. The first of the messengers you will see will be those of the Havona circuits.

Solitary Messengers enjoy special relations with the natives of the Havona worlds. These messengers, who are so functionally handicapped when associating with one another, can and do have a very close and personal communion with the Havona natives. But it is quite impossible to convey to human minds the supreme satisfactions stemming from the contact of the minds of these divinely perfect beings with the spirits of such near-transcendent personalities.

3. *Messengers of the Superuniverses.* The Ancients of Days, those personalities of Trinity origin who preside over the destinies of the seven superuniverses, those trios of divine power and administrative wisdom, are bountifully supplied with Solitary Messengers. It is only through this order of messengers that the triune rulers of one superuniverse can directly and personally communicate with the rulers of another. Solitary Messengers are the only available type of spirit intelligence — aside, possibly, from the Inspired Trinity Spirits — that can be dispatched from the headquarters of one superuniverse directly to the headquarters of another. All other personalities must make such excursions by way of Havona and the executive worlds of the Master Spirits.

There are some kinds of information which cannot be obtained either by Gravity Messengers, reflectivity, or broadcast. And when the Ancients of Days would want to 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.

There is no limitation on the service of Solitary Messengers in the superuniverses; they may function as implementers of the high tribunals or as intelligence gatherers for the good of the realm. Of all the supercreations

they most delight to serve in Orvonton because here the need is greatest and the opportunities for heroic effort are greatly multiplied. In the more needy realms we all enjoy the satisfaction of a more replete function.

4. *Messengers of the Local Universes.* In the services of a local universe there is no limit on the functioning of the Solitary Messengers. They are the faithful revealers of the motives and intent of the local universe Creative Spirit, although they are under the full jurisdiction of the reigning Master Creator. And this is true of all messengers operating in a local universe, whether they are traveling directly from universe headquarters, or whether they are acting temporarily in liaison with Constellation Rulers, System Sovereigns, or Planetary Administrators. Before the concentration of all power in the hands of a Local Universe Creator at the time of elevation to sovereign ruler of the universe, these messengers of the local universes function under the general direction of the Ancients of Days and are immediately responsible to their resident representative, the Union of Days.

5. *Explorers of Undirected Assignment.* When the reserve corps of the Solitary Messengers is overrecruited, one of the Seven Supreme Power Directors issues a call for exploration volunteers; and there is never a lack of volunteers, for they delight to be dispatched as free and untrammelled explorers, to experience the thrill of finding the organizing nucleuses of new worlds and universes.

They travel to investigate the clues furnished by the space contemplators of the realms. Undoubtedly the Paradise Deities know of the existence of these undiscovered energy systems of space, but they never divulge such information. If the Solitary Messengers did not explore and chart these newly organizing energy centers, such phenomena would remain unnoticed even by the intelligences of adjacent realms. Solitary Messengers, as a class, are highly sensitive to gravity; accordingly they can sometimes detect the probable presence of very small dark planets, the very worlds which are best adapted to life experiments.

These messenger-explorers of undirected assignment patrol the master universe. They are constantly out on exploring expeditions to the uncharted regions of all outer space. Very much of the information which we possess concerning transactions in the realms of outer space, we owe to the explorations of the Solitary Messengers as they often work and study with the celestial astronomers.

6. *Ambassadors and Emissaries of Special Assignment.* Local universes situated within the same superuniverse customarily exchange ambassadors selected from their native beings. But to avoid delay, Solitary Messengers are frequently asked to go as ambassadors from one local creation to another, to represent and interpret one realm to another. For example: When a newly inhabited realm is discovered, it may prove to be so remote in space that a long time will pass before an enseraphimed ambassador can reach this far-distant universe. An enseraphimed being cannot possibly exceed the velocity of 558,840 Urantia miles in one second of your time. Massive stars, crosscurrents, and detours, as well as attraction tangents, will all tend to retard such speed so that on a long journey the velocity will average about 550,000 miles per second.

When it develops that it will require hundreds of years for a native ambassador to reach a far-distant local universe, a Solitary Messenger is often asked to proceed there immediately to act as ambassador ad interim. Solitary Messengers can go in very short order, not independently of time and space as the Gravity Messengers do, but nearly so. They also serve in other circumstances as emissaries of special assignment.

7. *Revelators of Truth.* The Solitary Messengers regard the assignment to reveal truth as the highest trust of their order. And they frequently function in this capacity, from the superuniverses to the individual planets of space.

They are frequently attached to commissions which are sent to enlarge the revelation of truth to the worlds and systems.

3. Time and Space Services of Solitary Messengers

The Solitary Messengers are the highest type of perfect and confidential personality available in all realms for the quick transmission of important and urgent messages when it is inexpedient to utilize either the broadcast service or the reflectivity mechanism. They serve in an endless variety of assignments, helping the spiritual and material beings of the realms, particularly where the element of time is involved. Of all orders assigned to the services of the superuniverse domains, they are the highest and most versatile personalized beings who can come so near to defying time and space.

The universe is well supplied with spirits who utilize gravity for purposes of transit; they can go anywhere any time — instantly — but they are not persons. Certain other gravity traversers are personal beings, such as Gravity Messengers and Transcendental Recorders, but they are not available to the super- and the local universe administrators. The worlds teem with angels and mortals and other highly personal beings, but they are handicapped by time and space: 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.

Solitary Messengers are, therefore, generally used for dispatch and service in those situations where personality is essential to the achievement of the assignment, and where it is desired to avoid the loss of time which would be occasioned by the sending of any other readily available type of personal messenger. They are the only definitely personalized beings who can synchronize with the combined universal currents of the grand universe. Their velocity in traversing space is variable, depending on a great variety of interfering influences, but the record shows that on the journey to fulfill this mission my associate messenger proceeded at the rate of 841,621,642,000 of your miles per second of your time.

It is wholly beyond my ability to explain to the material type of mind how a spirit can be a real person and at the same time traverse space at such tremendous velocities. But these very Solitary Messengers actually come to, and go from, Urantia at these incomprehensible speeds; indeed, the whole economy of universal administration would be largely deprived of its personal element if this were not a fact.

The Solitary Messengers are able to function as emergency lines of communication throughout remote space regions, realms not embraced within the established circuits of the grand universe. It develops that one messenger, when so functioning, can transmit a message or send an impulse through space to a fellow messenger about one hundred light-years away as Urantia astronomers estimate stellar distances.

Of the myriads of beings who co-operate with us in the conduct of the affairs of the superuniverse, none are more important in practical helpfulness and timesaving assistance. In the universes of space we must deal with the handicaps of time; hence the great service of the Solitary Messengers, who, by means of their personal prerogatives of communication, are somewhat independent of space and, by virtue of their tremendous transit velocities, are so nearly independent of time.

I am at a loss to explain to Urantia mortals how the Solitary Messengers can be without form and yet possess real and definite personalities. Although they are without that form which would naturally be associated with personality, they do possess a spirit presence which is discernible by all higher types of spirit beings. The Solitary Messengers are the only class of beings who seem to be possessed of practically all the advantages of a formless spirit coupled with all the prerogatives of a full-fledged personality. They are true persons, yet endowed with nearly all of the attributes of impersonal spirit manifestation.

In the seven superuniverses, ordinarily — but not always — everything which tends to increase any creature's liberation from the handicaps of time and space proportionately diminishes personality prerogatives. Solitary Messengers are an exception to this general law. In their activities they are all but unrestricted in the utilization of any and all of the limitless avenues of spiritual expression, divine service, personal ministry, and cosmic communication. If you could view these extraordinary beings in the light of my experience in universe administration, you would comprehend how difficult it would be to co-ordinate superuniverse affairs if it were not for their versatile co-operation.

No matter how much the universe may enlarge, no more Solitary Messengers will probably ever be created. As the universes grow, the expanded work of administration must increasingly be borne by other types of spirit ministers and by those beings who take origin in these new creations, such as the creatures of the Local Universe Creators and the local universe Creative Spirits.

4. Special Ministry of Solitary Messengers

The Solitary Messengers seem to be personality co-ordinators for all types of spirit beings. Their ministry helps to make all the personalities of the spiritual world akin. They contribute much to the development, in all spirit beings, of a consciousness of group identity. Every type of spirit being is served by special groups of Solitary Messengers who foster the ability of such beings to understand and associate with all other types and orders, however dissimilar.

The Solitary Messengers demonstrate such an amazing ability to co-ordinate all types and orders of finite personality — even to make contact with the absonite regime of the master universe overcontrollers — that some of us postulate that the creation of these messengers by the Infinite Mind is in some manner related to the Conjoint Actor's bestowal of Supreme-Ultimate Mind.

When a finaliter and a Paradise Citizen co-operate in the trinitization of a “child of time and eternity” — a transaction involving the unrevealed mind potentials of the Supreme-Ultimate — and when such an unclassified personality is dispatched to Vicegerington, a Solitary Messenger (a conjectured personality repercussion of the bestowal of such deity mind) is always assigned as guardian-companion to such a creature-trinitized being. This messenger accompanies the new being of destiny to the world of assignment and never leaves Vicegerington. When attached to the destinies of a child of time and eternity, a Solitary Messenger is forever transferred to the sole supervision of the Architects of the Master Universe. What the future of such an extraordinary association may be, we do not know. For ages these partnerships of unique personalities have continued to gather on Vicegerington, but not a single pair has ever gone forth from there.

Solitary Messengers are of stationary numbers, but the trinitization of the beings of destiny is apparently an unlimited technique. Since trinitized beings of destiny have assigned to them a Solitary Messenger, it appears to us that at some time in the remote future the supply of messengers will become exhausted. Who will take up their work in the grand universe? Will their service be assumed by some new development among the Inspired Trinity Spirits?

Is the grand universe at some remote period going to be more nearly administered by Trinity-origin beings while the single- and dual-origin creatures move on into the realms of outer space? If the messengers return to their former service, will these beings of destiny accompany them? Will the trinitizations between finaliters and Paradise-Havoners cease when the supply of Solitary Messengers has been absorbed as guardian-companions of these beings of destiny? Are all our efficient Solitary Messengers going to be concentrated on Vicegerington? Are these extraordinary spirit personalities going to be eternally associated with these trinitized beings of unrevealed destiny? What significance should we attach to the fact that these couples gathering on Vicegerington are under the exclusive direction of those mighty mystery beings, the Architects of the Master Universe? These and many similar questions we ask ourselves, and ask numerous other orders of celestial beings, but we do not know the answers.

This transaction, together with many similar occurrences in universe administration, unmistakably indicates that the personnel of the grand universe, even that of Havona and Paradise, is undergoing a definite and certain reorganization in co-ordination with, and with reference to, the vast energy evolutions now taking place throughout the realms of outer space.

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.

[This paper had been originally presented by a Divine Counselor from Uversa.]

Paper 24

Higher Personalities of the Infinite Mind

On Uversa we divide all personalities and entities of the Conjoint Creator into three grand divisions: the Higher Personalities of the Infinite Mind, the Messenger Hosts of Space, and the Ministering Spirits of Time, those spirit beings who are concerned with teaching and ministering to the will creatures of the ascendant scheme of mortal progression.

Those Higher Personalities of the Infinite Mind that find mention in these narratives function throughout the grand universe in seven divisions:

1. Solitary Messengers.
2. Universe Circuit Supervisors.
3. Census Directors.
4. Personal Aids of the Infinite Mind.
5. Associate Inspectors.
6. Assigned Sentinels.
7. Graduate Guides.

Solitary Messengers, Circuit Supervisors, Census Directors, and the Personal Aids are characterized by the possession of tremendous endowments of antigravity. The Solitary Messengers are without known general headquarters; they roam the universe of universes. The Universe Circuit Supervisors and the Census Directors maintain headquarters on the capitals of the superuniverses. The Personal Aids of the Infinite Mind are stationed on the central Isle of Light. The Associate Inspectors and the Assigned Sentinels are respectively stationed on the capitals of the local universes and on the capitals of their component systems. The Graduate Guides are resident in the Havona universe and function on all of its billion worlds. Most of these higher personalities have stations in the local universes, but they are not organically attached to the administrations of the evolutionary realms.

Of the seven classes composing this group, only the Solitary Messengers and perhaps the Personal Aids range the universe of universes. Solitary Messengers are encountered from Paradise outward: through the Havona circuits to the superuniverse capitals and from there out through the sectors and local universes, with their subdivisions, and even to the inhabited worlds. Although Solitary Messengers belong to the Higher Personalities of the Infinite Mind, their origin, nature, and service have been discussed in the preceding paper.

1. The Universe Circuit Supervisors

The vast power currents of space and the circuits of spirit energy may seem to operate automatically; they may appear to function without aid or hindrance, but such is not the case. All of these stupendous systems of energy are under control; they are subject to intelligent supervision. Universe Circuit Supervisors are concerned, not with the realms of purely physical or material energy — the domain of the Universe Power Directors — but with the circuits

of relative spiritual energy and with those modified circuits which are essential to the maintenance of both the highly developed spiritual beings and the morontia or transition type of intelligent creatures. The supervisors do not give origin to circuits of energy and superessence of divinity, but in general they have to do with all higher spirit circuits of time and eternity and with all relative spirit circuits concerned in the administration of the component parts of the grand universe. They direct and manipulate all such spirit-energy circuits outside of the Isle of Paradise.

Universe Circuit Supervisors are the exclusive creation of the Infinite Mind, and they function solely as the agents of the Conjoint Actor. They are personalized for service in the following four orders:

1. Supreme Circuit Supervisors.
2. Associate Circuit Supervisors.
3. Secondary Circuit Supervisors.
4. Tertiary Circuit Supervisors.

The supreme supervisors of Havona and the associate supervisors of the seven superuniverses are of completed numbers; no more of these orders are being created. The supreme supervisors are seven in number and are stationed on the pilot worlds of the seven Havona circuits. The circuits of the seven superuniverses are in the charge of a marvelous group of seven associate supervisors, who maintain headquarters on the seven Paradise spheres of the Infinite Mind, the worlds of the Seven Supreme Executives. From here they supervise and direct the circuits of the superuniverses of space.

On these Paradise spheres of the Infinite Mind the seven associate circuit supervisors and the first order of the Supreme Power Centers effect a liaison which, under the direction of the Supreme Executives, results in the sub-Paradise co-ordination of all material and spiritual circuits passing out to the seven superuniverses.

On the headquarters worlds of each superuniverse the secondary supervisors for the local universes of time and space are stationed. The major and minor sectors are administrative divisions of the supergovernments but are not concerned in these matters of spirit-energy supervision. I do not know how many secondary circuit supervisors there are in the grand universe, but on Uversa there are 84,691 of these beings. Secondary supervisors are being created all along; from time to time they appear in groups of seventy on the worlds of the Supreme Executives. We obtain them on requisition as we arrange for the establishment of separate circuits of spirit energy and liaison power to the newly evolving universes of our jurisdiction.

A tertiary circuit supervisor functions on the headquarters world of every local universe. This order, like the secondary supervisors, is of continuous creation, being created in groups of seven hundred. They are assigned to the local universes by the Ancients of Days.

Circuit supervisors are created for their specific tasks, and they eternally serve in the groups of their original assignment. They are not rotated in service and therefore make an agelong study of the problems found in the realms of their original assignment. For example: Tertiary circuit supervisor number 572,842 has functioned on Salvington since the early concept of your local universe, and is a member of the personal staff of Michael of Nebadon.

Whether acting in the local or higher universes, circuit supervisors direct all concerned as to the proper circuits to employ for the transmission of all spirit messages and for the transit of all personalities. In their work of circuit supervision these efficient beings utilize all agencies, forces, and personalities in the universe of universes. They employ the unrevealed “high spirit personalities of circuit control” and are ably assisted by numerous staffs composed of personalities of the Infinite Mind. It is they who would isolate an evolutionary world if its Planetary Administrator should rebel against the Universal Source and the Local Universe Creator. They are able to remove any world from certain universe circuits of the higher spiritual order, but they cannot annul the material currents of the power directors.

The Universe Circuit Supervisors have something of the same relationship to spirit circuits that the Universe Power Directors have to material circuits. The two orders are complementary, together having the oversight of all spirit and all material circuits that are controllable and manipulatable by creatures.

The circuit supervisors exercise certain oversight of those mind circuits which are spirit associated much as the power directors have certain jurisdiction over those phases of mind which are physical-energy associated — mechanical mind. In general the functions of each order are expanded by liaison with the other, but the circuits of pure mind are subject to the supervision of neither. Neither are the two orders co-ordinate; in all their manifold labors the Universe Circuit Supervisors are subject to the Seven Supreme Power Directors and their subordinates.

While the circuit supervisors are entirely alike within their respective orders, they are all distinct individuals. They are truly personal beings, but they possess a type of other-than-Creator-endowed personality not encountered in any other type of creature in all universal existence.

Although you will recognize and know them as you journey inward towards Paradise, you will have no personal relations with them. They are circuit supervisors, and they attend strictly and efficiently to their business. They deal solely with those personalities and entities having the oversight of those activities which are concerned with the circuits subject to their supervision.

2. The Census Directors

Notwithstanding that the cosmic mind of the Universal Intelligence is cognizant of the presence and whereabouts of all *thinking* creatures, there is operative in the universe of universes an independent method of keeping count of all *will* creatures.

The Census Directors are a special and completed creation of the Infinite Mind, and they exist in numbers unknown to us. They are created so as to be able to maintain perfect synchrony with the reflectivity technique of the superuniverses, while at the same time they are personally sensitive and responsive to intelligent *will*. These directors, by a not-fully-understood technique, are made immediately aware of the birth of will in any part of the grand universe. They are, therefore, always competent to give us the number, nature, and whereabouts of all will creatures in any part of the central creation and the seven superuniverses. But they do not function on Paradise; there is no need for them there. On Paradise knowledge is inherent; the Deities know all things.

Seven Census Directors operate in Havona, one being stationed on the pilot world of each Havona circuit. Except for these seven and the reserves of the order on the Paradise worlds of the Infinite Mind, all Census Directors function under the jurisdiction of the Ancients of Days.

One Census Director presides at the headquarters of each superuniverse, while subject to such a chief director are thousands on thousands, one on the capital of every local universe. All personalities of this order are equal except those on the Havona pilot worlds and the seven superuniverse chiefs.

In the seventh superuniverse there are one hundred thousand Census Directors. And this number consists entirely of those assignable to local universes; it does not include the personal staff of Usatia, the superuniverse chief of all Orvonton directors. Usatia, like the other superuniverse chiefs, is not directly attuned to the registration of intelligent will. Usatia is solely attuned to subordinates stationed in the Orvonton universes, and acts as a magnificent totaling personality for their reports coming in from the capitals of the local creations.

From time to time the official recorders of Uversa place on their records the status of the superuniverse as it is indicated by the registrations in and on the personality of Usatia. Such census data is indigenous to the superuniverses; these reports are transmitted neither to Havona nor to Paradise.

The Census Directors are concerned with human beings — as with other will creatures — only to the extent of recording the fact of will function. They are not concerned with the records of your life and its doings; they are not in any sense recording personalities. The Census Director of Nebadon, number 81,412 of Orvonton, now stationed on Salvington, is at this very moment personally conscious and aware of your living presence here on Urantia; and will place confirmation of your death in the records the moment you cease to function as a will creature.

Census Directors register the existence of a new will creature when the first act of will is performed; they indicate the death of a will creature when the last act of will takes place. The partial emergence of will observed in the reactions of certain of the higher animals does not belong to the domain of the Census Directors. They keep count of nothing but bona fide will creatures, and they are responsive to nothing but *will function*. Exactly how they register the function of will, we do not know.

These beings always have been, and always will be, Census Directors. They would be comparatively useless in any other division of universe labor. But they are infallible in function; they never default, neither do they falsify. And notwithstanding their marvelous powers and unbelievable prerogatives, they are persons; they have recognizable spirit presence and form.

3. Personal Aids of the Infinite Mind

We have no authentic knowledge as to the time or manner of the creation of the Personal Aids. Their number must be legion, but it is not of record on Uversa. From conservative deductions based on our knowledge of their work, I venture to estimate that their number extends high into the trillions. We hold the opinion that the Infinite Mind is not limited as to numbers in the creation of these Personal Aids.

The Personal Aids of the Infinite Mind exist for the exclusive assistance of the Paradise presence of the Third Person of Deity. Although attached directly to the Infinite Mind and located on Paradise, they flash back and forth to the uttermost parts of creation. Wherever the circuits of the Conjoint Creator extend, these Personal Aids may appear for the purpose of executing the bidding of the Infinite Mind. They traverse space much as the Solitary Messengers do but are not persons in the sense that the messengers are.

The Personal Aids are all equal and identical; they disclose no differentiation of individuality. Though the Conjoint Actor views them as true personalities, it is difficult for others to regard them as real persons; they do not manifest

a spirit presence to other spirit beings. Paradise-origin beings are always aware of the proximity of these Aids; but we do not recognize a personality presence. The lack of such a presence-form undoubtedly renders them all the more serviceable to the Third Person of Deity.

Of all the revealed orders of spirit beings taking origin in the Infinite Mind, the Personal Aids are about the only ones you will not encounter on your inward ascent to Paradise.

4. The Associate Inspectors

The Seven Supreme Executives, on the seven Paradise spheres of the Infinite Mind, collectively function as the administrative board of supermanagers for the seven superuniverses. The Associate Inspectors are the personal embodiment of the authority of the Supreme Executives to the local universes of time and space. These high observers of the affairs of the local creations are the joint offspring of the Infinite Mind and the Seven Master Spirits of Paradise. In the near times of eternity seven hundred thousand were personalized, and their reserve corps abides on Paradise.

Associate Inspectors work under the direct supervision of the Seven Supreme Executives, being their personal and powerful representatives to the local universes of time and space. An inspector is stationed on the headquarters sphere of each local creation and is a close associate of the resident Union of Days.

The Associate Inspectors receive reports and recommendations only from their subordinates, the Assigned Sentinels, stationed on the capitals of the local systems of inhabited worlds, while they make reports only to their immediate superior, the Supreme Executive of the superuniverse concerned.

5. The Assigned Sentinels

The Assigned Sentinels are co-ordinating personalities and liaison representatives of the Seven Supreme Executives. They were personalized on Paradise by the Infinite Mind and were created for the specific purposes of their assignment. They are of stationary numbers, and there are exactly seven billion in existence.

Much as an Associate Inspector represents the Seven Supreme Executives to a whole local universe, so in each of the ten thousand systems of that local creation there is an Assigned Sentinel, who acts as the direct representative of the far-distant and supreme board of supercontrol for the affairs of all seven superuniverses. The sentinels on duty in the local system governments of Orvonton are acting under the direct authority of Supreme Executive Number Seven, the co-ordinator of the seventh superuniverse. But in their administrative organization all sentinels commissioned in a local universe are subordinate to the Associate Inspector stationed at universe headquarters.

Within a local creation the Assigned Sentinels serve in rotation, being transferred from system to system. They are usually changed every millennium of local universe time. They are among the highest ranking personalities stationed on a system capital, but they never participate in deliberations concerned with system affairs. In the local systems they serve as the ex officio heads of the four and twenty administrators hailing from the evolutionary worlds, but otherwise, ascending mortals have little contact with them. The sentinels are almost exclusively concerned in keeping the Associate Inspector of their universe fully informed on all matters relating to the welfare and state of the systems of their assignment.

Assigned Sentinels and Associate Inspectors do not report to the Supreme Executives through a superuniverse headquarters. They are responsible solely to the Supreme Executive of the superuniverse concerned; their activities are distinct from the administration of the Ancients of Days.

The Supreme Executives, Associate Inspectors, and Assigned Sentinels, together with the omniaphim and a host of unrevealed personalities, constitute an efficient, direct, centralized, but vast system of advisory and administrative co-ordination of all the grand universe of things and beings.

6. The Graduate Guides

The Graduate Guides, as a group, sponsor and conduct the high university of technical instruction and spiritual training which is so essential to mortal attainment of the goal of the ages: Creator, rest, and then eternity of perfected service. These highly personal beings take their name from the nature and purpose of their work. They are exclusively devoted to the tasks of guiding the mortal graduates from the superuniverses of time through the Havona course of instruction and training which serves to prepare the ascending pilgrims for admission to Paradise and the Corps of the Finality.

I am not forbidden to undertake to tell you of the work of these Graduate Guides, but it is so ultraspiritual that I despair of being able to adequately portray to the material mind a concept of their manifold activities. On the mansion worlds your vision range is extended and you are freed from the fetters of material comparisons. You are not always to be so limited in the range of your vision and spiritual comprehension.

The Graduate Guides are engaged in piloting the pilgrims of time through the seven circuits of Havona worlds. The guide who greets you on your arrival on the receiving world of the outer Havona circuit will remain with you throughout your entire career on the Havona 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, on 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.

The number of Graduate Guides is beyond the power of human minds to grasp, and they continue to appear. Their origin is something of a mystery. They have not existed from eternity; they mysteriously appear as they are needed. There is no record of a Graduate Guide in all the realms of the central universe until that far-distant day when the first mortal pilgrim of all time arrived at the outer belt of the central creation. On arriving on the pilot world of the outer circuit, this mortal pilgrim was met with friendly greetings by Malvorian, the first of the Graduate Guides and now the chief of their supreme council and the director of their vast educational organization.

On the Paradise records of Havona, in the section denominated "Graduate Guides," there appears this initial entry: "And Malvorian, the first of this order, did greet and instruct the pilgrim discoverer of Havona and did conduct this pilgrim from the outer circuits of initial experience, step by step and circuit by circuit, until they stood in the very presence of the Source and Destiny of all personality, subsequently crossing the threshold of eternity to Paradise."

At that far-distant time I was attached to the service of the Ancients of Days on Uversa, and we all rejoiced in the assurance that, eventually, pilgrims from our superuniverse would reach Havona. For ages we had been taught that the evolutionary creatures of space would attain Paradise, and the thrill of all time swept through us when the first pilgrim actually arrived.

The name of this pilgrim discoverer of Havona is *Grandfanda*, who came from planet 341 of system 84 in constellation 62 of local universe 1,131 situated in superuniverse number one. Grandfanda's arrival was the signal for the establishment of the broadcast service of the universe of universes. Prior to that, only the broadcasts of the superuniverses and the local universes had been in operation, but the announcement of the arrival of Grandfanda at the portals of Havona signaled the inauguration of the "space reports of glory," so named because the initial universe broadcast reported the Havona arrival of the first of the evolutionary beings to attain entrance on the goal of ascendant existence.

Graduate Guides never leave the Havona worlds; they are dedicated to the service of the graduate pilgrims of time and space. And sometime you will meet these noble beings if you do not reject the certain and all-perfected plan designed to effect your survival and ascension.

7. Origin of the Graduate Guides

Though evolution is not the order of the central universe, we believe that the Graduate Guides are the perfected or more experienced members of another order of central universe creatures, the Havona Servitals. Graduate Guides show such a breadth of sympathy and such a capacity for understanding the ascendant creatures that we are convinced they have gained this culture by actual service in the superuniverse realms as the Havona Servitals of universal ministry. If this view is not correct, how then can we account for the continuous disappearance of the senior or more experienced servitals?

A servital will be long absent from Havona on superuniverse assignment, having been on many such missions previously, will return home, be granted the privilege of "personal contact" with the Paradise Central Shining, will be embraced by the Luminous Persons, and disappear from the recognition of spirit associates, never more to reappear.

On returning from superuniverse service, a Havona Servital may enjoy numerous divine embraces and emerge merely an exalted servital. Experiencing the luminous embrace does not necessarily signify that the servital must translate into a Graduate Guide, but almost one quarter of those who achieve the divine embrace never return to the service of the realms.

There appears on the high records a succession of such entries as this:

"And servital number 842,842,682,846,782 of Havona, named Sudna, came over from the superuniverse service, was received on Paradise, knew the Creator, entered the divine embrace, and is not."

When such an entry appears on the records, the career of such a servital is closed. But in just three moments (a little less than three days of your time) a newborn Graduate Guide "spontaneously" appears on the outer circuit of the Havona universe. And the number of Graduate Guides, allowing for a slight difference, due no doubt to those in transition, exactly equals the number of vanished servitals.

There is an additional reason for supposing the Graduate Guides to be evolved Havona Servitals, and that is the unflinching tendency of these guides and their associated servitals to form such extraordinary attachments. The manner in which these supposedly separate orders of beings understand and sympathize with one another is wholly inexplicable. It is refreshing and inspiring to witness their mutual devotion.

The Seven Master Spirits and the associated Seven Supreme Power Directors, respectively, are the personal repositories of the mind potential and of the power potential of the Supreme Being which does not, as yet, operate personally. And when these Paradise associates collaborate to create the Havona Servitals, the latter are inherently involved in certain phases of Supremacy. Havona Servitals are thus, in actuality, a reflection in the perfect central universe of certain evolutionary potentialities of the time-space domains, all of which is disclosed when a servital undergoes transformation and re-creation. We believe that this transformation takes place in response to the will of the Infinite Mind, undoubtedly acting on behalf of the Supreme. Graduate Guides are not created by the Supreme Being, but we all conjecture that experiential Deity is in some way concerned in those transactions which bring these beings into existence.

The Havona now traversed by ascending mortals differs in many respects from the central universe as it was before the times of Grandfanda. The arrival of mortal ascenders on the Havona circuits inaugurated sweeping modifications in the organization of the central and divine creation, modifications undoubtedly initiated by the Supreme Being — the Deity of evolutionary creatures — in response to the arrival of the first of the experiential children from the seven superuniverses. The appearance of the Graduate Guides, together with the creation of the tertiary supernaphim, is indicative of these performances of the Supreme.

[This paper had been originally presented by a Divine Counselor of Uversa.]

Paper 25

The Messenger Hosts of Space

Ranking intermediately in the family of the Infinite Mind are the Messenger Hosts of Space. These versatile beings function as the connecting links between the higher personalities and the ministering spirits. The messenger hosts include the following orders of celestial beings:

1. Havona Servitals.
2. Universal Conciliators.
3. Technical Advisers.
4. Custodians of Records on Paradise.
5. Celestial Recorders.
6. Morontia Companions.
7. Paradise Companions.

Of the seven groups enumerated, only three — servitals, conciliators, and Morontia Companions — are created as such; the remaining four represent attainment levels of the angelic orders. In accordance with inherent nature and attained status, the messenger hosts variously serve in the universe of universes but always subject to the direction of those who rule the realms of their assignment.

1. The Havona Servitals

Though denominated servitals, these “midway creatures” of the central universe are not servants in any menial sense of the word. In the spiritual world there is no such thing as menial work; all service is sacred and exhilarating; neither do the higher orders of beings look down on the lower orders of existence.

The Havona Servitals are the joint creative work of the Seven Master Spirits and their associates, the Seven Supreme Power Directors. This creative collaboration comes the nearest to being the pattern for the long list of reproductions of the dual order in the evolutionary universes, extending from the creation of a Bright and Morning Star by a Local Universe Creator-Creative Spirit liaison down to sex procreation on worlds like Urantia.

The number of servitals is prodigious, and more are being created all the time. They appear in groups of one thousand on the third moment following the assembly of the Master Spirits and the Supreme Power Directors at their joint area in the far northerly sector of Paradise. Every fourth servital is more physical in type than the others; that is, out of each thousand, seven hundred and fifty are apparently true to spirit type, but two hundred and fifty are semiphysical in nature. These *fourth creatures* are somewhat on the order of material beings (material in the Havona sense), resembling the physical power directors more than the Master Spirits.

In personality relationships the spiritual is dominant over the material, even though it does not now appear so on Urantia; and in the production of Havona Servitals the law of spirit dominance prevails; the established ratio yields three spiritual beings to one semiphysical.

The newly created servitals, together with newly appearing Graduate Guides, all pass through the courses of training which the senior guides continuously conduct on each of the seven Havona circuits. Servitals are then assigned to the activities for which they are best adapted, and since they are of two types — spiritual and semiphysical — there are few limits to the range of work these versatile beings can do. The higher or spirit groups are assigned selectively to the services of the Universal Source, the Eternal Spirit, and the Infinite Mind, and to the work of the Seven Master Spirits. In large numbers they are dispatched, from time to time, to serve on the study worlds encircling the headquarters spheres of the seven superuniverses, the worlds devoted to the final training and spiritual culture of the ascending souls of time who are preparing for advancement to the circuits of Havona. Both spirit servitals and their more physical associates are also designated assistants and associates of the Graduate Guides in helping and instructing the various orders of ascending creatures who have attained Havona, and who seek to attain Paradise.

The Havona Servitals and the Graduate Guides manifest a transcendent devotion to their work and a touching affection for one another, an affection which, while spiritual, you could only understand by comparison with the phenomenon of human love. There is divine pathos in the separation of the servitals from the guides, as so often occurs when the servitals are dispatched on missions beyond the limits of the central universe; but they go with joy and not with sorrow. The satisfying joy of high duty is the eclipsing emotion of spiritual beings. Sorrow cannot exist in the face of the consciousness of divine duty faithfully performed. And when a mortal's ascending soul stands before the Supreme Judge, the decision of eternal import will not be determined by material successes or quantitative achievements; the verdict reverberating through the high courts declares: "Well done, good and *faithful* servant; you have been faithful over a few essentials; you will be made ruler over universe realities."

On superuniverse service the Havona Servitals are always assigned to that domain presided over by the Master Spirit whom they most resemble in general and special spirit prerogatives. They serve only on the educational worlds surrounding the capitals of the seven superuniverses, and the last report of Uversa indicates that almost 138 billion servitals were ministering on its 490 satellites. They engage in an endless variety of activities in connection with the work of these educational worlds comprising the superuniversities of the superuniverse of Orvonton. Here they are your companions; they have come down from your next career to study you and to inspire you with the reality and certainty of your eventual graduation from the universes of time to the realms of eternity. And in these contacts the servitals gain that preliminary experience of time which is so helpful in their subsequent work on the Havona circuits as associates of the Graduate Guides or — as translated servitals — as Graduate Guides themselves.

2. The Universal Conciliators

For every Havona Servital created, seven Universal Conciliators are brought into being, one in each superuniverse. This creative enactment involves a definite superuniverse technique of reflective response to transactions taking place on Paradise.

The seven reflections of the Seven Master Spirits function on the headquarters worlds of the seven superuniverses. It is difficult to undertake to portray the natures of these Reflective Spirits to material minds. They are true personalities; still each member of a superuniverse group is perfectly reflective of just one of the Seven Master Spirits. And every time the Master Spirits associate themselves with the power directors for the purpose of creating a group of Havona Servitals, there is a simultaneous focalization on one of the Reflective Spirits in each of the

superuniverse groups, and immediately an equal number of Universal Conciliators appear on the headquarters worlds of the supercreations. If, in the creation of servitals, Master Spirit Number Seven should take the initiative, none but the Reflective Spirits of the seventh order would become ready to produce conciliators; and concurrently with the creation of one thousand Orvontonlike servitals, one thousand of the seventh-order conciliators would appear on each superuniverse capital. Out of these episodes, reflecting the sevenfold nature of the Master Spirits, arise the seven created orders of conciliators serving in each superuniverse.

Conciliators of pre-Paradise status do not serve interchangeably between superuniverses, being restricted to their native segments of creation. Every superuniverse corps, embracing one seventh of each created order, therefore spends a very long time under the influence of one of the Master Spirits to the exclusion of the others, for, while all seven are *reflected* on the superuniverse capitals, only one is *dominant* in each supercreation.

Each of the seven supercreations is actually pervaded by the Master Spirit who presides over its destinies. Each superuniverse thus becomes like a gigantic mirror reflecting the nature and character of the supervising Master Spirit, and all of this is further continued in every subsidiary local universe by the presence and function of the Creative Spirits. The effect of such an environment on evolutionary growth is so profound that in their postsuperuniverse careers the conciliators collectively manifest forty-nine experiential viewpoints, or insights, each angular — therefore incomplete — but all mutually compensatory and together tending to encompass the circle of Supremacy.

In each superuniverse the Universal Conciliators find themselves strangely and innately segregated into groups of four, associations in which they continue to serve. In each group, three are spirit personalities, and one, like the fourth creatures of the servitals, is a semimaterial being. This quartet constitutes a conciliating commission and is made up as follows:

1. *The Judge-Arbiter.* The one unanimously designated by the other three as the most competent and best qualified to act as judicial head of the group.
2. *The Spirit-Advocate.* The one appointed by the judge-arbiter to present evidence and to safeguard the rights of all personalities involved in any matter assigned to the adjudication of the conciliating commission.
3. *The Divine Implementor.* The conciliator qualified by inherent nature to make contact with the material beings of the realms and to execute the decisions of the commission. Divine implementors, being fourth creatures — quasi-material beings — are almost, but not quite, visible to the short-range vision of the mortal races.
4. *The Recorder.* The remaining member of the commission automatically becomes the recorder, the clerk of the tribunal, and makes certain that all records are properly prepared for the archives of the superuniverse and for the records of the local universe. If the commission is serving on an evolutionary world, a third report, with the assistance of the implementor, is prepared for the physical records of the system government of jurisdiction.

When in session a commission functions as a group of three since the advocate is detached during adjudication and participates in the formulation of the verdict only at the conclusion of the hearing. Accordingly these commissions are sometimes called referee trios.

The conciliators are of great value in keeping the universe of universes running smoothly. Traversing space at the seraphic rate of triple velocity, they serve as the traveling courts of the worlds, commissions devoted to the quick

adjudication of minor difficulties. If it were not for these mobile and eminently fair commissions, the tribunals of the spheres would be hopelessly overspread with the minor misunderstandings of the realms.

These referee trios do not decide matters of eternal import; the soul, the eternal prospects of a creature of time, is never placed in jeopardy by their acts. Conciliators do not deal with questions extending beyond the temporal existence and the cosmic welfare of the creatures of time. But when a commission has once accepted jurisdiction of a problem, its rulings are final and always unanimous; there is no appeal from the decision of the judge-arbiter.

3. The Far-Reaching Service of Conciliators

Conciliators maintain group headquarters on the capital of their superuniverse, where their primary reserve corps is held. Their secondary reserves are stationed on the capitals of the local universes. The younger and less experienced commissioners begin their service on the lower worlds, worlds like Urantia, and are advanced to the adjudication of greater problems after they have acquired more experience.

The order of conciliators is wholly dependable; not one has ever gone astray. Though not infallible in wisdom and judgment, they are of unquestioned reliability and unerring in faithfulness. They take origin on the headquarters of a superuniverse and eventually return there, advancing through the following levels of universe service:

1. *Conciliators to the Worlds.* Whenever the supervising personalities of the individual worlds become deadlocked concerning the proper procedure under existing circumstances, and if the matter is not of sufficient importance to be brought before the regularly constituted tribunals of the realm, then, on the receipt of a petition of two personalities, one from each contention, a conciliating commission will begin to function.

When these administrative and jurisdictional difficulties have been placed in the hands of the conciliators for study and adjudication, they are supreme in authority. But they will not formulate a decision until all the evidence has been heard, and there is absolutely no limit to their authority to call witnesses from anywhere and everywhere. And while their decisions may not be appealed, sometimes matters develop to a point where the commission closes its records, concludes its opinions, and transfers the whole question to the higher tribunals of the realm.

The commissioners' decisions are placed on the planetary records and, if necessary, are put into effect by the divine implementor, whose power is very great, and whose range of activities on an inhabited world is very wide. Divine implementors are masterful manipulators of that which is in the interests of what ought to be. Their work is sometimes carried out for the apparent welfare of the realm, and sometimes their acts on the worlds of time and space are difficult to explain. Though executing decrees in defiance of neither natural law nor the ordained usages of the realm, they often effect their strange doings and enforce the mandates of the conciliators in accordance with the higher laws of the system administration.

2. *Conciliators to the System Headquarters.* From service on the evolutionary worlds these commissions of four are advanced to duty on a system headquarters. Here they have much work to do, and they prove to be the understanding friends of mortals, angels, and other spirit beings. The referee trios are not as concerned with personal differences as with group contentions and with misunderstandings arising between different orders of creatures; and on a system headquarters both spiritual and material beings live, as well as the combined types.

The moment the Creators bring into existence evolving individuals with the power of choice, that moment a departure is made from the smooth working of divine perfection; misunderstandings are certain to arise, and

provision for the fair adjustment of these honest differences of viewpoint must be made. We should all remember that the all-wise and all-powerful Creators could have made the local universes just as perfect as Havona. No conciliating commissions need to function in the central universe. But the Creators did not choose in their all-wisdom to do this. And while they have produced universes which abound in differences and teem with difficulties, they have also provided the mechanisms and the means for composing all these differences and for harmonizing all this seeming confusion.

3. *The Constellation Conciliators.* From service in the systems the conciliators are promoted to the adjudication of the problems of a constellation, taking up the minor difficulties arising between its one hundred systems of inhabited worlds. Not many problems developing on the constellation headquarters fall under their jurisdiction, but they are kept busy going from system to system gathering evidence and preparing preliminary statements. If the contention is honest, if the difficulties arise out of sincere differences of opinion and honest diversity of viewpoints, no matter how few persons may be involved, no matter how apparently trivial the misunderstanding, a conciliating commission can always be had to decide the merits of the controversy.

4. *Conciliators to the Local Universes.* In this larger work of a universe the commissioners are of great assistance to both the Melchizedeks and the Magisterials and to the constellation rulers and the hosts of personalities concerned with the co-ordination and administration of the one hundred constellations. The different orders of seraphim and other residents of the headquarters spheres of a local universe also avail themselves of the help and decisions of the referee trios.

It is almost impossible to explain the nature of those differences which may arise in the detailed affairs of a system, a constellation, or a universe. Difficulties do develop, but they are very unlike the petty trials and travails of material existence as it is lived on the evolutionary worlds.

5. *Conciliators to the Superuniverse Minor Sectors.* From the problems of local universes the commissioners are advanced to the study of questions arising in the minor sectors of their superuniverse. The farther they ascend inward from the individual planets, the fewer are the material duties of the divine implementor, who gradually assumes a new role of mercy-justice interpreter, at the same time — being quasi-material — keeping the commission as a whole in sympathetic touch with the material aspects of its investigations.

6. *Conciliators to the Superuniverse Major Sectors.* The character of the work of the commissioners continues to change as they advance. There is less and less misunderstanding to adjudicate and more and more mysterious phenomena to explain and interpret. From stage to stage they are evolving from arbiters of differences to *explainers of mysteries* — judges evolving into interpretative teachers. They once were arbiters of those who through ignorance permit difficulties and misunderstandings to arise; but they are now becoming instructors of those who are sufficiently intelligent and tolerant to avoid clashes of mind and wars of opinions. The higher the education of creatures, the more respect they have for the knowledge, experience, and opinions of others.

7. *Conciliators to the Superuniverse.* Here the conciliators become co-ordinate — four mutually understood and perfectly functioning arbiter-teachers. The divine implementor is divested of retributive power and becomes the physical voice of the spirit trio. By this time these counselors and teachers have become expertly familiar with most of the actual difficulties encountered in the conduct of superuniverse affairs. Thus they become wonderful advisers and wise teachers of the ascending pilgrims who are in residence on the educational spheres surrounding the headquarters worlds of the superuniverses.

All conciliators serve under the general supervision of the Ancients of Days and under the immediate direction of the Image Aids until such time as they are advanced to Paradise. During the Paradise sojourn they report to the Master Spirit who presides over the superuniverse of their origin.

The superuniverse registries do not enumerate those conciliators who have passed beyond their jurisdiction, and such commissions are widely scattered through the grand universe. The last report of registry on Uversa gives the number operating in Orvonton as almost eighteen trillion commissions — over seventy trillion individuals. But these are only a very small fraction of the multitude of conciliators that have been created in Orvonton; that number is of an altogether higher magnitude and is the equivalent of the total number of Havona Servitals, with allowances for the transmutation into Graduate Guides.

From time to time, as the numbers of the superuniverse conciliators increase, they are translated to the council of perfection on Paradise, from which they subsequently emerge as the co-ordinating corps evolved by the Infinite Mind for the universe of universes, a marvelous group of beings which is constantly increasing in numbers and efficiency. By experiential ascent and Paradise training they have acquired a unique grasp of the emerging reality of the Supreme Being, and they roam the universe of universes on special assignment.

The members of a conciliating commission are never separated. A group of four serve together forever just as they were originally associated. Even in their glorified service they continue to function as quartets of accumulated cosmic experience and perfected experiential wisdom. They are eternally associated as the embodiment of the supreme justice of time and space.

4. Technical Advisers

These legal and technical minds of the spirit world were not created as such. From the early supernaphim and omniaphim, one million of the most orderly minds were chosen by the Infinite Mind as the nucleus of this vast and versatile group. And ever since that far-distant time, actual experience in the application of the laws of perfection to the plans of evolutionary creation has been required of all who aspire to become Technical Advisers.

The Technical Advisers are recruited from the ranks of the following personality orders:

1. The Supernaphim.
2. The Seconaphim.
3. The Tertiaphim.
4. The Omniaphim.
5. The Seraphim.
6. Certain Types of Ascending Mortals.
7. Certain Types of Ascending Midwayers.

At the present time, not counting the mortals and midwayers who are all of transient attachment, the number of Technical Advisers registered on Uversa and operating in Orvonton is slightly in excess of sixty-one trillion.

Technical Advisers frequently function as individuals but are organized for service and maintain common headquarters on the spheres of assignment in groups of seven. In each group at least five must be of permanent status, while two may be of temporary association. Ascending mortals and ascending midway creatures serve on these advisory commissions while pursuing the Paradise ascent, but they do not enter the regular courses of training for Technical Advisers, nor do they ever become permanent members of the order.

Those mortals and midwayers who serve transiently with the advisers are chosen for such work because of their expertness in the concept of universal law and supreme justice. As you journey toward your Paradise goal, constantly acquiring added knowledge and enhanced skill, you are continuously afforded the opportunity to give out to others the wisdom and experience you have already accumulated; all the way in to Havona you enact the role of a pupil-teacher. You will work your way through the ascending levels of this vast experiential university by imparting to those just below you the new-found knowledge of your advancing career. In the universal regime you are not considered to have possessed yourself of knowledge and truth until you have demonstrated your ability and your willingness to impart this knowledge and truth to others.

After long training and actual experience, any of the ministering spirits above the status of cherubim are permitted to receive permanent appointment as Technical Advisers. All candidates voluntarily enter this order of service; but having once assumed such responsibilities, they may not relinquish them. Only the Ancients of Days can transfer these advisers to other activities.

The training of Technical Advisers, begun in the Melchizedek colleges of the local universes, continues to the courts of the Ancients of Days. From this superuniverse training they proceed to the “schools of the seven circles” located on the pilot worlds of the Havona circuits. And from the pilot worlds they are received into the “college of the ethics of law and the technique of Supremacy,” the Paradise training school for the perfecting of Technical Advisers.

These advisers are more than legal experts; they are students and teachers of *applied* law, the laws of the universe applied to the lives and destinies of all who inhabit the vast domains of creation. As time passes, they become the living law libraries of time and space, preventing endless trouble and needless delays by instructing the personalities of time regarding the forms and modes of procedure most acceptable to the rulers of eternity. They are able to counsel the workers of space in such a way as to enable them to function in harmony with the requirements of Paradise; they are the teachers of all creatures concerning the technique of the Creators.

Such a living library of applied law could not be created; such beings must be evolved by actual experience. The infinite Deities are existential, therefore are compensated for lack of experience; they know all even before they experience all, but they do not impart this nonexperiential knowledge to their subordinate creatures.

Technical Advisers are dedicated to the work of preventing delay, facilitating progress, and counseling achievement. There is always a *best* and *right* way to do things; there is always the technique of perfection, a divine method, and these advisers know how to direct us all in the finding of this better way.

These exceedingly wise and practical beings are always closely associated with the service and work of the Universal Censors. The Melchizedeks are provided with an able corps. The rulers of the systems, constellations, universes, and superuniverse sectors are all bountifully supplied with these technical or legal reference minds of the spiritual world. A special group act as law counselors to the Life Carriers, advising these beings concerning the extent of permissible departure from the established order of life propagation and otherwise instructing them respecting their prerogatives and latitudes of function. They are the advisers of all classes of beings regarding the

proper usages and techniques of all spirit-world transactions. But they do not directly and personally deal with the material creatures of the realms.

Besides counseling regarding legal usages, Technical Advisers are equally devoted to the efficient interpretation of all laws concerning creature beings — physical, mindal, and spiritual. They are available to the Universal Conciliators and to all others who desire to know the truth of law; in other words, to know how the Supremacy of Deity may be depended on to react in a given situation having factors of an established physical, mindal, and spiritual order. They even attempt to elucidate the technique of the Ultimate.

Technical Advisers are selected and tested beings; I have never known one of them to go astray. We have no records on Uversa of their ever having been adjudged in contempt of the divine laws they so effectively interpret and so eloquently expound. There is no known limit to the domain of their service, neither has any been placed on their progress. They continue as advisers even to the portals of Paradise; the whole universe of law and experience is open to them.

5. The Custodians of Records on Paradise

From among the tertiary supernaphim in Havona, certain of the senior chief recorders are chosen as Custodians of Records, as keepers of the formal archives of the Isle of Light, those archives which stand in contrast to the living records of registry in the minds of the custodians of knowledge, sometimes designated the “living library of Paradise.”

The recording angels of the inhabited planets are the source of all individual records. Throughout the universes other recorders function regarding both formal records and living records. From Urantia to Paradise, both recordings are encountered: in a local universe, more of the written records and less of the living; on Paradise, more of the living and less of the formal; on Uversa, both are equally available.

Every occurrence of significance in the organized and inhabited creation is a matter of record. While events of no more than local importance find only a local recording, those of wider significance are dealt with accordingly. From the planets, systems, and constellations of Nebadon, everything of universe import is posted on Salvington; and from such universe capitals those episodes are advanced to higher recording which pertain to the affairs of the sector and supergovernments. Paradise also has a relevant summary of superuniverse and Havona data; and this historic and cumulative story of the universe of universes is in the custody of these exalted tertiary supernaphim.

While certain of these beings have been dispatched to the superuniverses to serve as Chiefs of Records directing the activities of the Celestial Recorders, not one has ever been transferred from the permanent roll call of their order.

6. The Celestial Recorders

These are the recorders who execute all records in duplicate, making an original spirit recording and a semimaterial counterpart. They can do this because of their unique ability to simultaneously manipulate both spiritual and material energy. Celestial Recorders are not created as such; they are ascendant seraphim from the local universes. They are received, classified, and assigned to their spheres of work by the councils of the Chiefs of Records on the headquarters of the seven superuniverses. The schools for training Celestial Recorders are also located there. The school on Uversa is conducted by the Perfactors of Wisdom and the Divine Counselors.

As the recorders advance in universe service, they continue their system of dual recording, always making their records available to all classes of beings, from those of the material order to the high spirits of light. In your transition experience, as you ascend from this material world, you will always be able to consult the records of, and to be otherwise conversant with, the history and traditions of your status sphere.

The recorders are a tested and tried corps. I have never known of the defection of a Celestial Recorder, and a falsification in their records has never been discovered. They are subjected to a dual inspection, their records being scrutinized by their exalted fellows from Uversa and by the Mighty Messengers, who certify to the correctness of the quasi-physical duplicates of the original spirit records.

While the advancing recorders stationed on the subordinate spheres of record in the Orvonton universes number trillions upon trillions, those of attained status on Uversa are not quite eight million in number. These senior or graduate recorders are the superuniverse custodians and forwarders of the sponsored records of time and space. Their permanent headquarters are in the circular abodes surrounding the area of records on Uversa. They never leave the custody of these records to others; as individuals they may be absent, but never in large numbers.

Like those supernaphim who have become Custodians of Records, the corps of Celestial Recorders is of permanent assignment. Once seraphim and supernaphim are mustered into these services, they will respectively remain Celestial Recorders and Custodians of Records until the day of the new and modified administration of the full personalization of the Supreme.

On Uversa these senior Celestial Recorders can show the records of everything of cosmic import in all Orvonton since the far-distant times of the arrival of the Ancients of Days, while on the eternal Isle the Custodians of Records guard the archives of that realm which testify to the transactions of Paradise since the times of the personification of the Infinite Mind.

7. The Morontia Companions

These children of the local universe Creative Spirits are the friends and associates of all who live the ascending morontia life. They are not indispensable to an ascender's real work of creature progression, neither do they in any sense displace the work of the seraphic guardians who often accompany their mortal associates on the Paradise journey. The Morontia Companions are simply gracious hosts to those who are just beginning the long inward ascent. They are also skillful play sponsors and are ably assisted in this work by the reversion directors.

Though you will have earnest and progressively difficult tasks to perform on the morontia training worlds of Nebadon, you will always be provided with regular seasons of rest and reversion. Throughout the journey to Paradise there will always be time for rest and spirit play; and in the career of light and life there is always time for worship and new achievement.

These Morontia Companions are such friendly associates that, when you finally leave the last phase of the morontia experience, as you prepare to embark on the superuniverse spirit adventure, you will truly regret that these companionable creatures cannot accompany you, but they serve exclusively in the local universes. At every stage of the ascending career all contactable personalities will be friendly and companionable, but not until you meet the Paradise Companions will you find another group so devoted to friendship and companionship.

The work of the Morontia Companions is more fully depicted in those narratives dealing with the affairs of your local universe.

8. The Paradise Companions

The Paradise Companions are a composite or assembled group recruited from the ranks of the seraphim, seconaphim, supernaphim, and omniaphim. Though serving for what you would regard as an extraordinary length of time, they are not of permanent status. When this ministry has been completed, as a rule (but not invariably) they return to those duties they performed when summoned to Paradise service.

Members of the angelic hosts are nominated for this service by the local universe Creative Spirits, by the superuniverse Reflective Spirits, and by Majeston of Paradise. They are summoned to the central Isle and are commissioned as Paradise Companions by one of the Seven Master Spirits. Aside from permanent status on Paradise, this temporary service of Paradise companionship is the highest honor ever conferred on the ministering spirits.

These selected angels are dedicated to the service of companionship and are assigned as associates to all classes of beings who may happen to be alone on Paradise, chiefly to the ascendant mortals but also to all others who are alone on the central Isle. Paradise Companions have nothing special to accomplish on behalf of those with whom they associate; they are simply companions. Almost every other being you mortals will encounter during your Paradise sojourn — aside from your fellow pilgrims — will have something definite to do with you or for you; but these companions are assigned only to be with you and to commune with you as personality associates. They are often assisted in their ministry by the gracious and brilliant Paradise Citizens.

Mortals come from races that are very social. The Creators well know that it is not good for mortals to be alone, and provision is accordingly made for companionship, even on Paradise.

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 happen to arrive with you or were waiting for you, then no permanent companion would be assigned to 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. Even if it is known that you will be accompanied by someone of ascendant association, temporary companions will be designated to welcome you to the eternal shores and to escort you to the reservation made ready for the reception of you and your associates. You may be certain of being warmly welcomed when you experience the resurrection into eternity on the everlasting shores of Paradise.

Reception companions are assigned during the terminal days of the ascenders' sojourn on the last circuit of Havona, and they carefully examine the records of mortal origin and eventful ascent through the worlds of space and the circles of Havona. When they greet the mortals of time, they are already well versed in the careers of these arriving pilgrims and immediately prove to be sympathetic and intriguing companions.

During your prefinaliter sojourn on Paradise, if for any reason you should be temporarily separated from your associate of the ascending career — mortal or seraphic — a Paradise Companion would then be assigned for counsel and companionship. When once assigned to an ascendant mortal of solitary residence on Paradise, the companion remains until this person is either rejoined by other ascendant associates or is duly mustered into the Corps of the Finality.

Paradise Companions are assigned in order of waiting except that ascenders are never placed in the charge of a companion whose nature is unlike their superuniverse type. If a Urantia mortal were arriving on Paradise today, the first waiting companion either of origin in Orvonton or otherwise of the nature of the Seventh Master Spirit would be assigned. Hence the omniaphim do not serve with the ascendant creatures from the seven superuniverses.

Many additional services are performed by the Paradise Companions: If an ascending mortal should reach the central universe alone and, while traversing Havona, should fail in some phase of the Deity adventure, in due course that mortal would be remanded to the universes of time, and then a call would be made to the reserves of the Paradise Companions. One of this order would be assigned to follow the defeated pilgrim, comforting, cheering, and remaining until that pilgrim returned to the central universe to resume the Paradise ascent.

If an ascending pilgrim met defeat in the Deity adventure while traversing Havona in the company of an ascending seraphim, the guardian angel of the mortal career would elect to accompany the mortal associate. These seraphim always volunteer and are permitted to accompany their long-time mortal comrades back to the service of time and space.

But this is not so with two closely associated mortal ascenders: If one attains the Creator while the other temporarily fails, the successful individual invariably chooses to go back to the evolutionary creations with the disappointed personality, but this is not permitted. Instead, a call is made to the reserves of the Paradise Companions, and one of the volunteers is selected to accompany the disappointed pilgrim. A volunteer Paradise Citizen then becomes associated with the successful mortal, who awaits the Havona return of the defeated comrade and in the meantime teaches in certain Paradise schools, presenting the adventurous story of the evolutionary ascent.

[This paper had been originally sponsored by One High in Authority from Uversa.]

Paper 26

Ministering Spirits of the Central Universe

Supernaphim are the ministering spirits of Paradise and the central universe; they are the highest order of the lowest group of the children of the Infinite Mind — the angelic hosts. Such ministering spirits are to be encountered from the Isle of Paradise to the worlds of time and space. No major part of the organized and inhabited creation is without their services.

1. The Ministering Spirits

Angels are the ministering-spirit associates of the evolutionary and ascending will creatures of all space; they are also the colleagues and working associates of the higher hosts of the divine personalities of the spheres. The angels of all orders are distinct personalities and are highly individualized. They all have a large capacity for appreciation of the ministrations of the reversion directors. Together with the Messenger Hosts of Space, the ministering spirits enjoy seasons of rest and change; they possess very social natures and have an associative capacity far transcending that of human beings.

The ministering spirits of the grand universe are classified as follows:

1. Supernaphim.
2. Seconaphim.
3. Tertiaphim.
4. Omniaphim.
5. Seraphim.
6. Cherubim and Sanobim.
7. Midway Creatures.

The individual members of the angelic orders are not altogether stationary as to personal status in the universe. Angels of certain orders may become Paradise Companions for a season; some become Celestial Recorders; others ascend to the ranks of the Technical Advisers. Certain of the cherubim may aspire to seraphic status and destiny, while evolutionary seraphim can achieve the spiritual levels of the ascending mortals.

The seven orders of ministering spirits, as revealed, are grouped for presentation in accordance with their functions of greatest importance to ascending creatures:

1. *The Ministering Spirits of the Central Universe.* The three orders of *supernaphim* serve in the Paradise-Havona system. Primary or Paradise supernaphim are created by the Infinite Mind. The secondary and tertiary orders, serving in Havona, are respectively the offspring of the Master Spirits and of the Spirits of the Circuits.

2. *The Ministering Spirits of the Superuniverses* — the seconaphim, the tertiaphim, and the omniaphim. *Seconaphim*, the children of the Reflective Spirits, variously serve in the seven superuniverses. *Tertiaphim*, of origin in the Infinite Mind, are eventually dedicated to the liaison service of the Local Universe Creators and the Ancients of Days. *Omniaphim* are created concertedly by the Infinite Mind and the Seven Supreme Executives, and they are the exclusive servants of the latter. The discussion of these three orders forms the subject of a succeeding narrative in this series.

3. *The Ministering Spirits of the Local Universes* embrace the *seraphim* and their assistants, the *cherubim*. Mortal ascenders have initial contact with these offspring of a Universe Creative Spirit. The *midway creatures*, of nativity on the inhabited worlds, are not really of the angelic orders proper, though they are often functionally grouped with the ministering spirits. Their story, with an account of the seraphim and cherubim, is presented in those papers dealing with the affairs of your local universe.

All orders of the angelic hosts are devoted to the various universe services, and they minister in one way or another to the higher orders of celestial beings; but it is the supernaphim, seconaphim, and seraphim who, in large numbers, are employed in the furtherance of the ascending scheme of progressive perfection for the children of time. Functioning in the central, super-, and local universes, they form that unbroken chain of spirit ministers which has been provided by the Infinite Mind for the help and guidance of all who seek to attain the Universal Source through the Eternal Spirit.

Supernaphim are limited in “spirit polarity” regarding only one phase of action, that with the Universal Source. They can work singly except when directly employing the exclusive circuits of the Creator. When they are in power reception on the Creator’s direct ministry, supernaphim must voluntarily associate in pairs to be able to function. Seconaphim are likewise limited and in addition must work in pairs in order to synchronize with the circuits of the Eternal Spirit. Seraphim can work singly as discrete and localized personalities, but they are able to encircuit only when polarized as liaison pairs. When such spirit beings are associated as pairs, the one is spoken of as complementary to the other. Complementary relationships may be transient; they are not necessarily of a permanent nature.

These brilliant creatures of light are sustained directly by the intake of the spiritual energy of the primary circuits of the universe. Urantia mortals must obtain light-energy through the vegetative incarnation, but the angelic hosts are encircuited; they have food that is unknown to you. They also partake of the circulating teachings of the marvelous Trinity Teachers; they have a reception of knowledge and an intake of wisdom much resembling their technique of assimilating the life energies.

2. The Mighty Supernaphim

The supernaphim are the skilled ministers to all types of beings who sojourn on Paradise and in the central universe. These high angels are created in three major orders: primary, secondary, and tertiary.

Primary supernaphim are the exclusive offspring of the Conjoint Creator. They divide their ministry about equally between certain groups of the Paradise Citizens and the ever-enlarging corps of ascendant pilgrims. These angels of the eternal Isle are highly efficacious in furthering the essential training of both groups of Paradise dwellers. They contribute much that is helpful to the mutual understanding of these two unique orders of universe creatures — the one being the highest type of divine and perfect will creature, and the other, the perfected evolution of the lowest type of will creature in all the universe of universes.

The work of the primary supernaphim is so unique and distinctive that it will be separately considered in the succeeding narrative.

Secondary supernaphim are the directors of the affairs of ascending beings on the seven circuits of Havona. They are equally concerned in ministering to the educational training of numerous orders of Paradise Citizens who sojourn for long periods on the world circuits of the central creation, but we may not discuss this phase of their service.

There are seven types of these high angels, each of origin in one of the Seven Master Spirits and in nature patterned accordingly. Collectively, the Seven Master Spirits create many different groups of unique beings and entities, and the individual members of each order are comparatively uniform in nature. But when these same Seven Spirits create individually, the resulting orders are always sevenfold in nature; the children of each Master Spirit partake of the nature of their creator and are accordingly diverse from the others. Such is the origin of the secondary supernaphim, and the angels of all seven created types function in all channels of activity open to their entire order, chiefly on the seven circuits of the central and divine universe.

Each of the seven planetary circuits of Havona is under the direct supervision of one of the Seven Spirits of the Circuits, themselves the collective — therefore uniform — creation of the Seven Master Spirits. Though partaking of the nature of the Third Source and Center, these seven subsidiary Spirits of Havona were not a part of the original pattern universe. They were in function after the original (eternal) creation but long before the times of Grandfanda. They undoubtedly appeared as a creative response of the Master Spirits to the emerging purpose of the Supreme Being, and they were discovered in function upon the organization of the grand universe. The Infinite Mind and all creative associates, as universal co-ordinators, seem abundantly endowed with the ability to make suitable creative responses to the simultaneous developments in the experiential Deities and in the evolving universes.

Tertiary supernaphim take origin in these Seven Spirits of the Circuits. Each one of them, on the separate Havona circles, is empowered by the Infinite Mind to create a sufficient number of high superaphic ministers of the tertiary order to meet the needs of the central universe. While the Circuit Spirits produced comparatively few of these angelic ministers prior to the arrival in Havona of the pilgrims of time, the Seven Master Spirits did not even begin the creation of secondary supernaphim until the landing of Grandfanda. As the older of the two orders, the tertiary supernaphim will therefore receive first consideration.

3. The Tertiary Supernaphim

These servants of the Seven Master Spirits are the angelic specialists of the various circuits of Havona, and their ministry extends to both the ascending pilgrims of time and the descending pilgrims of eternity. On the billion study worlds of the perfect central creation, your superaphic associates of all orders will be fully visible to you. There you will all be, in the highest sense, familial and understanding beings of mutual contact and sympathy. You will also fully recognize and exquisitely socialize with the descending pilgrims, the Paradise Citizens, who traverse these circuits from within outward, entering Havona through the pilot world of the first circuit and proceeding outward to the seventh.

The ascending pilgrims from the seven superuniverses pass through Havona in the opposite direction, entering by way of the pilot world of the seventh circuit and proceeding inward. There is no time limit set on the progress of the ascending creatures from world to world and from circuit to circuit, just as no fixed span of time is arbitrarily assigned to residence on the morontia worlds. But, whereas adequately developed individuals may be exempted

from sojourn on one or more of the local universe training worlds, no pilgrim may avoid passing through all seven of the Havona circuits of progressive spiritualization.

That corps of tertiary supernaphim which is chiefly assigned to the service of the pilgrims of time is classified as follows:

1. *The Harmony Supervisors.* It must be apparent that some sort of co-ordinating influence would be required, even in perfect Havona, to maintain system and to insure harmony in all the work of preparing the pilgrims of time for their subsequent Paradise achievements. Such is the real mission of the harmony supervisors — to keep everything moving along smoothly and expeditiously. Originating on the first circuit, they serve throughout Havona, and their presence on the circuits means that nothing can possibly go amiss. A great ability to co-ordinate a diversity of activities involving personalities of differing orders — even multiple levels — enables these supernaphim to give assistance wherever and whenever required. They contribute enormously to the mutual understanding of the pilgrims of time and the pilgrims of eternity.

2. *The Chief Recorders.* These angels are created on the second circuit but operate everywhere in the central universe. They record in triplicate, executing records for the literal files of Havona, for the spiritual files of their order, and for the formal records of Paradise. In addition they automatically transmit the transactions of true-knowledge import to the living libraries of Paradise, the custodians of knowledge of the primary order of supernaphim.

3. *The Broadcasters.* The children of the third Circuit Spirit function throughout Havona, although their official station is located on planet number seventy in the outermost circle. These master technicians are the broadcast receivers and senders of the central creation and the directors of the space reports of all Deity phenomena on Paradise. They can operate all of the basic circuits of space.

4. *The Messengers* take origin on circuit number four. They range the Paradise-Havona system as bearers of all messages requiring personal transmission. They serve their associates, the celestial personalities, the Paradise pilgrims, and even the ascendant souls of time.

5. *The Intelligence Co-ordinators.* These tertiary supernaphim, the children of the fifth Circuit Spirit, are always the wise and sympathetic promoters of familial association between the ascending and the descending pilgrims. They minister to all the inhabitants of Havona, and especially to the ascenders, by keeping them currently informed regarding the affairs of the universe of universes. By virtue of personal contacts with the broadcasters and the reflectors, these “living newspapers” of Havona are instantly conversant with all information passing over the vast news circuits of the central universe. They secure intelligence by the Havona graph method, which enables them to automatically assimilate as much information in one hour of Urantia time as would require a thousand years for your most rapid technique to record.

6. *The Transport Personalities.* These beings, of origin on circuit number six, usually operate from planet number forty in the outermost circuit. It is they who take away the disappointed candidates who transiently fail in the Deity adventure. They stand ready to serve all who must come and go in the service of Havona, and who are not space traversers.

7. *The Reserve Corps.* The fluctuations in the work with the ascendant beings, the Paradise pilgrims, and other orders of beings sojourning in Havona, make it necessary to maintain these reserves of supernaphim on the pilot

world of the seventh circle, where they take origin. They are created without special design and are competent to take up service in the less exacting phases of any of the duties of their superaphic associates of the tertiary order.

4. The Secondary Supernaphim

The secondary supernaphim are ministers to the seven planetary circuits of the central universe. Part are devoted to the service of the pilgrims of time, and one half of the entire order is assigned to the training of the Paradise pilgrims of eternity. These Paradise Citizens, in their pilgrimage through the Havona circuits, are also attended by volunteers from the Mortal Finality Corps, an arrangement that has prevailed since the completion of the first finaliter group.

According to their periodic assignment to the ministry of the ascending pilgrims, secondary supernaphim work in the following seven groups:

1. Pilgrim Helpers.
2. Supremacy Guides.
3. Trinity Guides.
4. Spirit Finders.
5. Creator Guides.
6. Counselors and Advisers.
7. Complements of Rest.

Each of these working groups contains angels of all seven created types, and a pilgrim of space is always tutored by secondary supernaphim of origin in the Master Spirit who presides over that pilgrim's superuniverse of nativity. 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.

The pilgrims of time are transported past the dark gravity bodies of Havona to the outer planetary circuit by the transport personalities of the primary order of seconaphim, operating from the headquarters of the seven superuniverses. A majority, but not all, of the seraphim of planetary and local universe service who have been accredited for the Paradise ascent will part with their mortal associates before the long flight to Havona and will at once begin a long and intense training for supernal assignment, expecting to achieve, as seraphim, perfection of existence and supremacy of service. And this they do, hoping to rejoin the pilgrims of time, to be counted among those who forever follow the course of such mortals as have attained the Universal Source and have received assignment to the undisclosed service of the Corps of the Finality.

The pilgrim lands on the receiving planet of Havona, the pilot world of the seventh circuit, with only one endowment of perfection, perfection of purpose. The Universal Source has decreed: "Be you perfect, even as I am perfect." That is the astounding invitation-command broadcast to the finite children of the worlds of space. The promulgation of

that injunction has set all creation astir in the co-operative effort of the celestial beings to assist in bringing about the fulfillment and realization of that tremendous command of the First Great Source and Center.

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 Source 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. Perfection of purpose and divinity of desire, with steadfastness of faith, have secured your entrance to the settled abodes of eternity; your deliverance from the uncertainties of time is full and complete; and now you must come in contact with the challenges of Havona and the immensities of Paradise, to meet which you have been so long in training in the experiential epochs of time on the world schools of space.

Faith has won for the ascendant pilgrim a perfection of purpose which admits the children of time to the portals of eternity. Now the pilgrim helpers must begin the work of developing that perfection of understanding and that technique of comprehension which are so indispensable to Paradise perfection of personality.

Ability to comprehend is the mortal passport to Paradise. Willingness to believe is the key to Havona. The acceptance of co-operation with the indwelling Adjuster is the price of evolutionary survival.

5. The Pilgrim Helpers

The first of the seven groups of secondary supernaphim to be encountered are the pilgrim helpers, those beings of quick understanding and broad sympathy who welcome the much-traveled ascenders of space to the stabilized worlds and settled economy of the central universe. Simultaneously these high ministers begin their work for the Paradise pilgrims of eternity, the first of whom arrived on the pilot world of the inner Havona circuit concomitantly with the landing of Grandfanda on the pilot world of the outer circuit.

Back in those far-distant days the pilgrims from Paradise and the pilgrims of time first met on the receiving world of circuit number four.

These pilgrim helpers, functioning on the seventh circle of Havona worlds, conduct their work for the ascending mortals in three major divisions: first, the supreme understanding of the Paradise Trinity; second, the spiritual comprehension of the Creator-Spirit partnership; and third, the intellectual recognition of the Infinite Mind. Each of these phases of instruction is divided into seven branches of twelve minor divisions of seventy subsidiary groups; and each of these seventy subsidiary groupings of instruction is presented in one thousand classifications. More detailed instruction is provided on subsequent circles, but an outline of every Paradise requirement is taught by the pilgrim helpers.

That, then, is the primary or elementary course which confronts the faith-tested and much-traveled pilgrims of space. But long before reaching Havona, these ascendant children of time have learned to feast on uncertainty, to fatten on 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 ago, the watchword of these pilgrims became: In liaison with the Creator, nothing — absolutely nothing — is impossible.

There is a definite requirement of the pilgrims of time on each of the Havona circles; and while every pilgrim continues under the tutelage of supernaphim by nature adapted to helping that particular type of ascendant creature, the course that must be mastered is fairly uniform for all ascenders who reach the central universe. This course of achievement is quantitative, qualitative, and experiential — intellectual, spiritual, and supreme.

Time is of little consequence on the Havona circles. In a limited manner it enters into the possibilities of advancement, but achievement is the final and supreme test. The very moment your superaphic associate deems you to be competent to pass inward to the next circle, you will be taken before the twelve adjutants of the seventh Circuit Spirit. Here you will be required to pass the tests of the circle determined by the superuniverse of your origin and by the system of your nativity. The divinity attainment of this circle takes place on the pilot world and consists in the spiritual recognition and realization of the Master Spirit of the ascending pilgrim's superuniverse.

When the work of the outer Havona circle is finished and the course presented is mastered, the pilgrim helpers take their subjects to the pilot world of the next circle and commit them to the care of the supremacy guides. The pilgrim helpers always stay for a while to assist in making the transfer both pleasant and profitable.

6. The Supremacy Guides

Ascenders of space are designated “spiritual graduates” when translated from the seventh to the sixth circle and are placed under the immediate supervision of the supremacy guides. These guides should not be confused with the Graduate Guides — belonging to the Higher Personalities of the Infinite Mind — who, with their servital associates, minister on all circuits of Havona to both ascending and descending pilgrims. The supremacy guides function only on the sixth circle of the central universe.

It is in this circle that the ascenders achieve a new realization of Supreme Divinity. Through their long careers in the evolutionary universes the pilgrims of time have been experiencing a growing awareness of the reality of an almighty overcontrol of the time-space creations. Here, on this Havona circuit, they come near to encountering the central universe source of time-space unity — the spiritual reality of the Supreme.

I am somewhat at a loss to explain what takes place on this circle. No personalized presence of Supremacy is perceptible to the ascenders. In certain respects, new relationships with the Seventh Master Spirit compensate for this noncontactability of the Supreme Being. But regardless of our inability to grasp the technique, each ascending creature seems to undergo a transforming growth, a new integration of consciousness, a new spiritualization of purpose, a new sensitivity for divinity, which can hardly be satisfactorily explained without assuming the unrevealed activity of the Supreme Being. To those of us who have observed these mysterious transactions, it appears as if the Supreme were affectionately bestowing on the experiential children, up to the very limits of their experiential capacities, those enhancements of intellectual grasp, of spiritual insight, and of personality outreach which they will so need, in all their efforts at penetrating the divinity level of the Trinity of Supremacy, to achieve the eternal and existential Deities of Paradise.

When the supremacy guides deem their pupils ripe for advancement, they bring them before the commission of seventy, a mixed group serving as examiners on the pilot world of circuit number six. After satisfying this commission as to their comprehension of the Supreme Being and of the Trinity of Supremacy, the pilgrims are certified for translation to the fifth circuit.

7. The Trinity Guides

Trinity guides are the tireless ministers of the fifth circle of the Havona training of the advancing pilgrims of time and space. Here the spiritual graduates are designated “candidates for the Deity adventure” since it is on this circle, under the direction of the Trinity guides, that the pilgrims receive advanced instruction concerning the divine Trinity in preparation for the attempt to achieve the personality recognition of the Infinite Mind. And here the ascending pilgrims discover what true study and real mental effort mean as they begin to discern the nature of the still-more-taxing and far-more-arduous spiritual exertion that will be required to meet the demands of the high goal set for their achievement on the worlds of this circuit.

The Trinity guides are most faithful and efficient; and each pilgrim receives the undivided attention, and enjoys the whole affection, of a secondary supernaphim belonging to this order. A pilgrim of time would never find the first approachable person of the Paradise Trinity were it not for the help and assistance of these guides and the host of other spiritual beings engaged in instructing the ascenders respecting the nature and technique of the forthcoming Deity adventure.

After the completion of the course of training on this circuit the Trinity guides take their pupils to its pilot world and present them before one of the many triune commissions functioning as examiners and certifiers of candidates for the Deity adventure. These commissions consist of one fellow of the finalizers, one of the directors of conduct of the order of primary supernaphim, and either a Solitary Messenger of space or a Trinitized Spirit of Paradise.

An ascendant soul actually starting for Paradise is accompanied only by the transit trio: the superaphic circle associate, the Graduate Guide, and the ever-present servital associate of the latter. These excursions from the Havona circles to Paradise are trial trips; the ascenders are not of Paradise status yet. They do not achieve residential status on Paradise until they have passed through the terminal rest of time subsequent to the attainment of the Universal Source and the final clearance of the Havona circuits. Not until after the divine rest do they partake of the “essence of divinity” and the “spirit of supremacy” and really begin to function in the circle of eternity and in the presence of the Trinity.

The ascender’s companions of the transit trio are not required to enable location of the geographic presence of the spiritual luminosity of the Trinity, rather to afford all possible assistance to a pilgrim in the difficult task of recognizing, discerning, and comprehending the Infinite Mind sufficiently to constitute personality recognition. Any ascendant pilgrim on Paradise can discern the geographic or locational presence of the Trinity, the great majority are able to contact the intellectual reality of the Deities, especially the Third Person, but not all can recognize or even partially comprehend the reality of the spiritual presence of the Universal Source and the Eternal Spirit. Even the minimum spiritual comprehension of the Universal Source is still more difficult.

The quest for the Infinite Mind seldom fails to consummate, and when their subjects have succeeded in this phase of the Deity adventure, the Trinity guides prepare to transfer them to the ministry of the Spirit finders on the fourth circle of Havona.

8. The Spirit Finders

From the worlds of the fourth Havona circuit the ascending pilgrims go to Paradise to achieve an understanding contact with the Eternal Spirit, while on the worlds of this circuit the descending pilgrims achieve a new comprehension of the nature and mission of the Local Universe Creators of time and space. There are seven worlds

in this circuit on which the reserve corps of the Paradise Michaels maintain special service schools of mutual ministry to both the ascending and descending pilgrims; and it is on these worlds of the Michael Creators that the pilgrims of time and the pilgrims of eternity arrive at their first truly mutual understanding of one another. In many respects the experiences of this circuit are the most intriguing of the entire Havona sojourn.

The Spirit finders are the superaphic ministers to the ascending mortals of the fourth circuit. In addition to the general work of preparing their candidates for a realization of the Trinity relationships of the Eternal Spirit, these Spirit finders must so fully instruct their subjects that they will be wholly successful: first, in the adequate spiritual comprehension of the Spirit; second, in the satisfactory personality recognition of the Spirit; and third, in the proper differentiation of the Eternal Spirit from the personality of the Infinite Mind.

After the attainment of the Infinite Mind, no more examinations are conducted. The tests of the inner circles are the performances of the pilgrim candidates when in the embrace of the enshrouding of the Deities. Advancement is determined purely by the spirituality of the individual, and no one but the Deities presumes to evaluate this possession. In the event of failure no reasons are ever assigned, neither are the candidates themselves nor their various tutors and guides ever chided or criticized. On Paradise, disappointment is never regarded as defeat; postponement is never viewed as disgrace; the apparent failures of time are never confused with the significant delays of eternity. Not many pilgrims experience the delay of seeming failure in the Deity adventure. Nearly all attain the Infinite Mind, though occasionally a pilgrim from superuniverse number one does not succeed on the first attempt. The pilgrims who attain the Infinite Mind seldom fail in finding the Eternal Spirit; of those who do fail on the first adventure, almost all come from superuniverses three and five. The great majority of those who fail on the first adventure to attain the Universal Source, after finding both the Infinite Mind and the Eternal Spirit, are from superuniverse number six, though a few from numbers two and three are likewise unsuccessful. And all this seems to clearly indicate that there is some good and sufficient reason for these apparent failures; in reality, simply unescapable delays.

The defeated candidates for the Deity adventure are placed under the jurisdiction of the chiefs of assignment, a group of primary supernaphim, and are remanded to the work of the realms of space for a period of not less than one millennium. They never return to the superuniverse of their nativity, always to that supercreation most propitious for their retraining in preparation for the second Deity adventure. Following this service, on their own request, they return to the outer circle of Havona, are immediately escorted to the circle of their interrupted career, and at once resume their preparations for the Deity adventure. The secondary supernaphim never fail to pilot their subjects successfully on the second attempt, and the same superaphic ministers and other guides always attend these candidates during this second adventure.

9. The Creator Guides

A pilgrim soul attaining the third circle of Havona comes under the tutelage of the Creator guides, the older, highly skilled, and most experienced of the superaphic ministers. On the worlds of this circuit the Creator guides maintain schools of wisdom and colleges of technique where all the beings inhabiting the central universe serve as teachers. Nothing is neglected which would be of service to a creature of time in this transcendent adventure of eternity attainment.

The attainment of the Universal Source is the passport to eternity, notwithstanding the remaining circuits to be traversed. It is therefore a momentous occasion on the pilot world of circle number three when the transit trio

announce that the last venture of time is about to ensue; that another creature of space seeks entry to Paradise through the portals of eternity.

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, proving the feasibility of the ascension plan while forever demonstrating the justice and righteousness of the command of the Universal Source to the evolving creatures of the worlds: "Be you perfect, even as I am perfect."

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 Source. The broadcasts of Havona flash 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 children of the Creator.

10. The Counselors and Advisers

The superaphic counselors and advisers of the second circle are the instructors of the children of time regarding the career of eternity. The attainment of Paradise entails responsibilities of a new and higher order, and the sojourn on the second circle affords ample opportunity to receive the helpful counsel of these devoted supernaphim.

Those who are unsuccessful in the first effort at Deity attainment are advanced from the circle of failure directly to the second circle before they are returned to superuniverse service. Thus the counselors and advisers also serve as the counselors and comforters of these disappointed pilgrims. They have just encountered their greatest disappointment, in no way differing from the long list of such experiences on which they climbed from chaos to glory — except in its magnitude. These are the ones who have drained the experiential cup to its dregs; and I have observed that they temporarily return to the services of the superuniverses as the highest type of loving ministrators to the children of time and temporal disappointments.

After a long sojourn on circuit number two the subjects of disappointment are examined by the councils of perfection sitting on the pilot world of this circle and are certified as having passed the Havona test; and this, as far as nonspiritual status is concerned, grants them the same standing in the universes of time as if they had actually succeeded in the Deity adventure. The spirit of such candidates was wholly acceptable; their failure was inherent in some phase of the technique of approach or in some part of their experiential background.

They are then taken by the counselors of the circle before the chiefs of assignment on Paradise and are remanded to the service of time on the worlds of space; and they go with joy and gladness to the tasks of former days and ages. At another time they will return to the circle of their greatest disappointment and attempt anew the Deity adventure.

For the successful pilgrims on the second circuit the stimulus of evolutionary uncertainty is over, but the adventure of the eternal assignment has not yet begun; and while the sojourn on this circle is wholly pleasurable and highly profitable, it lacks some of the anticipative enthusiasm of the former circles. Many are the pilgrims who, at such a time, look back at the long, long struggle with a joyous envy, really wishing they might somehow go back to the

worlds of time and begin it all over again, just as you mortals, in approaching advanced age, sometimes look back over the struggles of youth and early life and truly wish you might live your lives over once again.

But the traversal of the innermost circle lies just ahead, and soon afterward the last transit sleep will terminate, and the new adventure of the eternal career will begin. The counselors and advisers on the second circle begin the preparation of their subjects for this great and final rest, the inevitable sleep which always intervenes between the epochal stages of the ascendant career.

When those ascendant pilgrims who have attained the Universal Source complete the second-circle experience, their ever-attendant Graduate Guides issue the order admitting them to the final circle. These guides personally pilot their subjects to the inner circle and place them in the custody of the complements of rest, the last of those orders of secondary supernaphim assigned to the ministry of the pilgrims of time on the world circuits of Havona.

11. The Complements of Rest

Much of an ascender's time on the last circuit is devoted to a continuation of the study of the impending challenges of Paradise residence. A vast and diverse host of beings, the majority unrevealed, are permanent and transient residents of this inner ring of Havona worlds. And the commingling of these manifold types provides the superaphic complements of rest with a rich situational environment which they effectively utilize in furthering the education of the ascending pilgrims, especially with regard to the problems of adjustment to the many groups of beings soon to be encountered on Paradise.

Among those who dwell on this inner circuit are the creature-trinitized beings. The primary and the secondary supernaphim are the general custodians of the conjoint corps of these beings, including the trinitized offspring of the mortal finaliters and similar progeny of the Paradise Citizens. Certain of these beings are Trinity embraced and commissioned in the supergovernments, others are variously assigned, but the great majority are being gathered together in the conjoint corps on the perfect worlds of the inner Havona circuit. Here, under the supervision of the supernaphim, they are being prepared for some future work by a special and unnamed corps of high Paradise Citizens who were, prior to the times of Grandfanda, first executive assistants to the Eternals of Days. There are many reasons for conjecturing that these two unique groups of trinitized beings are going to work together in the remote future, not the least of which is their common destiny in the reserves of the Paradise Corps of Trinitized Finaliters.

On this innermost circuit, both the ascending and the descending pilgrims socialize with each other and with the creature-trinitized beings. Like their parents, these beings derive great benefits from interassociation, and it is the special mission of the supernaphim to facilitate and to insure the socialization of the trinitized children of the mortal finaliters and the trinitized children of the Paradise Citizens. The superaphic complements of rest are not so much concerned with their training as with promoting their understanding association with diverse groups.

Mortals have received the Paradise command: "Be you perfect, even as your Paradise Creator is perfect." To these trinitized children of the conjoint corps the supervising supernaphim never cease to proclaim: "Be you understanding of your ascendant siblings, even as the Paradise Local Universe Creators know and love them."

The mortal creature must find the Universal Source. The Local Universe Creator must find mortals — the lowest will creatures. Beyond doubt, the Local Universe Creators and their mortal children are preparing for some future and unknown universe service. Both traverse the gamut of the experiential universe and are educated and trained

for their eternal mission. Throughout the universes this unique blending of the human and the divine, the commingling of creature and Creator, is occurring. Unthinking mortals have referred to the manifestation of divine mercy and tenderness, especially towards the weak and on behalf of the needy, as indicative of an anthropomorphic Deity. What a mistake! Rather such manifestations of mercy and forbearance by human beings should be taken as evidence that mortals are indwelt by the spirit of the living Creator; that the creature is, after all, divinity motivated.

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. Of all who ascend to the eternal Isle, only those who arrive are the children of eternity; the others go as visitors, as guests without residential status.

And now, at the culmination of the Havona career, as you mortals go to sleep on the pilot world of the inner circuit, you go to your rest not alone as you did on the worlds of your origin when you closed your eyes in the natural sleep of mortal death, nor as you did when you entered the long transit trance preparatory for the journey to Havona. Now, as you prepare for the attainment rest, your long-time associate of the first circle, the majestic complement of rest, moves over by your side and prepares to enter the rest as one with you, as the pledge of Havona that your transition is complete, and that you await only the final touches of perfection.

Your first transition was death, the second an ideal sleep, and now the third metamorphosis is the true rest, the relaxation of the ages.

[This paper had been originally presented by a Perfector of Wisdom from Uversa.]

Paper 27

Ministry of the Primary Supernaphim

Primary supernaphim are the supernal servants of the Deities on the eternal Isle of Paradise. They have never been known to depart from the paths of light and righteousness. The roll calls are complete; from eternity not one of this magnificent host has been lost. These high supernaphim are perfect beings, supreme in perfection, but they are not absonite, neither are they absolute. Being of the essence of perfection, these children of the Infinite Mind work interchangeably and at will in all phases of their manifold duties. They do not function extensively outside Paradise, though they do participate in the various millennial gatherings and group reunions of the central universe. They also go forth as special messengers of the Deities, and in large numbers they ascend to become Technical Advisers.

Primary supernaphim are also placed in command of the seraphic hosts ministering on worlds isolated because of rebellion. When a Paradise Being is bestowed on such a world, completes the bestowal mission, ascends to the Universal Source, is accepted, and returns as the accredited deliverer of this isolated world, a primary supernaphim is always designated by the chiefs of assignment to assume command of the ministering spirits on duty in the newly reclaimed sphere. Supernaphim in this special service are periodically rotated. On Urantia the present “chief of seraphim” is the second of this order to be on duty since the times of the bestowal of Michael.

From eternity the primary supernaphim have served on the Isle of Light and have gone on missions of leadership to the worlds of space, but they have functioned as now classified only since the arrival on Paradise of the Havona pilgrims of time. These high angels now minister chiefly in the following seven orders of service:

1. Conductors of Worship.
2. Masters of Philosophy.
3. Custodians of Knowledge.
4. Directors of Conduct.
5. Interpreters of Ethics.
6. Chiefs of Assignment.
7. Instigators of Rest.

Not until the ascending pilgrims actually attain Paradise residence do they come under the direct influence of these supernaphim, and then they pass through a training experience under the direction of these angels in the reverse order of their naming. That is, you enter upon your Paradise career under the tutelage of the instigators of rest and, after successive seasons with the intervening orders, finish this training period with the conductors of worship. At that point you are ready to begin the endless career of a finaliter.

1. Instigators of Rest

The instigators of rest are the inspectors of Paradise who go from the central Isle to the inner circuit of Havona to collaborate with their colleagues, the complements of rest of the secondary order of supernaphim. The one essential

to the enjoyment of Paradise is rest, divine rest; and these instigators of rest are the final instructors who make the pilgrims of time ready for their introduction to eternity. They begin their work on the final attainment circle of the central universe and continue it when the pilgrim awakes from the last transition sleep, the slumber which graduates a creature of space into the realm of the eternal.

Rest is of a sevenfold nature: There is the rest of sleep and of play in the lower life orders, discovery in the higher beings, and worship in the highest type of spirit personality. There is also the normal rest of energy intake, the recharging of beings with physical or with spiritual energy. And then there is the transit sleep, the unconscious slumber when enseraphimed, when in passage from one sphere to another. Entirely different from all of these is the deep sleep of metamorphosis, the transition rest from one stage of being to another, from one life to another, from one state of existence to another, the sleep which always attends transition from actual universe *status* in contrast to evolution through various *stages* of any one status.

But the last metamorphic sleep is something more than those previous transition slumbers which have marked the successive status attainments of the ascendant career. Through it, the creatures of time and space traverse the innermost margins of the temporal and the spatial to attain residential status in the timeless and spaceless abodes of Paradise. The instigators and the complements of rest are just as essential to this transcending metamorphosis as are the seraphim and associated beings to the mortal creature's survival of death.

You enter the rest on the final Havona circuit and are eternally resurrected on Paradise. And as you spiritually repersonalize there, you will immediately recognize the instigator of rest who welcomes you to the eternal shores as the very primary supernaphim who produced the final sleep on the innermost circuit of Havona; and you will recall the last grand stretch of faith as you once again prepared to commend the keeping of your identity into the hands of the Universal Source.

The last rest of time has been enjoyed, the last transition sleep has been experienced, and now you awake to life everlasting on the shores of the eternal abode.

2. Chiefs of Assignment

This is the group designated from time to time by the chief supernaphim, "the original pattern angel," to preside over the organization of all three orders of these angels — primary, secondary, and tertiary. The supernaphim, as a body, are wholly self-governing and self-regulatory except for the functions of their mutual chief, the first angel of Paradise, who always presides over all of these spirit personalities.

The angels of assignment have much to do with glorified mortal residents of Paradise before they are admitted to the Corps of the Finality. Study and instruction are not the exclusive occupations of Paradise arrivals; service also plays its essential part in the prefinaliter educational experiences of Paradise. And I have observed that, when the ascendant mortals have periods of leisure, they show a predilection to associate with the reserve corps of the superaphic chiefs of assignment.

When you mortal ascenders attain Paradise, your societal relationships involve a great deal more than contact with a host of exalted and divine beings and with a familiar multitude of glorified fellow mortals. You must also socialize with upwards of three thousand different orders of Paradise Citizens, with the various groups of the Transcendentalers, and with numerous other types of Paradise inhabitants, permanent and transient, who have not been revealed on Urantia. After sustained contact with these mighty intellects of Paradise, it is very restful to visit

with the angelic types of mind; they remind the mortals of time of the seraphim with whom they have had such long contact and such refreshing association.

3. Interpreters of Ethics

The higher you ascend in the scale of life, the more attention must be paid to universe ethics. Ethical awareness is simply the recognition by any individual of the rights inherent in the existence of any and all other individuals. But spiritual ethics far transcends the mortal and even the morontia concept of personal and group relations.

Ethics has been duly taught and adequately learned by the pilgrims of time in their long ascent to the glories of Paradise. As this inward-ascending career has unfolded from the nativity worlds of space, the ascenders have continued to add group after group to their ever-widening circle of universe associates. Every new group of colleagues adds one more level of ethics to be recognized and complied with until, by the time the mortals of ascent reach Paradise, they really need someone to provide helpful and friendly counsel regarding ethical interpretations. They do not need to be taught ethics, but they do need to have what they have so laboriously learned properly *interpreted* to them as they are brought into contact with the extraordinary task of engaging with so much that is new.

The interpreters of ethics are of inestimable assistance to the Paradise arrivals in helping them to adjust to numerous groups of majestic beings during that eventful period extending from the attainment of residential status to formal induction into the Corps of Mortal Finaliters. The ascendant pilgrims have already met many of the numerous types of Paradise Citizens on the seven circuits of Havona. The glorified mortals have also enjoyed intimate contact with the creature-trinitized beings of the conjoint corps on the inner Havona circuit, where these beings are receiving much of their education. And on the other circuits the ascending pilgrims have met numerous unrevealed residents of the Paradise-Havona system who are pursuing group training there in preparation for the unrevealed assignments of the future.

All these celestial companionships are invariably mutual. As ascending mortals you not only derive benefit from these successive universe companions and such numerous orders of increasingly divine associates, but you also impart to each of these familial beings something from your own personality and experience which forever makes every one of them different and better for having been associated with an ascending mortal from the evolutionary worlds of time and space.

4. Directors of Conduct

Having already been fully instructed in the ethics of Paradise relationships — neither meaningless formalities nor the dictations of artificial castes but rather the inherent proprieties — the ascendant mortals find it helpful to receive the counsel of the superaphic directors of conduct, who instruct the new members of Paradise society in the usages of the perfect conduct of the high beings who sojourn on the central Isle of Light and Life.

Harmony is the keynote of the central universe, and detectable order prevails on Paradise. Proper conduct is essential to progress by way of knowledge, through philosophy, to the spiritual heights of spontaneous worship. There is a divine technique in the approach to Divinity; and the acquirement of this technique must await the pilgrims' arrival on Paradise. The spirit of it has been imparted on the circles of Havona, but the final touches of the training of the pilgrims of time can only be applied after they actually attain the Isle of Light.

All Paradise conduct is wholly spontaneous, in every sense natural and free. But there still is a proper and perfect way of doing things on the eternal Isle, and the directors of conduct are always by the side of the newcomers to instruct them and guide their steps so as to put them at perfect ease and at the same time to enable the pilgrims to avoid that confusion and uncertainty which would otherwise be inevitable. Only by such an arrangement could endless confusion be avoided; and confusion never appears on Paradise.

These directors of conduct really serve as glorified teachers and guides. They are chiefly concerned with instructing the new mortal residents regarding the almost endless array of new situations and unfamiliar usages. Notwithstanding all the long preparation for Paradise and the long journey there, Paradise is still inexpressibly strange and unexpectedly new to those who finally attain residential status.

5. The Custodians of Knowledge

The superaphic custodians of knowledge are the higher living records known and read by all who dwell on Paradise. They are the divine records of truth, the living books of real knowledge. The custodians of knowledge are just such living books, records of perfection imprinted on the eternal tablets of divine life and supreme surety. They are in reality living, automatic libraries. The facts of the universes are inherent in these primary supernaphim, actually recorded in these angels; and it is also inherently impossible for an untruth to gain lodgment in the minds of these perfect and replete repositories of the truth of eternity and the intelligence of time.

These custodians conduct informal courses of instruction for the residents of the eternal Isle, but their chief function is that of reference and verification. Any sojourner on Paradise may choose to consult the living repository of a particular fact or truth. At the northern extremity of the Isle are available the living finders of knowledge, who will designate the director of the group holding the information sought, and then the brilliant beings who *are* the very thing you wish to know will appear. No longer must you seek enlightenment from engrossed pages; you now commune with living intelligence directly. You obtain supreme knowledge from the living beings who are its final custodians.

When you locate that supernaphim who is exactly what you desire to verify, you will find *all* the known facts of all universes available, for these custodians of knowledge are the final and living summaries of the vast network of the recording angels, ranging from the seraphim and seconaphim of the local and superuniverses to the chief recorders of the tertiary supernaphim in Havona. And this living accumulation of knowledge is distinct from the formal records of Paradise, the cumulative summary of universal history.

The wisdom of truth takes origin in the divinity of the central universe, but knowledge, experiential knowledge, largely has its beginnings in the domains of time and space — therefore the necessity for the maintenance of the superuniverse organizations of the recording seraphim and supernaphim sponsored by the Celestial Recorders.

These primary supernaphim who are inherently in possession of universe knowledge are also responsible for its organization and classification. In constituting themselves the living reference library of the universe of universes, they have classified knowledge into seven grand orders, each having about one million subdivisions. The facility with which the residents of Paradise can consult this vast store of knowledge is solely due to the voluntary and wise efforts of the custodians of knowledge. The custodians are also the exalted teachers of the central universe, freely giving out their living treasures to all beings on any of the Havona circuits, and they are extensively, though indirectly, utilized by the courts of the Ancients of Days. But this living library, which is available to the central

and superuniverses, is not accessible to the local creations. Only by indirection and reflectively are the benefits of Paradise knowledge secured in the local universes.

6. Masters of Philosophy

Next to the supreme satisfaction of worship is the exhilaration of philosophy. You never climb so high or advance so far that a thousand mysteries do not remain which demand the employment of philosophy in an attempted solution.

The master philosophers of Paradise delight to lead the minds of its inhabitants, both native and ascendant, in the exhilarating pursuit of attempting to solve universe problems. These superaphic masters of philosophy are the beings of wisdom who make use of the truth of knowledge and the facts of experience in their efforts to master the unknown. With them, knowledge attains to truth and experience ascends to wisdom. On Paradise the ascendant personalities of space experience the heights of being: They have knowledge; they know the truth; they may philosophize — think the truth; they may even seek to encompass the concepts of the Ultimate and attempt to grasp the techniques of the Absolutes.

At the southern extremity of the vast Paradise domain the masters of philosophy conduct elaborate courses in the seventy functional divisions of wisdom. Here they discourse on the plans and purposes of Infinity and seek to coordinate the experiences, and to compose the knowledge, of all who have access to their wisdom. They have developed a highly specialized attitude toward various universe problems, but their final conclusions are always in uniform agreement.

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.

The masters of philosophy take supreme pleasure in imparting their interpretation of the universe of universes to those beings who have ascended from the worlds of space. And while philosophy can never be as settled in its conclusions as the facts of knowledge and the truths of experience, yet, when you have listened to these primary supernaphim discourse on the unsolved problems of eternity and the performances of the Absolutes, you will feel a certain and lasting satisfaction concerning these unmastered questions.

These intellectual pursuits of Paradise are not broadcast; the philosophy of perfection is available only to those who are personally present. The encircling creations know of these teachings only from those who have passed through this experience, and who have subsequently carried this wisdom out to the universes of space.

7. Conductors of Worship

Worship is the highest privilege and the first duty of all created intelligences. Worship is the conscious and joyous act of recognizing and acknowledging the truth and fact of the intimate and personal relationships of the Creators with their creatures. The quality of worship is determined by the depth of creature perception; and as the knowledge of the infinite character of the Deities progresses, the act of worship becomes increasingly all-encompassing until

it eventually attains the glory of the highest experiential delight and the most exquisite pleasure known to created beings.

While the Isle of Paradise contains certain places of worship, it is more nearly one vast sanctuary of divine service. Worship is the first and dominant passion of all who climb to its blissful shores — the spontaneous ebullition of the beings who have learned enough to attain the presence of the Creator. Circle by circle during the inward journey through Havona, worship is a growing passion, until on Paradise it becomes necessary to direct and otherwise control its expression.

The periodic, spontaneous, group, and other special outbursts of supreme gratitude and spiritual praise enjoyed on Paradise are conducted under the leadership of a special corps of primary supernaphim. Under the direction of these conductors of worship, such homage achieves the creature goal of supreme pleasure and attains the heights of the perfection of sublime self-expression and personal enjoyment. All primary supernaphim crave to be conductors of worship; and all ascendant beings would enjoy forever remaining in the attitude of worship if the chiefs of assignment did not periodically disperse these assemblages. But no ascendant being is ever required to begin the assignments of eternal service until attaining full satisfaction in worship.

It is the task of the conductors of worship to teach the ascendant creatures how to worship so that they may be enabled to gain this satisfaction of self-expression and at the same time be able to give attention to the essential activities of the Paradise regime. Without improvement in the technique of worship it would require hundreds of years for the average mortal who reaches Paradise to give full and satisfactory expression to emotions of intelligent appreciation and ascendant gratitude. The conductors of worship open up new and previously unknown avenues of expression so that these wonderful children of the womb of space and the travail of time are enabled to gain the full satisfactions of worship in much less time.

All the arts of all the beings of the entire universe which are capable of intensifying and exalting the abilities of self-expression and the conveyance of appreciation, are employed to their highest capacity in the worship of the Paradise Deities. *Worship is the highest joy of Paradise existence;* it is the refreshing play of Paradise. What play does for your immature minds on earth, worship will do for your perfected souls on Paradise. The mode of worship on Paradise is utterly beyond mortal comprehension, but you can begin to appreciate the spirit of it even down here on Urantia, for the spirits of the Deities even now indwell you, hover over you, and inspire you to true worship.

There are appointed times and places for worship on Paradise, but these are not adequate to accommodate the ever-increasing overflow of the spiritual emotions of the growing intelligence and expanding divinity recognition of the brilliant beings of experiential ascension to the eternal Isle. Never since the times of Grandfanda have the supernaphim been able to fully accommodate the spirit of worship on Paradise. There is always an excess of worshipfulness as gauged by the preparation for it. And this is because personalities of inherent perfection never can fully appreciate the tremendous reactions of the spiritual emotions of beings who have slowly and laboriously made their way upward to Paradise glory from the depths of the spiritual darkness of the lower worlds of time and space. When such angels and mortals of time attain the presence of the Powers of Paradise, the expression of the accumulated emotions of the ages occurs, a spectacle astounding to the angels of Paradise and productive of the supreme joy of divine satisfaction in the Paradise Deities.

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 Deities 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 Creators that the intelligent love of the creature child should give full satisfaction to the infinite love of the Creator Parent!

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 basically 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 Source; 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.

And so ends the story of the Paradise supernaphim, the highest order of all the ministering spirits, those beings who, as a universal class, attend you from the world of your origin until you are finally bidden farewell by the conductors of worship as you take the Trinity oath of eternity and are mustered into the Mortal Corps of the Finality.

The endless service of the Paradise Trinity is about to begin; and now the finaliter is faced with the challenge of the Ultimate.

[This paper had been originally presented by a Perfector of Wisdom from Uversa.]

Paper 28

Ministering Spirits of the Superuniverses

As the supernaphim are the angelic hosts of the central universe and the seraphim of the local universes, so are the seconaphim the ministering spirits of the superuniverses. In degree of divinity and in potential of supremacy, however, these children of the Reflective Spirits are much more like supernaphim than seraphim. They do not serve alone in the supercreations, and the transactions sponsored by their unrevealed associates are both numerous and intriguing.

As presented in these narratives, the ministering spirits of the superuniverses embrace the following three orders:

1. The Seconaphim.
2. The Tertiaphim.
3. The Omniaphim.

Since the latter two orders are not so directly concerned with the ascendant scheme of mortal progression, they will be briefly discussed prior to the more extended consideration of seconaphim. Technically, neither tertiaphim nor omniaphim are ministering spirits *of* the superuniverses, though both serve as spirit ministers *in* these domains.

1. The Tertiaphim

These high angels are of record on the superuniverse headquarters, and despite service in the local creations, technically they are residents of these superuniverse capitals inasmuch as they are not native to the local universes. Tertiaphim are children of the Infinite Mind and are personalized on Paradise in groups of one thousand. These supernal beings of divine originality and near-supreme versatility are the gift of the Infinite Mind to the Creator Michaels.

When a Michael Creator is detached from the parental regime of Paradise and is prepared to go out on the universe adventure of space, the Infinite Mind is delivered of a group of one thousand of these companion spirits. And these majestic tertiaphim accompany this Creator Michael when embarking on the adventure of universe organization.

Throughout the early times of universe building, these one thousand tertiaphim are the only personal staff of a Creator Michael. They acquire a mighty experience as assistants during these stirring ages of universe assembling and other astronomical manipulations. They serve by the side of the Creator Michael until the day of the personalization of the Bright and Morning Star, the first-born of a local universe. Then the formal resignations of the tertiaphim are tendered and accepted. And with the appearance of the initial orders of native angelic life, they retire from active service in the local universe and become the liaison ministers between the Creator Michael of former attachment and the Ancients of Days of the superuniverse concerned.

2. The Omniaphim

Omniaphim are created by the Infinite Mind in liaison with the Seven Supreme Executives, and they are the exclusive servants and messengers of these same Supreme Executives. Omniaphim are of grand universe assignment, and in Orvonton their corps maintains headquarters in the northerly parts of Uversa, where they reside

as a special courtesy colony. They are not of registry on Uversa, nor are they attached to our administration. Neither are they directly concerned with the ascendant scheme of mortal progression.

The omniaphim are wholly occupied with the oversight of the superuniverses in the interests of administrative coordination from the viewpoint of the Seven Supreme Executives. Our colony of omniaphim on Uversa receives instructions from, and makes reports to, only the Supreme Executive of Orvonton, situated on conjoint executive sphere number seven in the outer ring of Paradise satellites.

3. The Seconaphim

The secoraphic hosts are produced by the seven Reflective Spirits assigned to the headquarters of each superuniverse. There is a definite Paradise-responsive technique associated with the creation of these angels in groups of seven. In each seven there are always one primary, three secondary, and three tertiary seconaphim; they always personalize in this exact proportion. When seven such seconaphim are created, one, the primary, becomes attached to the service of the Ancients of Days. The three secondary angels are associated with three groups of Paradise-origin administrators in the supergovernments: the Divine Counselors, the Perfectioners of Wisdom, and the Universal Censors. The three tertiary angels are attached to the ascendant trinitized associates of the superuniverse rulers: the Mighty Messengers, Those High in Authority, and Those without Name and Number.

These seconaphim of the superuniverses are the offspring of the Reflective Spirits, and therefore reflectivity is inherent in their nature. They are reflectively responsive to all of each phase of every creature of origin in the Third Source and Center and the Paradise Creator Michaels, but they are not directly reflective of the beings and entities, personal or otherwise, of sole origin in the First Source and Center. We possess much evidence of the actuality of the universal intelligence circuits of the Infinite Mind, but even if we had no other proof, the reflective performances of the seconaphim would be quite sufficient to demonstrate the reality of the universal presence of the infinite mind of the Conjoint Actor.

4. The Primary Seconaphim

The primary seconaphim, of assignment to the Ancients of Days, are living mirrors in the service of these triune rulers. Think about what it means in the economy of a superuniverse to be able to turn, as it were, to a living mirror and to see and to hear the certain responses of another being a thousand or a hundred thousand light-years distant and to do all this instantly and unerringly. Records are essential to the conduct of the universes, broadcasts are serviceable, the work of the Solitary and other messengers is very helpful, but the Ancients of Days, from their position midway between the inhabited worlds and Paradise — between mortals and the Creator — can instantly look both ways, hear both ways, and *know* both ways.

This ability — to hear and see, as it were, all things — can be perfectly realized in the superuniverses only by the Ancients of Days and only on their respective headquarters worlds. Even there, limits are encountered: From Uversa, such communication is limited to the worlds and universes of Orvonton, and while inoperative between the superuniverses, this same reflective technique keeps each one of them in close touch with the central universe and with Paradise. The seven supergovernments, though individually segregated, are perfectly reflective of the authority above and are wholly sympathetic, as well as perfectly conversant, with the needs below.

The primary seconaphim are found to incline by inherent nature towards seven types of service, and it is befitting that the first serials of this order should be endowed as to inherently interpret the Infinite Mind to the Ancients of Days:

1. *The Voice of the Conjoint Actor.* In each superuniverse the first primary seconaphim and every seventh one of that order subsequently created exhibit a high order of adaptability for understanding and interpreting the Infinite Mind to the Ancients of Days and their associates in the supergovernments. This is of great value on the headquarters of the superuniverses, for, unlike the local creations with their Divine Ministers, the seat of a supergovernment does not have a specialized personalization of the Infinite Mind. Hence these seconaphic voices come the nearest to being the personal representatives of the Third Source and Center on such a capital sphere. True, the seven Reflective Spirits are there, but these parents of the seconaphic hosts are less truly and automatically reflective of the Conjoint Actor than of the Seven Master Spirits.

2. *The Voice of the Seven Master Spirits.* The second primary seconaphim and every seventh one created afterward incline towards portraying the collective natures and reactions of the Seven Master Spirits. Though each Master Spirit is already represented on a superuniverse capital by one of the seven Reflective Spirits of assignment, such representation is individual, not collective. Collectively, they are only reflectively present; therefore the Master Spirits welcome the services of these highly personal angels, the second serials of the primary seconaphim, who are so competent to represent them before the Ancients of Days.

3. *The Voice of the Creator Michaels.* The Infinite Mind must have had something to do with the creation or training of the Paradise Beings of the order of Michael, for the third primary seconaphim and every seventh serial thereafter possess the remarkable gift of being reflective of the minds of these Creator Michaels. If the Ancients of Days would like to know — really know — the attitude of Michael of Nebadon regarding some matter under consideration, they do not have to call on the lines of space; they need only call for the Chief of Nebadon Voices, who, on request, will present the Michael seconaphim of record; and right then and there the Ancients of Days will perceive the voice of the Master Creator of Nebadon.

No other order of being is reflectible in this way. We do not fully understand just how this is accomplished, and I doubt very much that the Creator Michaels themselves fully understand it. But of a certainty we know it works, and that it unflinchingly works acceptably we also know, for in all the history of Uversa the seconaphic voices have never erred in their presentations.

You are beginning to see something of the manner in which divinity encompasses the space of time and masters the time of space. You are obtaining one of your first fleeting glimpses of the technique of the eternity cycle, divergent for the moment to assist the children of time in their tasks of mastering the difficult handicaps of space. And these phenomena are additional to the established universe technique of the Reflective Spirits.

Though apparently deprived of the personal presence of the Master Spirits above and of the Creator Michaels below, the Ancients of Days have at their command living beings attuned to cosmic mechanisms of reflective perfection and ultimate precision by which they may enjoy the reflective presence of all those exalted beings whose personal presence is denied them. By and through these means, and others unknown to you, the Universal Creator is potentially present on the headquarters of the superuniverses.

The Ancients of Days perfectly deduce the Creator's will by equating the Infinite Mind voice-flash from above and the Michael voice-flashes from below. They may be unerringly certain in calculating the Creator's will concerning

the administrative affairs of the local universes. But to deduce the will of one of the Deities from a knowledge of the other two, the three Ancients of Days must act together; two would not be able to achieve the answer. And for this reason, even if there were no others, the superuniverses are always presided over by three Ancients of Days, and not by one or even two.

4. *The Voice of the Angelic Hosts.* The fourth primary seconaphim and every seventh serial prove to be angels peculiarly responsive to the sentiments of all orders of angels, including the supernaphim above and the seraphim below. The attitude of any commanding or supervising angel is immediately available for consideration at any council of the Ancients of Days. Never a day passes on your world that the chief of seraphim on Urantia is not made conscious of the phenomenon of reflective transference, of being drawn on from Uversa for some purpose; but unless forewarned by a Solitary Messenger, the chief of seraphim remains wholly ignorant of what is sought and of how it is secured. These ministering spirits of time are constantly furnishing this sort of unconscious and certainly, therefore, unprejudiced testimony concerning the endless array of matters engaging the attention and counsel of the Ancients of Days and their associates.

5. *Broadcast Receivers.* There is a special class of broadcast messages which are received only by these primary seconaphim. While they are not the regular broadcasters of Uversa, they work in liaison with the angels of the reflective voices for the purpose of synchronizing the reflective vision of the Ancients of Days with certain actual messages coming in over the established circuits of universe communication. Broadcast receivers are the fifth serials, the fifth primary seconaphim to be created and every seventh one thereafter.

6. *Transport Personalities.* These are the seconaphim who carry the pilgrims of time from the headquarters worlds of the superuniverses to the outer circle of Havona. They are the transport corps of the superuniverses, operating inward to Paradise and outward to the worlds of their respective sectors. This corps is composed of the sixth primary seconaphim and every seventh one subsequently created.

7. *The Reserve Corps.* A very large group of seconaphim, the seventh primary serials, are held in reserve for the unclassified duties and the emergency assignments of the realms. Not being highly specialized, they can function fairly well in any of the capacities of their diverse associates, but such specialized work is undertaken only in emergencies. Their usual tasks are the performance of those generalized duties of a superuniverse which do not fall within the scope of the angels of specific assignment.

5. The Secondary Seconaphim

Seconaphim of the secondary order are no less reflective than their primary fellows. Being classed as primary, secondary, and tertiary does not indicate a differential of status or function in the case of seconaphim; it merely denotes orders of procedure. Identical qualities are exhibited by all three groups in their activities.

The seven reflective types of secondary seconaphim are assigned to the services of the co-ordinate Trinity-origin associates of the Ancients of Days as follows:

To the Perfectors of Wisdom — the Voices of Wisdom, the Souls of Philosophy, and the Unions of Souls.

To the Divine Counselors — the Hearts of Counsel, the Joys of Existence, and the Satisfactions of Service.

To the Universal Censors — the Discerners of Spirits.

Like the primary order, this group is created serially; that is, the first-born was a Voice of Wisdom, and the seventh thereafter was similar, and so with the six other types of these reflective angels.

1. *The Voice of Wisdom.* Certain of these seconaphim are in perpetual liaison with the living libraries of Paradise, the custodians of knowledge belonging to the primary supernaphim. In specialized reflective service the Voices of Wisdom are living, current, replete, and thoroughly reliable concentrations and focalizations of the co-ordinated wisdom of the universe of universes. To the practically infinite volume of information circulating on the master circuits of the superuniverses, these superb beings are so reflective and selective, so sensitive, as to be able to segregate and receive the essence of wisdom and unerringly transmit these jewels of mentation to their superiors, the Perfectioners of Wisdom. And they function so that the Perfectioners of Wisdom not only hear the actual and original expressions of this wisdom but also reflectively see the very beings, of high or low origin, who gave voice to it.

On Uversa, when it becomes necessary to arrive at the decisions of wisdom in the demanding situations of the complex affairs of the superuniverse government, when both the wisdom of perfection and of practicability must be forthcoming, then the Perfectioners of Wisdom summon a battery of the Voices of Wisdom and, by the consummate skill of their order, attune and directionize these living receivers of the enminded and circulating wisdom of the universe of universes so that presently, from these seconaphic voices, a stream of the wisdom of divinity from the universe above and a flood of the wisdom of practicality from the higher minds of the universes below ensues.

If confusion arises regarding the harmonization of these two versions of wisdom, immediate appeal is made to the Divine Counselors, who then rule as to the proper combination of procedures. If there is any doubt as to the authenticity of something coming in from realms where rebellion has been rife, appeal is made to the Censors, who, with their Discerners of Spirits, are able to rule immediately as to “what manner of spirit” actuated the adviser. In this way the wisdom of the ages and the intellect of the moment are always present with the Ancients of Days, like an open book before their beneficent gaze.

You can just faintly comprehend what all this means to those who are responsible for the conduct of the superuniverse governments. The immensity and the comprehensiveness of these transactions are quite beyond finite conception. When you stand, as I repeatedly have, in the special receiving chambers of the temple of wisdom on Uversa and see all this in actual operation, you will be moved to amazement by the perfection of the complexity, and by the surety of the working, of the interplanetary communications of the universes. You will pay homage to the divine wisdom and goodness of the Deities, who plan and execute with such superb technique. And these things actually happen just as I have portrayed them.

2. *The Soul of Philosophy.* These wonderful teachers are also attached to the Perfectioners of Wisdom and, when not otherwise directionized, remain in focal synchrony with the masters of philosophy on Paradise. Think of stepping up to a huge living mirror, as it were, but instead of observing the likeness of your finite and material self, rather perceiving a reflection of the wisdom of divinity and the philosophy of Paradise. And if it becomes desirable to “incarnate” this philosophy of perfection, to dilute it so as to make it of practical application to, and assimilation by, the peoples of the lower worlds, these living mirrors have only to turn their faces downward to reflect the standards and needs of another world or universe.

By these very techniques the Perfectioners of Wisdom adapt decisions and recommendations to the real needs and actual status of the peoples and worlds under consideration, and they always act in concert with the Divine Counselors and the Universal Censors. But the sublime repleteness of these transactions is beyond even my ability to comprehend.

3. *The Union of Souls.* These reflectors of the ideals and status of ethical relationships complete the triune staff of attachment to the Perfectors of Wisdom. Of all the issues in the universe requiring an exercise of the consummate wisdom of experience and adaptability, none are more important than those arising out of the relationships and associations of intelligent beings. Whether in human associations of commerce and trade, friendship and marriage, or in the liaisons of the angelic hosts, petty frictions, minor misunderstandings too trivial to engage the attention of conciliators but sufficiently irritating and disturbing to mar the smooth working of the universe if they were allowed to multiply, continue to arise. Therefore the Perfectors of Wisdom make the wise experience of their order available for an entire superuniverse. In all this work these wise beings of the superuniverses are ably seconded by their reflective associates, the Unions of Souls, who make current information available regarding the status of the universe and concurrently portray the Paradise ideal of the best adjustment of these problems. When not specifically directionized elsewhere, these seconaphim remain in reflective liaison with the interpreters of ethics on Paradise.

These are the angels who foster and promote the teamwork of all Orvonton. One of the most important lessons to be learned during your mortal career is *teamwork*. The spheres of perfection are occupied by those who have mastered this art of working with other beings. The duties in the universe for the lone servant are few. The higher you ascend, the more lonely you become when temporarily without your associates.

4. *The Heart of Counsel.* This is the first group of these reflective geniuses to be placed under the supervision of the Divine Counselors. Seconaphim of this type are in possession of the facts of space, being selective for such data in the circuits of time. They are especially reflective of the superaphic intelligence co-ordinators, but they are also selectively reflective of the counsel of all beings, whether of high or low estate. Whenever the Divine Counselors are called on for important advice or decisions, they immediately requisition an ensemble of the Hearts of Counsel, and presently a ruling is handed down which actually incorporates the co-ordinated wisdom and advice of the most competent minds of the entire superuniverse, all of which has been revised in the light of the counsel of the high minds of Havona and even of Paradise.

5. *The Joy of Existence.* By nature these beings are reflectively attuned to the superaphic harmony supervisors above and to certain of the seraphim below, but it is difficult to explain just what the members of this interesting group really do. Their principal activities are directed toward promoting reactions of joy among the various orders of the angelic hosts and the lower will creatures. The Divine Counselors, to whom they are attached, seldom use them for specific joy finding. In a more general manner and in collaboration with the reversion directors, they function as joy clearinghouses, seeking to upstep the pleasure reactions of the realms while trying to improve the humor taste, to develop a superhumor among mortals and angels. They endeavor to demonstrate that there is inherent joy in freewill existence, independent of all extraneous influences; and they are right, although they meet with great difficulty in inculcating this truth in the minds of primitive mortals. The higher spirit personalities and the angels are more quickly responsive to these educational efforts.

6. *The Satisfaction of Service.* These angels are highly reflective of the attitude of the directors of conduct on Paradise, and functioning much as the Joys of Existence, they strive to enhance the value of service and to augment the satisfactions to be derived from it. They have done much to illuminate the deferred rewards inherent in unselfish service, service for the extension of truth.

The Divine Counselors, to whom this order is attached, utilize them to reflect the benefits to be derived from spiritual service from one world to another. And by using the performances of the best to inspire and encourage the mediocre, these seconaphim contribute immensely to the quality of devoted service in the superuniverses. Effective

use is made of the 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.

7. The Discerner of Spirits. A special liaison exists between the counselors and advisers of the second Havona circle and these reflective angels. They are the only seconaphim attached to the Universal Censors but are probably the most uniquely specialized of all their associates. Regardless of the source or channel of information, no matter how meager the evidence at hand, when it is subjected to their reflective scrutiny, these discerners will inform us as to the true motive, the actual purpose, and the real nature of its origin. I marvel at the superb functioning of these angels, who so unerringly reflect the actual moral and spiritual character of any individual concerned in a focal exposure.

The Discerners of Spirits carry on these intricate services by virtue of inherent “spiritual insight,” if I may use such words in an endeavor to convey to the human mind the thought that these reflective angels function intuitively, inherently, and unerringly. When the Universal Censors observe these presentations, they are in contact with the naked soul of the reflected individual; and this very certainty and perfection of portraiture explains in part why the Censors can always function so justly as righteous judges. The discerners always accompany the Censors on any mission away from Uversa, and they are just as effective out in the universes as at their Uversa headquarters.

I assure you that all these transactions of the spirit world are real, that they take place in accordance with established usages and in harmony with the immutable laws of the universal domains. The beings of every newly created order, immediately on receiving the breath of life, are instantly reflected on high; a living portrayal of the creature nature and potential is flashed to the superuniverse headquarters. Thus, by means of the discerners, the Censors are made fully cognizant of exactly “what manner of spirit” has been born on the worlds of space.

So it is with mortals: The Creative Spirit of Salvington knows you fully, and whatever the divine Spirit knows of you is immediately available whenever the seconaphic discerners reflect the Spirit’s knowledge of you. It should, however, be mentioned that the knowledge and plans of the Universal Creator’s fragments are not reflectible. The discerners can and do reflect the presence of the Adjusters (and the Censors pronounce them divine), but they cannot decipher the content of the mindedness of the Mystery Monitors.

6. The Tertiary Seconaphim

In the same manner as their associates, these angels are created serially and in seven reflective types, but these types are not assigned individually to the separate services of the superuniverse administrators. All tertiary seconaphim are collectively assigned to the Trinitized Spirits of Attainment, and these ascendant beings use them interchangeably; that is, the Mighty Messengers can and do utilize any of the tertiary types, and so do their co-ordinates, Those High in Authority and Those without Name and Number. These seven types of tertiary seconaphim are:

1. The Significance of Origins. The ascendant Trinitized Beings of a superuniverse government are charged with the responsibility of dealing with all issues growing out of the origin of any individual or world; and the significance of origin is the paramount question in all our plans for the cosmic advancement of the living creatures of the realm. All relationships and the application of ethics grow out of the fundamental facts of origin. Origin is the basis of the relational reaction of the Deities.

With the higher descendant beings, origin is simply a fact to be ascertained; but with the ascending beings, including the lower orders of angels, the nature and circumstances of origin are not always so clear, though of equally vital importance at almost every turn of universe affairs — hence the value of having at our disposal a series of reflective seconaphim who can instantly portray anything required respecting the genesis of any being in either the central universe or throughout the entire realm of a superuniverse.

The Significances of Origins are the living ready-reference genealogies of the vast hosts of beings — mortals, angels, and others — who inhabit the seven superuniverses. They are always ready to supply their superiors with an up-to-date, replete, and trustworthy estimate of the ancestral factors and the current actual status of any individual on any world of their respective superuniverses; and their computation of possessed facts is always up to the minute.

2. *The Memory of Mercy.* These are the actual, full and replete, living records of the mercy which has been extended to individuals by the tender ministrations of the instrumentalities of the Infinite Mind in the mission of adapting the justice of righteousness to the status of the realms, as disclosed by the portrayals of the Significance of Origins. The Memory of Mercy discloses the moral debt of the children of mercy — their spiritual liabilities — to be set down against their assets of the saving provision established by the Children of the Creator. In revealing the Creator's pre-existent mercy, the Children of the Creator establish the necessary credit to insure the survival of all. And then, in accordance with the findings of the Significance of Origins, a mercy credit is established for the survival of each rational creature, a credit of lavish proportions and one of sufficient grace to insure the survival of every soul who really desires divine citizenship.

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, when the Ancients of Days are gathered. The broadcasts of Uversa issue and come forth from before them; thousands on thousands minister to them, and ten thousand times ten thousand stand before them. The judgment is set, and the living records of the tertiary seconaphim of the superuniverses are opened. The formal records are on file to corroborate the testimony of the Memories of Mercy if they are required.

The Memory of Mercy must show that the saving credit established by the Children of the Creator has been fully and faithfully paid out in the loving ministry of the patient personalities of the Third Source and Center. But when mercy is exhausted, when its "memory" testifies to its depletion, then justice prevails and righteousness decrees, for mercy is not to be imposed on those who despise it; mercy is not a gift to be trampled underfoot by the persistent rebels of time. Nevertheless, though mercy is precious and dearly bestowed, your individual drawing credits are always far in excess of your ability to exhaust the reserve if you are sincere of purpose and honest of heart.

The mercy reflectors, with their tertiary associates, engage in numerous superuniverse ministries, including the teaching of the ascending creatures. Among many other things, the Significances of Origins teach these ascenders how to apply spirit ethics, and following such training, the Memories of Mercy teach them how to be truly merciful. While the spirit techniques of mercy ministry are beyond your concept, you should even now understand that mercy is a quality of growth. You should realize that there is a great reward of personal satisfaction in being first just, next fair, then patient, then kind. And then, on that foundation, if you choose and have it in your heart, you can take the next step and really show mercy; but you cannot exhibit mercy in and of itself. These steps must be traversed; otherwise there can be no genuine mercy. There may be patronage, condescension, or charity — even pity — but not mercy. True mercy comes only as the beautiful climax to these preceding adjuncts to group understanding, mutual appreciation, familial association, spiritual communion, and divine harmony.

3. *The Import of Time.* Time is the one universal endowment of all will creatures; it is a precious gift entrusted to all intelligent beings. You all have time in which to insure your survival; and time is fatally squandered only when it is buried in neglect, when you fail to utilize it to make the survival of your soul certain. Failure to improve one's time to the fullest extent possible does not impose fatal penalties; it merely retards the pilgrim of time in the journey of ascent. If survival is gained, all other losses can be retrieved.

In the assignment of trusts the counsel of the Imports of Time is invaluable. Time is a vital factor in everything this side of Havona and Paradise. In the final judgment before the Ancients of Days, time is an element of evidence. The Imports of Time must always afford testimony to show that every defendant has had ample time for making decisions, achieving choice.

These time evaluators are also the secret of prophecy; they portray the element of time which will be required in the completion of any undertaking, and they are just as dependable as indicators as are the frandalanks and chronoldeks of other living orders. The Deities foresee, hence foreknow; but the ascendant authorities of the universes of time must consult the Imports of Time to be able to forecast events of the future.

You will first encounter these beings on the mansion worlds, and there they will instruct you in the advantageous use of that which you call "time," both in its positive employment, work, and in its negative utilization, rest. Both uses of time are important.

4. *The Solemnity of Trust.* Trust is the crucial test of will creatures. Trustworthiness is the true measure of self-mastery, character. These seconaphim accomplish a double purpose in the economy of the superuniverses: They portray to all will creatures the sense of the obligation, sacredness, and solemnity of trust. At the same time they unerringly reflect to the governing authorities the exact trustworthiness of any candidate for confidence or trust.

On Urantia, you grotesquely essay to read character and to estimate specific abilities, but on Uversa we actually do these things in perfection. These seconaphim weigh trustworthiness in the living scales of unerring character appraisal, and when they have looked at you, we have only to look at them to know the limitations of your ability to discharge responsibility, execute trust, and fulfill missions. Your assets of trustworthiness are clearly set forth alongside your liabilities of possible default or betrayal.

It is the plan of your superiors to advance you by augmented trusts just as quickly as your character is sufficiently developed to gracefully bear these added responsibilities, but to overload the individual only courts disaster and insures disappointment. And the mistake of placing responsibility prematurely on either mortal or angel may be avoided by utilizing the ministry of these infallible estimators of the trust capacity of the individuals of time and space. These seconaphim always accompany Those High in Authority, and these executives never make assignments until their candidates have been weighed in the secoraphic balances and pronounced "not wanting."

5. *The Sanctity of Service.* The privilege of service immediately follows the discovery of trustworthiness. Nothing can stand between you and opportunity for increased service except your own untrustworthiness, your lack of capacity for appreciation of the solemnity of trust.

Service — purposeful service, not slavery — is productive of the highest satisfaction and is expressive of the divinest dignity. Service — more service, increased service, difficult service, adventurous service, and at last divine and perfect service — is the goal of time and the destination of space. But the play cycles of time will always alternate with the service cycles of progress. And after the service of time follows the superservice of eternity.

During the play of time you should envision the work of eternity, even as you will, during the service of eternity, reminisce the play of time.

The universal economy is based on intake and output; throughout the eternal career you will never encounter monotony of inaction or stagnation of personality. Progress is made possible by inherent motion, advancement grows out of the divine capacity for action, and achievement is the child of imaginative adventure. But inherent in this capacity for achievement is the responsibility of ethics, the necessity for recognizing that the world and the universe are filled with a multitude of differing types of beings. All of this magnificent creation, *including yourself*, was not made just for you. This is not an egocentric universe.

The real nature of any service, whether it is rendered by mortal or angel, is fully revealed in the faces of these seconaphic service indicators, the Sanctities of Service. The full analysis of the true and of the hidden motives is clearly shown. These angels are indeed the mind readers, heart searchers, and soul revealers of the universe. Mortals may employ words to conceal their thoughts, but these high seconaphim lay bare the deep motives of the human heart and of the angelic mind.

6 and 7. *The Secret of Greatness and the Soul of Goodness*. For the ascending pilgrims, having awakened to the import of time, the way is prepared for the realization of the solemnity of trust and for the appreciation of the sanctity of service. While these are the moral elements of greatness, there are also secrets of greatness. When the spiritual tests of greatness are applied, the moral elements are not disregarded, but the quality of unselfishness revealed in labor for the welfare of one's earthly associates, particularly worthy beings in need and in distress, that is the real *measure* of planetary greatness. And the *manifestation* of greatness on a world like Urantia is the exhibition of self-control.

Greatness is synonymous with divinity. The Creator is supremely great and good. *Greatness and goodness simply cannot be divorced*. They are forever made one in the Creator. This truth is literally and strikingly illustrated by the reflective interdependence of the Secret of Greatness and the Soul of Goodness, for neither can function without the other. In reflecting other qualities of divinity, the superuniverse seconaphim can and do act alone, but the reflective estimates of greatness and of goodness appear to be inseparable. Hence, on any world, in any universe, these reflectors of greatness and of goodness must work together, always showing a dual and mutually dependent report of every being on whom they focalize. Greatness cannot be estimated without knowing the content of goodness, while goodness cannot be portrayed without exhibiting its inherent and divine greatness.

The estimate of greatness varies from sphere to sphere. To be great is to be Deitylike. And since the quality of greatness is wholly determined by the content of goodness, it follows that, even in your present human estate, if you can through grace become good, you are thereby becoming great. The more steadfastly you behold, and the more persistently you pursue, the concepts of divine goodness, the more certainly will you grow in greatness, in true magnitude of genuine survival character.

7. Ministry of the Seconaphim

The seconaphim have their origin and headquarters on the capitals of the superuniverses, but with their liaison associates they range from the shores of Paradise to the evolutionary worlds of space. They serve as valued assistants to the members of the deliberative assemblies of the supergovernments and are of great help to the courtesy colonies of Uversa: the star students, millennial tourists, celestial observers, and a host of others, including the ascendant beings waiting for Havona transport. The Ancients of Days take pleasure in assigning certain of the primary

seconaphim to assist the ascending creatures domiciled on the four hundred ninety study worlds surrounding Uversa, and also many of the secondary and tertiary orders serve here as teachers. These Uversa satellites are the finishing schools of the universes of time, presenting the preparatory course for the seven-circuited university of Havona.

Of the three orders of seconaphim, the tertiary group, attached to the ascendant authorities, minister most extensively to the ascending creatures of time. You will meet them on occasion soon after your departure from Urantia, though you will not freely make use of their services until you reach the worlds of Orvonton. You will enjoy their companionship when you become fully acquainted with them during your sojourn on the Uversa school worlds.

These tertiary seconaphim are the timesavers, space abridgers, error detectors, faithful teachers, and everlasting guideposts — living signs of divine surety — in mercy placed at the crossroads of time to guide anxious pilgrims in moments of great spiritual uncertainty. Long before attaining the portals of perfection, you will begin to gain access to the tools of divinity and to make contact with the techniques of Deity. Increasingly, from the time you arrive on the initial mansion world until you close your eyes in the Havona sleep preparatory to your Paradise transit, you will avail yourself of the emergency help of these marvelous beings, who are so fully and freely reflective of the sure knowledge and certain wisdom of those safe and dependable pilgrims who have preceded you on the long journey to the portals of perfection.

We are denied the full privilege of using these angels of the reflective order on Urantia. They are frequent visitors on your world, accompanying assigned personalities, but they cannot freely function here. This sphere is still under partial spiritual quarantine, and some of the circuits essential to their services are not here at present. When your world is once more restored to the reflective circuits concerned, much of the work of interplanetary and interuniverse communication will be greatly simplified and expedited. Celestial workers on Urantia encounter many difficulties because of this functional curtailment of their reflective associates, but we go on joyfully conducting our affairs with the instrumentalities at hand, notwithstanding our local deprivation of many of the services of these marvelous beings, the living mirrors of space and the presence projectors of time.

[This paper had been originally sponsored by a Mighty Messenger of Uversa.]

Paper 29

The Universe Power Directors

Of all the universe personalities concerned in the regulation of interplanetary and interuniverse affairs, the power directors and their associates have been the least understood on Urantia. While you have long known of the existence of angels and similar orders of celestial beings, little information concerning the controllers and regulators of the physical domain has ever been imparted. Even now I am permitted to fully disclose only the last of the following three groups of living beings having to do with force control and energy regulation in the master universe:

1. Primary Eventuated Master Force Organizers.
2. Associate Transcendental Master Force Organizers.
3. Universe Power Directors.

Though I deem it impossible to portray the individuality of the various groups of directors, centers, and controllers of universe power, I hope to be able to explain something about the domain of their activities. They are a unique group of living beings having to do with the intelligent regulation of energy throughout the grand universe. Including the supreme directors, they embrace the following major divisions:

1. The Seven Supreme Power Directors.
2. The Supreme Power Centers.
3. The Master Physical Controllers.
4. The Morontia Power Supervisors.

The Supreme Power Directors and Centers have existed from the near times of eternity, and as far as we know, no more beings of these orders have been created. The Seven Supreme Directors were personalized by the Seven Master Spirits, and then they collaborated with their parents in the production of more than ten billion associates. Before the days of the power directors the energy circuits of space outside of the central universe were under the intelligent supervision of the Master Force Organizers of Paradise.

Having knowledge about material creatures, you have at least a contrastive conception of spiritual beings; but it is very difficult for the mortal mind to envisage the power directors. In the scheme of ascendant progression to higher levels of existence you have nothing directly to do with either the supreme directors or the power centers. On certain rare occasions you will have dealings with the physical controllers, and you will work freely with the supervisors of morontia power on reaching the mansion worlds. These Morontia Power Supervisors function so exclusively in the morontia regime of the local creations that it is deemed best to narrate their activities in the section dealing with the local universe.

1. The Seven Supreme Power Directors

The Seven Supreme Power Directors are the physical-energy regulators of the grand universe. Their creation by the Seven Master Spirits is the first recorded instance of the derivation of semimaterial progeny from true spirit ancestry.

When the Seven Master Spirits create individually, they produce highly spiritual personalities on the angelic order; when they create collectively, they sometimes produce these high types of semimaterial beings. But even these quasi-physical beings would be invisible to the short-range vision of Urantia mortals.

The Supreme Power Directors are seven in number, and they are identical in appearance and function. One cannot be distinguished from another except by that Master Spirit with whom each is in immediate association, and to whom each is in complete functional subservience. Each of the Master Spirits is in eternal union with one of their collective offspring. The same director is always in association with the same Master Spirit, and their working partnership results in a unique association of physical and spiritual energies, of a semiphysical being and a spirit personality.

The Seven Supreme Power Directors are stationed on peripheral Paradise, where their slowly circulating presences indicate the locations of the force-focal headquarters of the Master Spirits. These power directors function singly in the power-energy regulation of the superuniverses but collectively in the administration of the central creation. They operate from Paradise but maintain themselves as effective power centers in all divisions of the grand universe.

These mighty beings are the physical ancestors of the vast host of the power centers and, through them, of the physical controllers scattered throughout the seven superuniverses. Such subordinate physical-control organisms are basically uniform, identical except for the differential toning of each superuniverse corps. In order to change in superuniverse service, they would merely have to return to Paradise for retoning. The physical creation is fundamentally uniform in administration.

2. The Supreme Power Centers

The Seven Supreme Power Directors are not able, individually, to reproduce themselves, but collectively, and in association with the Seven Master Spirits, they can and do reproduce — create — other beings like themselves. Such is the origin of the Supreme Power Centers of the grand universe, who function in the following seven groups:

1. Supreme Center Supervisors.
2. Havona Centers.
3. Superuniverse Centers.
4. Local Universe Centers.
5. Constellation Centers.
6. System Centers.
7. Unclassified Centers.

These power centers, together with the Supreme Power Directors, are beings of high will freedom and action. They are all endowed with Third-Source personality and disclose unquestioned volitional capacity of a high order. These directing centers of the universe power system are the possessors of exquisite intelligence endowment; they are the intellect of the power system of the grand universe and the secret of the technique of the mind control of all the vast network of the functions of the Master Physical Controllers and the Morontia Power Supervisors.

1. *Supreme Center Supervisors.* These seven co-ordinates and associates of the Supreme Power Directors are the regulators of the master energy circuits of the grand universe. Each center supervisor is headquartered on one of the special worlds of the Seven Supreme Executives, and they work in close association with these co-ordinators of general universe affairs.

The Supreme Power Directors and the Supreme Center Supervisors function both as individuals and conjointly with regard to all cosmic phenomena below the levels of “gravity energy.” When acting in liaison, these fourteen beings are to universe power what the Seven Supreme Executives are to general universe affairs, and what the Seven Master Spirits are to the cosmic mind.

2. *Havona Centers.* Before the creation of the universes of time and space, power centers were not required in Havona, but ever since these far-distant times, one million have functioned in the central creation, each center having the supervision of a thousand Havona worlds. Here in the divine universe there is perfection of energy control, a condition not existing elsewhere. Perfection of energy regulation is the ultimate goal of all the power centers and the physical controllers of space.

3. *Superuniverse Centers.* Occupying an enormous area on the capital sphere of each of the seven superuniverses are one thousand power centers of the third order. Three currents of primary energy of ten segregations each come in to these power centers, but seven specialized and well-directed, though imperfectly controlled, circuits of power go out from their seat of united action. This is the electronic organization of universe power.

All energy is circuited in the Paradise cycle, but the Universe Power Directors *direct* the force-energies of nether Paradise as they find them modified in the space functions of the central and superuniverses, converting and directing these energies into channels of useful and constructive application. There is a difference between Havona energy and the energies of the superuniverses. The power charge of a superuniverse consists of three phases of energy of ten segregations each. This threefold energy charge spreads throughout the space of the grand universe; it is like a vast moving ocean of energy which engulfs and bathes the whole of each of the seven supercreations.

The electronic organization of universe power functions in seven phases and discloses varying response to local or linear gravity. This sevenfold circuit proceeds from the superuniverse power centers and pervades each supercreation. Such specialized currents of time and space are definite and localized energy movements initiated and directed for specific purposes, much as the Gulf Stream functions as a circumscribed phenomenon in the midst of the Atlantic Ocean.

4. *Local Universe Centers.* On the headquarters of each local universe one hundred power centers of the fourth order are stationed. They function to downstep and otherwise to modify the seven power circuits emanating from superuniverse headquarters, making them applicable to the services of the constellations and systems. The local astronomical catastrophes of space are of passing concern to these power centers; they are engaged in the orderly dispatch of effective energy to the subsidiary constellations and systems. They are of great assistance to the Local Universe Creators during the later times of universe organization and energy mobilization. These centers are able to provide intensified lanes of energy useful for interplanetary communication between important inhabited points. Such a *lane* or *line* of energy, sometimes also called an energy path, is a direct circuit of energy from one power center to another power center or from one physical controller to another controller. It is an individualized stream of power and stands in contrast to the free space movements of undifferentiated energy.

5. *Constellation Centers.* Ten of these living power centers are stationed in each constellation, functioning as energy projectors to the one hundred tributary local systems. The power lines for communication and transport and for the energizing of those living creatures who are dependent on certain forms of physical energy for the maintenance of life proceed from these beings. But neither the power centers nor the subordinate physical controllers are otherwise concerned with life as a functional organization.

6. *System Centers.* One Supreme Power Center is permanently assigned to each local system. These system centers dispatch the power circuits to the inhabited worlds of time and space. They co-ordinate the activities of the subordinate physical controllers and otherwise function to insure the satisfactory distribution of power in the local system. The circuit relay between the planets depends on the perfect co-ordination of certain material energies and the efficient regulation of physical power.

7. *Unclassified Centers.* These are the centers who function in special local situations but not on the inhabited planets. The individual worlds are in charge of Master Physical Controllers and receive the encircuited lines of power dispatched by the power center of their system. Only those spheres of the most extraordinary energy relationships have power centers of the seventh order acting as universe balance wheels or energy governors. In every phase of activity these power centers are the full equals of those who function on the higher units of control, but not one space body in a million harbors such a living power organization.

3. The Domain of Power Centers

The Supreme Power Centers distributed throughout the superuniverses number, with their associates and subordinates, upward of ten billion. And they are all in perfect synchrony and complete liaison with their Paradise progenitors, the Seven Supreme Power Directors. The power control of the grand universe is entrusted to the keeping and direction of the Seven Master Spirits, the creators of the Seven Supreme Power Directors.

The Supreme Power Directors and all their associates, assistants, and subordinates are forever exempt from apprehension or interference by all the tribunals of all space; neither are they subject to the administrative direction either of the superuniverse government of the Ancients of Days or of the administration of the Local Universe Creators. These power centers and directors are brought into being by the children of the Infinite Mind. They are not germane to the administration of the Children of the Creator, though they affiliate with the Local Universe Creators during the later epochs of universe material organization. But the power centers are in some way closely associated with the cosmic overcontrol of the Supreme Being.

Power centers and physical controllers undergo no training; they are all created in perfection and are inherently perfect in action. They never pass from one function to another; they always serve as originally assigned. There is no evolution in their ranks, and this is true of all seven divisions of both orders.

Having no ascendant past to revert to in memory, power centers and physical controllers never play; they are thoroughly businesslike in all their actions. They are always on duty; there is no provision in the universal scheme for the interruption of the physical lines of energy; never for a fraction of a second can these beings relinquish their direct supervision of the energy circuits of time and space.

The directors, centers, and controllers of power have nothing to do with anything in all creation except power, material or semiphysical energy; they do not originate it, but they do modify, manipulate, and directionize it. Neither

do they have anything whatever to do with physical gravity except to resist its drawing power. Their relation to gravity is wholly negative.

The power centers utilize vast mechanisms and co-ordinations of a material order in liaison with the living mechanisms of the various segregated energy concentrations. Each individual power center is constituted in exactly one million units of functional control, and these energy-modifying units are not stationary as are the vital organs of a mortal's physical body; these "vital organs" of power regulation are mobile and truly kaleidoscopic in associative possibilities.

It is utterly beyond my ability to explain the manner in which these living beings encompass the manipulation and regulation of the master circuits of universe energy. To undertake to inform you further concerning the size and function of these gigantic and almost perfectly efficient power centers, would only add to your confusion and consternation. They are both living and "personal," but they are beyond your comprehension.

Outside of Havona the Supreme Power Centers function only on specially constructed (architectural) spheres or on otherwise suitably constituted space bodies. The architectural worlds are constructed so that the living power centers can act as selective switches to directionize, modify, and concentrate the energies of space as they pour over these spheres. They could not function that way on an ordinary evolutionary sun or planet. Certain groups are also concerned in the heating and other material necessities of these special headquarters worlds. And though it is beyond the scope of Urantia knowledge, I may state that these orders of living power personalities have much to do with the distribution of the light that shines without heat. They do not produce this phenomenon, but they are concerned with its dissemination and directionization.

The power centers and their subordinate controllers are assigned to the working of all of the physical energies of organized space. They work with the three basic currents of ten energies each. That is the energy charge of organized space; and organized space is their domain. The Universe Power Directors have nothing whatever to do with those tremendous actions of force which are now taking place outside the present boundaries of the seven superuniverses.

The power centers and controllers exert perfect control over only seven of the ten forms of energy contained in each basic universe current; those forms which are partly or wholly exempt from their control must represent the unpredictable realms of energy manifestation dominated by the Unqualified Absolute. If they exert an influence on the primordial forces of this Absolute, we are not cognizant of such functions, though there is some slight evidence which would warrant the opinion that certain of the physical controllers are sometimes automatically reactive to certain impulses of the Universal Absolute.

These living power mechanisms are not consciously related to the master universe energy overcontrol of the Unqualified Absolute, but we surmise that their entire and almost perfect scheme of power direction is in some unknown manner subordinated to this supergravity presence. In any local energy situation the centers and controllers exert near-supremacy, but they are always conscious of the superenergy presence and the unrecognizable performance of the Unqualified Absolute.

4. The Master Physical Controllers

These beings are the mobile subordinates of the Supreme Power Centers. The physical controllers are endowed with capabilities of individuality metamorphosis of such a nature that they can engage in a remarkable variety of autotransport, being able to traverse local space at velocities approaching the flight of Solitary Messengers. But like

all other space traversers they require the assistance of both their associates and certain other types of beings in overcoming the action of gravity and the resistance of inertia in departing from a material sphere.

The Master Physical Controllers serve throughout the grand universe. They are directly governed from Paradise by the Seven Supreme Power Directors as far as the headquarters of the superuniverses; from here they are directed and distributed by the Council of Equilibrium, the high commissioners of power dispatched by the Seven Master Spirits from the personnel of the Associate Master Force Organizers. These high commissioners are empowered to interpret the readings and registrations of the master frandalanks, those living instruments which indicate the power pressure and the energy charge of an entire superuniverse.

While the presence of the Paradise Deities encircles the grand universe and sweeps around the circle of eternity, the influence of any one of the Seven Master Spirits is limited to a single superuniverse. There is a distinct segregation of energy and a separation of the circuits of power between each of the seven supercreations; therefore individualized control methods must and do prevail.

The Master Physical Controllers are the direct offspring of the Supreme Power Centers, and their numbers include the following:

1. Associate Power Directors.
2. Mechanical Controllers.
3. Energy Transformers.
4. Energy Transmitters.
5. Primary Associators.
6. Secondary Dissociators.
7. The Frandalanks and Chronoldeks.

Not all of these orders are persons in the sense of possessing individual powers of choice. Especially the last four seem to be wholly automatic and mechanical in response to the impulses of their superiors and in reaction to existing energy conditions. But though such response appears wholly mechanistic, it is not; they may seem to be automatons, but all of them disclose the differential function of intelligence.

Personality is not necessarily a concomitant of mind. Mind can think even when deprived of all power of choice, as in numerous of the lower types of animals and in certain of these subordinate physical controllers. Many of these more automatic regulators of physical power are not persons in any sense of the term. They are not endowed with will and independence of decision, being wholly subservient to the mechanical perfection of design for the tasks of their allotment. Nonetheless all of them are highly intelligent beings.

The physical controllers are chiefly occupied with the adjustment of basic energies undiscovered on Urantia. These unknown energies are very essential to the interplanetary system of transport and to certain techniques of communication. When we lay lines of energy for the purpose of conveying sound equivalents or of extending vision,

these undiscovered forms of energy are utilized by the living physical controllers and their associates. These same energies are also, on occasion, used by the midway creatures in their routine work.

1. *Associate Power Directors.* These marvelously efficient beings are entrusted with the assignment and dispatch of all orders of the Master Physical Controllers in accordance with the ever-shifting needs of the constantly changing energy status of the realms. The vast reserves of the physical controllers are maintained on the headquarters worlds of the minor sectors, and from these concentration points they are periodically dispatched by the associate power directors to the headquarters of the universes, constellations, systems, and to the individual planets. When thus assigned, the physical controllers are provisionally subject to the orders of the divine implementers of the conciliating commissions but are otherwise solely amenable to their associate directors and to the Supreme Power Centers.

Three million associate power directors are assigned to each of the Orvonton minor sectors, making a total of three billion as the superuniverse quota of these amazingly versatile beings. Their own reserves are maintained on these same minor sector worlds, where they also serve as instructors of all who study the sciences of the techniques of intelligent energy control and transmutation.

These directors alternate periods of executive service in the minor sectors with equal periods of inspection service to the realms of space. At least one acting inspector is always present in each local system, maintaining headquarters on its capital sphere. They keep the whole vast living energy aggregation in harmonious synchrony.

2. *Mechanical Controllers.* These are the exceedingly versatile and mobile assistants of the associate power directors. Trillions on trillions of them are commissioned in Ensa, your minor sector. These beings are called mechanical controllers because they are so completely dominated by their superiors, so fully subservient to the will of the associate power directors. Nevertheless they are, themselves, very intelligent, and their work, though mechanical and matter-of-fact in nature, is skillfully performed.

Of all the Master Physical Controllers assigned to the inhabited worlds, the mechanical controllers are by far the most powerful. Possessing the living endowment of antigravity in excess of all other beings, each controller has a gravity resistance equaled only by enormous spheres revolving at tremendous velocity. Ten of these controllers are now stationed on Urantia, and one of their most important planetary activities is to facilitate the departure of seraphic transports. In so functioning, all ten of the mechanical controllers act in unison while a battery of one thousand energy transmitters provides the initial momentum for the seraphic departure.

The mechanical controllers are competent to directionize the flow of energy and to facilitate its concentration into the specialized currents or circuits. These mighty beings have much to do with the segregation, directionization, and intensification of the physical energies and with the equalization of the pressures of the interplanetary circuits. They are expert in the manipulation of twenty-one of the thirty physical energies of space, constituting the power charge of a superuniverse. They are also able to accomplish much towards the management and control of six of the nine more subtle forms of physical energy. By placing these controllers in proper technical relationship to each other and to certain of the power centers, the associate power directors are enabled to effect unbelievable changes in power adjustment and energy control.

The Master Physical Controllers often function in batteries of hundreds, thousands, and even millions and by varying their positions and formations are able to effect energy control in a collective as well as an individual capacity. As requirements vary, they can upstep and accelerate the energy volume and movement or detain,

condense, and retard the energy currents. They influence energy and power transformations somewhat as so-called catalytic agents augment chemical reactions. They function by inherent ability and in co-operation with the Supreme Power Centers.

3. *Energy Transformers.* The number of these beings in a superuniverse is unbelievable. There are almost one million in Satania alone, and the usual quota is one hundred for each inhabited world.

The energy transformers are the conjoint creation of the Seven Supreme Power Directors and the Seven Center Supervisors. They are among the more personal orders of physical controllers, and except when an associate power director is present on an inhabited world, the transformers are in command. They are the planetary inspectors of all departing seraphic transports. All classes of celestial life can utilize the less personal orders of the physical controllers only by liaison with the more personal orders of the associate directors and the energy transformers.

These transformers are powerful and effective living switches, being able to dispose themselves for or against a given power disposition or directionization. They are also skillful in their efforts to insulate the planets against the powerful energy streams passing between gigantic planetary and starry neighbors. Their energy-transmutive attributes render them most serviceable in the important task of maintaining universal energy balance, or power equilibrium. At one time they seem to consume or store energy; at other times they appear to exude or liberate energy. The transformers are able to increase or to diminish the “storage-battery” potential of the living and dead energies of their respective realms. But they deal only with physical and semimaterial energies, they do not directly function in the domain of life, neither do they change the forms of living beings.

In some respects the energy transformers are the most remarkable and mysterious of all semimaterial living creatures. They are in some unknown manner physically differentiated, and by varying their liaison relationships, they are able to exert a profound influence on the energy which passes through their associated presences. The status of the physical realms seems to undergo a transformation under their skillful manipulation. *They can and do change the physical form of the energies of space.* With the aid of their associate controllers they are actually able to change the form and potential of twenty-seven of the thirty physical energies of the superuniverse power charge. That three of these energies are beyond their control proves that they are not instrumentalities of the Unqualified Absolute.

The remaining four groups of the Master Physical Controllers are hardly persons within any acceptable definition of that word. These transmitters, associators, dissociators, and frandalanks are wholly automatic in their reactions; nevertheless they are in every sense intelligent. We are greatly limited in our knowledge of these wonderful entities because we cannot communicate with them. They appear to understand the language of the realm, but they cannot communicate with us. They seem fully able to receive our communications but quite powerless to make response.

4. *Energy Transmitters.* These beings function chiefly, but not wholly, in an intraplanetary capacity. They are marvelous dispatchers of energy as it is manifested on the individual worlds.

When energy is to be diverted to a new circuit, the transmitters deploy themselves in a line along the desired energy path, and by virtue of their unique attributes of energy-attraction, they can actually induce an increased energy flow in the desired direction. This they do just as literally as certain metallic circuits directionize the flow of certain forms of electric energy; and they are living superconductors for more than half of the thirty forms of physical energy.

Transmitters form skillful liaisons which are effective in rehabilitating the weakening currents of specialized energy passing from planet to planet and from station to station on an individual planet. They can detect currents which are

much too feeble to be recognized by any other type of living being, and they can so augment these energies that the accompanying message becomes perfectly intelligible. Their services are invaluable to the broadcast receivers.

Energy transmitters can function with regard to all forms of communicable perception; they can render a distant scene “visible” as well as a distant sound “audible.” They provide the emergency lines of communication in the local systems and on the individual planets. These services must be used by practically all creatures for purposes of communication outside of the regularly established circuits.

These beings, together with the energy transformers, are indispensable to the maintenance of mortal existence on those worlds having an impoverished atmosphere, and they are an integral part of the technique of life on the nonbreathing planets.

5. *Primary Associators.* These interesting and invaluable entities are masterly energy conservators and custodians. Somewhat as a plant stores solar light, these living organisms store energy during times of plus manifestations. They work on a gigantic scale, converting the energies of space into a physical state not known on Urantia. They are also able to carry forward these transformations to the point of producing some of the primitive units of material existence. These beings simply act by their presence. They are in no way exhausted or depleted by this function; they act like living catalytic agents.

During seasons of minus manifestations they are empowered to release these accumulated energies. But your knowledge of energy and matter is not sufficiently advanced to make it possible to explain the technique of this phase of their work. They always labor in compliance with universal law, handling and manipulating atoms, electrons, and ultimatons much as you maneuver adjustable type to make the same alphabetical symbols tell vastly different stories.

The associators are the first group of life to appear on an organizing material sphere, and they can function at physical temperatures which you would regard as utterly incompatible with the existence of living beings. They represent an order of life which is simply beyond the range of human imagination. Together with their co-workers, the dissociators, they are the most slavish of all intelligent creatures.

6. *Secondary Dissociators.* Compared with the primary associators, these beings of enormous antigravity endowment are the reverse workers. There is never any danger that the special or modified forms of physical energy on the local worlds or in the local systems will be exhausted, for these living organizations are endowed with the unique power of evolving limitless supplies of energy. They are chiefly concerned with the evolution of a form of energy which is hardly known on Urantia from a form of matter which is recognized still less. They are truly the alchemists of space and the wonder-workers of time. But in all the wonders they work, they never transgress the mandates of Cosmic Supremacy.

7. *The Frandalanks.* These beings are the joint creation of all three orders of energy-control beings: the primary and secondary force organizers and the power directors. Frandalanks are the most numerous of all the Master Physical Controllers; the number functioning in Satania alone is beyond your numerical concept. They are stationed on all inhabited worlds and are always attached to the higher orders of physical controllers. They function interchangeably in the central and superuniverses and in the domains of outer space.

The frandalanks are created in thirty divisions, one for each form of basic universe force, and they function exclusively as living and automatic presence, pressure, and velocity gauges. These living barometers are solely

concerned with the automatic and unerring registration of the status of all forms of force-energy. They are to the physical universe what the vast reflectivity mechanism is to the minded universe. The frandalanks that register time in addition to quantitative and qualitative energy presence are called *chronoldeks*.

I recognize that the frandalanks are intelligent, but I cannot classify them as other than living machines. About the only way I can help you to understand these living mechanisms is to compare them to your own mechanical contrivances which perform with almost intelligentlike precision and accuracy. Then if you would conceive of these beings, draw on your imagination to the extent of recognizing that in the grand universe we actually have intelligent and *living* mechanisms (entities) that can perform more intricate tasks involving more stupendous computations with even greater delicacy of accuracy, even with ultimacy of precision.

5. The Master Force Organizers

The force organizers are resident on Paradise, but they function throughout the master universe, more particularly in the domains of unorganized space. These extraordinary beings are neither creators nor creatures, and they comprise two grand divisions of service:

1. Primary Eventuated Master Force Organizers.
2. Associate Transcendental Master Force Organizers.

These two mighty orders of primordial-force manipulators work exclusively under the supervision of the Architects of the Master Universe, and at the present time they do not function extensively within the boundaries of the grand universe.

Primary Master Force Organizers are the manipulators of the primordial or basic space-forces of the Unqualified Absolute; they are nebulae creators. They are the living instigators of the energy cyclones of space and the early organizers and directionizers of these gigantic manifestations. These force organizers transmute *primordial force* (pre-energy not responsive to direct Paradise gravity) into primary or *puissant energy*, energy transmuting from the exclusive grasp of the Unqualified Absolute to the gravity grasp of the Isle of Paradise. They are then succeeded by the associate force organizers, who continue the process of energy transmutation from the primary through the secondary or *gravity-energy* stage.

Upon the completion of the plans for the creation of a local universe, signaled by the arrival of a Local Universe Creator, the Associate Master Force Organizers give way to the orders of power directors acting in the superuniverse of astronomic jurisdiction. But in the absence of such plans the associate force organizers continue on indefinitely in charge of these material creations, even as they now operate in outer space.

The Master Force Organizers withstand temperatures and function under physical conditions which would be intolerable even to the versatile power centers and physical controllers of Orvonton. The only other types of revealed beings capable of functioning in these realms of outer space are the Solitary Messengers and the Inspired Trinity Spirits.

[This paper had been originally sponsored by a Universal Censor acting by authority of the Ancients of Days on Uversa.]

Paper 30

Personalities of the Grand Universe

The personalities and other-than-personal entities now functioning on Paradise and in the grand universe constitute a virtually limitless number of living beings. Even the number of major orders and types would stagger the human imagination, let alone the countless subtypes and variations. It is, however, desirable to present something of two basic classifications of living beings — a suggestion of the Paradise classification and an abbreviation of the Uversa Personality Register.

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 stimulus to creative speculation which these partially revealed concepts supply. It is best that mortals not have an overrevelation; it stifles imagination.

1. The Paradise Classification of Living Beings

Living beings are classified on Paradise in accordance with inherent and attained relationship to the Paradise Deities. During the grand gatherings of the central and superuniverses, those present are often grouped in accordance with origin: those of triune origin, or of Trinity attainment; those of dual origin; and those of single origin. It is difficult to interpret the Paradise classification of living beings to the mortal mind, but we are authorized to present the following:

I. *TRIUNE-ORIGIN BEINGS*. Beings created by all three Paradise Deities, either as such or as the Trinity, together with the Trinitized Corps, a designation which refers to all groups of trinitized beings, revealed and unrevealed.

A. *The Supreme Spirits*.

1. The Seven Master Spirits.
2. The Seven Supreme Executives.
3. The Seven Orders of Reflective Spirits.

B. *The Stationary Spirits of the Trinity*.

1. Trinitized Secrets of Supremacy.
2. Eternals of Days.
3. Ancients of Days.
4. Perfections of Days.
5. Recents of Days.

6. Unions of Days.
7. Faithfuls of Days.
8. Perfectioners of Wisdom.
9. Divine Counselors.
10. Universal Censors.

C. Trinity-origin and Trinitized Beings.

1. Trinity Teachers.
2. Inspired Trinity Spirits.
3. Havona Natives.
4. Paradise Citizens.
5. Unrevealed Trinity-origin Beings.
6. Unrevealed Deity-trinitized Beings.
7. Trinitized Spirits of Attainment.
8. Trinitized Spirits of Selection.
9. Trinitized Spirits of Perfection.
10. Creature-trinitized Beings.

II. *DUAL-ORIGIN BEINGS*. Those of origin in any two of the Paradise Deities or otherwise created by any two beings of direct or indirect descent from the Paradise Deities.

A. The Descending Orders.

1. Local Universe Creators.
2. Magisterials.
3. Bright and Morning Stars.
4. Original Melchizedeks.
5. Melchizedeks.

6. Vorondadeks.
7. Lanonandeks.
8. Brilliant Evening Stars.
9. The Archangels.
10. Life Carriers.
11. Unrevealed Universe Aids.
12. Unrevealed Children of the Creator

B. The Stationary Orders.

1. Abandoners.
2. Susatia.
3. Univitatia.
4. Spironga.
5. Unrevealed Dual-origin Beings.

C. The Ascending Orders.

1. Adjuster-fused Mortals.
2. Spirit-fused Mortals.
3. Mind-fused Mortals.
4. Translated Midwayers.
5. Unrevealed Ascenders.

III. *SINGLE-ORIGIN BEINGS*. Those of origin in any one of the Paradise Deities or otherwise created by any one being of direct or indirect descent from the Paradise Deities.

A. The Supreme Spirits.

1. Gravity Messengers.
2. The Seven Spirits of the Havona Circuits.

3. The Twelfefold Adjutants of the Havona Circuits.
4. The Reflective Image Aids.
5. Universe Creative Spirits.
6. The Sevenfold Adjutant Mind-Spirits.
7. Unrevealed Deity-origin Beings.

B. The Ascending Orders.

1. Personalized Adjusters.
2. Ascending Biologic Uplifters.
3. Evolutionary Seraphim.
4. Evolutionary Cherubim.
5. Unrevealed Ascenders.

C. The Family of the Infinite Mind.

1. Solitary Messengers.
2. Universe Circuit Supervisors.
3. Census Directors.
4. Personal Aids of the Infinite Mind.
5. Associate Inspectors.
6. Assigned Sentinels.
7. Graduate Guides.
8. Havona Servitals.
9. Universal Conciliators.
10. Morontia Companions.
11. Supernaphim.
12. Seconaphim.

13. Tertiaphim.
14. Omniaphim.
15. Seraphim.
16. Cherubim and Sanobim.
17. Unrevealed Mind-origin Beings.
18. The Seven Supreme Power Directors.
19. The Supreme Power Centers.
20. The Master Physical Controllers.
21. The Morontia Power Supervisors.

IV. *EVENTUATED TRANSCENDENTAL BEINGS*. On Paradise there is to be found a vast host of transcendental beings whose origin is not ordinarily disclosed to the universes of time and space until they are settled in light and life. These Transcendentals are neither creators nor creatures; they are the *eventuated* children of divinity, ultimacy, and eternity. These “eventuators” are neither finite nor infinite — they are *absonite*; and absonity is neither infinity nor absoluteness.

These uncreated noncreators are always loyal to the Paradise Trinity and obedient to the Ultimate. They exist on four ultimate levels of personality activity and are functional on the seven levels of the absonite in twelve grand divisions consisting of one thousand major working groups of seven classes each. These eventuated beings include the following orders:

1. The Architects of the Master Universe.
2. Transcendental Recorders.
3. Other Transcendentals.
4. Primary Eventuated Master Force Organizers.
5. Associate Transcendental Master Force Organizers.

The Creator, as a superperson, eventuates; as a person, creates; as a preperson, fragments; and such an Adjuster fragment of the Creator evolves the spirit soul with the material and mortal mind in accordance with the freewill choosing of the personality which has been bestowed on such a mortal creature by the parental act of the Creator.

V. *FRAGMENTED ENTITIES OF DEITY*. This order of living existence, originating in the Universal Source, is best typified by the Thought Adjusters, though these entities are by no means the only fragmentations of the prepersonal reality of the First Source and Center. The functions of the other-than-Adjuster fragments are manifold and little known. Fusion with an Adjuster or other such fragment constitutes the creature a *Creator-fused being*.

The fragmentations of the premind spirit of the Third Source and Center, though hardly comparable to the Creator fragments, should be recorded here. Such entities differ very greatly from Adjusters; they do not as such dwell on Spiritington, nor do they as such traverse the mind-gravity circuits; neither do they indwell mortal creatures during the material life. They are not prepersonal in the sense that the Adjusters are, but such fragments of premind spirit are bestowed on certain of the surviving mortals, and fusion with them constitutes those mortals *Mind-fused mortals* in contradistinction to Adjuster-fused mortals.

Still more difficult to describe is the individualized spirit of a Local Universe Creator, with which achieving union constitutes the creature a *Spirit-fused mortal*. And there are still other fragmentations of Deity.

VI. *SUPERPERSONAL BEINGS*. There is a vast host of other-than-personal beings of divine origin and of manifold service in the universe of universes. Certain of these beings are resident on the Paradise worlds of the Eternal Spirit; others, like the superpersonal representatives of the Eternal Spirit, are encountered elsewhere. They are for the most part unmentioned in these narratives, and it would be quite futile to attempt their description to *personal* creatures.

VII. *UNCLASSIFIED AND UNREVEALED ORDERS*. During the present universe age it would not be possible to place all beings, personal or otherwise, within classifications pertaining to the present universe age; nor have all such categories been revealed in these narratives; therefore numerous orders have been omitted from these lists. Consider the following:

The Consummator of Universe Destiny.

The Qualified Vicegerents of the Ultimate.

The Unqualified Supervisors of the Supreme.

The Unrevealed Creative Agencies of the Ancients of Days.

Majeston of Paradise.

The Unnamed Reflectivator Liaisons of Majeston.

The Midsonite Orders of the Local Universes.

No special significance needs to be attached to the listing of these orders except that none of them appear in the Paradise classification as revealed here. These are the unclassified few; you have yet to learn of the unrevealed many.

There are spirits: spirit entities, spirit presences, personal spirits, prepersonal spirits, superpersonal spirits, spirit existences, spirit personalities — but neither mortal language nor mortal intellect are adequate. We may however state that there are no personalities of “pure mind”; no entity has personality unless endowed with it by the Creator who is spirit. Any mind entity that is not associated with either spiritual or physical energy is not a personality. But in the same sense that there are spirit personalities who have mind there are mind personalities who have spirit. Majeston and associates are fairly good illustrations of mind-dominated beings, but there are better illustrations of this type of personality unknown to you. There are even whole unrevealed orders of such *mind personalities*, but they are always spirit associated. Certain other unrevealed creatures are what might be termed *mindal- and physical-*

energy personalities. This type of being is nonresponsive to spirit gravity but is nonetheless a true personality — is within the Creator’s circuit.

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. You mortals are persons; therefore we can describe beings who are *personalized*, but how could an *absonitized* being ever be explained to you?

2. The Uversa Personality Register

The divine family of living beings is registered on Uversa in seven grand divisions:

1. The Paradise Deities.
2. The Supreme Spirits.
3. The Trinity-origin Beings.
4. The Children of the Creator.
5. Personalities of the Infinite Mind.
6. The Universe Power Directors.
7. The Corps of Permanent Citizenship.

These groups of will creatures are divided into numerous classes and minor subdivisions. The presentation of this classification of the personalities of the grand universe is however chiefly concerned in identifying those orders of intelligent beings who have been revealed in these narratives, most of whom will be encountered in the ascendant experience of the mortals of time on their progressive climb to Paradise. The following listings make no mention of vast orders of universe beings who carry forward their work apart from the mortal ascension scheme.

I. THE PARADISE DEITIES.

1. The Universal Source.
2. The Eternal Spirit.
3. The Infinite Mind.

II. THE SUPREME SPIRITS.

1. The Seven Master Spirits.
2. The Seven Supreme Executives.
3. The Seven Groups of Reflective Spirits.

4. The Reflective Image Aids.
5. The Seven Spirits of the Circuits.
6. Local Universe Creative Spirits.
7. Adjutant Mind-Spirits.

III. *THE TRINITY-ORIGIN BEINGS.*

1. Trinitized Secrets of Supremacy.
2. Eternals of Days.
3. Ancients of Days.
4. Perfections of Days.
5. Recents of Days.
6. Unions of Days.
7. Faithfuls of Days.
8. Trinity Teachers.
9. Perfectioners of Wisdom.
10. Divine Counselors.
11. Universal Censors.
12. Inspired Trinity Spirits.
13. Havona Natives.
14. Paradise Citizens.

IV. *THE CHILDREN OF THE CREATOR.*

A. *Descending Beings.*

1. Local Universe Creators — Michaels.
2. Magisterials — Avonals.
3. Trinity Teachers — Daynals.

4. Melchizedeks.

5. Vorondadeks.

6. Lanonandeks.

7. Life Carriers.

B. Ascending Beings.

1. Creator-fused Mortals.

2. Spirit-fused Mortals.

3. Mind-fused Mortals.

4. Evolutionary Seraphim.

5. Ascending Biologic Uplifters.

6. Translated Midwayers.

7. Personalized Adjusters.

C. Trinitized Beings.

1. Mighty Messengers.

2. Those High in Authority.

3. Those without Name and Number.

4. Trinitized Custodians.

5. Trinitized Ambassadors.

6. Celestial Guardians.

7. High Assistants.

8. Ascender-trinitized Beings.

9. Paradise-Havona-trinitized Beings.

10. Trinitized Beings of Destiny.

V. *PERSONALITIES OF THE INFINITE MIND.*

A. *Higher Personalities of the Infinite Mind.*

1. Solitary Messengers.
2. Universe Circuit Supervisors.
3. Census Directors.
4. Personal Aids of the Infinite Mind.
5. Associate Inspectors.
6. Assigned Sentinels.
7. Graduate Guides.

B. *The Messenger Hosts of Space.*

1. Havona Servitals.
2. Universal Conciliators.
3. Technical Advisers.
4. Custodians of Records on Paradise.
5. Celestial Recorders.
6. Morontia Companions.
7. Paradise Companions.

C. *The Ministering Spirits.*

1. Supernaphim.
2. Seconaphim.
3. Tertiaphim.
4. Omniaphim.
5. Seraphim.
6. Cherubim and Sanobim.

7. Midwayers.

VI. *THE UNIVERSE POWER DIRECTORS.*

A. *The Seven Supreme Power Directors.*

B. *Supreme Power Centers.*

1. Supreme Center Supervisors.

2. Havona Centers.

3. Superuniverse Centers.

4. Local Universe Centers.

5. Constellation Centers.

6. System Centers.

7. Unclassified Centers.

C. *Master Physical Controllers.*

1. Associate Power Directors.

2. Mechanical Controllers.

3. Energy Transformers.

4. Energy Transmitters.

5. Primary Associators.

6. Secondary Dissociators.

7. Frandalanks and Chronoldeks.

D. *Morontia Power Supervisors.*

1. Circuit Regulators.

2. System Co-ordinators.

3. Planetary Custodians.

4. Combined Controllers.

5. Liaison Stabilizers.
6. Selective Assorters.
7. Associate Registrars.

VII. *THE CORPS OF PERMANENT CITIZENSHIP.*

1. The Planetary Midwayers.
2. The Biologic Uplifters of the Systems.
3. The Constellation Univitatia.
4. The Local Universe Susatia.
5. Mind-fused Mortals of the Local Universes.
6. The Superuniverse Abandoners.
7. Spirit-fused Mortals of the Superuniverses.
8. The Havona Natives.
9. Natives of the Paradise Spheres of the Infinite Mind.
10. Natives of the Creator's Paradise Spheres.
11. The Created Citizens of Paradise.
12. Adjuster-fused Mortal Citizens of Paradise.

This is the working classification of the personalities of the universes as they are of record on the headquarters world of Uversa.

COMPOSITE PERSONALITY GROUPS. On Uversa are the records of numerous additional groups of intelligent beings, beings that are also closely related to the organization and administration of the grand universe. Among such orders are the following three composite personality groups:

A. *The Paradise Corps of the Finality.*

1. The Corps of Mortal Finaliters.
2. The Corps of Paradise Finaliters.
3. The Corps of Trinitized Finaliters.

4. The Corps of Conjoint Trinitized Finaliters.
5. The Corps of Havona Finaliters.
6. The Corps of Transcendental Finaliters.
7. The Corps of Unrevealed Beings of Destiny.

The Mortal Corps of the Finality is dealt with in the next and final paper of this series.

B. The Universe Aids.

1. Bright and Morning Stars.
2. Brilliant Evening Stars.
3. Archangels.
4. Most High Assistants.
5. High Commissioners.
6. Celestial Overseers.
7. Mansion World Teachers.

On all headquarters worlds of both local and superuniverses, provision is made for these beings who are engaged in specific missions for the Local Universe Creators. We welcome these *Universe Aids* on Uversa, but we have no jurisdiction over them. Such emissaries prosecute their work and carry on their observations under authority of the Local Universe Creators. Their activities are more fully described in the narrative of your local universe.

C. The Seven Courtesy Colonies.

1. Star Students.
2. Celestial Artisans.
3. Reversion Directors.
4. Extension-school Instructors.
5. The Various Reserve Corps.
6. Student Visitors.
7. Ascending Pilgrims.

These seven groups of beings will be found organized and governed in this way on all headquarters worlds from the local systems up to the capitals of the superuniverses, particularly the latter. The capitals of the seven superuniverses are the meeting places for almost all classes and orders of intelligent beings. With the exception of numerous groups of Paradise-Havoners, the will creatures of every phase of existence may be observed and studied here.

3. The Courtesy Colonies

The seven courtesy colonies sojourn on the architectural spheres for a longer or shorter time while engaged in the furtherance of their missions and in the execution of their special assignments. Their work may be described as follows:

1. *The Star Students*, the celestial astronomers, choose to work on spheres like Uversa because such specially constructed worlds are unusually favorable for their observations and calculations. Uversa is favorably situated for the work of this colony, not only because of its central location, but also because there are no gigantic living or dead suns near at hand to disturb the energy currents. These students are not in any manner organically connected with the affairs of the superuniverse; they are merely guests.

The astronomical colony of Uversa contains individuals from many near-by realms, from the central universe, and even from Norlatiadek. Any being on any world in any system of any universe may become a star student, may aspire to join some corps of celestial astronomers. The only requirements are: continuing life and sufficient knowledge of the worlds of space, especially their physical laws of evolution and control. Star students are not required to serve eternally in this corps, but no one admitted to this group may withdraw under one millennium of Uversa time.

The star-observer colony of Uversa now numbers over one million. These astronomers come and go, though some remain for comparatively long periods. They carry on their work with the aid of a multitude of mechanical instruments and physical appliances; they are also greatly assisted by the Solitary Messengers and other spirit explorers. These celestial astronomers make constant use of the living energy transformers and transmitters, as well as of the reflective personalities, in their work of star study and space survey. They study all forms and phases of space material and energy manifestations, and they are just as interested in force function as in stellar phenomena; nothing in all space escapes their scrutiny.

Similar astronomer colonies are to be found on the sector headquarters worlds of the superuniverse as well as on the architectural capitals of the local universes and their administrative subdivisions. Knowledge is not inherent except on Paradise; understanding of the physical universe is largely dependent on observation and research.

2. *The Celestial Artisans* serve throughout the seven superuniverses. Ascending mortals have their initial contact with these groups in the morontia career of the local universe in connection with which these artisans will be more fully discussed.

3. *The Reversion Directors* are the promoters of relaxation and humor — reversion to past memories. They are of great service in the practical operation of the ascending scheme of mortal progression, especially during the earlier phases of morontia transition and spirit experience. Their story belongs to the narrative of the mortal career in the local universe.

4. *Extension-School Instructors.* The next higher residential world of the ascendant career always maintains a strong corps of teachers on the world just below, a sort of preparatory school for the progressing residents of that sphere; this is a phase of the ascendant scheme for advancing the pilgrims of time. These schools, their methods of instruction and examinations, are wholly unlike anything which you conduct on Urantia.

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

5. *The Various Reserve Corps.* Vast reserves of beings not under our immediate supervision are mobilized on Uversa as the reserve-corps colony. There are seventy primary divisions of this colony on Uversa, and it is a liberal education to be permitted to spend time with these extraordinary personalities. Similar general reserves are maintained on Salvington and other universe capitals; they are dispatched on active service on the requisition of their respective group directors.

6. *The Student Visitors.* From all the universe a constant stream of celestial visitors pours through the various headquarters worlds. As individuals and as classes these various types of beings flock in as observers, exchange pupils, and student helpers. On Uversa, at present, there are over one billion persons in this courtesy colony. Some of these visitors may stay for a day, others may remain a year, all dependent on the nature of their mission. This colony contains almost every class of universe beings except Creator personalities and morontia mortals.

Morontia mortals are student visitors only within the confines of the local universe of their origin. They may visit in a superuniverse capacity only after they have attained spirit status. Fully one half of our visitor colony consists of “stopovers,” beings en route elsewhere who pause to visit the Orvonton capital. These personalities may be executing a universe assignment, or they may be enjoying a period of leisure — freedom from assignment. The privilege of intrauniverse travel and observation is a part of the career of all ascending beings. The human desire to travel and observe new peoples and worlds will be fully gratified during the long and eventful climb to Paradise through the local, super-, and central universes.

7. *The Ascending Pilgrims.* As the ascending pilgrims are assigned to various services in connection with their Paradise progression, they are domiciled as a courtesy colony on the various headquarters spheres. While functioning throughout a superuniverse, such groups are largely self-governing. They are an ever-shifting colony embracing all orders of evolutionary mortals and their ascending associates.

4. The Ascending Mortals

While the mortal survivors of time and space are denominated *ascending pilgrims* when accredited for the progressive ascent to Paradise, these evolutionary creatures occupy such an important place in these narratives that we desire to present a synopsis here of the following seven stages of the ascending universe career:

1. Planetary Mortals.
2. Sleeping Survivors.
3. Mansion World Students.

4. Morontia Progressors.
5. Superuniverse Wards.
6. Havona Pilgrims.
7. Paradise Arrivals.

The following narrative presents the universe career of an Adjuster-indwelt mortal. The Spirit- and Mind-fused mortals share portions of this career, but we have elected to tell this story as it pertains to the Adjuster-fused mortals, for such a destiny may be anticipated by all of the human races of Urantia.

1. *Planetary Mortals.* Mortals are all animal-origin evolutionary beings of ascendant potential. In origin, nature, and destiny these various groups and types of human beings are not wholly unlike the Urantia peoples. The human races of each world receive the same ministry of the Children of the Creator and enjoy the presence of the ministering spirits of time. After natural death all types of ascenders socialize as one morontia family on the mansion worlds.

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. Those accredited beings who have, for any reason, been unable to attain that level of intelligence mastery and endowment of spirituality which would entitle them to personal guardians, cannot immediately and directly go to the mansion worlds. Such surviving souls must rest in unconscious sleep until the judgment day of a new epoch, a new dispensation, the coming of a Child of the Creator to call the rolls of the age and adjudicate the realm, and this is the general practice throughout all Nebadon.

The passing of time is of no concern to sleeping mortals; they are wholly unconscious and oblivious to the length of their rest. On reassembly of personality at the end of an age, those who have slept five thousand years will react no differently than those who have rested five days. Aside from this time delay these survivors pass on through the ascension regime identically with those who avoid the longer or shorter sleep of death.

These dispensational classes of world pilgrims are utilized for group morontia activities in the work of the local universes. There is a great advantage in the mobilization of such enormous groups; in that way they are kept together for long periods of effective service.

3. *Mansion World Students.* All surviving mortals who reawaken on the mansion worlds belong to this class.

The physical body is not a part of the reassembly of the sleeping survivor; the physical body has returned to dust. The seraphim of assignment sponsors the new body, the morontia form, as the new life vehicle for the immortal soul and for the indwelling of the returned Adjuster. The Adjuster is the custodian of the spirit transcript of the mind of the sleeping survivor. The assigned seraphim is the keeper of the surviving identity — the immortal soul — as far as it has evolved. And when these two, the Adjuster and the seraphim, reunite their personality trusts, the new individual constitutes the resurrection of the old personality, the survival of the evolving morontia identity of the soul. Such a reassociation of soul and Adjuster is quite properly called a resurrection, a reassembly of personality factors; but even this does not entirely explain the reappearance of the surviving *personality*. Though you will

probably never understand the fact of such an inexplicable transaction, you will experientially know the truth of it if you do not reject the plan of mortal survival.

The plan of initial mortal detention on seven worlds of progressive training is nearly universal in Orvonton. In each local system of approximately one thousand inhabited planets there are seven mansion worlds, usually satellites or subsatellites of the system capital. They are the receiving worlds for the majority of ascending mortals.

Sometimes all training worlds of mortal residence are called universe “mansions,” and it was to such spheres that Jesus alluded when saying: “In my Creator Parent’s house are many mansions.” From here on, within a given group of spheres like the mansion worlds, ascenders will progress individually from one sphere to another and from one phase of life to another, but they will always advance from one stage of universe study to another in class formation.

4. *Morontia Progressors.* From the mansion worlds 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. As the ascending mortals progress from the lower to the higher morontia worlds, they serve on countless assignments in association with their teachers and in company with their more advanced and senior siblings.

Morontia progression pertains to continuing advancement of intellect, spirit, and personality form. Survivors are still three-natured beings. Throughout the entire morontia experience they are wards of the local universe. The regime of the superuniverse does not function until the spirit career begins.

Mortals acquire real spirit identity just before they leave the local universe headquarters for the receiving worlds of the minor sectors of the superuniverse. Passing from the final morontia stage to the first or lowest spirit status is only a slight transition. The mind, personality, and character are unchanged by such an advance; only the form undergoes modification. But the spirit form is just as real as the morontia body, and it is equally discernible.

Before departing from their native local universes for the superuniverse receiving worlds, the mortals of time are recipients of spirit confirmation from the Local Universe Creator and the local universe Creative Spirit. From this point on, the status of the ascending mortal is forever settled. Superuniverse wards have never been known to go astray. Ascending seraphim are also advanced in angelic standing at the time of their departure from the local universes.

5. *Superuniverse Wards.* All ascenders arriving on the training worlds of the superuniverses become the wards of the Ancients of Days; they have traversed the morontia life of the local universe and are now accredited spirits. As young spirits they begin the ascension of the superuniverse system of training and culture, extending from the receiving spheres of their minor sector in through the study worlds of the ten major sectors and on to the higher cultural spheres of the superuniverse headquarters.

There are three orders of student spirits in accordance with their sojourn on the minor sector, major sectors, and the superuniverse headquarters worlds of spirit progression. As morontia ascenders studied and worked on the worlds of the local universe, so spirit ascenders continue to master new worlds while they practice giving to others that which they have received. But going to school as a spirit being in the superuniverse career is very unlike anything that has ever entered the imaginative realms of the material minds of mortals.

Before leaving the superuniverse for Havona, these ascending spirits receive the same thorough course in superuniverse management that they received during their morontia experience in local universe supervision. Before

spirit mortals reach Havona, their chief study, but not exclusive occupation, is the mastery of local and superuniverse administration. The reason for all of this experience is not fully apparent now, but no doubt such training is wise and necessary in view of their possible future destiny as members of the Corps of the Finality.

The superuniverse regime is not the same for all ascending mortals. They receive the same general education, but special groups and classes are carried through special courses of instruction and are put through specific courses of training.

6. *Havona Pilgrims.* When spirit development is complete, even though not replete, then the surviving mortal prepares for the long flight to Havona, the haven of evolutionary spirits. On earth you were a material creature; 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.

The journey from the superuniverse headquarters to the Havona receiving spheres is always made alone. From now on no more class or group instruction will be administered. You are through with the technical and administrative training of the evolutionary worlds of time and space. Now your *personal education*, your individual spiritual training, begins. From first to last, throughout all Havona, the instruction is personal and threefold in nature: intellectual, spiritual, and experiential.

The first act of your Havona career will be to recognize and thank your transport seconaphim for the long and safe journey. Then you are presented to those beings who will sponsor your early Havona activities. Next you go to register your arrival and prepare your message of thanksgiving for dispatch to the Creator of your local universe, the universe Parent who made possible your ascending career. This concludes the formalities of the Havona arrival; at which point you are accorded a long period of leisure for free observation, and this affords opportunity for looking up your friends and associates of the long ascension experience. You may also consult the broadcasts to ascertain who of your associated pilgrims have departed for Havona since the time of your leaving Uversa.

The fact of your arrival on the receiving worlds of Havona will be duly transmitted to the headquarters of your local universe and personally conveyed to your seraphic guardian, wherever that seraphim may happen to be.

The ascendant mortals have been thoroughly trained in the affairs of the evolutionary worlds of space; now they begin their long and profitable contact with the created spheres of perfection. What a preparation for some future work is afforded by this combined, unique, and extraordinary experience! But I cannot tell you about Havona; you must see these worlds to appreciate their glory or to understand their grandeur.

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 the Creator, and that you are to be mustered into the Mortal Corps of the Finality. Of all the creatures of the grand universe, only those who are Creator fused are mustered into the Mortal Corps of the Finality. Only such individuals take the finaliter oath. Other beings of Paradise perfection or attainment may be temporarily attached to this finality corps, but they are not of eternal assignment to the unknown and unrevealed mission of this accumulating host of the evolutionary and perfected veterans of time and space.

Paradise arrivals are accorded a period of freedom, after which they begin their associations with the seven groups of the primary supernaphim. They are designated Paradise graduates when they have finished their course with the

conductors of worship and then, as finaliters, are assigned on observational and co-operative service to the ends of creation. As yet there seems to be no specific or settled employment for the Mortal Corps of Finaliters, though they serve in many capacities on worlds settled in light and life.

If there should be no future or unrevealed destiny for the Mortal Corps of the Finality, the present assignment of these ascendant beings would be altogether adequate and glorious. Their present destiny wholly justifies the universal plan of evolutionary ascent. But the future ages of the evolution of the spheres of outer space will undoubtedly further elaborate, and with more repleteness divinely illuminate, the wisdom and loving-kindness of the Deities in the execution of their divine plan of human survival and mortal ascension.

This narrative, together with what has been revealed to you and with what you may acquire in connection with instruction respecting your own world, presents an outline of the career of an ascending mortal. The story varies considerably in the different superuniverses, but this recital affords a glimpse of the average plan of mortal progression as it is operative in the local universe of Nebadon and in the seventh segment of the grand universe, the superuniverse of Orvonton.

[This paper had been originally sponsored by a Mighty Messenger from Uversa.]

Paper 31

The Corps Of The Finality

The Corps of Mortal Finaliters represents the present known destination of the ascending Adjuster-fused mortals of time. But there are other groups who are also assigned to this corps. The primary finaliter corps is composed of the following:

1. Havona Natives.
2. Gravity Messengers.
3. Glorified Mortals.
4. Adopted Seraphim.
5. Glorified Material Uplifters.
6. Glorified Midway Creatures.

These six groups of glorified beings compose this unique body of eternal destiny. We think we know their future work, but we are not certain. While the Corps of the Mortal Finality is mobilizing on Paradise, and while they now so extensively minister to the universes of space and administer the worlds settled in light and life, their future destination must be the now-organizing universes of outer space. At least that is the conjecture of Uversa.

The corps is organized in accordance with the working associations of the worlds of space and in keeping with the associative experience acquired throughout the long and eventful ascendant career. All the ascendant creatures admitted to this corps are received in equality, but this exalted equality in no way abrogates individuality or destroys personal identity. We can immediately discern, in communicating with a finaliter, whether that finaliter is an ascendant mortal, Havona native, adopted seraphim, midway creature, or Material Uplifter.

During the present universe age the finaliters return to serve in the universes of time. They are assigned to work successively in the different superuniverses and never in their native superuniverses until after they have served in all the other six supercreations, so that they may acquire the sevenfold concept of the Supreme Being.

One or more companies of the mortal finaliters are constantly in service on Urantia. There is no domain of universe service to which they are not assigned; they function universally and with alternating and equal periods of assigned duty and free service.

We have no idea as to the nature of the future organization of this extraordinary group, but the finaliters are now wholly a self-governing body. They choose their own permanent, periodic, and assignment leaders and directors. No outside influence can ever be brought to bear on their policies, and their oath of allegiance is only to the Paradise Trinity.

The finaliters maintain their own headquarters on Paradise, in the superuniverses, in the local universes, and on all the divisional capitals. They are a separate order of evolutionary creation. We do not directly manage them or control them, and yet they are absolutely loyal and always co-operative with all our plans. They are indeed the

accumulating tried and true souls of time and space — the evolutionary salt of the universe — and they are forever proof against evil and secure against sin.

1. The Havona Natives

Many of the Havona natives who serve as teachers in the pilgrim-training schools of the central universe become greatly attached to the ascending mortals and still more intrigued with the future work and destiny of the Corps of Mortal Finaliters. On Paradise there is maintained, at the administrative headquarters of the corps, a registry for Havona volunteers presided over by the associate of Grandfanda. Today, you will find millions on millions of Havona natives on this waiting list. These perfect beings of direct and divine creation are of great assistance to the Mortal Corps of Finality, and they will undoubtedly be of even greater service in the far-distant future. They provide the viewpoint of one born in perfection and divine repleteness. In this way the finaliters embrace both phases of experiential existence — perfect and perfected.

Havona natives must achieve certain experiential developments in liaison with evolutionary beings, which will create reception capacity for the bestowal of a fragment of the spirit of the Universal Source. The Mortal Finaliter Corps has as permanent members only such beings as have been fused with the spirit of the First Source and Center, or who, like the Gravity Messengers, innately embody this spirit of the Universal Source.

The inhabitants of the central universe are received into the corps in the ratio of one in a thousand — a finaliter company. The corps is organized for temporary service in companies of one thousand, the ascendant creatures numbering 997 to one Havona native and one Gravity Messenger. Finaliters are mobilized in companies, but the finality oath is administered individually. It is an oath of sweeping implications and eternal import. The Havona native takes the same oath and becomes forever attached to the corps.

The Havona recruits follow the company of their assignment; wherever the group goes, they go. And you should see their enthusiasm in the new work of the finaliters. The possibility of attaining the Corps of the Finality is one of the superb thrills of Havona; the possibility of becoming a finaliter is one of the supreme adventures of these perfect races.

The Havona natives are also received, in the same ratio, into the Corps of Conjoint Trinitized Finaliters on Vicegerington and into the Corps of Transcendental Finaliters on Paradise. The Havona citizens regard these three destinies as constituting the supreme goals of their supernal careers, together with their possible admission to the Corps of Havona Finaliters.

2. Gravity Messengers

Wherever and whenever Gravity Messengers are functioning, the finaliters are in command. All Gravity Messengers are under the exclusive jurisdiction of Grandfanda, and they are assigned only to the primary Corps of the Finality. They are invaluable to the finaliters even now, and they will be all-serviceable in the eternal future. No other group of intelligent creatures possesses such a personalized messenger corps able to transcend time and space. Similar types of messenger-recorders attached to other finaliter corps are not personalized; they are absonitized.

Gravity Messengers come from Divinington, and they are modified and personalized Adjusters, but no one of our Uversa group will undertake to explain the nature of one of these messengers. We know that they are highly personal beings, divine, intelligent, and touchingly understanding, but we do not comprehend their timeless technique of

traversing space. They seem to be competent to utilize any and all energies, circuits, and even gravity. Finaliters of the mortal corps cannot defy time and space, but they have associated with them and subject to their command all but infinite mind personalities who can. We presume to call Gravity Messengers personalities, but in reality they are superspirit beings, unlimited and boundless personalities. They are of an entirely different order of personality as compared with Solitary Messengers.

Gravity Messengers may be attached to a finaliter company in unlimited numbers, but only one messenger, the chief of this group, is mustered into the Mortal Corps of the Finality. This chief, however, has assigned a permanent staff of 999 fellow messengers, and as occasion may require, may call on the reserves of the order for assistants in unlimited numbers.

Gravity Messengers and glorified mortal finaliters achieve a touching and profound affection for one another; they have much in common: One is a direct personalization of a fragment of the Universal Source, the other a creature personality existent in the surviving immortal soul fused with a fragment of the same Universal Source, the spirit Thought Adjuster.

3. Glorified Mortals

Ascendant Adjuster-fused mortals compose the bulk of the primary Corps of the Finality. Together with the adopted and glorified seraphim they usually constitute 990 in each finaliter company. The proportion of mortals and angels in any one group varies, though the mortals far outnumber the seraphim. The Havona natives, glorified Material Uplifters, glorified midway creatures, the Gravity Messengers, and the unknown and missing member make up only one per cent of the corps; each company of one thousand finaliters has places for just ten of these nonmortal and nonseraphic personalities.

We of Uversa do not know the “finality destiny” of the ascendant mortals of time. At present they reside on Paradise and temporarily serve in the Corps of Light and Life, but such a tremendous course of ascendant training and such lengthy universe discipline must be designed to qualify them for even greater tests of trust and more sublime services of responsibility.

Notwithstanding that these ascendant mortals have attained Paradise, have been mustered into the Corps of the Finality, and have been sent back in large numbers to participate in the conduct of local universes and to assist in the administration of superuniverse affairs — in the face of even this *apparent* destiny, the significant fact remains that they are of record as only sixth-stage spirits. One more step undoubtedly remains in the career of the Mortal Corps of the Finality. We do not know the nature of that step, but we have taken cognizance of, and call attention to, three facts:

1. We know from the records that mortals are spirits of the first order during their sojourn in the minor sectors, and that they advance to the second order when translated to the major sectors, and to the third when they go forward to the central training worlds of the superuniverse. Mortals become quartan or graduate spirits after reaching the sixth circle of Havona and become spirits of the fifth order when they find the Universal Source. They subsequently attain the sixth stage of spirit existence on taking the oath that musters them forever into the eternity assignment of the Corps of the Mortal Finality.

We observe that spirit classification, or designation, has been determined by actual advancement from one realm of universe service to another realm of universe service or from one universe to another universe; and we surmise that

the bestowal of seventh-spirit classification on the Mortal Corps of the Finality will be simultaneous with their advancement to eternal assignment for service on previously unrecorded and unrevealed spheres, and concomitant with their attainment of the Supreme. But aside from these bold conjectures, we really know no more about all this than you do; our knowledge of the mortal career does not go beyond present Paradise destiny.

2. The mortal finaliters have fully complied with the injunction of the ages, "Be you perfect"; they have ascended the universal path of mortal attainment; they have found the Creator, and they have been duly inducted into the Corps of the Finality. Such beings have attained the present limit of spirit progression but not *finality of ultimate spirit status*. They have achieved the present limit of creature perfection but not *finality of creature service*. They have experienced the fullness of Deity worship but not *finality of experiential Deity attainment*.

3. The glorified mortals of the Paradise Corps of Finality are ascendant beings in possession of experiential knowledge of every step of the actuality and philosophy of the fullest possible life of intelligent existence, while during the ages of this ascent from the lowest material worlds to the spiritual heights of Paradise, these surviving creatures have been trained to the limits of their capacity regarding every detail of every divine principle of the just and efficient, as well as merciful and patient, administration of the entire universal creation of time and space.

We deem that human beings are entitled to share our opinions, and that you are free to conjecture with us respecting the mystery of the ultimate destiny of the Paradise Corps of Finality. It seems evident to us that the present assignments of the perfected evolutionary creatures partake of the nature of postgraduate courses in universe understanding and superuniverse administration; and we all ask, "Why should the Deities be so concerned with so thoroughly training surviving mortals in the technique of universe management?"

4. Adopted Seraphim

Many of the faithful seraphic guardians of mortals are permitted to go through the ascendant career with their human wards, and many of these guardian angels, after becoming Creator fused, join their subjects in taking the finaliter oath of eternity and forever accept the destiny of their mortal associates. Angels who pass through the ascending experience of mortal beings may share the destiny of human nature; they may equally and eternally be mustered into this Corps of the Finality. Large numbers of the adopted and glorified seraphim are attached to the various nonmortal finaliter corps.

5. Glorified Material Uplifters

There is provision in the universes of time and space whereby the Edenic citizens of the local systems, when long delayed in receiving planetary assignment, may initiate a petition for release from permanent-citizenship status. And if granted, they join the ascending pilgrims on the universe capitals and then proceed onward to Paradise and the Corps of the Finality.

When an advanced evolutionary world attains the later eras of the age of light and life, the Planetary Material Uplifters may elect to humanize, receive Adjusters, and embark on the evolutionary course of universe ascent leading to the Corps of Mortal Finaliters. Certain of these Material Uplifters have partially failed or technically defaulted in their mission as biologic accelerators, as the Planetary Edenic Uplifters did on Urantia; and then they are compelled to take the natural course of the peoples of the realm, receive Adjusters, pass through death, and progress by faith through the ascendant regime, subsequently attaining Paradise and the Corps of the Finality.

These Material Uplifters are not to be found in many finaliter companies. Their presence lends great potential to the possibilities of high service for such a group, and they are invariably chosen as its leaders. If both of the Edenic pair are attached to the same group, they are usually permitted to function jointly, as one personality. Such ascendant pairs are far more successful in the adventure of trinitizing than the ascendant mortals are.

6. Glorified Midway Creatures

On many planets the midway creatures are produced in large numbers, but they seldom remain on their native world subsequent to its being settled in light and life. Then, or soon thereafter, they are released from permanent-citizenship status and start on the ascension to Paradise, passing through the morontia worlds, the superuniverse, and Havona, in company with the mortals of time and space.

The midway creatures from various universes differ greatly in origin and nature, but they are all destined to one or another of the Paradise finality corps. The secondary midwayers are all eventually Adjuster fused and are mustered into the mortal corps. Many finaliter companies have one of these glorified beings in their group.

7. The Evangels of Light

At the present time every finaliter company numbers 999 personalities of oath status, permanent members. The vacant place is occupied by the chief of attached Evangels of Light assigned on any single mission. But these beings are only transient members of the corps.

Any celestial personality assigned to the service of any finaliter corps is denominated an Evangel of Light. These beings do not take the finaliter oath, and though subject to the corps organization they are not of permanent attachment. This group may embrace Solitary Messengers, supernaphim, seconaphim, Paradise Citizens, or their trinitized offspring — any being required in the prosecution of a transient finaliter assignment. Whether or not the corps is to have these beings attached to the eternal mission, we do not know. At the conclusion of attachment these Evangels of Light resume their former status.

As the Mortal Corps of the Finality is at present constituted, there are just six classes of permanent members. The finaliters, as might be expected, engage in much speculation as to the identity of their future comrades, but there is little agreement among them.

We of Uversa often conjecture respecting the identity of the seventh group of finaliters. We entertain many ideas, embracing possible assignment of some of the accumulating corps of the numerous trinitized groups on Paradise, Vicegerington, and the inner Havona circuit. It is even conjectured that the Corps of the Finality may be permitted to trinitize many of their assistants in the work of universe administration in the event that they are destined to the service of universes now in the making.

One of us holds the opinion that this vacant place in the corps will be filled by some type of being of origin in the new universe of their future service; the other inclines to the belief that this place will be occupied by some type of Paradise personality not yet created, eventuated, or trinitized. But we will most likely await the entrance of the finaliters on their seventh stage of spirit attainment before we really know.

8. The Transcendentals

Part of the perfected mortal's experience on Paradise as a finaliter consists in the effort to achieve comprehension of the nature and function of more than one thousand groups of the transcendental supercitizens of Paradise, eventuated beings of absonite attributes. In their association with these superpersonalities, the ascendant finaliters receive great assistance from the helpful guidance of numerous orders of transcendental ministers who are assigned to the task of introducing the evolved finaliters to their new Paradise siblings. The entire order of the Transcendentals live in the west of Paradise in a vast area which they exclusively occupy.

In the discussion of Transcendentals we are restricted, not only by the limitations of human comprehension, but also by the terms of the mandate governing these disclosures concerning the personalities of Paradise. These beings are in no way connected with the mortal ascent to Havona. The vast host of the Paradise Transcendentals have nothing whatever to do with the affairs of either Havona or the seven superuniverses, being concerned only with the superadministration of the affairs of the master universe.

You, being a creature, can conceive of a Creator, but you can hardly comprehend that there exists an enormous and diversified aggregation of intelligent beings who are neither Creators nor creatures. These Transcendentals create no beings, neither were they ever created. In speaking of their origin, in order to avoid using a new term — an arbitrary and meaningless designation — we deem it best to say that Transcendentals simply *eventuate*. The Deity Absolute may well have been concerned in their origin and may be implicated in their destiny, but these unique beings are not now dominated by the Deity Absolute. They are subject to the Ultimate, and their present Paradise sojourn is in every way Trinity supervised and directed.

Although all mortals who attain Paradise frequently fraternize with the Transcendentals as they do with the Paradise Citizens, it develops that mortals' first serious contact with a Transcendentaler occurs on that eventful occasion when, as a member of a new finaliter group, the mortal ascender stands in the finaliter receiving circle as the Trinity oath of eternity is administered by the chief of Transcendentals, the presiding head of the Architects of the Master Universe.

9. Architects of the Master Universe

The Architects of the Master Universe are the governing corps of the Paradise Transcendentals. This governing corps numbers 28,011 personalities possessing master minds, superb spirits, and supernal absonites. The presiding officer of this magnificent group, the senior Master Architect, is the co-ordinating head of all Paradise intelligences below the level of Deity.

The sixteenth proscription of the mandate authorizing these narratives says: "If deemed wise, the existence of the Architects of the Master Universe and their associates may be disclosed, but their origin, nature, and destiny may not be fully revealed." We may, however, inform you that these Master Architects exist in seven levels of the absonite. These seven groups are classified as follows:

1. *The Paradise Level.* Only the senior or first-eventuated Architect functions on this highest level of the absonite. This ultimate personality — neither Creator nor creature — eventuated in the dawn of eternity and now functions as the exquisite co-ordinator of Paradise and its twenty-one worlds of associated activities.

2. *The Havona Level.* The second Architect eventuation yielded three master planners and absonite administrators, and they have always been devoted to the co-ordination of the one billion perfect spheres of the central universe. Paradise tradition asserts that these three Architects, with the counsel of the pre-eventuated senior Architect, contributed to the planning of Havona, but we really do not know.

3. *The Superuniverse Level.* The third absonite level embraces the seven Master Architects of the seven superuniverses, who now, as a group, spend about equal time in the company of the Seven Master Spirits on Paradise and with the Seven Supreme Executives on the seven special worlds of the Infinite Mind. They are the supercoordinators of the grand universe.

4. *The Primary Space Level.* This group numbers seventy Architects, and we conjecture that they are concerned with the ultimate plans for the first universe of outer space, now mobilizing beyond the borders of the present seven superuniverses.

5. *The Secondary Space Level.* This fifth corps of Architects numbers 490, and again we conjecture that they must be concerned with the second universe of outer space, where our physicists have already detected definite energy mobilizations.

6. *The Tertiary Space Level.* This sixth group of Master Architects numbers 3,430, and we likewise infer that they may be occupied with the gigantic plans for the third universe of outer space.

7. *The Quartan Space Level.* This, the final and largest corps, consists of 24,010 Master Architects, and if our former conjectures are valid, it must be related to the fourth and last of the ever-increasing-sized universes of outer space.

These seven groups of Master Architects total 28,011 universe planners. On Paradise there is a tradition that far back in eternity the eventuation of the 28,012th Master Architect was attempted, but that this being failed to absonitize, experiencing personality seizure by the Universal Absolute. It is possible that the ascending series of the Master Architects attained the limit of absonity in the 28,011th Architect, and that the 28,012th attempt encountered the mathematical level of the presence of the Absolute. In other words, at the 28,012th eventuation level the quality of absonity equivalated to the level of the Universal and attained the value of the Absolute.

In their functional organization the three supervising Architects of Havona act as associate assistants to the solitary Paradise Architect. The seven Architects of the superuniverses act as co-ordinates of the three supervisors of Havona. The seventy planners of the universes of the primary outer space level are at present serving as associate assistants to the seven Architects of the seven superuniverses.

The Architects of the Master Universe have at their disposal numerous groups of assistants and helpers, including two vast orders of force organizers, the primary eventuated and the associate transcendental. These Master Force Organizers are not to be confused with the power directors, who are germane to the grand universe.

All beings produced by the union of the children of time and eternity, such as the trinitized offspring of the finalizers and the Paradise Citizens, become wards of the Master Architects. But of all other creatures or entities revealed as functioning in the present organized universes, only Solitary Messengers and Inspired Trinity Spirits maintain any organic association with the Transcendentals and the Architects of the Master Universe.

The Master Architects contribute technical approval of the assignment of the Local Universe Creators to their space sites for the organization of the local universes. There is a very close association between the Master Architects and the Local Universe Creators, and while this relationship is unrevealed, you have been informed of the association of the Architects and the grand universe Supreme Creators in the relationship of the first experiential Trinity. These two groups, together with the evolving and experiential Supreme Being, constitute the Trinity Ultimate of transcendental values and master universe meanings.

10. The Ultimate Adventure

The senior Master Architect has the oversight of the seven Corps of the Finality, and they are:

1. The Corps of Mortal Finaliters.
2. The Corps of Paradise Finaliters.
3. The Corps of Trinitized Finaliters.
4. The Corps of Conjoint Trinitized Finaliters.
5. The Corps of Havona Finaliters.
6. The Corps of Transcendental Finaliters.
7. The Corps of Unrevealed Beings of Destiny.

Each of these destiny corps has a presiding head, and the seven constitute the Supreme Council of Destiny on Paradise; and during the present universe age Grandfanda is the chief of this supreme body of universe assignment for the children of ultimate destiny.

The gathering together of these seven finaliter corps signifies reality mobilization of potentials, personalities, minds, spirits, absonites, and experiential actualities that probably transcend even the future master universe functions of the Supreme Being. These seven finaliter corps probably signify the present activity of the Ultimate Trinity engaged in mustering the forces of the finite and the absonite in preparation for inconceivable developments in the universes of outer space. Nothing like this mobilization has taken place since the near times of eternity when the Paradise Trinity similarly mobilized the then existing personalities of Paradise and Havona and commissioned them as administrators and rulers of the projected seven superuniverses of time and space. The seven finaliter corps represent the divinity response of the grand universe to the future needs of the undeveloped potentials in the outer universes of future-eternal activities.

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 the Supreme's active presence precludes their participation in the actualization of the Supreme Deity.

During the present universe age the evolving personalities of the grand universe suffer many difficulties due to the incomplete actualization of the sovereignty of the Supreme, but we are all sharing the unique experience of the Supreme's evolution. Sometime in the eternal future the evolution of Supreme Deity will become a completed fact of universe history, and the opportunity to participate in this wonderful experience will have passed from the stage of cosmic action.

But those of us who have acquired this unique experience during the youth of the universe will treasure it throughout all future eternity. And many of us speculate that it may be the mission of the gradually accumulating reserves of the ascendant and perfected mortals of the Corps of the Finality, in association with the other six similarly recruiting corps, to administer these outer universes in an effort to compensate for their experiential deficiencies in not having participated in the time-space evolution of the Supreme Being.

These deficiencies are inevitable on all levels of universe existence. During the present universe age we of the higher levels of spiritual existences now come down to administer the evolutionary universes and minister to the ascending mortals, endeavoring to atone for their deficiencies in the realities of the higher spiritual experience.

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:

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 on 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 on ages the unexplained and wholly mysterious Paradise mobilization of the perfected and ascendant beings of time and space continues 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.

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 previously 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 are already 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.

Evolutionary mortals are born on the planets of space, pass through the morontia worlds, ascend the spirit universes, traverse the Havona spheres, find the Universal Source, attain Paradise, and are mustered into the primary Corps of the Finality, there to await the next assignment of universe service. There are six other assembling finality corps, but Grandfanda, the first mortal ascender, presides as Paradise chief of all orders of finaliters. And as we view this

sublime spectacle, we all exclaim: What a glorious destiny for the animal-origin children of time, the material beings of space!

[The original text of this paper had been jointly sponsored by a Divine Counselor and One without Name and Number authorized by the Ancients of Days on Uversa.]

The original text of these thirty-one papers depicting the nature of Deity, the reality of Paradise, the organization and working of the central and superuniverses, the personalities of the grand universe, and the high destiny of evolutionary mortals, had been sponsored, formulated, and put into English by a high commission consisting of twenty-four Orvonton administrators acting in accordance with a mandate issued by the Ancients of Days of Uversa directing that they should do this on Urantia, 606 of Satania, in Norlatiadek of Nebadon, in the year C.E. 1934.